



THE BIBLE AND

# OUR TIMES

# MAN of the FUTURE

By Arthur S. Maxwell



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A striking photograph of a Stratojet pilot framed in the canopy of his aircraft with another sleek plane beyond.

★ WHAT will man look like 500,000 years from now? asks Dr. F. P. Thieme, the anthropologist, in an article published recently in *This Week* magazine.

It is an interesting question. Will man just keep on evolving, as evolutionists claim he has been doing for the past 500,000 years? Will his head get larger and his feet smaller? Will he grow an extra leg or two to help him get around faster in the ultra-swift life of the future? Will he add two or three more eyes to help him cope with the ten-dimensional pictures of that far-off age? Or a couple more ears maybe to enable him to hear all the sounds from outer space which, by that time, he may have tuned in? No reason why not, of course, if evolutionists are correct in their theory.

Some highly imaginative pseudo-scientists have been picturing our distant descendants as "aglow with rays, acquiver with antennæ, and combining

the build of a praying mantis with the soul of an ice cube." But Dr. Thieme does not agree with such prognostications. Though a good evolutionist himself, he doesn't like to think of the process going that far. He doesn't want it to get out of hand, as one might say. "No matter what upheavals in environment should occur," he says, "it is inconceivable that we would ever develop an external skeleton, or three legs, or two heads. The ground plan of the human being as an erect mammal has been well established."

That, of course, is very comforting, but why he should claim that major evolutionary changes are now "inconceivable" we do not understand. When an evolutionist looks *back* 500,000 years he can conceive anything—such as a speck of slime crawling out of the sea and developing legs and hair and eyes and ears and a heart and blood and a whole intricate circulatory system. He can conceive of this amazing creature shedding all superfluous legs, etc., and becoming, in course of time, a donkey, or an elephant, or a giraffe, or an eagle, or a monkey, or a man. But when he looks *ahead* his imagination balks at the thought of the same process continuing *ad infinitum*. He is the first to deny *homo sapiens* even a little pair of wings so he may "adapt himself" to the air age.

What, then, does Dr. Thieme expect to happen to man in the next half million years? The astonishing fact is that he doesn't expect man to improve at all, but rather to degenerate.

"Broadly speaking," he says, "the man of the future will probably have some childhood characteristics of the present man. His face would perhaps strike us as immature and feminized. Along with this should go a general decrease in his muscular development.

"The bones of modern man are already less massive than those of his ancestor. We can, there-

fore, expect our distant descendants to be even less powerful and not so well equipped for a life demanding physical strength.

"A slightly top-heavy appearance may result from the fact that, while losing bulk in body, future man is almost certain to have a larger head. Growth of the brain has been a constant factor throughout man's history. Within the requirements imposed by childbirth, this expansion should continue in the future. Housing this enlarged area of grey matter requires a larger skull. This will be managed by a bulging of the forehead and the lateral brain areas."

Besides getting an enlarged head, man will also become bald, and lose some of his teeth, says Dr. Thieme. "Evolution may root out the profession of barbering completely" because "since the beginning of history, mankind has been losing hair." "There will be fewer teeth and those that survive will be smaller in size. The third molar, one of the worst trouble-makers in the mouth, should be the first casualty. By A.D. 500,000, it may have vanished from our masticatory system." By that time also, says Dr. Thieme, man will have developed a larger nose and lost his little toe.

With admirable humility Dr. Thieme concludes his glimpse of the future with these words: "The accuracy of these predictions is, of course, open to some question."

We most heartily agree. And we are amazed that an evolutionist, who asks us to believe such miracles of transformation in the past, can see only such slight changes in the future as the loss of the third molar, the little toe, and the rest of our hair—with the one compensation of a larger head. So little for so long!

If those who believe such nonsense would condescend to consult the Word of God, they would find the answer to all their questionings. The fact is that the Bible is very specific as to the kind of men who will be alive half a million years hence.

By that time the kingdom of God will have been set up on this earth. Indeed, if Christ's return is imminent, as all the signs of the times indicate, then when we talk of half a million years hence we are talking of *almost* half a million years beyond that epochal event.

That is something to think about. There will be no degenerates alive then. All will have been eliminated in the great cleansing of the judgment day. "Know ye not," says the apostle Paul, "that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:9, 10.

The apostle John is equally definite on this point: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

The Scriptures could not be plainer as to the fate of the ungodly, whose lawless activities have fostered the growth of degeneracy down the centuries. They simply won't be around 500,000 years hence.

The only people alive in that far-off day will be the sons and daughters of God—men and women who, when they had the opportunity,

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A fantastic conception of a future man with his rocket plane after landing in one of the craters of the moon.

JUNE 11, 1953

# Regeneration before Reconstruction

By H. F. DeAth

grievous sin, it was brought home to him how utterly helpless he was of himself to resist the evil in his own nature. Hence his wailing lament: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. And in every generation since, this sad fact has been literally forced on men who, again and again, repudiated it with anger and disgust, until the evidence became overwhelming and forced them into admission.

## The Testimony of Thomas Paine

It is recorded by Hesketh Pearson, that, more than any other man, Thomas Paine, by his writings, stiffened the back of the American people to fight for their independence; that he, more than General Washington, was America's chief inspiration toward independence. After helping to frame the constitution of a free America, Paine came to Europe in the cause of human freedom. But his confidence in mankind soon received a rude shock, as he sought to help in the French Revolution against aristocratic tyranny.

No sooner had the Republic been declared than dissension broke out among the revolutionaries; so that Paine felt led to make this earnest appeal to Danton: "I am exceedingly disturbed at the distraction, jealousies, discontents, and uneasiness that reign among us, and which, if they continue, will bring ruin and disgrace on the Republic. . . . I now despair of seeing the great object of European liberty accomplished and my despair arises not from the combined foreign powers, not from the intrigues of aristocracy and priest-craft, but from the tumultuous misconduct with which the internal affairs of the present revolution are conducted. . . . I am distressed to see matters so



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Dr. D. Hammarskjöld, the new U.N. secretary, will be up against the same basic problems of human nature as his predecessor.

★ THE total depravity of man is not, and never has been, a popular doctrine. Yet it is written large on the pages of history. The testimony of reformers, ancient and modern, amply confirms it. Those who would reform society merely by altering its structure, very soon find themselves up against the stone wall of inherent human perversity. Canon Bryan Green of Birmingham has told us over the radio that we are not good enough even for the Welfare State. If this be so—and we have every reason for agreeing with him—then we are all a very long way from being fit for heaven.

The idea that man can save himself by his own efforts is the saddest of all human deceptions.

When a great king of ancient Israel fell into

badly conducted and so little attention paid to moral principles. It is these things that injure the character of the Revolution and discourage the progress of liberty all over the world."

It grieved and depressed Paine that "fanaticism had triumphed over reason, anarchy over order; men freed from the shackles of centuries, had forged new ones for themselves; the kingdom of benevolence had been conquered by the dark forces of enmity and jealousy; brotherly love had given way to fratricidal hate; ignorance routed philosophy, passion had killed common sense, barbarism had displaced progress, and the blackness of despair had blotted out the bright hues of hope. Everything for which he had planned and fought, all his belief in mankind and faith in the future had vanished like a dream. Man was incapable of liberty, of improvement. It was a ghastly awakening, a knock-out blow to his self-esteem. All the weary years of work for his fellow creatures had been wasted. He could no longer believe in himself because he could no longer believe in man!"

It is said that Paine read his Bible more than he did any other book. But he approached it in a self-righteous, critical attitude and ridiculed the very teachings which, had he embraced them, could have saved him from despair. Sad to say, instead of seeking divine aid and enlightenment, by humble prayer and Scripture study, he "stupefied" himself with drink, trying to forget the loss of friends and ideals in the "misty shifting world created by alcohol!" And when, fifteen years later, he returned to the land of his adoption, he found changes in the social order that sent him still farther on the road to disillusionment, despair, and drunkenness.

#### **Bernard Shaw's Discovery**

A century later, looking back over twenty years experience as a reformer, we are told by J. P. Hackett, in *Shaw: George Versus Bernard*, that that vigorous social reformer had reached the conclusion that "reforms were useless till man had reformed himself." But "man couldn't reform himself till the Life Force [Shaw's conception of the Deity] had reformed him."

Unlike Thomas Paine, Bernard Shaw's discovery of this basic fact of human existence neither dismayed nor depressed him. His natural buoyancy, along with a measure of faith in an overruling providence, no doubt saved him from the pit of despair. He appears to have grasped something vital which Paine missed. His secretary,

Blanche Patch, records this statement alleged to have been made by her late employer:

"Religion is always right. Religion solves every problem and thereby abolishes problems from the universe. Religion gives certainty, stability, peace, and the absolutes. It protects us against that progress which we all dread. Science is the very opposite. Science is always wrong. It never solves a problem without raising ten more problems."

Some idea of what Shaw meant by "religion" may be gathered from a statement by Miss Patch that "the essence of the Christian faith had so strong an attraction for Shaw that Dean Inge had no doubt that 'He who knew the hearts of men, would say of him, "Thou art not far from the kingdom of God."'"

#### **Other Witnesses**

The late Mr. Keir Hardie, who laid the foundation of the British Labour Party, was another sadly disillusioned reformer. When the First World War broke out, he felt that all his labours for the social uplift of the masses by political propaganda had been futile. The universal brotherhood of mankind for which he strove with all the ardour of his earnest, thorough-going Celtic temperament became a vanished myth. He is known to have said that he would have been far better employed and would have accomplished much more by giving his life to the preaching of the Gospel of Christ, which alone, of all reformatory messages, saves those who embrace it "from the evil that is in the world."

Miss Christabel Pankhurst, the intrepid British champion of "votes for women," was so disappointed by the results of her long and arduous campaign for the political emancipation of her sex, that she left the political field to preach Christ's Gospel, especially as it related to His second coming. Only too plainly she saw that the character and aspirations of womenfolk in general had undergone no change by their having secured the franchise; that their fundamental needs could only be supplied by faith in God which issues in humble obedience to His laws.

#### **"None Righteous, No Not One"**

So testimony after testimony could be quoted from men and women who started out confidently to solve social problems by purely political means and became disillusioned and discouraged by the innate selfishness of the masses of people they set out to help; proving how true are the words of

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By F. L. Storch

Jesus talks with Mary and Martha.

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# Faith and Righteousness

By J. A. McMillan

★ "LEAD me, O Lord, in Thy righteousness," prayed the Psalmist David, "because of those which observe me; make Thy way straight before my face." Psa. 5:8 (margin).

The Christian is ever under observation by the worldly people round him. He must remember that he bears the name of his Master and that Jesus is judged worthy or unworthy according to the fidelity of his witness. What a responsibility! "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exod. 20:7. How necessary then it is for each one of us to pray: "Lead me, O Lord, in Thy righteousness

because of those which observe me; make Thy way straight before my face." Nothing less and nothing else than divine guidance will equip us to discharge this responsibility in a way to bring honour to our Master.

In this prayer we ask the Lord to lead us in His righteousness. We have no righteousness of our own. In fact the Scripture tells us that "we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6. Now, if our righteous acts are unclean in the sight of the Lord, how loathsome must be our sins! They are depicted in the Word as a stricken leper: "From the sole of the foot even unto the head there is no sound-

ness in it; but wounds, and bruises, and putrefying sores." Isa. 1:6. Such is the sinner without the righteousness of God.

#### Righteousness Is Personal

But righteousness is provided by God through faith in Christ Jesus. "But of Him are ye in Christ Jesus, who of God is made unto us . . . righteousness." 1 Cor. 1:30. This is freely offered to each one of us. For we are "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Righteousness then is a gift which each of us may receive by accepting Jesus. When we embrace Him as our personal Saviour, we receive His righteousness. This is God's personal provision for every believing soul. There is nothing to pay! Nothing to do but believe God's promise and accept God's grace. When the soul makes this personal decision, then he can truly sing:

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

#### Righteousness Is Progressive

Because this gift of righteousness is ours through an act of faith, some have supposed that it is a static thing. The Scriptures reveal that God's righteousness is a progressive experience. It grows and matures with the growth and maturity of the soul's relation in Christ. "Righteousness is not a cloke to cover unconfessed or unforsaken sins." It is a developing sense of God's presence, an increasing awareness of the sinfulness of sin and a growth in holiness.

Here also, David's experience was sound. "He leadeth me in the paths of righteousness." Psa. 23:3. As the Psalmist surveyed the guidance of God's Spirit, he was conscious of the paths that stretched out before him, beckoning him on in an expanding knowledge of the love of God, awakening in him desires for righteousness that would never be satisfied until he awoke in God's likeness, and shared His righteousness. (Psa. 17:15.) His constant prayer to heaven was:

O may Thy Spirit guide my feet  
In ways of righteousness!  
Make every path of duty straight  
And plain before my face.

Since the righteousness of God becomes ours initially by faith in Christ, the progressive experience must also be by faith. It is not a case of beginning by faith and completing by sight or works. This was the mistake made by the Galatians. Paul asks the obvious question: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:3. Paul's thesis is that faith is the operative principle at every stage in our Christian development. We began by grace; we grow in grace, and the crowning victory will come through grace. This is "the liberty wherewith Christ hath made us free." Gal. 5:1

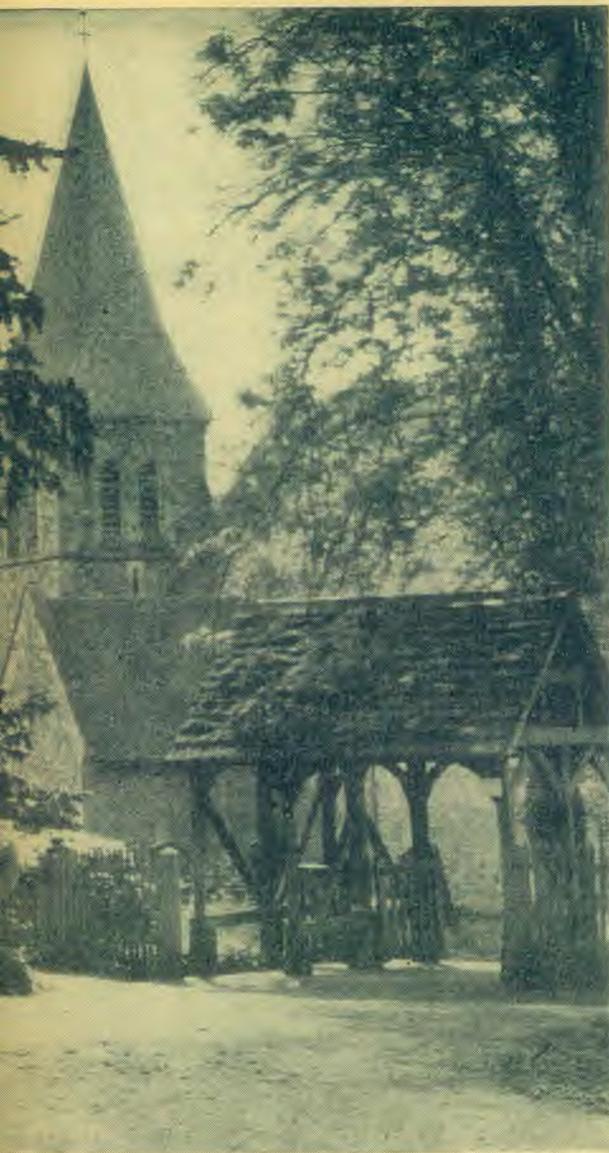
This "liberty" has been misinterpreted by some as "licence." Christ's liberty is not freedom to do as we please but freedom from sin in order to do His will. The works of the flesh are condemned by the Gospel of Christ as clearly and decisively as by the law of Sinai. (Gal. 5:19-21.) Freedom is extended to us by the Gospel of Jesus so that we may freely cultivate the fruit of the Spirit. Only in this way is righteousness possible.

David knew this truth in his own experience of God's redeeming grace. Listen as he pours out his heart before the Lord. "I will run the way of Thy commandments, when Thou shalt enlarge my heart. . . . And I will walk at liberty: for I seek Thy precepts. . . . My tongue shall speak of Thy word: for all Thy commandments are righteousness." Psa. 119:32, 45, 172.

Because of our inability to keep God's commandments, Jesus came to share our humanity and keep His Father's law in our flesh. This is Paul's teaching in Romans 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Margin.)

Those who walk after the flesh, walk in the paths of disobedience, being the children of disobedience. (Eph. 2:2.) Those who walk after the Spirit are led into the paths of righteousness. The Spirit and life of Jesus are imparted to them in their daily experience and thus they grow into His likeness. This is variously called "growth in grace," "holiness," and "sanctification." It is a progressive

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Forsake not "the assembling of yourselves together,"  
urges the Word.

★ WHY should Sunday be a day apart? Why should we refrain from doing on Sunday what is done every other day of the week?

The answer of one earnest Sunday observer was expressed not long ago in a certain newspaper under the headline: "Sabbath rest day in danger of being lost."

"Whatever people may say or do or wish," asserted another writer in the same journal, "the fourth commandment still stands written in the Word of God."

# Should SUN

By Victor Hall

At a recent Lord's Day Observance Society rally one minister asserted: "The church must thunder out, in these evil days, the divine and eternal law of God."

Now it is surely strange that the fourth commandment of the law of God should always be invoked in support of Sunday sacredness, for if men would take time carefully to read this commandment as it "still stands written in the Word of God" it would be seen clearly that it has nothing to say about Sunday, the first day of the week, as a Sabbath. The first day, in fact, is included among the six days on which God said: Thou "shalt . . . labour, and do all thy work."

## No Revised Version of Fourth Commandment

While the majority of Christians now rest on the first day of the week, that is, on Sunday, supposedly in honour of the resurrection, God specifically asks men to rest on each seventh day, or each Saturday, in commemoration of the finished work of creation in six days. (Exod. 20:8-11.)

If we invoke the authority of the fourth commandment in support of Sunday sacredness we must prove that God has changed the commandment and that where it says "seventh day" it should now read "first day," and that instead of being a memorial of creation, the commemoration of the resurrection has been substituted.

This will certainly be difficult for anyone trying to find such proof, for God has declared, "My covenant will I not break, nor alter the thing that is gone out of My lips." Psa. 89:34; Deut. 4:13.

There exists no revised version of the fourth commandment in favour of Sunday. To find a "Thus saith the Lord" for Sunday-keeping in Scripture is impossible.

## Did the Early Christians Keep Sunday?

Lacking a "Thus saith the Lord" for Sunday observance, many claim a "Thus did the disciples" in its support. Now even if it were proved conclusively that the apostles kept Sunday, we could

# DAY be a Day Apart?

not follow their custom if this directly contradicted the expressed command of God, for the obvious reason that they were fallible men, and "we ought to obey God rather than men." Acts 5:29. But we cannot allow such an indictment of the faithful apostles of Christ. They committed no such misdemeanour.

The New Testament distinguishes clearly between "the first day of the week" (Matt. 28:1) and "the Sabbath." Acts 13:14. If these are two separate and distinct days one obviously cannot be the other!

We have abundant records that Jesus, the apostle Paul, and other Christians kept the Sabbath (Luke 4:16; Acts 13:14, 42, 44; 16:13; 17:2; 18:4, 11). What was their attitude to "the first day of the week"?

## The First Day of the Week in Scripture

Six of the eight texts referring to this day occur in the story of the resurrection day and have nothing to do with its observance in any sense.

We are told that "in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. Again: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought sweet spices, so that they might come and anoint Him. And very early in morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2.

Why had this work, so important in that hot eastern climate, been left until the third day after Jesus' death?

For a very notable reason. Luke tells us that when Jesus died, it "was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments." Luke 23:54-56.

On the sacred Sabbath, even with all their anxiety about the body of Jesus, they rested according to the commandment. Then "upon the first day of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared." Luke 23:54-24:1. They would have liked to embalm Christ's body before; but they remembered the Sabbath day to keep it holy.

Far from suggesting any Sunday sacredness, therefore, these texts give us an outstanding example of true Sabbath-keeping. They define the "first day of the week" as the day which comes "when the Sabbath was past." And Luke, writing for Gentile believers, says the women rested on the Sabbath "according to the commandment."

The references in Mark 16:9 and John 20:1 merely add that on "the first day of the week He [Jesus] appeared first to Mary Magdalene," who came to the tomb "early, while it was yet dark, . . .

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"The seventh day is the Sabbath of the Lord thy God."

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and seeth the stone taken away from the sepulchre."

#### Why the Disciples Were Gathered

In John 20:19 we are told: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be with you." Now here is indeed a meeting on the first day of the week. But wait a moment. Were the disciples meeting to celebrate the resurrection on the new Sabbath according to some command of the Lord? Not at all. They were gathered behind barred doors "for fear of the Jews." They could not believe Jesus had risen!

#### Two Passages Remain

If then Sunday is to be established by Scripture as a rest day, the remaining two texts must provide conclusive evidence. One of these concerns some careful instruction which Paul gave the Corinthian believers about putting aside special relief funds for the poor Jewish Christians at Jerusalem. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. That is to say, they were to reckon their accounts at home, decide how much they could give, and save it.

This was to be done on the first day of the week because Paul would hardly have suggested that they should do this work on the Sabbath. To interpret this text, as some do, to mean that collections must be taken up at church services on the first day of the week, and further that this day is thereby proved to be the Sabbath, appears a tenuous line of reasoning! The Sabbath implicit in this text is the day before the first day of the week!

Our last reference mentioning the first day of the week contains the only record of a Sunday religious service in the New Testament. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Acts 20:7.

Many argue that here at last is positive proof that Paul observed Sunday because he "broke bread" on that day. However, we need to remember two facts. First, that only a divine command makes a day holy and Paul claimed no such command for the first day. Second, "gathering together to break bread" was not an act reserved specially for one day of the week; it was done

by the early Christians any day of the week. (Acts 2:46.)

This meeting was actually an unusual one. Paul was leaving the next morning and was preaching his farewell sermon. Luke records the incident because "a certain young man named Eutychus" who "fell down from the third loft, and was taken up dead" was miraculously brought to life again. But it had nothing to do with the Sabbath or Sabbath observance.

Every reference to the "first day of the week," Sunday, has now been examined and while there are many definite statements concerning Sabbath observance, we have found none to suggest that Sunday is any more sacred than any day from Monday to Friday. The New Testament clearly distinguishes between the sacred "Sabbath day according to the commandment" and the secular "first day of the week."

#### Jesus Our Only Example

Jesus lived the pattern life for our learning. He kept the Sabbath that He wishes us to keep. Christ made the Sabbath. By virtue of creation, it is His day. He is Lord of the Sabbath. (Mark 2:27, 28.) It is the true "Lord's day." Rev. 1:10.

While the Lord of the Sabbath rested in the tomb His disciples rested too, because it was their Lord's day. Shall we then spurn it, or fail to enter into His chosen weekly rest day, the crowning gift of creation? Surely not, for God's people, awaiting the return of Jesus, will be found keeping all His commandments. (Rev. 12:17; 14:12).

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experience in fellowship with the Lord Jesus whereby His character of complete consecration and obedience to the will of God is shared by the believing soul. It is all summed up by Paul in one glowing passage where he tells us that "God . . . loved us, . . . quickened us, . . . raised us up together, and made us sit together in the heavenlies, . . . that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:4-8.

When He shall come with trumpet sound,  
Oh, may I then in Him be found,  
Clothed in His righteousness alone,  
Faultless to stand before the throne.

# The Gift God Wants Most

By R. D. Vine

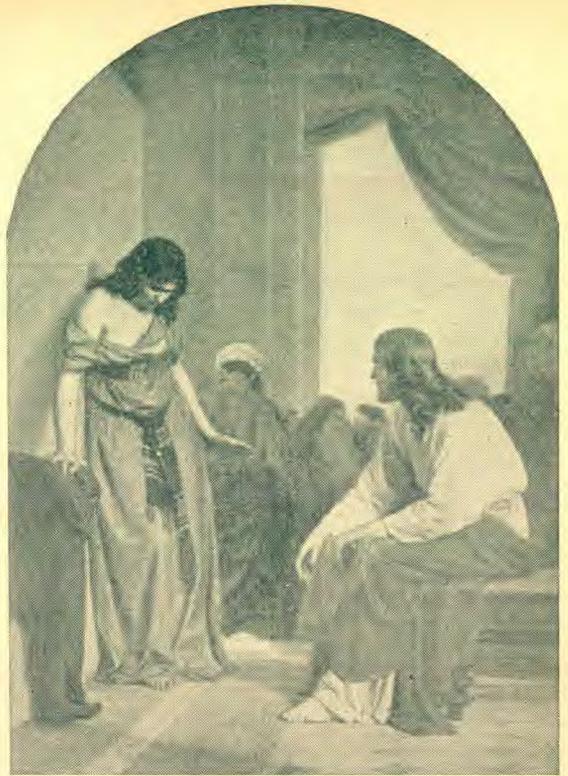
★ ONE of the most cheering revelations of the Bible is that of God's desire to possess our hearts. He cares not what the condition of those hearts might be, whether hard or soft, sinful or good, warm or cold—the Lord wants them. "My son—My daughter," is His merciful entreaty, "give Me thine heart." Prov. 23:26.

Now this is really an amazing request; for of all things in this universe the natural human heart ranks among those whose qualities and natures must be most objectionable to the perfect and righteous God above. "For," as the Psalmist says, "the Lord our God is holy."

The great preacher Moody once posed the question: "Suppose that a man would advertise to take photographs of the heart; would he get many customers?" Perhaps some customers would hopefully present themselves for such a picture to be taken, foremost among whom would be such persons as the self-assured and self-righteous Pharisees. But the resulting pictures would bring only disappointment, for they would reveal the truth of Jeremiah's assurance that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9.

What a striking and sobering description! This old world abounds in deceptions. Deception is the devil's chief stock-in-trade. But of all deceptive things, the natural human heart has first place. It will lead many a man to think he is all right and heading for heaven, when actually he is all wrong and heading for eternal loss.

No wonder the Old Book affirms that the heart is desperately wicked; while Jesus declares it to be a veritable fountain of evil, a polluted spring, incapable of itself to send forth wholesome streams of pure water. (Mark 7:21, 22.)



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"Go and sin no more."

Yet such is the heart God wants. Wonderful, benevolent God. He sees man's deepest need, that of a life controlled by a purified heart. He sees the utter impossibility of such a heart being developed, or even maintained, by our own efforts. He therefore appeals to all to surrender their wayward, erring, scarred, and sinful hearts to Him; so that those hearts may cease to be sources of weakness, failure, discouragement, and self-deception, but that they be transformed into the fountains of righteousness and life-giving hope the Lord intended them to be.

## At the Door

"Behold," says the Lord Jesus, "I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Rev. 3:20. Thus does John the revelator portray Christ's earnest desire to enter our heart's door, and to abide with us. And all that so wonderful an experience requires is that we, humbly recognizing our need of His grace and saving power, be willing to have Him come in.

Some, conscious of their imperfections, of weak-

nesses both inherited and acquired, of ugly scars due to past sins, feel unfit to entertain the divine Guest until by their own efforts they have cleansed their hearts, and made them reasonably respectable. But such is as impossible as seeking shelter in one's own shadow. Of this we are assured in such passages as Jeremiah 13:23, where the Lord asks: "Can the Ethiopian change his skin, or the leopard his spots?" The answer is obvious. Such radical changes are impossible. The Lord continues: No more can "ye also do good, that are accustomed to do evil." Thus are we induced to take the first step toward the fulfilment of God's purpose in us—that of a humble recognition of our own impotence, and our complete dependence on Him.

You see, if our watch repeatedly gains, or loses, or stops, it is no good seeking to restore its reliability merely by setting its hands right. It must be taken to the watchmaker, and the inner works must somehow be set in order or cleaned up. Even so must the human heart be submitted to that benevolent repairer and restorer of contrite hearts—the Lord Jesus Christ.

#### Don't Wait

Neither must we wait until we feel our hearts are made more fit before we let Him in. So many earnest souls desire Christ's presence but are waiting first for greater fitness, yet greater fitness cannot come without the cleansing presence of Christ.

If we are in a darkly shuttered room we do not say: "We must drive the darkness out of this room before we can let the light come in." No, we simply lift the shutter, and what happens? In comes the light, and out goes the darkness. If we open our heart's door fully, the Lord Jesus—the Light of the world—according to His own promise, will come in; and the darkness of sin and error will go out.

Such hearts will be freed from the guilt and power of sin. (1 John 1:9.) They will be completely renewed and softened. (Ezek. 36:26.) God's holy law, the Ten Commandments, will be written upon them, thus resulting in loyal obedience to the Saviour. (Heb. 8:10.) They will be happy hearts, radiant with hope, buoyant with the joy of living, and ever sustained by the blessed prospect of at last going to that eternal home. Friend, whoever you are, whatever your condition, to you this day comes Jesus' invitation afresh: "My son, My daughter, give Me thine heart." Let us respond without delay.

## Man of the Future

(Continued from page 3.)

accepted His plan of salvation from the power and penalty of sin. They will be Christ's men, Christians if you will, who love Him with all their hearts and whose devotion to Him grows with each passing millennium.

And what will they look like? Not the caricatures drawn by our evolutionary friends, with bald, bulgy heads and minus their little toes. No, indeed. Rather will they be men and women in the image of God—as gloriously beautiful as were Adam and Eve when they came from the hands of their Creator.

All who are alive 500,000 years hence will either have been translated at the second coming of Christ, or raised from the dead in the resurrection of that great day. Every one will therefore be a product of the recreative power of the Author of life, whose infinite wisdom and love will have removed every mark of degeneracy, every trace of disease. He who came from heaven and died on Calvary for man's redemption will not be satisfied till He shall see the perfected fruitage of "the travail of His soul." Isa. 53:11.

They will be very wonderful people, not only in appearance, but in the loftiness of their thinking and the graciousness of their deeds. The nobility of God will be in their souls and revealed in every word and action. They will be the sort of people we would all like to live with, kind and generous and true.

Shall we be among them—500,000 years hence?



## Regeneration Before Reconstruction

(Continued from page 5.)

Holy Writ: "There is none righteous, no, not one."

Nor can man make himself righteous. He needs a power outside of himself which will implant within him the seed of a righteous and godly life. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. "O wretched man that I am!" exclaimed the same writer who had given his life to the service of God and man, "Who shall deliver me from the body of this death?" And in the confident assurance of his own personal experience he replies, "I thank God, through Jesus Christ our Lord." Chapter 7:24, 25. "For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Chapter 5:6-8.

It is easy to love those who love us; those who manifest the unmistakable fruits of genuine goodness. But God, through Christ, loves all: high and low, rich and poor, educated and illiterate, attractive and unattractive, yea, the vilest of the human race. By the death of Jesus on the cross, He paid for us the just penalty of God's broken law. He satisfied the righteous demands of that law which is "holy, and just, and good." So He sets the prisoner free from the chains of sin, and, by His Spirit and His Word, sustains the inner life of the soul, that the believer may walk in the paths of faith, hope, peace, and love.

To attempt a wholesale violent reconstruction of society, and think thereby to change the nature of sinful men, is a most futile and disappointing business. Society needs regeneration far more than it needs reconstruction. Indeed, society as such can become regenerate only in the measure that the

individuals composing it respond to and obey the Gospel of Jesus. The law of God and the message of Jesus His Son are addressed primarily and chiefly to individual men and women; the Spirit of God regenerates only "whosoever will" heed and receive it. The kingdom of God on earth can only be built up as individuals surrender themselves to its principles.

That the kingdoms of this world as such will ever voluntarily surrender themselves to the kingdom of God is unthinkable and unbiblical. They must eventually be swept aside by the direct intervention of a longsuffering but righteous God, before He can fully and finally set up His everlasting kingdom. That kingdom will be peopled by His ransomed, believing people when Christ returns to claim them. In the mercy of God, the door of that kingdom is still open. But he or she who essays to enter that door must do so with the realization that "there is no good thing in me." Only thus can we meet "the goodness of God" which leads us to repentance and issues in our glad and humble obedience to "the commandments of God, and the faith of Jesus."



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# THE CHILDREN'S



# Pages

## How Timothy, Terry, and Tod Learned to be Tidy

By Mrs. M. McLeod

AUNT AGATHA was almost sorry she had offered to let her three nephews stay with her on the farm for the whole two months of their summer holidays. They were dear, lovable boys, but they were so untidy. Aunt

Agatha was a farmer's wife and had enough to do, without running around after them.

She was thinking this, as she looked at their bedroom from the doorway.

Three suits of pyjamas were

flung to the four corners of the room, a brush was on the window-sill, a comb in the middle of the floor, story books had been pushed under the beds, pillows were on the floor—which suggested a pillow fight—and scraps of paper were littered everywhere. She stood thinking for a few moments, then closed the door, leaving the room as she had found it.

At eight o'clock that evening, after a happy day, and with most of the farm work done, the family gathered in the sitting-room for worship. "It's Tod's turn to choose the hymn to-night," prompted Terry. "Yes, and we all know what that will be," laughed Timothy. "Onward Christian Soldiers," chorused the three boys.

After the hymn, Aunt Agatha and Uncle Jack exchanged glances, and nodded as he opened the Bible. "To-night," said their uncle, "we'll read something from Luke, and also from John."

Together they read about the burial of Jesus, after His death on the cross.

"First of all," said Uncle, "you will remember that Jesus was buried on the —" "Friday," joined in Timothy.

"Yes," said Uncle, "and He rose on the —" "Sunday," volunteered Terry.

"That is correct," replied Uncle. "And when Peter heard that Jesus had risen, what did he do? Timothy, perhaps you will read what it says in Luke chapter twenty-four, and verse twelve."

"Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves," read Timothy.

"Thank you," said Uncle. "We will stop there; and now, Auntie, will you please turn to John chapter twenty and read verses six and seven?"

"Then cometh Simon Peter . . . and went into the sepulchre



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 25th.

and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself," read Auntie.

"Thank you, my dear," said Uncle. "Now did you notice those words, boys?"

"Luke tells us that Peter saw the linen clothes laid by themselves, and John says 'The napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.' From this story, what kind of a person would you say Jesus was?" questioned Uncle.

"I should say He was a very tidy person," chimed in Terry. Aunt Agatha smiled, as she said, "I'm sure He was, Terry; and now, before we have our little prayer, I want to show you something. Come with me, boys."

Silently they followed Auntie upstairs, and wondered as she paused at their bedroom door.

"Now my dears," she said as she opened the door, "do you

think Jesus would leave His room like this?"

Timothy, Terry, and Tod, all hung their heads. "I can see that you don't really think He would," said Auntie, "so now, I will give you five minutes in which to leave the room as you think Jesus would have left it. Then come downstairs, and we

will finish our worship together."

Timothy, Terry, and Tod are all grown men now, but they have never forgotten their bedroom at Aunt Agatha's, or that Bible story on the tidiness of Jesus. So that wherever they go folk are heard to say of them, "They are the tidiest people we have ever met."

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## Your Letter

My Dear Sunbeams,

WHAT a beautiful picture we have this time! I do hope you will try really hard to colour it nicely. This lovely bunch of flowers reminds us that summer has come again. How we wish the summer would stay with us, for we love its warm sunshine, its pretty flowers, its green trees, and the bright blue sky.

Some lucky people are able to escape our cold winters by going to some place like the West Indies where it is always bright and warm. We need not be envious of them, if we really love Jesus; for He has promised that when He takes us to our heavenly home

(read His promise in our poem), the colour and brightness of summer will be with us for ever.

How lovely it is to know that if we are loyal Sunbeams, we will one day go home with Him.

Yours affectionately,

AUNTIE MARGARET.

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## Results of Competition No. 8

*Prize-winners.*—David Simpson, 67 Ainsbury Road, Coventry. Age 12; Greta Crocker, Newbold College, Bracknell, Berks. Age 11.

*Honourable Mention.*—Miriam Harris (Cambridge); Adrienne Edwards (Torquay); Jean Hocking (Liskeard); Siegfried Baron (Church); Eleonora Baron (Church); Richard Payne (Woodman-cote); Lydia Harris (Cambridge); Pearl Rich (Launceston); Colin Dingley (Coventry); Marilyn Hartland (Barry Dock); Christine Holland (Bishops Cleeve); Hazel Harris (Cambridge); Alan Bowns (Chalford); Heather Payne (Woodman-cote); Stuart Payne (Woodman-cote); Joan Caldicott (Birmingham); Gordon Jones (Cheltenham).

*Those who tried hard.*—Cookie Worth (Wrexham); Josephine Barrett (Camberwell); Myrtle Green (Salisbury); Muriel Ford (Norwich); George Mayers (Skewen); June Turner (Coventry); Keith Medlicott (Coventry); Hilary Salisbury (Leeds); Marion Archer (Parkstone); Antony Peart (Bishops Cleeve); Jeanette Payne (Coventry); Nigel Payne (Woodman-cote); Leon Maile (Huntingdon); Murray Innes (Dundee); Roy Crowe (Belfast); Carole Stokes (Enfield); Harold Walker (Manchester); Margaret Peart (Bishops Cleeve); Carole Chappell (Gloucester); Ruth Brock (Stoke-on-Trent); Christine Davies (Birmingham, 23); No Name (Birmingham).

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## A WONDERFUL PROMISE

My Lord has gone to realms  
above,  
A land of truth and purity,  
But e'er He went He gave His  
word  
That He would come again for me.

Before He rose on brightest  
cloud,  
And angels welcomed Him again  
To mansions He had left behind,  
To bring new hope and cheer to  
men.

He drew His followers aside,  
And, gathered in that upper room,  
He bade them trouble not their  
hearts,  
But look for Him beyond the tomb.

"For if I go away," He said,  
"I surely will return once more,  
To gather all My loved ones  
home  
Upon the heavenly Canaan's  
shore."

He promised that He would pre-  
pare  
A place for them beside their  
Lord,  
If they would firmly trust in Him,  
And in His everlasting Word.

That promise made so long ago,  
Which then in few hearts lodg-  
ment found,  
Encompassed also future years,  
And reached to earth's remotest  
bound.

The rich, the poor, the old, the  
young,  
The bond, the free, the high, the  
low,  
If only they will trust in Christ,  
May each its grand fulfilment  
know.

And it is such a precious thought  
That He for me prepares a place,  
Which He will hold in truest faith  
Until I, too, shall see His face.

Gwen Yeates.

# Straws in the Wind

## Latest Theory of Origins

CAPTAIN JAN DRENT of the University of California believes that the strange zodiacal light seen in the tropics before dawn in the east and after sunset in the west is the reflection from a cosmic dust cloud which was the primeval source of the planetary system.

## Russian Submarines for China

To counter the possibility of intensified raids from Formosa against the Chinese mainland and shipping, six Russian submarines are shortly to be given to the Chinese Communist navy.

## Religious Canada

OUT of Canada's fourteen million people, less than 60,000 denied any religious belief. No less than 43.3 per cent are Roman Catholics; 20.6 per cent belong to the United Church of Canada, 14.7 per cent are Anglicans, and 3.7 per cent Baptists, while a number of other Christian groups have smaller numbers.

## European Birth Rates

FRANCE, whose birth rate sank steadily for sixty years to 14.9 in 1938, now has one of the highest birth rates in Western Europe. The average from 1946-50 was twenty-one per thousand.

The German Federal Republic, on the other hand, which had a

figures, however, Africa and Asia have birth rate figures between forty and forty-five per thousand.

## Be Thou Strong and Very Courageous

Courage, courage, fellow pilgrim,  
No time now for doubt, despair,  
See, beyond the clouds are breaking,  
See by faith that city fair.

See, O see those walls of jasper,  
See those shining streets of gold,  
Soon, if faithful you shall enter  
Heaven the Saviour to behold.

Courage, courage, weary pilgrim,  
Has He failed you? Never yet.  
Faithful is our God, believe it.  
He'll not fail, He'll not forget.

Though the perils thicken, thicken,  
Sin, iniquity abound,  
Fear thou not, but be thou faithful,  
God's dear angels camp around.

Heaven's provision for thy keeping,  
For thine aid from day to day,  
Courage, then, O faithful pilgrim,  
Trust in God, keep watch and pray.

Mrs. T. Buchman.

birth rate of 19.7 in 1938 has dropped to 15.7 in 1951.

By comparison with these

## Carbon 14

ONE of the frightful possibilities of the explosion of many hydrogen bombs in any future conflict, assert Joseph and Stewart Alsop in the *New York Herald Tribune* is the liberation of great quantities of Carbon 14, a radioactive isotope of carbon which, unlike the radio-active products of ordinary atom bombs, has an active life of 11,200 years, which means that its accumulation in the earth's atmosphere might sterilize and destroy the human race.

## Twice Speed of Sound

It is disclosed that the latest Boeing guided missile has shown on test a speed of 1,500 miles per hour, or twice the speed of sound.

## Illiterate Americans

ACCORDING to a statement in *Collier's* magazine, nearly three million Americans are unable to read and write, and over ten million more, with only a few years schooling, are "functionally illiterate, which means they can't read a newspaper or book or write a letter."

