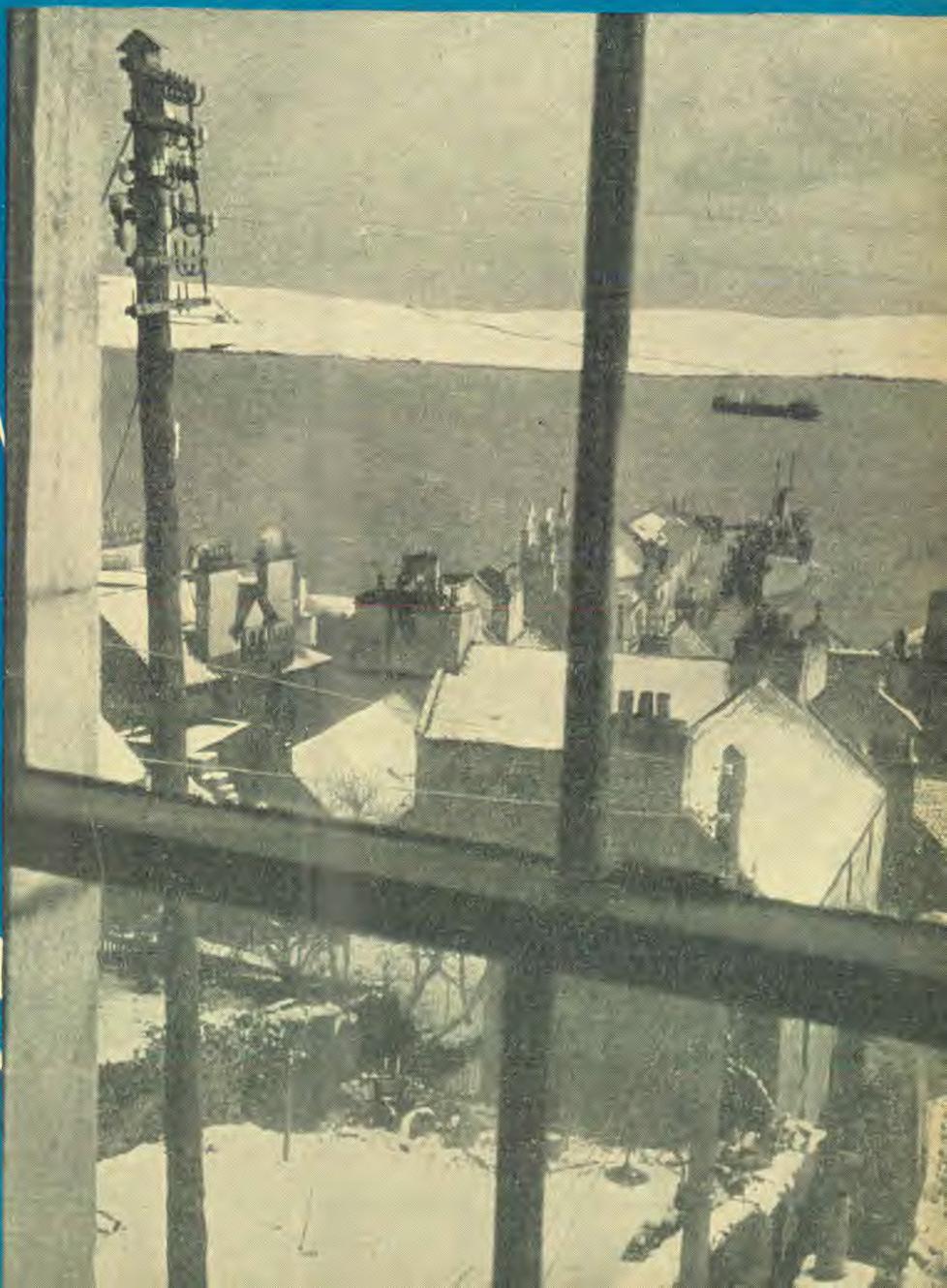


The Bible and
OUR TIMES



The Second Coming is News!

By Arthur S. Maxwell

this the church should set forth Christ as the Hope of the world.

"It is safe to say," writes Dr. Van Dusen, "that, among those who participated in the Toronto deliberations, not more than half a dozen had the slightest anticipation that the choice of this theme would plunge the World Council into debates regarding eschatology, the 'return of Christ,' and so on, which have in fact largely occupied the preparations for the Assembly."

Revealing for the first time something of the lively debate which took place when the first committee of twenty-five "super-theologians" (as he calls them) discussed the chosen theme, he tells how "an eminent and saintly Continental theologian startled many of its members with this challenge: 'We know that our American colleagues speak much of the first coming of Christ. What troubles us is, we cannot be sure that they affirm His second coming.'

"Thus the discussion was set within the context of the validity and relevance of the return of Christ for Christian hope. It has remained within that orientation ever since. The First Report of the advisory commission, . . . declared: 'It is especially of His Lordship over the future that the Assembly is called to speak. There is special need today to remind the church and the world that the Christ who has come and who is with us, is also He who is to come.'

"And the chairman of the commission, Bishop Newbigin, in presenting it to the central committee at Rolle, explained: 'It is essential that we recover a sense of the great hope which is involved in the simple statement of the Apostle's Creed: "He shall come again." . . . The health of the church depends upon our ability to say with our whole heart: "Thy second coming we await."'"



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In church councils all over the world the "last things" are being discussed as never before.

★ THE subject of the second advent of Jesus Christ has suddenly become "the fulcrum of ecumenical discussion."

Such is the astounding declaration of Dr. Henry P. Van Dusen, President of Union Theological Seminary and member of the central committee of the World Council of Churches.

Writing in a recent issue of *The Christian Century*, Dr. Van Dusen tells how the subject of Christ's return was first introduced into the thinking of the Council, and how interest in it has since risen to fever heat.

When the central committee, meeting at Toronto in early July, 1950, took up the task of selecting a theme for the 1954 meeting, nobody dreamed what would come of it, he says. Among eighteen suggestions only one had reference to the Christian hope. The rest dealt with such subjects as "Man's Quest for Significance," "The Freedom of Man," "Economic Security," and so forth. Then the idea caught on that at such a time as

Modernists Oppose Trend of Discussion

Such forthright declarations of belief in the second advent naturally stirred up much opposition among the modernist elements in the Council, and in due time the advisory committee produced a second report and, later, a third and final report which will remain shrouded in secrecy until it is placed in the hands of the delegates at the General Assembly in August.

While with understandable caution, Dr. Van Dusen does not reveal the content of this document, he whets our appetite with the following significant statement: "It can hardly be expected . . . that the structure of [this] final document will depart from the main outline already determined. As the hope of the world, it will speak of Christ who has come, Christ who is with us, and Christ who is to come."

Space forbids our reprinting all the pros and cons of the discussion concerning the doctrine of the second advent as so ably set forth by Dr. Van Dusen in his article. His conclusions, however, are of such importance that they demand universal attention.

In his concluding paragraphs he declares that "the problem of eschatology may shortly become, if it is not already, the framework of American theological discussion." Then he adds:

"In summary, American Christians who propose to take a responsible part in the Evanston preparations and discussions, whether as delegates or as interested churchmembers, must be ready to wrestle with such issues as the 'return of Christ,' 'Christ's coming again,' and the 'end of history,' the 'end of the age.' They must come to grips with this term, almost as unfamiliar to their ears as was the term 'ecumenical' twenty or even ten years ago—the term 'eschatological.' Not only must they accustom their ears to the sound of the word; they must give their minds and hearts to the attempt to comprehend it and why it holds so decisive, so pivotal a place in the hope of fellow Christians in many lands and of many traditions.

Need for Restudy of Christian "Hope"

"Above all, they should re-examine critically the nature and ground of their own hope as Christians in order that they may give a clear, convinced, and convincing account of the faith that is in them."

Such an appeal, coming from the President of Union Theological Seminary and a prominent leader of the World Council of Churches, is not

only a remarkable challenge to deeper study of the subject of the second advent; it is also a sign of the times of the utmost importance.

Who would have dared to predict, even ten years ago, that the day would dawn when so eminent a churchman as Dr. Van Dusen would admit, in a liberal magazine like *The Christian Century*, that the second advent of Jesus Christ occupies the centre of the stage in theological debate and has become "the fulcrum of ecumenical discussion"? Who would have dared to suggest that the time would come when the President of Union Theological Seminary would vigorously exhort his fellow Christians to "wrestle with such issues as 'the return of Christ' "? Who would have dared to hope that the long-neglected subject of our Lord's second coming would be projected into the General Assembly of the World Council of Churches?

These developments are indeed remarkable. To those who, through many decades, have sought to declare that "the coming of the Lord draweth nigh," they are clear evidence that God Himself is intervening to hasten the proclamation of the tidings of Christ's approaching advent.

"The Finger of God"

No human contriving could have brought this about. Nor can it be the result of well-planned propaganda. "This is the finger of God." The hour has come for the finishing of His work. The time is here when His Spirit is to be poured upon all flesh, that men and women everywhere may prepare for history's stupendous climax.

God grant we may all "re-examine the nature and ground of our hope" and stand ready to meet the Lord in peace and joy at His coming.

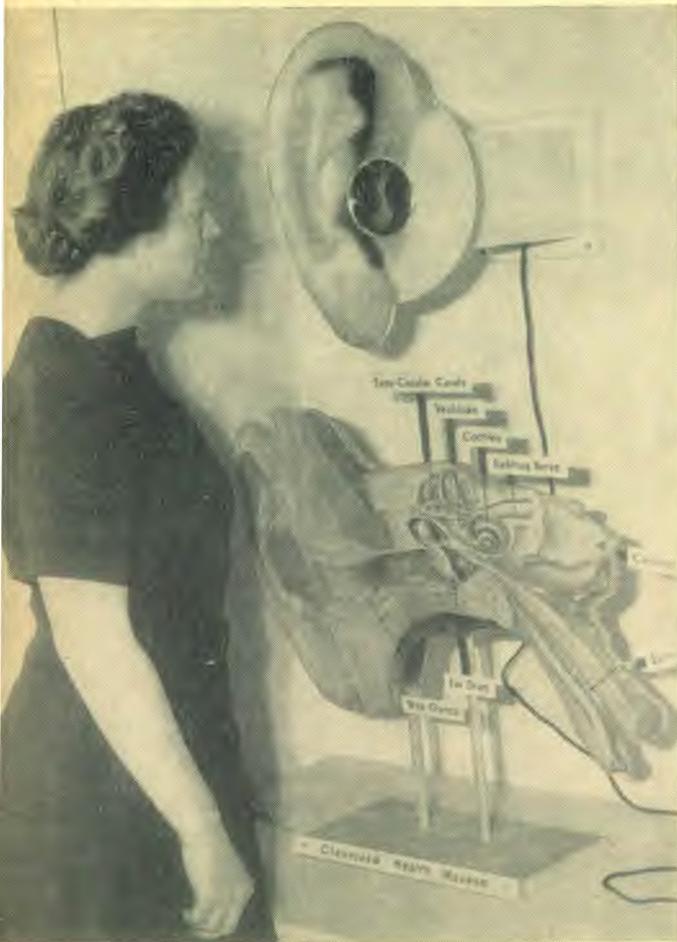
NOT FORGOTTEN

That kindly deed, that cheerful word,
Think not forgotten they shall be,
That helping hand, that willing heart,
The Saviour up above doth see.

That loving deed which seemed to be
Unnoticed by the human eye,
Which brought no praise or word of thanks,
The Lord Himself was standing by.

And when the day of judgment comes,
And when you pass His golden throne,
Think not forgotten you shall be,
For He will claim you as His own.

Anon.



The marvellous design of the human ear could not possibly have "evolved" by chance.

★ AFTER the historic Piltdown jolt, how refreshing it is to turn from the bewildering claims of the theorists to the clear and simple testimony of God's Word. Did mere, blind, unintelligent chance produce mankind, together with all the lesser wonders of the inanimate world; or did God plan and create man as a single, complete act?

The consistent, oft-repeated testimony of the Bible is clear: "Know ye," says the Psalmist, "that the Lord He is God: it is He that hath made us, and not we ourselves." Psa. 100:3. Our physical, mental, and spiritual being is not the product of automatic, evolutionary urges residing in us. They are God's own handiwork. "The Lord is Maker of . . . all," says the wise man. (Prov. 22:2.) And in Genesis we have the simple record of the divine process of man's creation. Formed by God from "the dust of the ground," man "became a living soul" when "the breath

MAN— Chance Product or God's Design?

By R. D. Vine

of life" was "breathed into his nostrils." Gen. 2:7.

Our ancestry is therefore noble indeed. Saint and sinner, high degree and low, Jew and Gentile, all may trace their family trees back first to Noah—who, alone with his family, survived the great deluge—then on for a further 1,500 years to "Adam, which was the son of God." Luke 3:38. Man therefore, is "the offspring of God" (Acts 17:29), made "in His own image" (Gen. 1:27), "made after the similitude of God." James 3:9.

Faith, no doubt, is required to believe this; but how infinitely less than that required to believe that the complex and marvellous mechanism of the human being was not really designed or planned at all, but slowly grew as a product of circumstances! Truly, as the late Dean Inge remarked, the notion that man thus "evolved blindly and fortuitously could only be accepted when it was rammed down our throats." Unhappily, in far too many cases, this ramming process is an accepted part of school curricula, while the facts of the Bible's creation record are either ignored or ridiculed.

Yet reason and common sense are on the side of the Bible record. Every part of our physical and mental being proclaims the absurdity of attributing our existence to chance, and the logical necessity of crediting it to an intelligent Creator.

Evolution claims gradual development over vast ages, yet the very nature of many of the body's component parts exposes the impossibility of this.

The Testimony of the Eye

The human eye, for instance, consists of many interdependent parts which can function only if accurately fitted together. As scientist Wolff remarked: "One might possibly imagine the adapta-

tion between one muscle cell and one nerve end through selection among innumerable variations, but that such should take place in a thousand cases in one organism is inconceivable." Surely to assume that all useful variations occurred simultaneously—which they would need to do for the formation of the eye—is to assume a miracle, and is practically no different from assuming special creation.

The evolutionist would have us believe the eye to be the result of a "primitive sensitiveness" to light such as the earthworm possesses. This sounds simple, but a complicated condition is involved—not only a change in the vital part of the external covering of the hitherto blind creature, but the development of the appropriate nerve, and the brain part or ganglion which receives and acts upon the light impressions. Wonderful and inexplicable though even this simple light sensitiveness is, it is a far, far cry from the superb wonder and undeniable beauty of the human eye.

Wrote one scientist: "To my apprehension then that so complicated an instrument as the eye should undergo a succession of millions of improvements by means of a succession of millions of accidental alterations is no less improbable than if all the letters in *The Origin of Species* were placed in a box and on being shaken and poured out millions and millions of times should at last come together in the order in which they occur in that fascinating, and, in general, highly philosophic work."

Clearly, the eye could not possibly have evolved gradually, it is therefore one of the strong evidences against evolution, and in favour of special creation.

The Human Brain

Furthermore, how would mindless chance have produced so mysterious and complicated a structure as the human brain? It is very easy for theorists to generalize and dogmatically to assert what they

think happened in the remote past. But when the superior human brain is attributed by responsible educationalists merely to the relaxing of the constrictive grip on the skull by the muscles of man's "shrinking jaw," we are mainly impressed with their childish credulity.

The average human brain contains 1,400 cubic centimetres of matter. Each tiny cubic centimetre contains the staggering number of twenty million nerve units. Thus the whole brain has nerve cells numbering twenty-eight thousand million—fourteen times more numerous than the earth's present population. The existence of so highly complicated an organ, which connects and controls every part of the human body and every word and action, tells clearly of a creative, designing mind which conceived and fashioned it in the very beginning. To suggest that mindless chance produced it, is to claim a far greater miracle than the believer in the Bible record of special creation by God.

Reasonable in every way, is the Bible claim that God's creative works "were finished" and perfect at the very beginning. (Heb. 4:3.)

It was contemplation of the structure and function of the body and mind which led the Psalmist to exclaim: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." Psa. 139:14.

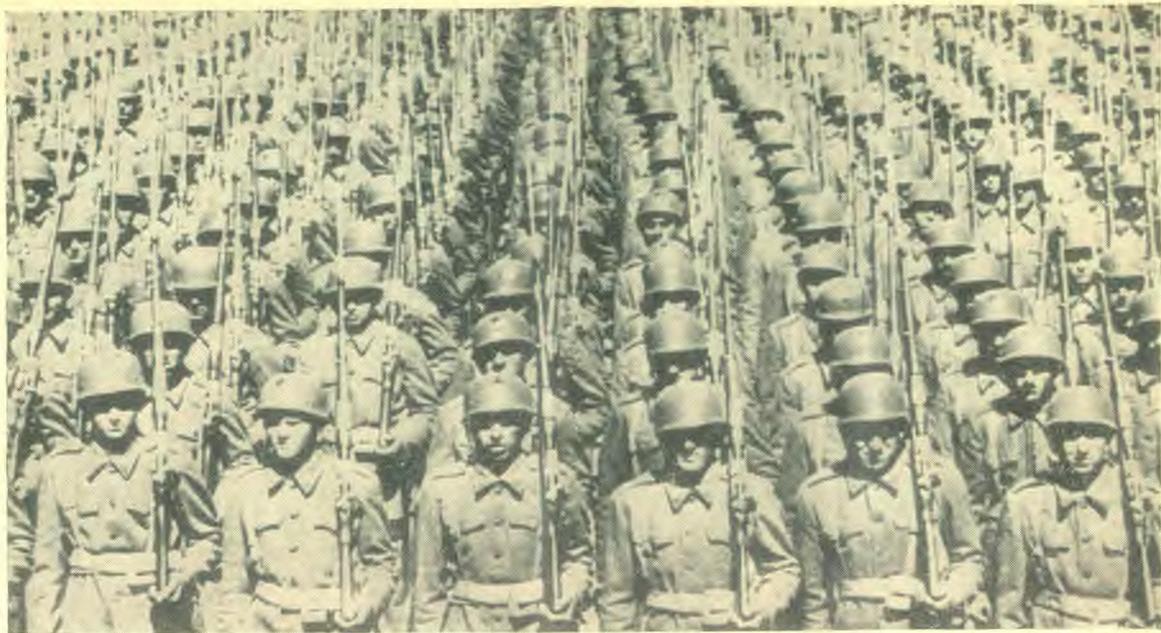
The Brotherhood of Man

Belief in creation by God, leads us to accept the Fatherhood of God. "Have we not all one Father?" asks the prophet Malachi. "Hath not one God created us?" Mal. 2:10. It is because men have rejected the Fatherhood of God, that they have no effective belief in the brotherhood of man. The consequence of this lost belief is tragically written on the gory pages of history—especially the most modern history. It is seen in the unbelievable inhumanity of man to man. It is seen, too, in the disastrous discrimination of race and colour. The creationist and Christian

(Continued on page 10.)

© Studio Lisa
The human eye is more wonderful than the most elaborate television camera.





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One day soon all the kingdoms of this world will give place to the "kingdom of the Lord."

"THY KINGDOM COME"

E. W. H. Vick

★ THESE three words express the great goal and incentive which every Christian holds firmly in his heart. Men may marshal armies to establish their kingdoms on earth, but when their little day is done, their kingdoms pass away and God's kingdom is still to come.

The kingdom of God is the dominant theme of Jesus' teaching. It is made prominent by the many different ways He approaches it. As L. E. Froom remarks in his book, *The Coming of the Comforter*: "The more important a truth or provision is for us, the greater the variety of approaches employed to clarify our understanding, to appeal to our minds, and to challenge our consciences."

Jesus was a revelation to men of what the kingdom of God stood for. His life was a breaking forth into this world of the principles and atmosphere of that kingdom. In His teaching, as well as in His life, that kingdom stood revealed. He likens it now to one thing, now to another. In the thirteenth chapter of Matthew we have a series

of parables that illustrate various aspects of that comprehensive concept, He called "the kingdom of heaven." For this reason the chapter has been called, "The Manifesto of the Kingdom." There is the parable of the sower illustrating the reception afforded the kingdom by men; the parable of the mustard seed, and of the leaven, illustrating the nature of the kingdom, extensive and intensive. The story of the pearl and the hidden treasure illustrate the priceless value of it, and finally, the tares and the drag net, issue a warning against counterfeits.

Jewish Conception of Messiah

Jesus' teaching of His Father's kingdom was revolutionary to the Jews. The typical Jewish attitude was that a Messiah would come to overthrow all of Israel's enemies and establish her power over all the world. So deeply rooted was this idea of the secular nature of the kingdom in

The Pattern Prayer.—3

the Hebrew mind, that even after careful explanation by Jesus Himself, His disciples asked Him just before He ascended into heaven: "Lord wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

It was the typical Jewish attitude. The kingdom to the Jews meant the power and glory of a great bursting forth of divine power into the world, whose impact would be of prime benefit to Israel. Prophecies which pointed to suffering were slurred over. The emphasis was laid on power and not on righteousness. Because the promises were made to the nation of Israel by the prophets, the Jew conceived only national glory. But God's plan was different.

Jesus came. He lived a life of purity, His footsteps dogged by criticism and bitterness. He died a criminal's death. He was raised from the dead, which event was attested by incontrovertible witnesses. He ascended to heaven. Then came a new element into the preaching of the kingdom. "You have crucified your King, repent, He wants you still to enter His kingdom." This was a message of a spiritual and not a political kingdom.

A Kingdom of Grace and Kingdom of Glory

There has been much debate in theological circles as to whether Jesus thought of His kingdom as being a present or a future thing. There are texts which indicate both. Here are two representative passages:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:25.

From these and other passages in the synoptic gospels we are led to believe that Jesus thought of His kingdom under two aspects: firstly, as present; secondly, as future. The expression "kingdom of God" or "kingdom of heaven," is used to designate both.

We are exhorted, on the one hand, by the apostle to take full advantage of Jesus' present priesthood by coming boldly "unto the throne of grace." Heb. 4:16. Then there is that majestic description of Jesus' return: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

In the former text Jesus is enthroned as a Priest: He is the King Priest, the priest upon His throne.

(Zech. 6:13.) Jesus is here making atonement for sin. Man enters into His work under the terms of salvation. This is the present kingdom; Jesus' work in ridding sin from the world. Through penitence and submission we become subjects of this "kingdom of grace." It is the seed of faith growing in the human heart. This salvation is the priceless treasure for the possession of which it is worth while to sacrifice the rest of life. Thus the kingdom of God is wherever His salvation has been worked out in men's lives.

But the latter text gives a vastly different picture. It is of Jesus coming to take His power and make the kingdoms of the world His own. This is the final act in human drama for which the work of salvation is the preparation. The entrance into His kingdom of glory, so soon to be revealed, depends upon entry into the kingdom of grace now open to all. To be with Jesus in His glory we must enthrone Him in our heart.

When Jesus came as a man among men, His advent was announced as the fulfilment of prophecy: "Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15.

Five hundred years earlier Daniel had received prophecies of Messiah's ministry. Now Jesus appears and says, "The time is fulfilled." So will it be when Jesus returns as King of kings. The world is not left in darkness with regard to that climactic event. To the discerning observer of world affairs the New Testament prophecies are rich in significance: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. Both kingdoms are introduced by the preaching of fulfilled prophecy.

The Harvest of the World

Jesus is coming again. He will be seen by all. It is the time of separation, as illustrated by the parable of the drag-net and of the tares. "The harvest is the end of the world." There are then only two classes, according to whether the rule of God has been recognized in the heart or not. It will not be a strange encounter when we see Him as King of glory then, if He is King of our hearts, here and now.

The first phrase of the prayer introduced us to God as a Father. This section faces us with Jesus as a King. It is the kingdom of a Father. That we are still to pray, "Thy kingdom come" indicates that the kingdom has not yet come. The prayer

(Continued on page 11.)

★ WHILE the telescope has enabled man to look away to the outer boundaries of the stellar universe, the microscope has made possible the exploration of what Sir James Jeans called "the other half of the universe," the universe of the infinitely small. And the revelation has been equally wonderful and important.

As far back as the fifth century B.C., the philosopher-scientists of ancient Greece were speculating as to the ultimate nature of matter and Democritus, Leucippus, Lucretius, and their contemporaries declared that material things could be broken down into final and indivisible particles which they called "atoms," meaning "uncuttable." But nothing was known as to what these atoms were or what relationship there was between the atoms of which different kinds of matter were composed.

Little advance was made upon these vague ideas as to the nature of matter from that time, some hundreds of years before Christ, right on until the beginning of the nineteenth century of our era. Then John Dalton, William Prout, Mendeleef, and other scientists began to discern a remarkable order and system in the composition and properties of the different chemical substances of which the earth was composed.

John Dalton, for example, showed that every atom of any particular element had its own characteristic weight and always joined with other ele-

GOD AND

By W. L.

ments in exactly the same proportions to form chemical compounds.

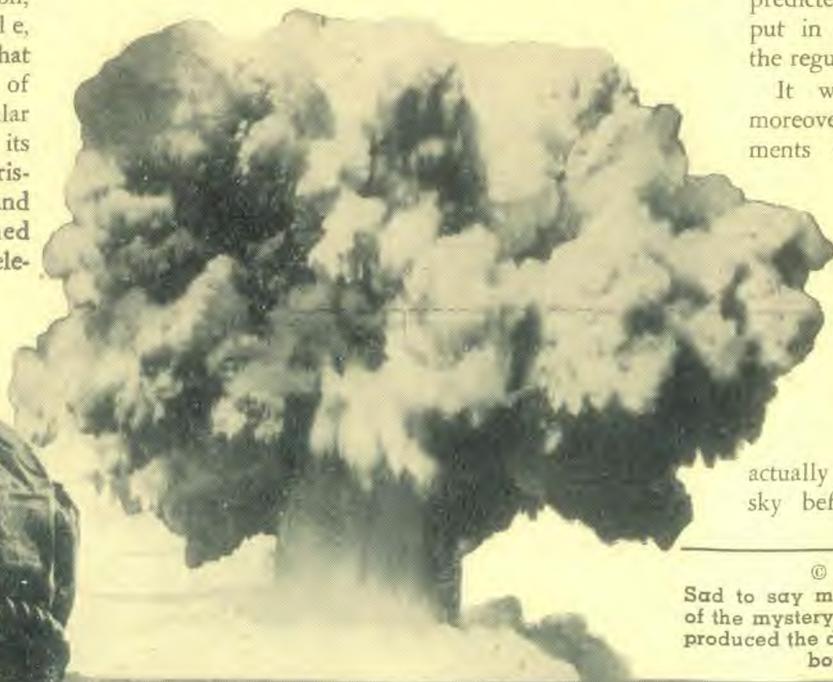
William Prout found that the weights of these different atoms were almost exact multiples of that of hydrogen, from the lithium atom which weighed just twice as much as a hydrogen atom, up to uranium, the heaviest element, whose relative weight was 238 times that of hydrogen.

Mendeleef followed all this up by the discovery that all the elements could be classified into groups of eight or "octaves" of elements with each octave having properties very much in common.

In this regular system of elements it was discovered that there were some gaps, just as in the heavens calculations revealed the existence of "missing" planets. And just as these planets were eventually found just where they should be in the heavens so the missing elements were one by one

predicted, found, and put in their places in the regular series.

It was discovered moreover that the elements of which our earth is composed were precisely the same as those found by the spectroscope in the stars, and some of these missing elements were actually found in the sky before they were



© International News
Sad to say man's penetration
of the mystery of the atom has
produced the devastating atom
bombs.

THE ATOM

IMERSON

found in the earth! It was thus becoming more and more evident that there was just as wonderful an order in the microscopic universe of the atoms as there was in the stellar universe revealed by the telescope, and that neither could be put down merely to the result of chance.

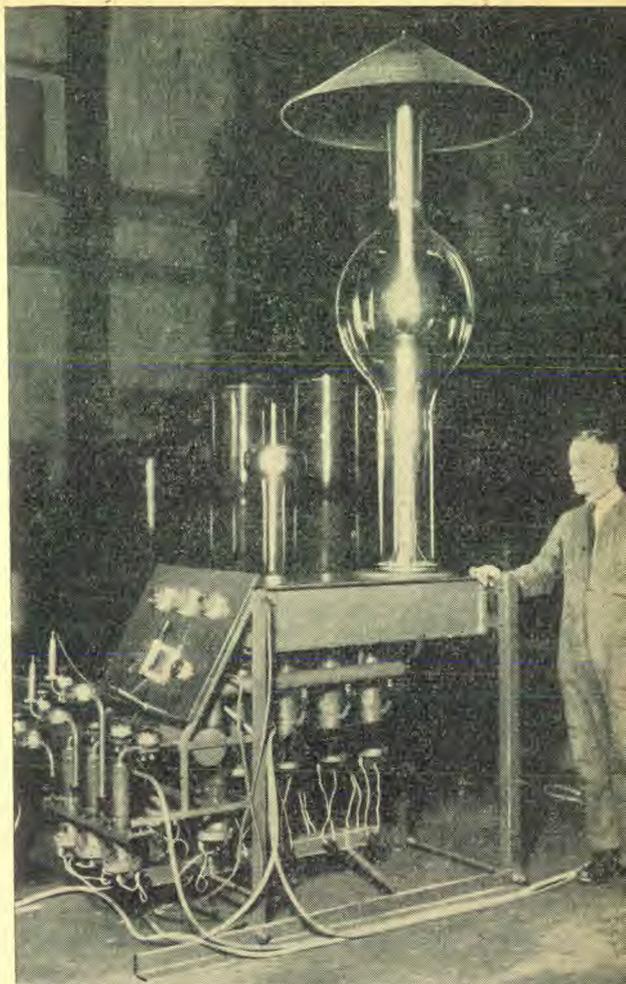
Penetrating the Atomic Universe

It would be out of place here to detail the complicated steps by which twentieth-century scientists penetrated step by step into the infinitely minute world of the atom. Suffice it to say that Sir Wm. Crookes in 1879 noticed tiny particles produced by an electrical discharge in a vacuum tube and which he picturesquely called the "dust of atoms." H. Becquerel in 1896 and the Curies in 1897 first observed in nature the phenomenon of radio-activity, in which they saw the supposedly indivisible atoms of certain substances like uranium and radium actually breaking up into still tinier particles which they called alpha-rays, beta-rays, and gamma-rays.

Professor J. Arthur Thompson, Professor John Rutherford, and others soon showed that atoms of substances not normally in a state of disintegration or radio-activity, could be artificially broken up by hitting them with specially directed rays, and that the "chips" knocked off any kind of atoms were exactly like the alpha, beta, and gamma "chips" spontaneously thrown off from radium and similar substances.

From all this and much more complicated research Rutherford was able to show in 1911 that every atom is nothing less than a miniature solar system with a central sun consisting chiefly of one or more alpha-particles, or protons, with a number of beta-particles, or electrons, rotating round the central proton "sun," each in a separate orbit like the planets of the solar system to which our earth belongs.

While infinitely small, these atomic universes were found to be exactly comparable to the solar systems of space, and that matter, just like the



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The one million volt apparatus with which Lord Rutherford at Cambridge first "split" the atom.

heavenly solar systems, was mostly empty space, comparable, as Sir James Jeans put it, to a few flies wheeling around in Waterloo Station.

Like our solar system, the central sun or nucleus of the atom weighed 3,000 to 4,000 times that of all the electron planets put together. The diameter of an atomic solar system was something like 100,000 times the diameter of any one of the tiny "planets," and the speeds of the rotating electrons was some thousands of billions of times per second, speeds faster even than that of the stars.

Just as different solar systems in the sky had different sizes of suns and different numbers and sizes of planets, variously spaced in relation to the central sun, so different atom universes con-

sisted of different sized "suns" or nuclei and different numbers and arrangements of electron "planets," which resulted in the varying properties of all the different kinds of matter.

Thus hydrogen, the simplest and lightest of the elements, consists of just one proton nucleus or sun and one rotating planetary electron. Helium, the next lightest element, has a rather more complicated nucleus or sun with two planetary electrons. Lithium has three electrons rotating round an even more complicated nucleus, and so on up to the heaviest element, uranium, with a most complicated nucleus of protons, electrons, and neutrons, weighing 238 times that of the hydrogen nucleus and having no fewer than ninety-two rotating planetary electrons.

This was why the elements were first discovered to have weights which were almost exact multiples of hydrogen and why they seemed to arrange themselves in an orderly classification or periodic system, as it was called.

It was moreover found that the planetary electrons rotate in precisely defined orbits which always take the same number of electrons. Thus the innermost orbit can only take two electrons, the next eight, and so on. If, therefore, there is an odd number of electrons, these rotate in the outermost orbit and tend to attract any element which has just the number of electrons in its outer layer which will complete the other's number. Such a pair of elements thus have a special affinity for each other while elements whose outer orbits are complete seek no combinations and are consequently inert elements.

Nuclear Fission and the Atomic Bomb

In ancient times the alchemists' dream was to discover a way in which base metals could be changed into precious gold. Twentieth-century scientists actually discovered this transmutation of matter taking place in nature in the form of radioactivity, which is steadily transforming all the uranium in the world into lead—and they have produced it artificially in other non-radio-active elements by knocking off planetary electrons from atoms of one kind of element and so changing it into an entirely different chemical element.

Further research showed how the nucleus also could be shattered by specially directed rays of electronic bullets into their constituent protons, electrons, positrons, neutrons, mesons, etc., with the release of tremendous amounts of energy, which has placed in man's hands the knowledge that has enabled him to make the most devastating

modern weapon of destruction, the atomic bomb, resulting from nuclear fission.

But if the exploration of the ultimate structure of the universe of matter has brought out the worst in man, it has revealed as clearly as the telescope the marvellous order and design running through the universe from the infinitely large to the infinitely small, compelling our recognition of the existence, outside and separate from the universe, of a divine Designer, Creator, and Law-giver, who brought into being and set in motion the "suns" and "planets" of both the atomic and stellar systems of the universe, and who maintains both in their constant and perpetual circlings.

By no stretch of the imagination could these infinitely large and infinitely small solar systems have arranged themselves and set themselves in motion.

"What skill or intelligence must be necessary to build up such complex infinitesimal structures in their countless duplicates all exactly alike for the same substance," says L. Franklin Gruber in *Whence Comes The Universe?* "Yet so wonderful are the workings of Nature's mysterious laboratory that no two of the same kind among the countless number of these molecules, wherever found throughout nature, differ in the least detail. Surely a law is operative here that requires an infinitely intelligent Law-giver."

If no true astronomer can be an atheist no atomic physicist can justifiably be an atheist either! The heavens declare the glory of God and so does the "other half of the universe," unveiled to us by the microscope, the ultra-microscope, and the electron microscope.

(Next Time: "Did Life Just Happen?")

Man—Chance Product or God's Design?

(Continued from page 5.)

view is thus explained by Paul: "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24-26.

Not evolutionary progress, but retrogression from a paradisaical and perfect beginning, is the true story of man. Yet the Bible testimony which insists upon the fallen nature and depravity of man, provides the sublime and certain prospect of recovering all that has been lost. Biological perfection is to be the lot of every humble follower of God in the hereafter. Edenic condi-

tions will be restored. Sickness and death will be unheard of. These mortal bodies are to be immortalized and glorified, and the lost image of our divine Creator is to be restored in every one who accepts the way of salvation He freely offers and urges upon all.

"Thy Kingdom Come"

(Continued from page 7.)

commits us to work for the bringing in of that reign of righteousness. In praying it we pledge ourselves to work for the cause of truth on earth, to be ambassadors of the King.

wings in the hereafter. In 1 John 3:2 we read, "It doth not yet appear what we shall be: but we know that, when He shall appear we shall be like Him," and this is speaking of Jesus. Now after the resurrection Jesus appeared to many of His followers and was recognized. His resurrection experience is the great example of the experience awaiting every child of God. God's plan for the eternity of man is simply the restoration of His original plan as seen in our first parents in Eden.

Why was not John the Baptist baptized by Jesus?

You will have noticed that there is no account of anyone being baptized by Jesus Himself. No doubt the reason for this was that some could not claim a better baptism than the others who were not baptized by Him. In first Corinthians chapter three we are told of a trouble which arose in that church because of some saying, "I am of Paul," while others boasted, "I am of Apollos." The efficacy of baptism does not depend upon the one who baptizes but rather on the consecration of the one baptized.

Your BIBLE QUESTIONS Answered

Does the Bible say that in the hereafter we shall have wings?

No, the Bible does not mention our having

ARE YOU PERPLEXED

about world events and the future as planned by God?

Often you've wondered if there is anything sure . . . anything you can confidently look to for hope and courage.

THERE IS ONLY ONE COMPLETE ANSWER

to questions vital to each one of us such as ● Why does God permit sin and suffering? ● Will Christ come in our day? ● Is there life beyond the grave? ● Will there ever be lasting peace? etc., etc.

WHY GUESS — WHEN GOD'S WORD REVEALS THE TRUTH

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Know Your Bible

CREATION

What great truth concerning origins is introduced in the Bible?

"In the beginning God created." Gen. 1:1.

Thus does the Bible begin its immortal story. Science teaches that life can come only from pre-existing life. Philosophy teaches that the earth has existence and must therefore be eternal or have been created. The Bible reveals that God is the self-existent First Cause of all things, and that all life comes from Him.

How is this basic truth expressed in the New Testament?

"For every house is builded by some man; but He that built all things is God." Heb. 3:4.

From what did God create the world?

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3

Matter is not eternal nor self-existent. God made the world out of nothing material. Thus is confuted the ancient axiom, "Ex nihilo nihil fit." "Out of nothing comes nothing." "God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17), is not circumscribed by philosophic dictums.

What medium did God use in creation?

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalms 33:6, 9. "God . . . commanded the light to shine out of darkness." 2 Cor. 4:6.

The Scripture tells us that God spoke the world and all its properties into existence. It is deeply significant that ten times in the first chapter of Genesis occurs the expression, "And God said,



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let there be . . . And it was so." Chapter 1:3, 6, 9, 11, 14, 20, 24, 26, 28, 29.

"These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: 'God said, Let there be light.'"—Sir James Jeans in *The Mysterious Universe*.

What is the distinguishing mark of the true God?

"Know ye that the Lord He is God: it is He that hath made us, and His we are [margin]; we are His people, and the sheep of His pasture." Psalms 100:3. "The sea is His, and He made it: and His hands formed the dry land." Psalms 95:5.

How are the idols of men distinguished?

"For all the gods of the nations are idols: but the Lord made the heavens." Psalms 96:5.

By J. A. McMillan

"Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:11, 12.

Here is a simple distinguishing mark between the true and living God and all idols whatsoever. He is the Maker of all—they are made by man.

Who was the active partner with God in creation?

"His dear Son in whom we have redemption through His blood, even the forgiveness of sins: . . . for by Him were all things created,

that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1:13-16.

Here is a great truth revealed in the New Testament; that Jesus Christ was with the Father in the events of creation, that our Redeemer was also our Creator, that therefore redemption and creation are links in the divine purpose.

"The central theme of the Bible, the theme about which every other in the whole Book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, 'They shall see His face; and His name shall be in their foreheads' (Rev. 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme—man's uplifting in the power of God, 'which giveth us the victory through our Lord Jesus Christ.'"—*Education*, pages 125, 126.

What question silences the evolutionist?

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding, Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7.

"No less than forty-six times in thirty-four verses is the divine name or the divine activity referred to. He creates, He makes, He appoints, and He pronounces His handiwork to be good. Thus by one simple, majestic phrase, the Bible repudiates Atheism, which denies the existence of God; Materialism, which assumes the eternity of matter; Pantheism, which identifies God with the universe; Polytheism, which ascribes all to a plurality of divinities; and Evolutionism, which traces the development of the Cosmos by an impersonal, automatic process. . . . Genesis affirms that creation was not by chance, but by one God, the High and Holy Architect, whose name or nature is progressively unfolded throughout the realm of Scripture."—Dr. D. E. Hart-Davies, M.A., D.D. in *The Genesis of Genesis*, pages 36, 37.

What was the crowning act of creation?

"And God said, Let Us make man in Our image, after Our likeness: . . . So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26, 27.

With what did God endow man?

"And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26.

How long did creation take?

"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended His work which He had made." Gen. 2:1, 2.

How does Paul corroborate this finished work of creation?

"For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4:4.

What memorial of creation did God ordain?

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:3.

What commandment is based on creation?

"Remember the Sabbath day, to keep it holy. . . . But the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:8-11.

What last-day appeal should we heed?

"Fear God, and give glory to Him, . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

"I am going back to the Bible to believe it and to receive it as I did at the first," declared Henry Drummond after years of wandering in the desert of higher criticism. "I can live no longer on uncertainties. I am going back to the faith of the Word of God."

THE CHILDREN'S Pages



Making God Happy

By Alice B. Millar

JACK and Betty had had a nice breakfast, and they were very happy youngsters. Next came family worship when Mother explained the meaning of the Bible verses.

This morning they read Zephaniah three. Verse fourteen reads: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice *with all the heart*, O daughter of Jerusalem."

"What does that mean, Betty, 'with all the heart'? Can you think of something you have done with all your heart, and something else you have done only halfheartedly?" asked Mother.

"Oh, yes," said Betty, "I put my whole heart into getting that doll ready to give to Mary Ann for her birthday. I know she loves blue better than any other colour, so I made a lovely blue dress and bonnet, and bought a pair of the loveliest blue shoes for it, and all the time I was thinking how surprised and happy Mary Ann will be when she opens the box and sees it. And she will just love to play with it, and won't feel left out any more when we all play dolls."

"That's right," said Mamma, "and now what did you do only halfheartedly?"

"Well," said Betty, hanging her head, "I guess I put only

half or a *quarter* of my heart into doing the dishes last night. Of course I wanted to help you, Mother dear, but I did so want to read my new library book, and it bothered me to have to stop and do dishes, so I slid over them as quickly as I could, and did not care whether they were put away nicely or not."

"Yes, Betty, I see you know

Mother Nature's Answer

"Pennies are so tiny.
Does it pay to save?
I've been told to spend them
By those who kindly gave."

When Sammy asked his mother
What he ought to do,
She said, "Ask Mother Nature.
She'll answer this for you."

Then Mother Nature told him
To watch the honey bees,
Gathering and saving
Sweets from flowers and trees,

Mother Nature told him
About the squirrels, too,
How they save their nut meats
To last the winter through.

Now his bank's a beehive,
Or a squirrels' cave.
Mother Nature taught him
That it pays to save.

Norman C. Slichter.

what halfheartedly means, and what you have said will help little Jack to understand it, too, perhaps better than I could tell him. Now let's read the seventeenth verse. To me that is a *wonderful* verse: "The Lord thy God in the midst of thee is *mighty*." Jack, who is stronger, God or Satan?"

"God is the strongest person in all the world and in all other worlds, too," replied Jack very thoughtfully.

"The rest of the verse says: 'He will save, He will rejoice over thee with joy; He will rest in *His love*, He will joy over thee with *singing*.'" Can you imagine God *singing*? We know the angels sing for joy, but did you ever think of God as leading that singing? How *wonderful* it would be to hear God sing! But He can't sing over us unless we are good and try to please Him, can He? So let's take that thought with us through each day."

A few minutes later Jack and Betty went out into the garden to play. "Let's play horses," pleaded Jack.

"Oh, I'm *so* tired of playing horses. I want to play with the doll's pram I got for my birthday." Jack's face fell, and he was about to cry as he stamped his foot, saying, "Well, I'm sick and tired of dolls, *dolls!*"

Just then a little bird up in the tree began to sing. They both listened; then Jack said: "You aren't making God happy if you don't play nicely with me."

Betty looked thoughtful. "No, I suppose not," she replied. "We might play something we *both* like, then we will be happy and God will be happy. Let's play at school and I'll teach you the new song we learned last week."

"All right," said Jack.

Soon the old lady next door, who had a broken hip and had to stay in bed all though the long, long days, heard two childish voices singing happily:

*"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."*

And she, who had been murmuring and feeling sad because of her troubles, decided to get pencil and paper and write down a few of her many blessings; and the next thing she knew, she was singing the same

song. Her daughter who was taking care of her was so pleased and glad to hear her mother singing, that she went about her work with a light heart, and had a bright smile for everyone

That night when Betty was asked to do the dishes, she did them the very best she could, because she said she felt so much better inside when she tried to please God all the time.

How John Began to Follow

By Kathleen Hay

JOHN BENTLY had been reading about the twelve apostles whom Jesus had sent out as His helpers to preach, teach, and heal. He had read that when the time had come for them to meet and tell of their work, not one of them failed to come back.

John was thinking seriously of his Bible lesson. It seemed that he, John, was also expected to help in the great business for the kingdom of God, even as those others of long ago.

But what could he do, for he was just a boy? Someday perhaps, he might be a preacher or a doctor; but he wanted to have a part now, and he was sorely troubled. John wanted to share in the wonderful work that Jesus had said those who loved Him must do.

"I—I—want to be a helper," John said to himself, "but I don't know where to begin."

Then something happened! John's best chum came along and

invited him to go off on a trip to his country home the next day.

"Mother said she would rather have me ask you than anyone else."

For a moment John's face lighted with expectation. A whole day in the country, with beautiful green fields, and birds and flowers, and rides on Arthur's pony.

But then he remembered!

"Why, Arthur, tomorrow is the Sabbath. I couldn't leave my Sabbath school class, or church, but thanks just the same."

Arthur drew in his breath and gave a low whistle.

"You don't mean to say that you won't go, John? Why, you can go to class every Sabbath, but we seldom can get off to go to the country."

But John remained firm. "Thanks again," he replied, with a sound of determination in his tone that Arthur could not fail to understand. "I've made up my mind to be faithful and true to my Sabbath school and church, and I mean to be in my place every Sabbath if possible."

"Good-bye then, I'll find another chum," said Arthur, and he turned away, a disappointed look on his face.

John waved him off with a smile.

"I wonder," he said aloud. "I wonder—" but he did not get any further. Instead his heart seemed to sing. "I want to help for His kingdom all my life, and I'm going to work hard to get others to be helpers, too."

John was happier than ever because of his decision. Already he was a true follower.



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 February 18th. In case *OUR TIMES* arrives late, still send your entry. All attempts will be considered.

The Bible and OUR TIMES

(Formerly "Present Truth")

Vol. 70. No. 3. Price 3d.
Printed and published in Great Britain
fortnightly on Thursday by

**THE STANBOROUGH PRESS LTD.,
WATFORD, HERTS.**

EDITOR: W. L. EMMERSON
Twelve months 9/9 post free
Six months 5/- post free

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STRAWS IN THE WIND

No Glittering Picture

⊕ While Sir Winston Churchill declared that, "the growing strength of the free world . . . has reduced the possibility of international conflict," and Marshal Tito asserts that "on the horizon appear more and more rays of light . . . breaking through the clouds hanging over humanity," Oliver Lyttelton, in a New Year's broadcast, warned: "I can draw no glittering picture for you of universal peace and plenty waiting round the corner."

"A-B-C War"

⊕ The Pope has coined a vivid phrase for the terrible new weapons of war. In a recent speech he referred to "a-b-c war" the war of atomic bombs, biology, and chemistry, all of which, he declared, should be proscribed and eliminated by international accord.

Greater than the H-Bomb

⊕ "Every day headlines shriek news of 'security' developments; the jet plane, the guided missile, the atom bomb, the even more devastating H-bomb," writes the actor, Eddie Cantor, in the *Reader's Digest*. "But more powerful than all of them put together is prayer. It may not make headlines, but it is the only real security for the life lines of the world."

Bible and the Critics

⊕ Commenting in his Diocesan Conference on the fact that "people have lost their faith

in the Bible as the inspired Word of God," Dr. Clifford A. Martin, bishop of Liverpool, said: "Garbled accounts of the findings of biblical scholarship have led to the notion that the Bible has been discredited by

all this, we know it to be a medium through which God speaks to our soul. It is, as the Archbishop of Canterbury said in the Coronation Service, "The most valuable thing that this world affords."

SABBATH REST

As we watch the lingering sunset,
Our full hearts in tune can say,
Come, and rest, with God and nature,
For 'tis heaven's holy day.

Made holy by the Lord Himself
Creation's work complete,
That we, His children, might enjoy
Our rest-day at His feet.

What calm, what holy joy we find
Content in Him complete,
Our adoration, and our love
In praise and prayer so sweet.

An emblem of that higher rest
God's longing to bestow
On us, His children dear, when end
Earth's Sabbaths here below.

Lily Winder-Gale.

science. Nothing could be further from the truth. As a matter of fact, the recent study of the Bible, while it has thrown much light on the questions of date and authorship, has succeeded in establishing the Bible as a reliable record and, beyond

How Money Is Spent

⊕ In 1952 the people of Britain spent £3,315 millions on food. Compared with this they spent £850 millions on alcoholic drinks and £575 millions on gambling.

Grave Increase of Crime

⊕ Writing in *The Spectator*, Sir Carleton Allen, Q.C., compares the indictable offences of 1952 with those of 1938, revealing an increase in murder of fifty-six per cent, felonious wounding of 256 per cent, robbery of 327 per cent, and sexual offences of 298 per cent.

Decline of White Race

⊕ At an international conference at Werl in West Germany, Fr. Svoboda stated that of every 110,000 births in the world today only 35,000 are white.

Wine from Tap

⊕ While English hotels are satisfied to have "hot" and "cold" taps in their rooms, and the Americans add an "ice water" tap, a hotel in Dijon, France, has taps for "red wine" and "white wine" in each of the guest rooms!

