



THE BIBLE AND

OUR TIMES

WARNING

Danger Ahead!



© Keystone

We need to heed the warnings of physical danger, but even more we should take note of Heaven's warning "signs."



the terrible toll of human life that the internal combustion engine takes upon our roads every day of the year.

By
A. B. Cheesbrough

But there are other warnings as well. There are health warnings, "Coughs and sneezes spread diseases;" warnings to parents to have their children immunized against diphtheria; warnings of danger on account

★ HAVE you noticed what an age of warnings this generation of ours is becoming? Go where you will you come up against warning signs of one sort or another.

We are going so fast to-day that we have to remind ourselves to go slow. There at the end of the road, painted in large white letters, is the word "Slow." When the motorist has slowed down and turned the corner, a few hundred yards farther on he is faced with the traffic lights and a warning red light brings him to a stop. Often when he would like to turn right another sign tells him, "No right turn," so he must proceed as the directions indicated. When at last he does get through the town and thinks he will be free to accelerate, he encounters another sign which says, "Halt—Major Road Ahead." All very necessary you agree, especially when you consider

of road repairs or work going on overhead. If we want an accident-free record and to avoid running into danger, all these warnings must be heeded. Alcohol must be taboo. There must be alertness, concentration, and self-restraint. We have been warned.

Then there are the warnings given over the radio. Pheno-barbitone tablets have been lost or stolen, a chemist has made up a wrong prescription, or petrol has been supplied instead of paraffin. And, of course, there are many other warnings, political and financial.

Heaven's Warnings

In the moral and spiritual world the Scriptures are full of warning for these days in which we live. "This know also," says the Word of God, "that in the last days perilous times shall come." 2 Tim. 3:1. The dangers of

the road are only surpassed by the dangers on the road of life, and its perils are fraught with even more serious consequences. What poisonous filth is poured out by an unscrupulous press, regardless of the pernicious effect upon the minds of the youth. What unholy thoughts are engendered by much of what they see portrayed at the cinema, and what discrimination is needed when choosing what they shall listen to on the radio!

As D. R. Davies writes: "For good or ill humanity is being inspired or poisoned at the same moment—wireless is a powerful destroyer of spiritual and psychological privilege; . . . **wireless has made it possible to transform the humblest and poorest cottage kitchen into a concert hall, but these truly marvellous possibilities at the same time work to the corroding and darkening of the masses.**"

Who then must give the warning in the home? Who must paint for the children to read in large letters the words, "Slow" or "Halt"? Must it not be the parents? And what shall be their safeguard? What aids shall they have to safety first? Paul reminded Timothy that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation. Will your children remember in later years your good example and that you taught them the Word of God, about Jesus the Saviour of the world? Will they be glad that you saw that they attended Sabbath-school and interested them in the Bible? That you warned them against evil associations?

I have always been grateful to an old Quaker lady who got me to sign the pledge against intoxicants, seventy years ago when I was but a young boy. She pinned a piece of blue ribbon on the lapel of my coat and gave my mother another piece to sew onto my best jacket. How long I wore that ribbon I forget—it was a badge of total abstinence in those days—but scores of times when I have been invited to "have a drink," the signing of that pledge has stood me in good stead. "No thanks, I'm a pledged abstainer," disposed of all argument and the temptation was overcome.

Are we as anxious and careful about the young to-day? I wonder! The temperance halls one finds in so many towns throughout the country stand as a silent witness to the enthusiastic effort then made against the perils of intoxicating liquor, and the Bands of Hope

formed in connection with the churches did a splendid work among the boys and girls. To-day the dance hall, the movies, and the night club, as well as the public houses, are sapping the moral fibre of thousands of our youth.

In the social, political, and religious spheres

Many Warning Signs

are writ large enough for all to see. Christ enjoined His church to provide meat "in due season." When He did this He was speaking of the signs that would herald His second coming. The days of His glorious advent in power and glory when He should appear the second time would, He said, be like the days of Noah. People would be so indifferent to coming punishment and disaster, so absorbed in pleasure, and so intoxicated by the evil of their own imagination, that retribution would overtake them unawares. When once the proclamation goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," all hope of salvation will then have ceased, just as it did for the world when God shut Noah and his family safe in the ark.

A careful study of Matthew twenty-four shows that our Lord, as He looked down the ages to the close of time, was not only concerned about world conditions, but also about the condition of the church in these days. Faithful servants there would be, telling of the Saviour's second advent, but there would also be evil servants, who would say in their hearts, "My Lord delayeth His coming." This truth would so divide them that they would smite their fellow-servants and "eat and drink with the drunken." There are more ways of smiting a person than by using physical force. You may smite with the tongue. Peter has another name for these smiters. In 2 Peter 3:3 he says: "Knowing this first, that there shall come

"In the Last Days, Scoffers"

To scoff at those who preach the second advent is to smite them. To say, "Where is the promise of His coming?" is to deny the Word of God. It is plain for all to see in John 14:3, "I will come again," said Jesus. To say that "all things continue as they were from the beginning of the creation" is false doctrine.

(Continued on page 15.)



Dr. Visser't Hooft, Secretary of the World Council of Churches, addressing the Assembly in Amsterdam.

WORLD COUNCIL SPLITS



By A. S. Maxwell

confidence in the realization of the "blessed hope" through the return of the "Lord of the Future" that it might well have been prepared by the General Conference of Seventh-Day Adventists.

★ **THOUGH** formed with the avowed purpose of unifying the diverse elements of Protestantism and claiming to be the answer to Christ's prayer that "all" might be "one," the World Council of Churches to-day finds itself facing a major cleavage in its ranks, the bone of contention being nothing less than Christ's second advent.

It came about this way: At the Toronto meeting of the central committee of the World Council in 1950 it was tentatively agreed that the theme of the next General Assembly—to be held at Evanston, Illinois, in 1954—should be: "Jesus Christ our Lord, the only hope of both the church and the world." At the same time a committee of twenty-three eminent theologians was chosen to comment upon and develop the theme in preparation for the 1954 meeting.

These twenty-three theologians have now published their report. To the chagrin and alarm of the liberal, modernistic elements of the World Council, this report is a declaration of faith in the literal, personal, and imminent appearance of Jesus Christ in power and glory. Indeed, this historic document expresses such

Faith in the "Blessed Hope"

Here are some of the great declarations to be found in this report:

"It is Christ who, while we were yet sinners, died for us, and bore the sin of the world. It is He who rose again from the dead as conqueror over every power, who is the ever-living, ever-present Head of the church, in whom and through whom we have communion with God and with one another. It is He who is to come at the last in the glory of His kingdom as Judge and Saviour of the world, to reveal and consummate His victory. . . .

"It is especially of His lordship over the future that the Assembly [in Evanston] is called to speak. There is special need to-day to remind the church and the world that the Christ who has come and who is with us, is also He who is to come. . . .

"Christ . . . summoned His disciples to take up their cross and follow Him. With the same note of necessity, He spoke also of the tribulation of the world, of war and tumult, and even of the dissolution of the creation itself, which must come before final victory. He told His

disciples that when such things came upon them they should take fresh heart and fresh confidence in His coming. . . .

"In our own day, as in other days, those who have been called to suffer persecution for Christ's sake have often found that these promises glow with a new light. And in truth this light illuminates the true situation of all Christians in the world. . . .

"We cannot fully understand the meaning of historical events, but we know that Christ, the Lamb of God, is at the right hand of the Father and that He has authority to open the Book. . . .

"As the Lord of the future who will come again as Judge and Saviour, He gives us the assurance that our work is not in vain, and at the same time lays upon us the necessity to work while it is day. . . .

"Having this hope we are to be as men who watch for their Lord, with loins girt and lamps lit, active in the Master's service and constant in prayer, knowing that our labour is not in vain in the Lord. . . .

"There is no hope except in the crucified, risen, and coming Lord."

To every paragraph of this inspiring report we can say a most hearty "Amen." The pity—and the tragedy—is that it has not met with similar acclamation from every member of the World Council. On the contrary it has been received by some with shrill cries of anguish and derision.

Among those who have found fault with the report are the editors of the *Christian Century*, who have not hesitated to describe this superb setting forth of the Christian hope as a "doctrine of despair" and "waves of poison gas." Fearful that this document might be adopted by the Evanston Assembly and so be

"universalized" to all mankind, they have said, ominously: "This must not be permitted to take place."

A Battle of Faiths

So now we have the truly astonishing spectacle of several notable leaders of the World Council of Churches re-affirming their faith in the certainty of Christ's personal and imminent return and the modernistic advocates of a "social gospel" and a man-made, earthly Utopia, vehemently opposing them.

How serious this rift in the World Council will become only the future will reveal. One thing, however, is certain, and that is that the whole question of the second advent will now become one of the chief subjects of discussion throughout Christendom. Millions of Christian people in every land on earth—all who are concerned for the welfare of the World Council of Churches—will study the report of the twenty-three theologians and the arguments against it. Inevitably they will make decisions and take sides. They will line up either for or against the doctrine of the second coming of Jesus. And in so doing they will be left without excuse in the day of His appearing.

Ardent Adventists have often wondered how the news of Christ's second coming could ever be given to "every nation, kindred, tongue, and people" in the little time remaining. They have lamented over their slender resources and the immensity of the task confronting them. But they need not be unduly concerned. God has a thousand ways of accomplishing His purposes. And now, wonder of wonders, He is even using the World Council of Churches to help give the Advent message to the world!



A session of the theological committee of the Amsterdam Assembly.



By C. S. Dixon

Elijah accuses Ahab of stealing Naboth's vineyard.

© Newton & Co. Ltd.

God and My Neighbour

By K. A. Elias

★ WITH this article we draw our survey of the law of God to a close. We have studied our duty to God in the first four commands; our duty to our loved ones in the fifth and seventh; our duty to mankind generally in the sixth and eighth; and now in the tenth, we, in a special and more intense way than before, are brought face to face with our duty to our neighbour.

Immediately the inevitable question arises, "But who is my neighbour?" That was settled once and for all, as, two thousand years ago, Jesus recited the epic of the Good Samaritan. In Christ Jesus we are all neighbours, for we

are made nigh by Him to both God and man. The principles of these last two commands, therefore, apply universally. Yet in practice, by the very nature of the restricted contacts forced on us by living in a fixed locality, they do have a certain local significance.

The very proximity of our neighbours, in the narrow sense of the term, arouses problems and difficulties that would be unknown if those very neighbours were remote from us. If we are going to quarrel with someone, almost invariably it is with the man next door, or at most a few doors away. With the man at the far end of the street we generally are on

peaceful terms—if indeed we know him at all. In theory then the ninth commandment covers our association with all men, but in day to day practice it has a special application to those among whom we live and with whom we associate. The command then is: "Thou shalt not bear false witness against thy neighbour." Exod. 20:16.

Guarding the Tongue

How easily and innocently false witness arises. Blinded by the supposed wrongs inflicted upon us, we tend to see things out of all proportion. As a result, the actions and words of our "opponents" are inevitably misconstrued and false witness unwittingly is ours. Implied, therefore, in this precept, is the valuable and vital counsel, to avoid at all costs being easily offended. Sensitiveness in some things is a blessed asset, but sensitiveness on one's own behalf can be a millstone around one's neck. However, even the least sensitive of mortals has reason for offence at times. Then is the occasion to be doubly careful about our witness.

False witness, however, often arises from a different cause altogether. How men do glory in the limelight, and this love of the sensational is all too often the cause of transgression here. We must indeed guard our tongues. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:37. It comes as a mental shock sometimes to realize that the command is just as surely broken by flattery as by false criticism. Solomon declared over three thousand years ago, "A flattering mouth worketh ruin." Prov. 26:28.

Glance at the wording of our command once more, and it will be clear that the key word involved is the word "false." Hence we conclude that here is the condemnation of all lying. Speaking of the eradication of sin and sinners as the new heavens and new earth of God's eternity are set up, we are informed that "the fearful, and unbelieving, . . . and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. There is no resurrection from this second death.

Yet how common the lie is to-day! How readily men excuse themselves for departing from the truth, by pleading the exigencies of the moment. We live in a generation which has

little conception of the meaning of simple truth. This is particularly noticeable in the fields of politics and international life. "Propaganda" is the respectable name we apply to this often far from respectable tactic. All too often propaganda is merely the reiteration of that which is convenient as opposed to that which is true, on the basis that the end justifies the means. Nothing could be further from the truth.

The great danger here, of course, is that the Christian, living so continually in this truth perverted atmosphere, tends unconsciously to subscribe himself to these convenient practices. Let us ever remember that a lie is a lie, whether we describe it as white or black. God calls for absolute honesty in word as well as in action and nothing less will prevail with Him.

Right and Wrong Desires

So to the tenth commandment.

Here once more the importance of motive is emphasized. Coveting is the sin of the mind, that leads to the particular act condemned by the other commandments. The seriousness of the results of disobeying this injunction may readily be appreciated, when it is realized that it was defiance of this precept that led to that fatal war in heaven, which itself was the harbinger of sin and death and misery entering into the realms of men. (Compare Revelation 12:7-9; Isaiah 14:12-15; Ezekiel 28:11-19.) It is a fact, although all too often unrecognized, that coveting is the root cause of almost every sin to which man is heir.

But lest we should be under a misapprehension, let us notice that coveting is not always wrong. In 1 Corinthians 12:31 we are bidden to "covet earnestly the best gifts;" and pursuing this topic Paul urges us to "covet to prophesy." 1 Cor. 14:39. To covet something then that robs a neighbour is evil, but on the other hand to covet, or "desire eagerly," that which truly enriches and ennobles another, without loss to any, is good.

In regard to spiritual things we are most earnestly to seek for more. In regard to temporal things we are to learn to be content with what we have—not in the sense of being unprogressive, but in the sense of realizing that God will supply all our need, no matter what that may be. (Heb. 13:5.) "Godliness with

(Continued on page 12.)

THROUGH THE OF WAN

By W. L. P.



Photo by the Author

© S.P. Ltd.

A native woman at Kossaimah displays her finery.

★ THUS far in our itinerary we have remained true to the general title of our series and the fascinating trail we have followed has been entirely "beyond Jordan."

The journey we must now take, however, to complete the picture of the exodus of Israel from Egypt necessitates our crossing westward the great rift valley of the Arabah, which is the continuation of the Jordan valley down to the Red Sea. For the wilderness of wandering in which the Israelites spent forty weary years lies over in the Negeb of Southern Palestine, south of Beersheba.

Akaba, or ancient Ezion-geber, is obviously as good a starting point as any for this journey, seeing that the Israelites themselves set off from here for the Wilderness of Zin and returned here again at the end of their wanderings.

So, climbing into our car outside the police and customs post, we passed the little jetty and crunched along over the shelly, gravel beach. We soon left behind the last palm grove and were driving in a wide semicircle round the head of the gulf.

Reaching the farther side we turned south between the cliffs and the sea. Then, just where the mountains protruded almost to the shore, a broad wady with precipitous walls more than a thousand feet high opened up on our right. The track turned into this, threading its way among the huge boulders which strewn the bottom of the wady.

The cliffs on either side, consisting of a reddish granite, streaked with blood-red porphyry and black basalt, were a wonderful sight in the brilliant mid-day sun.

Did Israel Come This Way?

As we bumped along, my mind went back to the days of ancient Israel and I wondered whether they had come down this pass from



Photo by the Author

© S.P. Ltd.

The Allenby monument of World War I at Aujah, north of Kossaimah.

WILDERNESS DERING

MERSON

Sinai or had gone up it to the high plateau of Paran and the Wilderness of Zin.

If they came up the east side of the peninsula of Sinai, as seems most likely, they must have descended to the shore of the gulf either here or by the Wady Taba a little farther south.

Some distance along the wady we crossed a bridge and began to climb in dizzy zig-zags the southern wall of the gorge. At one particularly sharp and steep turn we stopped and began to slip back. For an awful moment I thought we were about to plunge back into the ravine, but the brakes held and we continued our laborious climb.

The sheer cliffs became more and more colourful as we ascended, with yellow and orange, brown and blue, added to the reds, pink, and black of the lower gorge, while the pinnacles, domes, and towers projecting from the sides made a fantastic spectacle which I could only think of as a miniature of the Grand Canyon



© S.P. Ltd.

Mounting a seated camel is easy. The trouble begins when it starts to get up!

of Colorado or the canyon of the Yellowstone River.

At last we reached the upper rim of the gorge and, turning into a steep ravine, were soon on the Sinai plateau at Ras el Negeb, where troopers of the Egyptian camel corps mount guard in a tiny wayside police post to check up on travellers entering Egyptian territory.

We asked a coal-black Sudanese soldier how far it was to Kuntilla, the next post. He told us it was a day's journey by camel! The reply made me wonder how many miles a day the Israelites travelled through this barren land. Translated into the terms of our modern Plymouth car it was but two hours of rough going across the undulating plateau.

This desert, now called Et Tih, is in the Bible known as



Photo by the Author © S.P. Ltd.

In the little oasis of Kossaimah, near to ancient Kadesh-barnea.

the Wilderness of Paran. Across it the Israelites marched probably along this very same track, led by the pillar of cloud by day and the pillar of fire by night, and fed, as they would certainly need to be in this barren land, by manna from heaven.

It was still light when we passed between the two white mounds of Kuntilla, with the desert corps barracks on one eminence and the rest house on the other, so we decided to push on to Kossaimah, another two hours to the north, before stopping for the night.

Rival of the King's Highway

As we drove along over the gravelly plain, with the considerable hills of Jebel Araif el Jaga and Jebel Aneiza to our right, we noted stretches where the road had been worn down into the rock by millenniums of traffic, and the romance of this, one of the most travelled roads of history, came over us. For since the Israelites came up it from Ezion-geber, it had vied with the King's Highway in Transjordan in carrying the treasures of the East to the lands of the West.

Passing in the gathering darkness through a narrow defile in a wall of low hills across our path we emerged upon a wide plain in the centre of which stood the police post and rest house by the wells of Kossaimah.

Though tired from our long journey that day we were glad to get to Kossaimah, for we knew that we were not far away from ancient Kadesh, and it seemed appropriate that we, like Israel, should halt at Kadesh-barnea!

Where Was Kadesh-barnea?

The next morning we were early astir with the object of taking a look around this historic spot.

Beside the rest house were the huts of the desert corps, the police post, and a well of delightfully cool and pure water—the most precious possession in the desert—and a few palms. That was about all.

Why then could we be so confident that we were very near if not actually at Kadesh-barnea, the most northerly point reached by Israel on their journey through the Wilderness of Zin?

Actually, no ancient place name has been put in so many different spots on the map of Southern Palestine and Transjordan. Dean Stanley identified it with Petra, probably on account of the many Mosaic legends associated

with its valleys and peaks, but this could hardly be correct, for Petra was in the heart of Edom, whereas Kadesh was on the "uttermost part" of its "border." Num. 20:16.

Others place it in the valley of the Arabah. But this again would hardly make a suitable starting point for the spies' journey to the Valley of Eshcol, near Hebron. The Bible description points to a location on the plateau of southern Palestine somewhere south of Beersheba. This process of elimination brings us to the region of Kossaimah which has been most generally favoured by recent investigators.

Meeting Point of Desert Roads

Kossaimah is situated more or less in the centre of the Wilderness of Zin in a little triangular plain, about ten miles across, enclosed on all sides by white, chalky hills, highest to the east.

Through a deep gully in the southern rampart we had come up the old road from Kuntilla. Across the plain the road continues past the wells of Kossaimah, finally breaking through the northern hill barrier by a little pass.

Coming in at the south-west corner through another break in the hills is an ancient road from Egypt called the Darb el Shur or "Way of the Desert of Shur," which at this point joins the track up from Akaba.

Then, to the east, two wadies debouch into the plain, the northern one the Wady Ain Gudeirat and the southern, the Wady Ain Kadeis.

Largely as a result of the similarity of name, Rowlands in 1842 suggested the spring of Ain Kadeis as the possible site of Kadesh, and others accepted this identification. However, following a very thorough survey just prior to the first World War, T. E. Lawrence (Lawrence of Arabia) and Leonard Woolley (in later years the excavator of Ur of the Chaldees) came to the conclusion that the more northerly valley of Ain Gudeirat was the more likely location.

Choice of Two Valleys

Though the valley of Ain Kadeis seems to have preserved the ancient name, it must be remembered that such names are often transferred to nearby locations in the course of centuries. Actually, this valley is very narrow and very barren, there being but two little

(Continued on page 12.)

GOD

in the Shadows

By D. J. Handysides

★ It is an undeniable truth that life contains many overshadowing sorrows and trials which, if we would permit, could shut out our vision of a loving heavenly Father. Bereavement comes to every home, poverty is experienced by others. Loneliness is the lot of many, some are persecuted for righteousness' sake, others pass through life misunderstood and misjudged, ill health is the burden of still others; and we could add to this already long list.

David, the Psalmist, after a very chequered life of trial and testing, wrote: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Yes indeed, sorrows like great shadows do sometimes cross our paths, and like the great clouds that darken and chill the landscape, would chill and darken our vision.

Happy, therefore, is the man or woman who can realize that there still shines the light of the love of a mighty and powerful God behind all the clouds of trial and testing, a God who fully understands, and more, who really cares. One, who seeing the end from the beginning, knows what is best. One who weighs the values of our brief sojourn of probation with the years of eternity. Oh, that we could always see our trials, sorrows, and afflictions from God's vantage point.

Many have done this and have experienced a new thrill and joy in placing their trust in the hands of the eternal Father, who plans our salvation, and who is not willing that any should perish.

Job, that renowned man of old, rightly conceived the purpose of life and exhibited a trust in God that has inspired many in trial. Amid his sufferings he confidently declared: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "Though



© Franz Hanfstaengl

At eventide the suffering were brought to Jesus
and He healed them all.

He slay me, yet will I trust in Him." And finally: "For I know that my Redeemer liveth." Happy indeed is the man who has such a conception of His God as had Job.

I am reminded of one faithful Christian mother, lying in terrible agony yet talking of her unalterable faith to her children. She knew that her sojourn upon earth was soon to end, but she knew and trusted her God, and was able to say from the bottom of her heart, "Into Thy hands I commend my spirit."

I think of an aged father, the vigour and strength of youth and manhood gone, quietly putting aside his worries, fears, and failures and placing himself into the hands of the One who he knew really cared and understood, and experiencing the wonderful peace that such trust alone can bring. Joseph, in bygone days, learned this lesson through a life of trial and triumph, and was able to say to the brothers who had brought so much affliction on him: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." What a wonderful testimony!

The shadows of life can mean a closer walk with Jesus, for did not He Himself walk that way, as a "Man of sorrows" and "acquainted with grief."

The writer to the Hebrews tells us to consider Jesus lest we faint in our minds. I think of Jesus in childhood, a Child born out of wedlock, unquestionably the theme of the gossip-mongers. I think of Him, tried of the devil, threatened in the synagogue, abused by the religious hypocrites which abounded in His day as much as now. I think of Him falsely accused, betrayed, scourged, and finally crucified before a jeering, sneering crowd, and I know that He knows all about my heartaches, my burdens, and my fears.

The One who had "not where to lay His head" cares for me. The One who had compassion on the widow knows the widow's dwelling. The One who loved His own dear mother to the end knows the needs of all mothers. The One who loved the children and bade them come to Him knows the minds of all the children, too.

Yes! we all have our burdens, our trials, the infirmities of the flesh, but let us remember that God is there in the shadows of our experiences as well as in the sunshine. He who healed the sick, the lepers, the lame, the blind, has a balm that will soothe and heal all your ills.

Peter tells you to cast "all your care upon Him, for He careth for you." Listen also to Jesus: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And again: "He that toucheth you, toucheth the apple of His [God's] eye."

Friend, are you passing through the valley of trials? Look then to Jesus, look at your life from God's vantage point, think of the joy that is set before you in eternity, and you will find God—even in the shadows.

God and My Neighbour

(Continued from page 7.)

contentment is great gain," wrote Paul to Timothy. "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content." 1 Tim. 6:6-8.

Here then before us are ten divine principles. They are the rules that make for eternal peace with God and with men. All nature is subject

to law, and upon obedience to those laws its very existence and well-being depends. Is it strange, too, that man's life and happiness is hedged about by these beneficent and protective injunctions? Here are codified the characteristics of the nature of God Himself, that by obedience through Christ Jesus, the image of God, lost to man in Eden, might be fully restored. Remember that our obedience to these precepts is a measure of our love for God and His Son Jesus, for "love is the fulfilling of the law." It was divine love that made it possible, by the power that hails from Calvary, for us to keep these ten principles. Let us then gladly, joyfully, and wisely set our hands and hearts to keeping them in Him.

Through the Wilderness of Wandering

(Continued from page 10.)

waterholes which provide moisture only for a little patch of grass and a few stunted wild figs. This could never have been the site of a city, even a desert city.

In the Wady Gudeirat, on the other hand, are the most copious springs in the whole of the Negeb, from which flows a strong little stream down the valley for nearly two miles, providing water for quite an extensive area of cultivation and many sizable trees.

As Lawrence and Woolley state, this is a much more likely site for a town, and in its neighbourhood Israel might well have established themselves for their three-months' stay.

Interestingly enough, Lawrence and Woolley found in Ain Gudeirat the remains of a little fort which guarded the approach to the spring and the surrounding fields as far back as the second millennium B.C.

One wonders if it was there in the days when Israel arrived and whether any initial resistance was offered by its occupants to their entrance into the wady? Perhaps at first Israel may have had to set up their orderly array of tents in the wide plain of Kossaimah. This would explain why, so near to the water supply of Kadesh, Moses had to produce water from the rocks for their immediate needs.

It was an interesting speculation, which if true would make our sleeping quarters at Kossaimah nearer to the site of the camp of Israel than if we had tried to camp in one or other of the eastern wadies.

At any rate, there is every evidence that

somewhere near here Israel halted after they journeyed across the desert and awaited the return of the spies to report on the prospects of an invasion of Canaan from the south.

The Years of Wandering

From Kadesh, when the faith of Israel failed on hearing of the walled cities and the giants of the land, the people were commanded to turn back into the wilderness until the faithless generation, save only Moses, Joshua, and Caleb, were dead and their children were ready to make a new attempt. And for forty long years Israel wandered to and fro in the parched nomad's land of Zin and Paran.

Each spring they would see a little green for a month or so after the slight winter rains had moistened the ground, but all the rest of the year, through the blistering summer heat, the surety of their "bread and water" were dependent on the continuing miracle of God.

At the end of their wanderings they came again to the oasis of Kadesh, where Miriam died (Num. 20:1) to set off on their roundabout journey to the Jordan. Fortunately, we were

able to get into our car and continue our journey northward by the way barred by God to Israel through Aujah and Asluj to Beersheba and Jerusalem.

(Next time: "Fords and Fortresses of Jordan.")

Warning — Danger Ahead!

(Continued from page 3.)

It denies the fall and the flood. For Christian ministers to preach evolution is to eat and drink with the drunken. "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the waters and in the water, whereby the world that then was, being overflowed with water, perished."

Young man, are you going the pace? Young woman, have you become an associate of a fast set? God calls you to halt. The traffic lights are against you. If you continue there will be a crash. "The wages of sin is death." Turn right and go straight on to Jesus who is "able to save to the uttermost" all who come to God by Him.



The Open Bible

Do You Want to Know? ★

POST THIS FORM TO-DAY

and receive our lessons on

Bible Prophecy

The Bible Will Become a New and Living Book

YOU can discover the answers to the following and many other questions.

- Will Christ come in our day?
- Is there life beyond the grave?
- Why does God permit sin and suffering?
- How will Christ come?

All sent to you **FREE** for the asking.

Mr. _____
Name Mrs. _____
Miss _____ (Please write clearly)

Age if under 21

Address

(O.T.)

- **OUR ACHIEVEMENT—**
A world-wide broadcast from 709 stations.
- **OUR TASK—**
Opening the Bible to the world.

Voice of Prophecy Bible School

Stanborough Park,
Watford, Herts.

The facilities of the World's Largest Bible School are at your disposal.

Listen to our Programme
Radio Luxembourg
Tuesday 5.15 p.m. (B.S.T.)
1,293 metres
Friday 11 p.m. 208 metres

THE CHILDREN'S



Pages

Friends Don't Grow on Trees

By Jean L. Gordon

With an unhappy frown on her usually cheerful face, Nancy slowly trudged home from school, kicking crossly at stones in the well-worn path.

"Why, Nancy," exclaimed Mother as the girl banged the kitchen door and spilled her books onto the kitchen table, "whatever is the trouble, dear?"

"Oh, Mother, I wish we hadn't moved!" Nancy said with a sigh. "Even if we are in the same city, we're in a different house and not near anyone I know, and I have to go to a different school, and

the other children don't pay any attention to me at all! I wish I had some friends."

Mother finished sweeping the kitchen floor without saying anything. Then, as she tidied the broom cupboard, she asked quietly, "Did you think friends grow on trees, Nancy?"

"What? Why, of course not, Mother," Nancy answered impatiently. "Besides, I don't know what you mean."

"Well, Nancy," Mother said as she settled herself into a chair next to her daughter, "I've noticed lately that you haven't done anything about making friends. You really do have to try, you know. You will recall, one of the first things you learned in Sabbath-school was, 'Do unto others as you would have them do unto you.' Now, have you tried that in your problem of making new friends?"

"Why, I haven't had a chance, Mother."

"Oh, yes, you have, Nancy. There are always chances to practise the golden rule if you only keep your eyes open. Now, for instance, you wish the children would smile and say 'Hello' to you on the way to school, don't you? Then why don't you say 'Hello'

Be Friendly

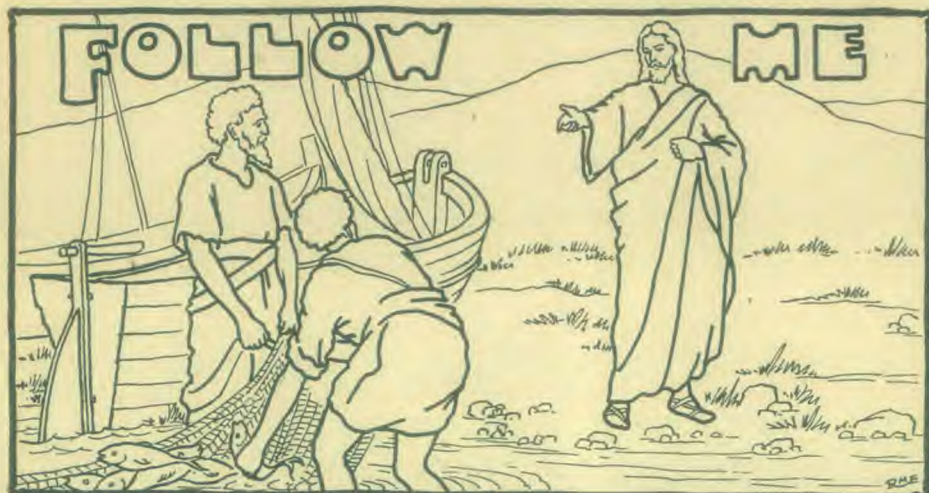
One time there was a little boy
Who always liked to fight.
He called the children naughty names,
Was rude and impolite.

But one day he was much surprised:

For friends, he hadn't one!
The boys had left him far behind,
And gone on with their fun.

He then began to realize
That he would have to show
A little love and friendliness,
If friendship he would know.

Gladys Best.



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than June 26th.

first? Oh, I know you feel shy, dear," she added as Nancy started to interrupt; "but you must remember that those other children feel shy with you, too. They are as much afraid you won't like them as you are that they won't like you."

Mother got up and started to prepare the vegetables for dinner as she continued, "Yesterday, when that girl was looking for her lost kitten, why didn't you run out to help her instead of peeping out of the window at her? You see, dear, 'Do unto others' isn't only a pretty verse. It's a practical help in all kinds of everyday problems."

"Yes, I suppose you're right, Mother," Nancy said thoughtfully, "and I missed another chance to make friends in school to-day when one of the smaller children fell and scraped her knee, and I didn't go over to her when she was crying. Maybe I could have made her feel better."

"Now you have the idea, Nancy!" Mother encouraged. "Do not wait for friends to grow on trees. Go and make friends by being a friend. Then, when you aren't a 'new girl' any more, when you have lots of friends here, you'll remember how it feels to be a 'new girl' and you will treat all other newcomers as you wanted to be treated when you were new."

Nancy's eyes turned toward the window as her mother was talking, and suddenly her face lighted up happily. "Oh, look, Mother, there's that girl looking for her kitten again. This time I'll go out to help her."

As she did, Mother thought to herself: "It won't be long before Nancy and that girl are friends."

And Mother was exactly right!

THE Sunbeams' CORNER



My Dear Sunbeams,

CAMPING! What exciting thoughts are conjured up by that magic word! Thoughts of billycans, camp-fires, bedtime stories; . . . how many of you have ever been camping? How many would like to go? Well, here is a marvellous opportunity for our junior boys and girls between the ages of ten and fourteen to enjoy a grand camping holiday. Dinas Dinlle, Caernarvon, in glorious North Wales, is the site chosen for a junior camp to be held this year from August 18th to 28th. You are invited to join us.

Should Mother be concerned about your safety, or about who will see that you keep neat and tidy while you are at camp, tell her not to worry. Senior young people with camp experience will eat, work, play, and sleep with you during the whole camp period, and they will see that you come to no harm.

Good food, jolly games, and helpful hobbies, besides some thrilling trips, will fill the happy days. How about it, Sunbeams? If you haven't made any plans yet for a holiday in August, why not come to Dinas Dinlle?

If Mother and Father are willing for you to find out more about this excellent scheme, write to Uncle Victor. He will send you all the details about special cheap fares, how to get there, camp fees, etc. Uncle Victor's address is: 22 Zulla Road, Mapperley Park, Nottingham.

The Beauty of Nature

Oh, the beautiful hills and beautiful fields with the beautiful sky above, and the beautiful birds with their songs of praise that show our Father's care and love, and the many flowers of lovely hues, with their fragrance and form of grace, are given to us in this world below, God's mercy and love to trace.

Esther Brasier Zalabak.

What fun it would be to meet a number of your Sunbeam cousins, wouldn't it? Even if you are not yet a member of our Sunbeam family, you will still be welcome.

God bless you all.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 8

Prize-winners.—Jennifer Cook, Telegraph Lane East, Norwich, Norfolk. Age 13; Adrienne Edwards, 22 Church Road, St. Marychurch, Torquay. Age 10.

Honourable Mention.—Neville Kerry (Norwich); James Sparkes (London); William Downie (Airdrie); Brian Jeffrey (Exeter); Brenda Plant (Stoke-on-Trent); Jilda Sleeman (Torquay); C. V. Jones (Birmingham); Valerie Westwood (Watford); Lilwyn Morgan (Cardiff); Robert Smith (Bishops Cleeve); Philip Cross (Watford); Stuart Payne (Bishops Cleeve); Janice Hunt (Bristol);

Those who tried hard.—Margaret Cutler (Langley); Heather Payne (Bishops Cleeve); Gillian Jezzard (Dover); Alexandra Birch (Rickmansworth); Leslie West (Liverpool); Paul Martine (Bungay); Fred Harding (Liverpool); Nigel Payne (Bishops Cleeve); Bernice Key (Carlton); Marion Paget (Wokingham); Jean Sparkes (London); John Reynolds (New Malden); Jeanette Payne (Coventry); Hazel Harris (Cambridge); Patricia Brown (York); Colin Dingley (Coventry); Margaret Skidmore (Yate); Stanley McConville (Manchester); Christine Newman (Chesterfield); Muriel Forder (Norwich); Josephine Dunstan (Bodmin); Miriam Harris (Cambridge); Gordon Bale (Cullumpton); Barbara Sanders (Bodmin); Ruth Price (Wokingham); Amy Randlesome (Stockton); Alan Medhurst (Hastings); Ilona Farrow (Hessle); Richard Payne (Bishops Cleeve); Brenda Herdree (Rickmansworth); Pearl Rich (Launceston); Ann Shoney (New Tredegar); Esther Dunstan (Bodmin).

The Bible and OUR TIMES

(Formerly "Present Truth")

Vol. 68. No. 12. Price 3d.

Printed and published in Great Britain fortnightly on Thursday by

THE STANBROUGH PRESS LTD.,
WATFORD, HERTS.

EDITOR: W. L. EMMERSON

Twelve months 9/9 post free

Six months 5/- post free

Straws in the Wind

H-Bomb to be Tested

THE H-Bomb is now a reality and will be tested in a few months, probably at Eniwetok, far out in the Pacific Ocean. The first to be exploded will be some ten or fifteen times more powerful than the Hiroshima bomb and about two and a half times more powerful than the latest uranium bomb.

Protestant Trends in U.S.

DEAN VAN ETTEEN, of St. Paul's (Episcopalian or Anglican) Cathedral in Boston believes that "the Protestant world is going to be gathered in by Episcopalianism" to form "a united Protestantism" which will then be in a position to make "a settlement with Rome."

Paul's Tomb Sought

FOLLOWING the alleged discovery of the tomb of the apostle Peter under the St. Peter's Basilica in Rome, search is being continued for that of Paul.

Toll of the Roads

ON British roads there are about 4,500,000 cars, a density of eighteen per mile of roads, which is the highest of any country in the world. Britain has also the highest rate of

cars per capita in Europe, sixty-seven per thousand. On our roads there are some 5,000 fatal casualties and 200,000 others each year.

THY NAME — WONDERFUL

Thy works declare Thy wonders,
Lord,
Thy glory, might, and power,
In sky above and earth beneath,
By night or noon-day hour.

O God, that doest glorious things,
Thy wonders never cease;
Thy ways are ways of pleasantness,
And all Thy paths are peace.

My being, too, how wonderful!
Most marvellously wrought!
Thy daily counsel, loving care—
How wondrous kind Thy thought!

Thy Name is truly "Wonderful,"
For wonderful Thou art;
O Word made flesh—Emmanuel,
Come! dwell within my heart.
Mrs. M. H. Cooper.

Spent on "Pleasures"

EVERY year the people of this country spend about £2,000 million on "pleasures," says the *Tablet*, including £778

million on tobacco, £650 million on gambling, £488 million on beer, and £100 million on the pictures.

Science's Two Faces

"THE science that was to make life beautiful has also made it hideous," says Professor Irwin Edman in his *Candle in the Dark*. "It rains bombs upon defenceless cities as well as celestial music upon enraptured ears. It invents unspeakable tortures as well as the clean beauties of modern architecture. It gives us abundance but has not prevented starvation in the midst of plenty. It gives us longer life and swifter death."

Greatest Ecclesiastical Event

"To the ecclesiastical historian it is clear that the most striking feature of the first half of the twentieth century has been the movement toward reunion," states Dr. J. W. C. Wand, Bishop of London, in the *Church Times*. "As the chief mark of the nineteenth century was an unparalleled expansion of Christianity, so the twentieth century has already seen the greatest progress toward healing the divisions of Christendom ever yet recorded."

