

*The Bible and*



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# A HOLIDAY WITH GOD

By John R. Lewis

★ AUGUST has come and gone! A mass exodus of humanity in surging, laughing crowds has rolled in waves to the sandy beaches. Summer sunshine has done what Hitler's bombs failed to do, and towns closed their steelworks, their cotton mills, their factories, workshops, and offices, that their people might recuperate awhile. Dwellers in Glasgow, Leeds, Manchester, Bristol, and London have flocked in droves to the stations and there packed into special trains, duplicated and duplicated again, to be carried to the sea and there spilled in thousands and tens of thousands on the pleasure beaches of Britain.

This general holiday exodus is a good thing. It is right that the bread-winner should see something of earth's beauty instead of the figures in his ledger. It is right that Mother should recover her health in the ozone after fifty weeks in a dark back kitchen; right that the children should play in the woods, on the hills, by the sea, instead of round the alley lamp post. Holidays send the burdens away, bring health, bring joy, relaxation, and happiness in such measure that a year of thrifty saving is more than worth while.

The Jews were the first people to spend a national holiday week away from home. Having thankfully gathered in the needed harvest they packed their belongings on the fifteenth of Tisri—that is our September—and, carefree and rejoicing, went camping amid the Judean hills. Our Lord Himself knew what it was to close the carpenter's shop for a fortnight and enjoy this annual vacation. So did the fishermen, Peter and Andrew, who left their boats and nets and joined a long convoy singing its way to camp on the hills around Jerusalem. Business men travelled from Greece and Egypt to spend time relaxing with their wives and children in the open air.

## A Holiday with a Difference

But it was a holiday with a difference. It went hand in hand with a religious festivity organized



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Soothing indeed is the sight and sound of the summer sea.

by God Himself. Our loving heavenly Father was desirous that His people, for whom He had such paternal tenderness, should break the routine of the "daily round and common task," and details as to how the rest should be taken were given on one of the occasions when "the Lord spake unto Moses," about the "sanctuary" they were to build, "that I may dwell among them." At this "feast of tabernacles," as it was called, "old and young, rich and poor, left their homes and came to Jerusalem," and there, on the slopes around the city, they erected tents of green boughs and branches. "Everything that could please the eye and give expression to universal joy was brought from the woods; the city bore the appearance of a beautiful forest."—*The Desire of Ages*, page 448.

In the hills and valleys around the town were these leafy dwellings alive with people. The harvest of grain, olive, vine, and palm had been safely gathered in, the weather was warm, nature



was still rich, and every face bore the expression of joy. The children played amid scenes of natural beauty, while the older people, relaxed from care and anxiety, enjoyed the hours of social intercourse together. The air was filled with songs and melodies of praise to God; the tenors of the men, and the purer notes of the girls, wafted through the glades and across the brooks. The whole panorama and feast manifested the best features of a "Keswick," a Whitsun march, a Llangollen Eisteddfod. It was a true holiday from which all returned home stronger in body, and morally and mentally invigorated.

There was, of course, another reason for the annual week of worship and rest. It was an "ensemble" to us, a "shadow" and "pattern" of "better" things to come.

The whole exodus of Israel from village and farm to the leafy tents of Zion one could liken to a stage act. Geographically at that time the world centre, Palestine was the amphitheatre where Israel acted their divinely scripted scenes before the eyes of the nations, who, in the encircling stalls, watched and wondered, and watching learned a lovely lesson of the providences of God. It was a lesson performed, watched, and learned every year from generation to generation.

The lesson was lovely. The excursion to the holiday scene typified the transit of God's children into the pleasures of the kingdom of God when Christ returns. The pastoral beauties and setting of the vacation foreshadowed the gardens and verdure of Paradise. The happiness and lack of anxiety and care were a sample of the never-ending joys of eternity. The pleasures and songs

of worship around earthly Jerusalem echoed the grander strains and harmonies which "like the sound of many waters" will make the "courts of heaven ring." Let it therefore be affirmed that the joys of life in the coming kingdom of God are decidedly genuine, and no follower of the Master need ever entertain doubt about the future when eternal life will be realized.

When our Lord, during His ministry, attended the feast of tabernacles, He drew attention to the sparkling spring of water and reminded His hearers that one day they would "never thirst again." Doubtless, too, He pointed to the leafy branches and gave force to the prophecy that one day the desert would "blossom like a rose." One can imagine the worshippers listening spell-bound as the Saviour turned their rapt attention from the contentment of their present "rest," to the greater joys of their future "rest."

The year saw five feasts in the Jewish calendar, Passover, First-fruits, Pentecost, Atonement, and Tabernacles. They typified the Gospel era, three having already met fulfilment in Calvary, Resurrection, and Pentecost. Not a few Christians believe that the Atonement, involving judgment, is meeting its fulfilment in our day. Such Christians see the harvest of the world being gathered into bundles today, and they await, in a not-too-distant future, the commencement of the Great Vacation in the kingdom of God when Jesus returns the second time.

Jesus Christ has love for every toiling, weary, struggling soul. It is love far surpassing that of any parent for a child. To all who are "weary and

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A restful scene on the rolling Sussex downlands.

© Studio Lisa





By Pieter Lastman

© Camera Clix

The great fish precipitates Jonah on to the land after his nerve-racking adventure.

# Jonah and the Whale

By Richard H. Utt

★ RECENTLY a minister referring to the Bible account of Jonah and the whale, asked, "Who that has any mind at all believes those stories?"

Such remarks are not uncommon and demand that we take our stand on the truth of the Bible or on the side of the doubters.

Which side is right? Did Jonah exist or did he not? If he did, could he have spent three days inside a fish and have lived to tell the story? This may seem improbable, but the well-attested case of James Bartley, taken alive out of a whale's stomach in February, 1891 and reported in *The Literary Digest*, April 4, 1896, proves it to be possible.

There has been a good deal of speculation as to exactly what kind of marine creature might

have swallowed Jonah. The word translated *fish* (Hebrew, *dag*) sheds little light on the question. The word translated *whale* (Greek, *ketos*) in Matthew 12:40 merely means a sea monster, and could be either fish or whale, or some other creature. We believe it is useless to speculate whether it was a baleen whale, a sulphur-bottom whale, a whale shark, or a giant squid. We think it is immaterial how many stomachs whales have, what the temperature inside the stomachs may be, whether a whale's throat is large enough to swallow a man, and so forth. Such disputes only becloud the issue.

Are We Prepared to Believe?

The record says, "Now the Lord had prepared



a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1:17. Thus the issue is not whether whales have a frequent custom, or even an infrequent one, of swallowing men and vomiting them up alive on shore. The issue is, could God, if He saw fit to, and did God, prepare a fish to swallow Jonah? Let us consider the evidence:

The book of Jonah was a part of the Jewish canon, and "unto them [the Jews] were committed the oracles of God." Rom. 3:2. Jonah must, then, be included in Peter's statement: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. If the Holy Ghost dictated the book of Jonah, let us be careful how we lightly call it fictitious.

### Was Christ Mistaken?

But there is another and stronger reason for believing the Jonah story. It should make a lot of difference to any Christian what Christ thought about the matter, and *Christ believed in Jonah*. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Thus Christ staked the truth of His resurrection on the truth of the story of Jonah. If Jonah was not in the whale three days, neither was Christ in the tomb three days. If Jonah did not come forth alive from the whale, neither did Christ come forth alive from the tomb. "And if Christ be not raised, your faith is vain. . . . We are of all men most miserable." 1 Cor. 15:17-19. The original Greek (*hosper gar*) says "just as," "like as," Jonah was in the whale, so Christ was to be in the tomb. According to Jesus, the two incidents stand or fall together.

There is no escaping the simple fact that Christ believed the story of Jonah. He even relates the sequel: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:41. Continuing His sermonette, Christ referred to the "queen of the south," the Queen of Sheba, who came to hear the wisdom of Solomon. If Jonah was a fictitious character, so was Solomon. Christ endorsed them both as genuine.

If the story of Jonah were not true, then Jesus was either lying or He was deluded. In either

case Jesus could not have been the Christ, the Son of God. Christianity itself, then, would be a hoax.

But more than Jonah's reputation is involved in the above minister's challenge, "Who that has any mind at all believes those stories?" If we understand the tenor of that question, it was not aimed at Jonah, but at all miracles and at all who believe in them. Since the Bible records miracles from beginning to end, the whole Bible is his target.

### A Fundamental Issue

We should like to ask this minister and his sympathizers a few questions: Who believes that Christ was born of a virgin, or that the Wise Men were guided to Bethlehem from a far country by a wondrous star, that has any mind at all? Who believes that Christ raised Lazarus from the dead, or fed five thousand men besides women and children from one boy's lunch basket, gathering up twelve baskets of fragments afterward, that has any mind at all? Who believes that Christ rose from the tomb, ascended to heaven, and will come to judge the quick and the dead, that has any mind at all?

Let's come a little closer home yet: Who believes in the power of prayer that has any mind at all? Do those ministers whose minds are too sharp to permit them to believe in Jonah practice prayer in their churches? We think they do. If so, why? To test the acoustics of the church? To be heard for their much speaking? Or because they believe God hears and answers prayer? If they pray for the third reason given, then they believe in something far more mysterious and impossible, humanly speaking, than the experience of Jonah.

If religion is to be worth anything it must have a God, a God who is something more than a mere man. If God can do nothing man cannot do, then He is no God at all, certainly not the God of the Bible. The Bible begins with a miracle: "In the beginning God created the heaven and the earth." Gen. 1:1. The Bible closes with another miracle, that of space flight to earth from an infinitely remote place: "Surely I come quickly." Rev. 22:20. Between those two, many scores of other miracles are recorded. We see no reason why God, if He had any reason for so doing, could not send a whole school of whales in which a thousand prophets could live in comfort with their families for fifty years. On the human

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By Edwin H. Blashfield © R. & H.  
 "After death, the judgment" warns the Word of God.

# WILL GOD JUDGE ME?

By Victor Hall

the secrets of men by Jesus Christ according to my Gospel." Rom. 2:16.

Each passing day gathers the evidence on which our individual future destiny will be decided, for weal or woe. The heavenly recording equipment is unerring and thorough, for "all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. Because He is "a discernor of the thoughts and intents of the hearts," "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Heb. 4:12; Eccles. 12:14. Perjury will be impossible. Motive and act, thought and speech, even "every idle word that men shall speak," all are reckoned with in the heavenly court. (Matt. 12:35-37.) Is it any wonder that Felix trembled when Paul spoke of a judgment to come?

## The Hour of Judgment Has Come

The first generation of Christians after Jesus' ascension bore the Gospel message complete with the warning: "The hour of the judgment *will* come." The last generation of Christians before Christ's return bear the same Gospel with an even more startling announcement: "The hour of God's judgment *has* come!"

"*Has come?*" you may ask. "That is news to me. What strange doctrine is this? What proof have you for your assertion?"

In prophetic vision the apostle John saw an "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. Now the Gospel commission has been given to men, not angels. The angel messenger here symbolized a group of God's people bearing to the whole world not a strange, new, fanatical teaching, but the "everlasting Gospel." They are fulfilling Jesus' own prophecy: "This Gospel of the king-

★ "GENTLEMEN! my personal accountability to God is the most serious question which has ever engaged my thought." So responded Daniel Webster, the brilliant American orator of the last century to a question put to him at a dinner given in his honour.

The prospect of a future judgment arouses the conscience and stirs the mind to serious thought as no other subject does. The Roman governor Felix liked to hear the apostle Paul discoursing "concerning the faith in Christ," but as "he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:24, 25.

The certainty of judgment was always a part of Paul's Gospel message. To the Athenians he declared that God "now commandeth all men everywhere to repent: because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:30, 31. Paul pointed the believers at Rome to a "day when God shall judge



dom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. What are the terms in which this last world-wide Gospel proclamation is made?

John heard the angel "saying with a loud voice, Fear God and give glory to Him: for the hour of His judgment is come." Here it is, friend. Before Jesus comes the offer of free salvation is made urgent with the news accompanying it: "Judgment day has arrived!"

Nothing is more potent to revive a keen sense of right and wrong than a conviction that God is just. The blunting of this sense in the minds of increasing numbers of the majority today is as disturbing a sign of our times as the actual crimes of the minority. How often is right the butt for ridicule, and goodness reckoned as weakness! How commonly wrong is laughed off as of no account, or even approved as an indication of independance of spirit or strength of will. Could any message be more timely just now than the divinely-appointed one: "Fear God; . . . for the hour of His judgment is come"?

#### Divine Justice and Mercy

Because God is love some believe that He will never exact the full penalty for the sins even of the most unrepentant and rebellious sinner. They believe that mercy has triumphed over justice in God's dealing with men. The Bible, however, reveals a perfect blend of these qualities in the nature and ways of God. He is "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exod. 34:6, 7. Here is mercy, the disposition to pardon the guilty. Here also is justice, which exacts the full penalty for guilt.

This blend of justice and mercy in God's character is clearly shown in the scene at Calvary. Paul tells us that Jesus offered His innocent life for our sins "to declare . . . at this time His [God's] righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3:26.

The law by which God governs His universe decrees death as the penalty for disobedience. (Rom. 6:23.) All men have sinned and incurred thereby the death penalty. Because He hates sin God's justice demands its execution. Because He loves the sinner God's mercy would save the guilty one. How can God be both just and merciful?

The death of Jesus satisfied the law's demand for the supreme sentence on sin. By this act Jesus declared the justice of God. At Calvary the Father is shown to be the One who would sacrifice His only Son, and the Son One who would die even the death of the cross, rather than that "one jot or one tittle" of the law should be abolished or altered.

Think a moment what it cost Father and Son to provide a way of escape for the sinner, while at the same time vindicating the law which condemns him. Jesus, "who knew no sin," vicariously took ours. When He "bare our sins in His own body on the tree," the Father "made Him to be sin for us." 1 Peter 2:24; 2 Cor. 5:21. Divine hatred of sin caused the Father to change His attitude to the Son from that of a Father to that of a Judge. He judged His own Son as He would a sinner. Jesus understood this and meekly "committed Himself to Him that judgeth righteously." 1 Peter 2:23. The terrible realization that as Sin-bearer He was cut off from His Father and must receive the penalty for the sins of the whole world caused the mental anguish that broke the heart of our Saviour.

If God hates sin so much that He passed sentence on His own Son when He became identified with our sins, will He slacken justice in the day when He judges the man or woman who refuses to separate from sin despite all that Jesus has done to ensure pardon and release for all? He "will by no means clear the guilty."

#### Your Case Pending!

Each of us has a case pending in the heavenly court, for "the hour of His judgment is come." If Jesus is your Advocate because you have accepted Him as your Saviour, He will plead for you in that day. When your name is called and your life-record examined, the law will demand your death, for "all have sinned." Jesus will admit your guilt, your worthiness of death; but holding up His nail-pierced hands He will plead: "This man's penalty is paid. I died in his place. Because he believed this, confessed and forsook his sin, I ask that the record of his sinful life be for ever blotted out. Let him go free. Let him live for ever with Me."

Time is short. How short, none of us knows. Have you approached this divine Advocate? He is more willing to plead your case than you are to place it in His hands. He never loses one. "He is able to save them to the uttermost that come unto God by Him."



★ THE third wonder or sign of this intriguing series ended with the focus on the infliction of a deadly wound upon the papal "beast." The closing words were: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:10. Rome drenched Europe with the blood of martyrs, and engaged in deadly combat with kings and rulers of the nations. She sowed the winds of intolerance and bigotry, and reaped the whirlwind of distrust and hatred. In 1798 the "deadly wound" was struck when France repudiated religion and threw off her allegiance to the Papacy and was followed by other countries of Europe. It was at this time that the fourth wonder or sign emerged.

John continues: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:11, 12. This power is very closely connected with the papal power, not only because it "comes up" at the time of Rome's eclipse in 1798, but also because it is instrumental in restoring the Papacy to world prestige and recognition by causing an image of the Papacy to be made.

It is important that we identify this power, since it plays such a vital part in the healing of the deadly wound and in forming "an image to the beast, which had the wound by a sword, and did live." Rev. 13:14. It also leads out in the final warfare against the church of God, creating an organization that will demand men's allegiance and worship. (Rev. 13:15.) The company of the redeemed will include "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2. This last-day power is destined to play a climactic part in the final stages of the controversy between Christ and Satan. Whom does it signify?

Like all clever cartoons, this symbol is easily recognized when the details are studied. There are five characteristics that enable us to identify this power. It is first seen "coming up" at the time of the Papacy's wounding, i.e., around 1798. In John Wesley's *Notes on the Revelation*, written in 1750, appears this comment: "He is not yet

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By R. M. Eldridge

Many identify the second beast of Rev

## THE GENT

By J. A.

come, though he cannot be far off, for he is to appear at the end of the forty-two months of the first beast."

Secondly, it came up "out of the earth." This is in contradistinction to the former power which was seen as a "beast rising up out of the sea." Rev. 13:1. Waters or seas in a prophetic cartoon signify "peoples, and multitudes, and nations, and tongues." Rev. 17:15; Dan. 7:2, 3. So, by contrast, the earth would logically betoken a sparsely populated area.

Then this beast had on its first appearance two lamb-like horns, but later it emitted a dragon's roar. There is only one power, emerging quietly and modestly about the end of the eighteenth century, that can fulfil this prophecy. That is the United States of America. The United States





seventeen with the American bison.

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# THE DRAGON

McMillan

was just "coming up" in 1798. G. A. Townsend refers to "the mystery of her coming forth from vacancy," and further says, "Like a silent seed we grew into empire."—*New World Compared with the Old*, pages 462, 635.

Here is an interesting comment found in Burnaby's *Travels through the Middle Settlements of North America in 1759 and 1760*: "An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is travelling westward; and everyone is looking forward with eager and impatient expectation to that *destined moment when America is to give the law to the rest of the world* (Italics mine)." These words were almost as prophetic as those of John. It has taken two world wars to bring the United States out of her seclusion and isolationism

into world politics as the foremost power on earth.

Not in the thickly populated states of Europe or Asia, symbolized by seas and waters, but in the sparsely populated wastes of the North American continent, did this power arise. And its lamb-like appearance caught the imagination of John. The Lamb in Revelation is a symbol of Christ. (Rev. 5:6, 12.) This then is a professing Christian power, paying lip service to the principles of the Prince of Peace. But despite its pacific appearance, it speaks like a dragon. Thrust by circumstances into the very arena of world politics and compelled by its strength to assume world leadership, the United States is today, by virtue of its financial and material resources, able to dictate its policy to the "free world."

## A Strange Phenomenon

"He had two horns like a lamb." Generally horns are symbols of kingdoms in prophecy, and the ten horns of the first beast so signify. (Rev. 13:1; Dan. 7:24.) But we have a precedent for thinking otherwise in this case. When John first saw the Lamb of God "standing as it were slain," he noticed that He had "seven horns and seven eyes." These surely signify fullness of divine power and divine foresight, or omnipotence and omniscience. We may therefore regard the two lamb-like horns as signifying two Christian principles that would characterize the beast in its early stages of development.

The Founding Fathers of the North American nation set out from Europe to establish "a state without a king, and a church without a Pope." They were refugees from the intolerance of the papal and state churches of Europe. They therefore early established the twin principles of civil and religious liberty. Professor C. W. Eliot has recorded that "the founders of New England and New York were men who had imbibed the principles of resistance both to arbitrary civil power and to universal ecclesiastical authority. Hence it came about that within the territory now covered by the United States, no single ecclesiastical organization ever obtained a wide and oppressive control."—*American Contribution to Civilization*, page 18.

They adopted on their great seal of state the significant words: "Novus Ordo Seclorum" (A new order of the Ages).

It is a staggering thought that this lamb-like power should ultimately speak like a dragon. This seems incomprehensible when we consider all that



the United States has done for the nations during the past eight years. But the prophecy is quite explicit about this and the way in which it shall be done. No-one can deny that the United States stands foremost among the nations of the free world today. Nor can it be denied that by leasehold and Marshall Aid, it has bolstered the finances and morale of many countries. How then can it speak like a dragon?

First of all, it gains the confidence of the peoples by means of the material and mechanical wonders of this technological and atomic age. Could the dropping of the atomic bombs on Japan be the "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men"? Rev. 13:13, 14. Be that as it may, the United States will ultimately say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14.

Originally, American statesmen, with the lessons of Europe in their minds, declared for a complete separation of church and state. Then in 1892 the Supreme Court ruled that "this is a religious people," and that "this is a Christian nation." In 1893 the Roman Catholic Bishop Keene announced: "The policy of the Pope, in view of the late overtures in Italy, is the union of the church with the great democratic powers of the future, that is, America and France." And then came this papal rescript from Leo XIII: "The papal rescript elevates the United States to the first rank as a Catholic nation." The conversion of the lamb-like beast was progressing.

#### What Kind of Image?

An image of the beast must be a replica of the Papacy. The Papacy entered into a union of church and state which eventually turned to persecution as a means of securing uniformity of religious thought and conduct. This image then must be a religious organization supported by the United States which attempts to coerce mankind into conformity to papal principles. As an acute expositor, E. G. White, has written: "By this first beast is represented the Roman church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power." "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the

beast, or the number of his name." Rev. 13:16, 17.

The readers of this journal need hardly to be reminded that the two prominent principles of papal doctrine, accepted and supported by Protestant churches, are Sunday sanctity and the natural immortality of the soul. It is significant that in this and the succeeding chapter, the Holy Spirit stresses the endurance of the saints, characterized by their adherence to "the commandments of God and the faith of Jesus." Rev. 13:10; 14:12. A union of Romanism and Protestantism can easily be visualized on the basis of Sunday observance and the soul's immortality.

Thus the stage is being set for the final crisis that faces the inhabitants of the world. The spirit of intolerance that will form the image of the beast is exemplified by the statement of the Rev. Dr. Bascom Robbins of Burlington:

"We have twenty million men, besides women and children, who want this country to keep the Christian Sabbath (Sunday). If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath." This is certainly the voice of the dragon, applying economic boycott in order to ensure uniformity in religious practice.

Into the arena occupied by this union, there comes the remnant people of God with the final divine appeal to save mankind from the deceptions of the dragon. This brings us to the fifth sign in the series and this will be considered in our next article. We would remind our readers, however, of this basic principle. The unerring accuracy of these prophecies should deepen our confidence in the inspiration of the Bible as God's infallible Word. It should also deepen our assurance of God's foreknowledge and His love for us. "Above the distractions of the earth, He sits enthroned. From His calm eternity, He orders that which His providence sees best for His children." We can trust Him through every storm and trial. He will bring us to the haven where we would be.

#### A Holiday With God

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heavy laden" He sends the invitation, "Come unto Me . . . and I will give you rest." This rest in Him is a present, happy experience; it is also a promise of rest in the bliss of Paradise to come.



# WHAT IS YOUR LIFE?

By E. W. H. Vick

★ WHEN a man or a woman or a child begins to think about the world, about the purpose of his being in it, about the realm beyond, about the vital issues of life and death, he is confronted with mystery after mystery.

But they can all be comprehended in two vital questions, "Why am I here? Where am I going?"

Life is a good thing. Most people enjoy life enough to say, "I want more of it." Even the unhappy ones whose life is wretched, still hang on to life as their most valuable possession. The great men of earth would part with honour and fame to enjoy longer lives. The wealthy would pay their millions if with the payment they could receive what we call a new lease of life. Ever since man began to breathe he has valued life and has sought, often in fantastic ways, to prolong it. Life is valuable, and about the real questions of life and death there is a deep-seated interest.

A bell rings, the traffic moves aside and a cream-coloured van passes by. Life is in danger and must be saved, for life is a valuable thing. There are definite laws on the statute books of every land which safeguard life; the heaviest penalties for murder, heavy penalties for attempted suicide. The first article of the United Nations charter states that "every individual has the right to live."

But what of these lives we have and enjoy? There are forces within the sanctuary of the human heart that just do not fit into a materialistic explanation of life. The scientist can tell how many times your heart beats in a minute. He can show you elaborate charts to explain the makeup of your body. He knows the material of which we are made. But when all about you is explained, when the human machine has been thoroughly analyzed, there is one problem left: "Why does it go? What is that mysterious something called life?"

How plain it is that the externals are not all there is of life, and that to understand it we must

know the complete answer, which takes in the whole man, body, soul, and spirit. A religion or a philosophy of life that does not give the complete picture is failing to the extent that it is partial.

## Where Did Life Come From?

Where did your life come from? When did your life begin? Physically, when you were born. And before then? Your mother and father. And before then? So we could go on tracing our family line back, but we can go only so far back and the nature of our remotest ancestor would be no different from those who have come after him.



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God made man for fellowship with his Maker.

SEPTEMBER 17, 1953



Let us visit together the laboratory of a man whose researches have revolutionized the conception of medical science. I refer to Louis Pasteur. After manifold experiments made to discover whether life could spring up out of nothing he declared as a scientist:

"There has been no question of religion, philosophy, atheism, materialism, or spiritualism. I might add that they do not matter to me as a scientist. It is a question of fact; when I took it up I was as ready to be convinced by experiments that spontaneous generation exists as I am now persuaded that those who believe it are blindfolded."

He is saying that life only comes from life. And in the field of observation there is nothing, absolutely nothing that is an exception to this rule. So well established is this principle that Huxley could declare that the doctrine of life only from life is "victorious along the whole line at the present day." Tyndall affirmed in spite of his own desires that it was true. "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

Have you ever thought what a great gulf is fixed between the living and the non-living? Here is a chemical phosphate. It is inorganic and inanimate. Here is a cauliflower plant, it is organic and alive. On the horizon somewhere is an industrious housewife and a hungry husband. The phosphate is placed on the garden patch where cauliflowers are growing. They assimilate it and it aids in their growth. The non-living has been transformed into the living tissue of the plant, and when one dinnertime the cauliflower is served, it will not be long before the plant is transformed into flesh and blood. Life from a higher plane must stoop down and touch the non-living in order to transfuse it with life. The gulf is bridged by the assimilation of the lower into the higher. As Henry Drummond said:

"There being no passage from one kingdom to another, whether from inorganic to organic, or from organic to spiritual, the intervention of life is a scientific necessity if a stone or a plant or an animal is to pass from a lower to a higher sphere."

#### The Spiritual Matters Supremely

This body is not the most important question for us to be concerned about. We are only worth about five shillings anyway, and are seventy per cent water. There are other aspects of life that

are as real as our physical lives. There is a vital connection between spiritual and physical life. The spiritual life is just as real as the physical.

If then there is more to life than merely to eat, drink, and sleep, something more than the round of duties, we ought to know about it. If the richness of this life depends on something we have not yet found we should be glad to have it.

The same holds good in the spiritual world as in the physical. Life can only come from life. There is a great gulf, as Dr. Drummond says, between the "organic and the spiritual," and that gulf can only be bridged by a higher life stooping down from without and transforming the organic life and assimilating it until it is spiritual.

Do you begin to see what this all means? The wisest king of earth wrote of Jesus, "Whoso findeth Me findeth life." Prov. 3:35.

Let me take you for a moment to the rugged peak of a lonely hill and glimpse together an amazing scene. Three crosses stand gauntly against a darkening sky and as the evening draws on strange happenings take place on Golgotha's mount. The rocks crumble, lightning pierces the sky, a great shout of triumph is heard that rings down the years to this day: "It is finished." The way to life is open. And then a hardened Roman officer in honesty of heart cried out: "Surely this was the Son of God." In that tragic moment life from a higher world stooped down to reach life on this one, and that terrible demonstration of death brought life for all.

That Man who gave His life then was Jesus, the same Jesus who said: "I am the Way, the Truth, and the Life" (John 14:6), of whom the wisest king of earth wrote when he said: "Whoso findeth Me findeth life." God is life. Jesus is life. Would we know what life is? Those unanswered questions, those unrealized hopes, the unattained, silent ambitions are not to be brushed aside—they have a message. That message is: "Life is more than labour." They say: "You cannot be satisfied with the externals." They speak of life on another level. They are leading you to the Source of true life. "He that hath the Son hath life" 1 John 5:12.

"Acquaint" then "thyself with Him, and be at peace," urges Job. (Job 22:21.)

"Weary soul without gladness or comfort or rest,  
Passing down the rough pathway of time,  
Make the Saviour your Friend ere the shadows  
grow dark  
O accept of this peace so sublime."



## Jonah and the Whale

(Continued from page 5.)

level any chemist knows that wine cannot be made from water. Yet Christ did that very thing because Christ was God. "Great things doeth He, which we cannot comprehend." Job 37:5. "Is anything too hard for the Lord?" Gen. 18:14. "Ah Lord God! . . . there is nothing too hard for Thee." Jer. 32:17.

Strange indeed that Christian ministers, men who are supposed to be mouthpieces for God, who are exhorted to "preach the Word" (2 Tim. 4:2), and to "feed the flock" (1 Peter 5:2), will spend their time tearing the Word of God to pieces.

Small comfort must it be to that soul who, almost crushed by worry, stress, guilt, or bereavement, looks anxiously toward heaven for one ray of light from the throne of God, only to have his preacher serenely waft dark clouds of doubt across his sky—doubt as to God's existence, doubt as to His power, doubt as to the truth of His Word.

In this heaven-defying challenge, "Who does believe those stories that has any mind at all?"

and other statements like them, we have the explanation for certain riddles which perplex many devout churchmen today. One of these is the problem of steadily advancing secularism. Tens of millions make no profession of any religion at all, and other millions are the wedding-funeral-Easter variety of churchgoers. It has been said that our culture is in danger of becoming pagan. Small wonder that this is so when many a pulpit orator allies himself with the already strong secularist forces in destroying faith in Christ and the Bible, offering in its place a formal, pseudo-intellectual creed.

"Who does believe those stories that has any mind at all?" We believe that anyone who has the mind of the indwelling Christ will have no difficulty in believing with both heart and intellect in the wondrous, miracle-working power of God.

Of the Holy Bible, Thomas Kelly wrote:

Within thy sacred lids is found  
A transcript of my Maker's will;  
Treasures of knowledge here abound,  
The deepest, loftiest mind to fill.



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about world events and the future as planned by God?

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# THE CHILDREN'S



## Pages

### A Yacht for Carl

By Marie Larson

BEN rubbed his hand over the smoothly painted surface of his wooden yacht. He had whittled and painted it himself only last week. How he had worked to get the boat finished in time to sail the irrigation canal. And all for nothing!

Ben swallowed so hard his sore throat ached. Today was the first day of the season that the water had been turned into the wide, shallow canal. Today was the day he had waited for—and now he had to stay in bed with a sore throat!

He looked out of the window and felt sorry for himself. Ben could see boys all along the canal, with big yachts and little ones. Soon they would get to-

gether and race their boats down the canal to the first footbridge. What fun they would have!

All the boys that were Ben's friends were along the canal. All except Carl, anyway. Ben wondered about Carl. Carl had a wonderful yacht. It was factory-made, and it was built for speed. You could tell that it would be the fastest on the canal.

Even as Ben wondered about Carl, he saw him coming along the street. He walked slowly, kicking his feet in the dust. Ben had never seen Carl looking so sad. Even though the two boys had never been close friends, Ben couldn't help wanting to know what was wrong.

He tapped against the window

to attract Carl's attention. It was then he saw that Carl's hands were empty. Carl didn't have his yacht!

"Where's your yacht?" Ben called as Carl came near his bedroom window.

Ben saw Carl bite his lip. He looked off toward the canal, and for a moment Ben thought that Carl wouldn't answer. Then Carl said, "I haven't any boat."

Ben stared at Carl, puzzled. Why, only yesterday he had seen Carl's long, sleek yacht!

"What happened to it?" Ben asked.

Carl hesitated. Then he said, "Margie left my boat in the drive this morning, and Dad backed over it when he was taking the car out of the garage." Margie was Carl's sister.

Ben thought suddenly, "Now my boat will be the best!" "That's too bad," he said aloud, but he didn't quite mean it.

Carl walked on toward the canal. Ben looked after him. They were both in the same fix, almost. Of course, he had a boat and Carl did not, now. But what good did it do to have the best and fastest boat if you couldn't use it?

Ben picked up his sailboat again. He let his fingers trail over its sleek sides proudly. Yes, sir! Carl should see this boat sail!



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 October 1st. (In case OUR TIMES arrives late, still send your entry. All attempts will be considered.)



Then Ben began thinking. Had they been good friends he might have let Carl take the yacht to the canal. But Carl—

Ben looked out of the window. He was surprised to see Carl wandering slowly back from the direction of the canal. His face was even more sad, as full of sadness as Ben himself had been that morning when his mother had told him to stay in.

Carl came up almost even with Ben's window. He looked in at Ben. Suddenly Ben wondered: Did it matter if they weren't the best of friends? Maybe Carl wouldn't be so sad if he had a boat to sail today, even a boat that belonged to someone else! Do you have to be friends to make someone feel happier?

Ben tapped the window again. "Carl! Say, Carl! Would you take my boat down to the canal and see how fast it sails?" Ben called.

Carl stopped. At first he acted as if he thought Ben might be teasing. But the friendly grin on Ben's face brought a sparkle to Carl's eyes. He nodded his head eagerly.

"I've wished I could try your boat," Carl admitted, coming close. "When I first saw it last week, I knew it would be the swiftest boat on the canal. Sure you won't mind?"

Suddenly Ben really didn't mind. Carl had liked his boat! Ben hadn't known that. Maybe he hadn't known that Carl wanted to be friends, either. Seeing the happy look on Carl's face, Ben knew that he hadn't worked so hard on the boat for nothing.

"Of course I don't mind," Ben answered truthfully. And before they knew it, the window was up and the boat was in Carl's hands. "And, say, Carl, maybe we can sail the boat together in a few days."

Carl nodded and grinned a wide, friendly grin that made Ben forget his sore throat.

## SHAKE HANDS, PARDNER

By Vinna Middleton

THAT'S what a man does in the United States when he meets another man who is his friend. He shakes hands. This form of greeting between friends started many years ago. A man extended his open right hand to show that he carried no weapon. If he was unarmed, then he came as a friend.

In this country husbands and wives kiss each other in greeting. If women are close relatives or good friends, they kiss, too.

About the first thing a child will do when he meets a strange child is to ask: "What is your name?" But among some tribes of Indians in the United States today, that is very bad manners. You never ask anyone his name. If he likes you, he will soon tell you his name.

In some countries people show their friendship by blowing into their own hands when they meet. In Ethiopia, if one meets a relative, he takes a corner of the relative's garment and wraps it about himself.

The ancient ceremonial greeting in Japan is shown by removing one slipper, while in China the poorer people ask: "Have you eaten rice today?" The Dutch, too, refer to food by way of greeting. They say: "I hope you will have a big dinner tonight!"

In the Philippines, when a man meets a friend, each will stand on one foot and bend the other knee. Natives of some of the South Sea Islands touch noses together in greeting. Of course we all know that the Eskimos rub noses. The French words for, "How do you do?" actually mean, "How do you carry yourself?" It is not at all bad manners in Tibet for a child to stick out his tongue at an older person, to show his respect!

Yes, there are many ways to

say "hello," but a friendly smile is welcome anywhere.

### Results of Competition No. 14

*Prize-winners.*—Ernest Fitchett, 5 St. Mary's Road East, Newquay, Age 11; Gillian Brown, 26 Pilkington Avenue, Newcastle, Staffs, Age 9.

*Honourable Mention.*—Christine Timms (Woodley); David Hocking (Liskeard); Joan Fowler (Wallasey); Siegfried Baron (Church); Muriel Forder (Norwich); Ruth Price (Wokingham); Richard Payne (Woodmancote); Patricia Tait (London); Ruth Campion (Torquay); Colin Doggett (Norwich); Christopher McGowan (Glasgow); Margaret Peart (Bishops Cleeve); Susan Wilcox (Wakefield); Stewart Payne (Woodmancote); Ruth Clarke (Serra Leone).

*Those who tried hard.*—Amy Randlesome (Stockton); Eleonora Baron (Church); Miriam Harris (Cambridge); Jean Hocking (Liskeard); Ann Goudie (Edinburgh); Josephine Martin (Newquay); J. P. Milne (Wallasey); Lydia Harris (Cambridge); Bernice Axx (Hayes); Joseph White (London, E.15); Rachel Hayward (Pennington); Anthony Peart (Bishops Cleeve); Alan Cummins (Stockport); Rita Moss (Southampton); Trevor Goddard (Iver); Hazel Harris (Cambridge); Nigel Payne (Woodmancote); Peter Hobson (Manchester); David De Jong (Norwich); Helen Davidson (Liverpool); Valerie Jackson (West Auckland); Trevor Marshall (Worcester Park); Colin Read (Stockton-on-Tees); Ruth Brock (Stoke-on-Trent); Heather Payne (Woodmancote); Fiona Miller (Folkestone); Jean Hodges (London, E.16).

### Results of Competition No. 15

*Prize-winners.*—Gillian Dove, 13 Marlborough Avenue, Edgware, Age 13; Esther Shaw, 12 Dorothy Avenue, Skegness, Age 8.

*Honourable Mention.*—Heather Payne (Woodmancote); Trevor Goddard (Iver); Hazel Harris (Cambridge); Pearl Rich (Camelford); Heather Lehaney (Colliers Wood); Elizabeth Ball (Yelverton); Greta Crocker (Binfield); Miriam Harris (Cambridge); Jean Hocking (Liskeard); Eleonora Baron (Church); Gillian Bowles (Liverpool); Amy Randlesome (Stockton).

*Those who tried hard.*—Margaret Peart (Bishops Cleeve); Gillian Ball (Yelverton); David Hocking (Liskeard); Sandra Brown (Liverpool); Josephine Dunstan (Bodmin); David Taylor (Belfast); Dorothy Fitkins (Derby); Siegfried Baron (Church); Stewart Payne (Woodmancote); David Wright (Wirral); Lydia Harris (Cambridge); Esther Dunstan (Bodmin); Jean Hodges (London, E.16); Anthony Peart (Bishops Cleeve); Frank Lehaney (Colliers Wood); Richard Payne (Woodmancote); Robin Townsend (Romsey).

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# Straws in the Wind

## Spiritualist's Complaint

"SPIRITUALISM is not what it used to be," declared Evan Powell at a London spiritualist meeting recently. "Not only has the quantity and quality of phenomena declined, but there is not the outpouring of philosophy that the movement knew in the old days."

## Cinema Decline

IN this country cinema admissions have declined about four per cent per year in the past four years. In the United States, however, where there are now twenty million homes with television sets, admissions which were ninety millions in 1948 have declined by a half and 5,000 out of about 25,000 cinemas have closed their doors.

## Canadian "Flying Saucer"

A NEW Canadian aircraft design, comprising a jet-powered flying disc forty feet in diameter, is the nearest approach in plane design to the mythical "flying saucer." It is believed capable of supersonic speeds and its unique shape will permit rapid changes of direction without the usual banking.

## New Day for Black Man

THE Archbishop of West Africa, the most Rev. L. G.

Vining, in a speech in London said that "the white man's grave" had become "the black man's resurrection."

## FAITH

I do not know what God has planned,  
What is His will;  
But though I cannot understand,  
I trust Him still.

Although I cannot see the way  
That I must tread,  
I know that I will never stray  
If by Him led.

I do not wish to know the things  
He holds in store,  
I am content beneath His wings,  
And ask no more.

And so I never walk alone  
By His good grace,  
And when I cross the dark unknown,  
I'll see His face.  
Pamela M. Jones.

## Supervision of Holy Places

WHILE the Israel government is agreeable to the international supervision of the holy places in Jerusalem, provided Jewish

sovereignty is not infringed, it is "unalterably opposed," according to its Foreign Secretary, to the surrender of Jerusalem as its capital.

## London-Paris Record

FLYING a Supermarine Swift from London to Paris in nineteen minutes, eighteen seconds and back to London in between three and four seconds less, Michael Lithgow has broken the previous London-Paris record of twenty minutes, thirty-seven and two-fifths seconds, set up three years ago in a Hawker jet. His average speed was 676 miles per hour.

## U.S. Population

THERE are now more than 160 million people in the United States, according to the latest Department of Commerce reports. The population is actually increasing at the rate of nearly 300 per hour and at the present rate it will be doubled again by the year 2,000.

## Still Largest Shipbuilders

OF the six million tons of ships under construction throughout the world at the present time, Britain is building 2,123,565 tons, or more than one-third. The United States, though second on the list, is far below British production, with 658,086 tons.

