

The Bible and

OUR TIMES

WELCOME HOME

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© Bippa
The royal yacht, "Britannia" passes between the bascules of Tower Bridge at the end of its memorable voyage.

"We Have Waited!"

By the Editor

★ Six months ago Her Majesty Queen Elizabeth, with her husband and their entourage, left our shores for their great tour of the Commonwealth countries and Britain's possessions overseas.

The triumphal journey took her some 50,000 miles by air, sea, and land, and at the farthest reach of her travels she was just about as far away as she could get on the surface of the globe.

Then the journey back home began. Week by week we watched the newspapers and noted where the Queen was. We heard she had made a brief stop in the Cocos Islands; next, that she was in Ceylon. Then the news came that the Queen was at Aden, then in Uganda, and then at Tobruk,

where she was joined by the little Prince Charles and Princess Anne. A day or two later we heard that she had reached Malta, and finally Gibraltar.

The Last Waymark Passed

When the royal yacht *Britannia* left Gibraltar on the last lap of its long journey we knew it would not be long before we would see the Queen again. The last landmark had been passed and all eagerly awaited her triumphal progress up the Channel and the Thames Estuary to dock in the world-famous Pool of London.

By Friday night the capital was buzzing with excitement. The last touches were being made to

the decorations, and the earliest arrivals, determined to be in the front rank to welcome their returning Sovereign, were taking their places, despite rain and chilling winds, on the Embankment and along the processional route to Buckingham Palace.

The Great Moment Arrives

At last the great moment came. The bows of the *Britannia*, ploughing through the foaming waters, were framed in the great arch of Tower Bridge and the good ship with its precious burden came to rest at the heart of the metropolis of the Empire. The Queen had come back!

There she was with the Duke and the royal children, waving from the bridge. A mighty roar went up from the crowds on either side of the river and from the hundreds of river craft drawn up along the waterway. Church bells pealed their tuneful welcome, sirens hooted, and even the jibs of the great cranes and derricks in the docks dipped in salute.

The shouting and the tumult continued with increasing intensity as the Queen stepped ashore at Westminster Pier and drove through the gaily decorated streets in her state carriage until she reached the Palace which she had left, it seemed such a long time ago.

All through the day the crowds milled around outside the Palace railings and cheer upon cheer followed the Queen's periodic appearances upon the most famous balcony in the world during the afternoon and evening. It was indeed well after midnight before the demonstrations ended, the crowds dispersed, and quiet came again to beautiful St. James's Park and the Palace approaches.

The Promised Return of a Greater Monarch

No-one who was in London that day, or who saw Queen Elizabeth's triumphal return through

the wonderful medium of television, could fail to be impressed with the delight of the Queen to be back again and with the affectionate welcome which she received from her waiting people.

To me, and no doubt to many more, it called to mind the promised return of a far greater Monarch to His waiting people in the not-far-distant future.

In one of His wonderful parables, Jesus described Himself as going on a long journey into a "far country" from which, however, He one day promised to "return." Luke 19:12. That "far country" was heaven, to which He ascended after His resurrection from the dead. He has been away a "long time" (Luke 20:9), but ever since His disciples saw Him depart in a cloud from the summit of the Mount of Olives, His beloved people have confidently awaited His promised return.

From a "Far Country"

Just as the news came back to Britain that the Queen had reached the farthestmost point of her travels, so the church learned from the visions of the prophets that Jesus was seated at the right hand of His Father in heaven waiting for the time when He would be able to set off on His triumphal journey back to earth again.

Just as the waymarks of the Queen's journey home were publicized so that her people might

(Continued on back page.)



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LEFT.—Vast crowds await the Queen's appearance on the floodlit Palace balcony.

BELOW.—The end of the journey. The royal coach rounds the Queen Victoria Memorial to enter the gates of Buckingham Palace.



"The CHRISTIAN POET"

Commemorating the Centenary of James
Montgomery, 1854-1954

★ IRVINE, Ayrshire, Scotland, can boast intimate association with many famous men and women whose prose and poetry have enriched the world—Robert Burns, John Galt, Anne R. Cousins, and James Montgomery come readily to mind.

Down through the years the Christian church has been singing the hymn of hope, "Glory, Glory, Dwelleth in Immanuel's land." This tuneful hymn was composed by Mrs. Anne R. Cousins (1824-1906) while resident in the Irvine Parish Church Manse, and has steadily gained in popularity until throughout Scotland it is known as "Irvine's Own Hymn," a tribute alike to the authoress and the Ayrshire town.

When twenty-two years of age, Robert Burns, the National Poet of Scotland, came to Irvine, in order to learn the art of flax-dressing from a relative. The house he occupied stands in the old Glasgow Vennel and is marked outside by a bronze commemorative tablet which recalls his ten months' stay.

An inconspicuous memorial to the celebrated novelist John Galt is secured to the wall of a branch bank office, and simply records: "John Galt born here 1779, died at Greenock 1839." The "Pawky Scots" characters portrayed in his best known works, *The Provost* and *The Annals Of The Parish* were men and women of this ancient Royal Burgh who walked these Irvine streets.

Our way to James Montgomery's birthplace takes us by Seagate Castle, where in far-off days, the "Four Maries" along with Mary Queen of Scots lodged for a time. Across the tidal estuary of the Irvine River we approach the humble "but and ber," where James Montgomery was born in 1771.



Photo by T.S.B.

The Irvine Parish church Manse, where Anne Cousins composed "Glory dwelleth in Immanuel's land."

This unpretentious place of sacred pilgrimage is hallowed with memories for all who love the songs of the Gospel. The parents of James Montgomery shortly before his birth moved from Grace Hill in Northern Ireland to take over the pastoral care of the first Moravian church in Irvine. Several years later they were called to missionary service abroad necessitating the leaving of their eldest son James in the care of the Moravian Brethren at the Seminary, Fulneck, near Leeds.

The young boy James Montgomery does not seem to have been greatly in love with either study or discipline, for when sixteen years old he ran away from school and entered upon the uncertain adventures of travel and business. At one period we read of him behind a grocer's counter, at another he is in the employ of a London publisher. Restless in spirit, lonely, and uncertain he travels farther and still farther from God and His love.

In Montgomery's day, partisan political feeling

ran high and when he became editor of the *Sheffield Iris* and a responsible publisher, he so freely expressed his views on the contentious topics of the day that in 1795 he was imprisoned for sedition. But the bitter moments amid the horrors of York Castle prison, and "the pressure of sickness" providentially combined to lead him to declare himself a follower of Jesus Christ. From then on James Montgomery began to sing a new song in praise of the sinner's Saviour.

In "the glow of evangelical sentiment" he interpreted Jesus Christ to the weary souls of men in pictorial phrase and exquisite rhythm. Of this personal "Pilgrim's Progress" he feelingly wrote in a poem, "The Sinner Reviewing His Ways."

*I left the God of truth and light,
I left the God that gave me breath,
To wander in the wilds of night,
And perish in the snares of death.*

*Prostrate before Thy mercy-seat,
I dare not, if I would despair,
None ever perished at Thy feet
And I will lie for ever there.*

Consult any representative collection of hymns and there you will find the compositions of the Ayrshire hymn-writer. One hundred years has not lessened their appeal and worth. The Irvine Christian poet, one of the most accomplished of modern hymn writers, holds today an honoured place among the immortal men of music.

The "Ordination Hymns" of Montgomery are sung wherever men are set apart to the holy work of Gospel ministry; yet, strange to relate Montgomery was never ordained to fill that sacred office.

*We bid thee welcome in the name
Of Jesus, our exalted head;
Come as a servant, so He came,
And we receive thee in His stead.*

The entire body of Christian doctrine and Christian duty are touched upon by his inspired pen. Who has not responded to the singing of the communion hymn:

*According to Thy gracious word,
In deep humility,
This will I do my dying Lord;
I will remember Thee.*

By T. Stewart Brash

What Christian in deep anxiety of heart has not with uplifted hands in the courts of the Lord called to mind his "prayer hymn"?

*Prayer is the soul's sincere desire,
Unuttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.*

His lines transfix the gaze upon the cross of Christ and lead to the rebirth of faith and hope in a crucified Redeemer.

*Come to Calvary's holy mountain,
Sinners ruined by the fall;
Here a pure and healing fountain
Flows to you, to me, to all,
In a full, perpetual tide,
Opened when the Saviour died.*

No other ever sang so understandingly of "Lovely Mournful Calvary."

At the opening of the nineteenth century there

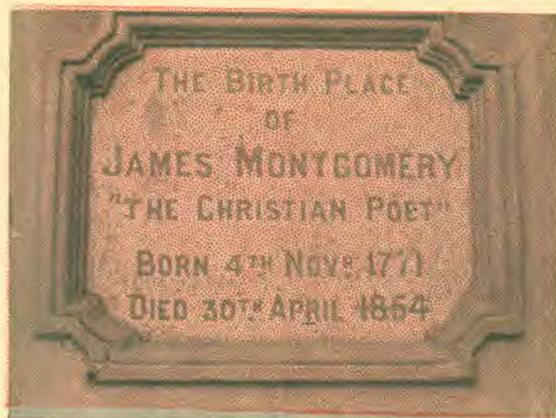


Photo by T.S.B.

Plaque marking the house where James Montgomery was born.

was widespread preaching and teaching of the second advent of Jesus Christ both in Europe and America. Many voices in Britain were raised in proclaiming this event near at hand. It is not surprising, therefore, that James Montgomery should add his poetic testimony and write so hopefully of the Redeemer's reign of righteousness.

*He comes, with succour speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong.*

(Continued on page 13.)

BE NOT DECEIVED!

Warns

R. D. VINE

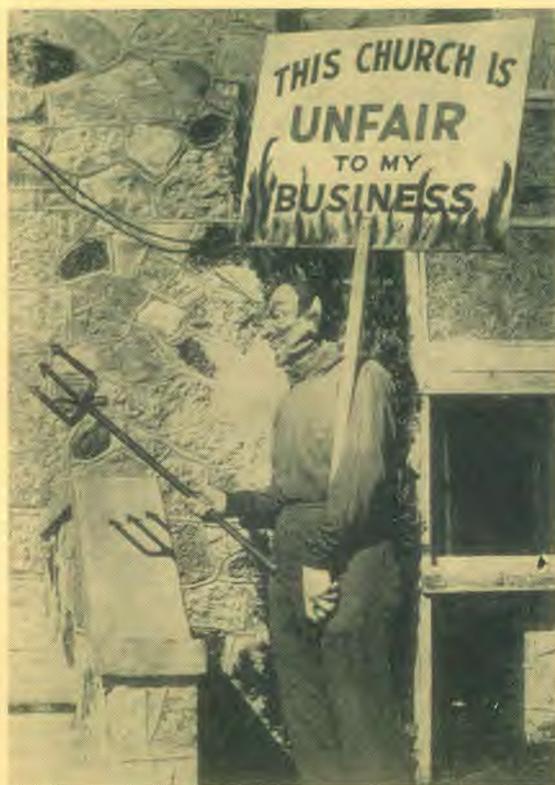
★ NEVER before were we in greater need of power to judge between right and wrong, truth and error, genuine and counterfeit, fact and fantasy. The world abounds with teachings and ideas sincerely believed and energetically promoted, but which are as diverse in nature as they are numerous. Self-styled "prophets," teachers, and even "Messiahs," keenly aware of their "divine mission," offer and urge their services upon all who would be led from chaos to bliss. More and more frequently do we witness, or hear of, miracles and wonders for which science has no adequate explanation, but whose intent is, generally, to capture our imagination, our hearts, our allegiance.

Power to judge aright is vital in view of last-day satanic influences—influences whose supremely deceptive power was foreseen and described thus by our Lord: "Take heed that no man deceive you. . . Many false prophets shall arise, and shall deceive many. . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:4, 11, 24.

In the light of this warning, power to discriminate between true and false is seen to be essential, lest we be swept away by last-day deceptions. Paul writes of the great "deceivableness of unrighteousness" which will enfeeble and drag down all who receive "not the love of the truth, that they might be saved." 2 Thess. 2:10.

When he wrote his very revealing letter to the Christians at Corinth, Paul warned them of "false apostles, deceitful workers, transforming themselves into apostles of Christ." Also of the fact that Satan himself, for purposes of leading us astray, had assumed the appearance of "an angel of light;" while his demon host were arrayed, and sent forth on their ceaseless mission, as "ministers of righteousness." 2 Cor. 11:13-15.

The fact of the matter is that great grace and wisdom is needed, especially in these last days, to



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Satan does not appear before his victims with hoofs and horns for easy recognition!

choose aright. Men must be spiritually alert and mentally awake to identify and avoid the sugar-coated evils which are so freely available for us. If Satan were to present himself in the hideous form convention has assigned to him, having barbed tail, flaming breath, hoofs, horns, and pitchfork, he might terrify, but he would not deceive. He might seize victims, but he would not win converts. The fact is that neither he nor his fellows appear that way. Their working is such that the unwary will more readily believe them to be benevolent angels than malevolent demons.

Therefore says Christ, says Paul, says Peter: "Beware!"

Beware of the delightfully logical error which

so readily captivates mind and heart. (Col. 2:8; 2 Peter 3:17.)

Beware of the apparently pious spiritual leaders who "use their tongues, and say, He saith!" (Jer. 23:31; Phil. 3:2; Matt. 7:15.) These are the false prophets who win folk's loyalty, but who themselves are self-deceived.

Beware, especially during history's tumultuous epilogue, of those who claim to be modern Messiahs. (Matt. 24:24.)

Beware lest the miracles and supernatural phenomena which will be increasingly evident in the last days, establish trust in, and win our loyalty for, that which is of Satan and not of God. (Matt. 24:24.)

The Ultimate Test

This does not, of course, mean that all teachings, all prophets, all miracles, must be sceptically rejected and denied, for amid the mass of error, there is assuredly the truth; but it does mean that one of our greatest needs is the power to judge aright and to discriminate between the good and the bad. There is but one way—a simple way, yet an infallible way, whereby this may be done. The prophet Isaiah has left on record the divine recipe: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

Our previous article defined "the truth." This truth, God's truth, as expressed in His Word, exemplified in Jesus Christ, and crystallized in His law, is the standard with which we must acquaint ourselves, and by which all else must be judged. For as Isaiah intimates, if any doctrine, philosophy, theory, teacher, prophet, sign, or miracle, in any way departs from the Bible, or undermines faith in Bible doctrine, or contradicts God's revealed plan for personal salvation and world survival, or disparages God's law whether wholly or partly, then it is not of God but of Satan.

Here are the self-styled "Messiahs."

Conservative Britons doubtless have little difficulty in recognizing and rejecting them as they occasionally appear, and propagate teachings which are a ridiculous travesty of the truth. We wonder that sincere and intelligent folk can be led astray by them. Prophecy, however, points out a power far subtler than these, compared with which most modern Messiahs seem ludicrous charlatans—mere spiritual pigmies, and whose adherents embrace millions around the world. "All the world," says John, "wondered after" this power. (See Revelation 13, etc.) History answers

the detailed predictions of this and many other parallel prophecies, with the Catholic Papacy, whose rise to popularity would reach unprecedented heights in the last days.

Here are the cults and sects with their "prophets," promulgators of "advanced light," recoverers of "ancient truths," "correctors" of biblical "discrepancies," expositors of mystic fantasies.

Here are the "logical" and erudite professors of "science falsely so called"—of theories which make nonsense of Holy Scripture (1 Tim. 6:20); here are the teachers whose sole concern is to please and pacify their hearers, under the delusion that thus may they be best fitted to struggle with the present and face the future. (2 Tim. 4:3.)

Here is the ever popular "faith healer." There is the darkened séance chamber with its ghostly apparitions; the spiritualistic circle with its jumping furniture, mystic knockings, and other miraculous phenomena.

Latest captivators of interest are the "other worldly" space craft, known as flying saucers—scintillating discs which have been seen, and actually photographed, and have been pursued and investigated by airmen in many places.

It is not for us to condemn any self-styled prophet, or to reject any teaching, or to deny miraculous phenomena, simply because they do not appeal to us, or because acceptance might upset our cherished conceptions. It is our duty to test them. Says John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

Power to judge is an urgent need. That power is for all who accept God's Word—the Bible. Do these teachers uphold God's law? Are these teachings in harmony with the basic claims and requirements of Scripture? Are these theories such as to strengthen faith in the Bible? Are these strange and miraculous phenomena such as to stimulate a love for God and an interest in His promised plan soon to intervene in world affairs?

If the answer is no, then despite popularity, sincerity, or plausibility, we are dealing with that which is worthless.

Clearly, the one safe way for us in a dark and disillusioned world, is to become better acquainted with God's Holy Word. For power to discern between good and bad, and for power to choose aright, the infallible way is "to the law, and to the testimony." Isa. 8:20.

One of the smaller royal
Sphinxes among the palms
of Saqqara, south of
Cairo.

Photo by the Author



compare in virulence with that developed in the latter part of the eighteenth century by the English Deists and the Encyclopedists of France and which increased in intensity all through the nineteenth as the German higher critics and the evolutionary scientists joined in the attack.

All these assailants combined to declare that the Bible was not a supernatural Book, but a purely human composition which had come into

Men Who THE BI

being over the centuries just like the sacred writings of other religions, and suffered from the limitations of all primitive literature.

Bible Pronounced Mythical and Unhistorical

The account of the beginnings of the earth and man, it was confidently asserted, was as mythical as the Babylonian creation stories from which, it was alleged, they were derived.

The stories of the patriarchal age were pronounced fictitious, as also was the record of the history of Israel.

In short, Old Testament history, geography and chronology were entirely out of harmony with the records of the great nations of antiquity like Egypt, Babylon, Assyria, and Persia, as known to the critics through the Greek and Roman historians and geographers, and these latter were, of course, to be believed rather than the biblical account.

The New Testament fared no better, the gospels being declared entirely unhistorical, and the geographical details of Paul's missionary journeys quite frequently inaccurate, revealing the ignorance of the author of the book of Acts.

In the face of this all-out attack upon the Bible the faith of multitudes was shaken and the conflict seemed likely to be fatal to the Bible and even to the church itself.

There were, of course, those who, despite all the

★ THROUGH the centuries the Bible has been continually under fire from its enemies. In ancient times, pagan conquerors like Antiochus Epiphanes and the Roman emperor, Diocletian, sought to destroy the Hebrew and Christian Scriptures as a part of their campaigns to subjugate the Jews and destroy the church.

At the same time, pagan philosophers, like Celsus and Porphyry, attacked the Bible by speech and pen.

No onslaught on the Bible, however, can

attacks, held fast to their faith that the Bible was the Word of God. These faithful believers, however, were in dire perplexity in seeking to meet the accusations of untrustworthiness of the Bible's history, geography, and chronology, for the reason that the lands of the Bible had been for many centuries in the hands of the alien Moslem power and practically all reliable knowledge of them had been lost to the Western world. The ancient cities and

Proved BIBLE TRUE

the monuments of the past had been covered up by the sands of time, and so completely forgotten that it was impossible for those who held to the authenticity of the biblical Record to produce concrete facts to effectually refute the critical theories.

A Providence In Disguise

This lack, which a couple of centuries ago seemed so disastrous to the Christian church and the Bible, was actually to turn out to be one of the most wonderful modern providences of God. If the ancient records of the past had remained open and exposed to the assaults of time, weather, and war, their evidences might have been utterly destroyed and the defenders of the Bible would have been without weapons as they faced their last and greatest conflict. God, however, in His foreknowledge providentially covered up the record of the past in the ancient lands of the Bible and placed the sealed book in the keeping of an alien power, so that when the time should come its pages might be opened again to hurl back the last-day attackers and vindicate His holy Word.

The story of the opening of this wonderful

First article of an Enthralling New Series

By W. L. Emmerson

armoury of truth through the new science of biblical archæology, which is one of the most thrilling in the story of the church through the ages, we shall, in the articles which follow, try to tell.

Starting From Scratch

When, with the decline of the Moslem power of Turkey, travellers and scholars found it possible to re-enter the closed lands of the Middle East, they had, as we indicated above, actually to start from scratch in their attempts to test the theories of the critics, for they had not even the map of the biblical world to guide them. While the sites of a few of the more prominent Palestinian cities, like Jerusalem and Nazareth and Hebron, had never been lost, most of the 600 place names west of the Jordan were quite unknown. Across the Jordan, in the ancient lands of Moab and Edom, hardly a



By Sir David Wilkie

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Napoleon was not only a militarist but was also deeply interested in oriental research. It was he who initiated the modern exploration of Egypt.

JUNE 24, 1954

biblical site was identifiable, and in Egypt, Assyria, and Babylonia, the position was equally as bad. So before anything could be done about verifying the biblical record, the ancient map of the Bible lands had to be reconstructed, hill by hill, valley by valley, city by city, and village by village. A stupendous task indeed!

American Pioneer of Palestinian Geography

The new beginning in Palestine dates from the thirties of last century and the pioneer in this field was an American professor of Andover Theological Seminary in Massachusetts, by name Edward Robinson. In 1838, at the age of forty-two, he determined to leave his teaching post and go out to Palestine with a view to writing a much-needed book upon biblical geography.

Travelling in company with Eli Smith, an American missionary in Beirut, who had for years been collecting Palestinian place names from every available source, Robinson travelled from Egypt to Sinai, and then by way of Akabah to Beersheba, Hebron, and Jerusalem, from which centre they made an extensive tour of Southern Palestine. They then continued their journey by way of Nazareth and Tiberias to Beirut, where they parted, Smith returning to his missionary labours, while Robinson took ship for home.

In 1841, the appearance of his book, *Biblical Researches*, opened a new era in our knowledge of biblical Palestine.

In 1852, the two friends made another survey, this time concentrating upon Galilee, Samaria, Lebanon, and Damascus, and as a result of their two journeys no fewer than 1,712 names were placed upon the map of Palestine and Syria. Not all these identifications have been sustained by later research, of course, but a very fine beginning was certainly made.

Between Edward Robinson's two journeys, a young German doctor, Titus Tobler by name, entered the field. He had earlier made a pleasure trip to the Holy Land and had begun an intensive study of existing Palestine literature. On reading Robinson's book, he resolved to follow up his work even more thoroughly, and in 1845 set out on his second journey. After spending twenty weeks in Jerusalem he recorded his results in seven volumes, totalling 3,753 pages. To him we owe the first accurate map of the maze of Jerusalem's streets and the first scientific description of its ancient sites, mercilessly divested of fantastic monkish traditions.

The work of Robinson and Tobler inspired a Frenchman, Victor Guerin, to begin in 1852 the tremendous task of mapping the whole of Palestine and writing a monumental description of the land in seven volumes. Before, however, he had completed his task in 1863, still another Palestinian cartographer, C. W. M. Van de Velde, had produced his map of Palestine in 1858.

The researches of these explorers and map-makers made a great impression in England and inspired the organization, in June, 1865, of a society known as The Palestine Exploration Fund, dedicated to a "complete systematic scientific exploration of the Holy Land with the object of aiding in the elucidation of the Scriptures." Some £10,000 was subscribed, and Captain (later Sir Charles) Warren and Captain (later Sir Charles) Wilson were sent out on its first expedition to concentrate largely on ancient Jerusalem.

Captain Conder and Lieutenant (later Lord) Kitchener followed in 1877 and 1878 and began the great Ordnance Survey of Palestine which occupied the society for many years.

The four volumes and map recording their great work put no fewer than 10,000 names on the map of Palestine west of the Jordan, and identified two-thirds of the 600 places mentioned in the Bible record.

In 1881, Captain Conder began a survey of Moab on the other side of the Jordan, while the German Palestine Society, under the direction of Dr. Schumacher of Haifa, mapped Gilead and Bashan.

Since this time the work of exploration and mapping has gone on, one of the great names associated with this work in the days before World War I being Colonel Lawrence, who gained fame as Lawrence of Arabia for his part in fomenting the Arab Revolt against the Turks.

Thus, by 1918 every hill, valley, and stream in Palestine had been mapped and every city, village, *tell*, and *khirbeh* sited, providing a substantial basis for the next stage, that of excavation for the vindication of the sacred Record.

How Napoleon Helped Beginnings In Egypt

We have mentioned the reconstruction of the map of Palestine first because it is pre-eminently "the Holy Land," but actually Egypt was opened up to biblical studies earlier than Palestine and in a very different way.

At the beginning of the nineteenth century, Egypt was a military prize which Napoleon

Buonaparte was seeking in an endeavour to dominate the Middle East and cut Britain's line of communication with India.

Besides being an ambitious aspirant to world empire, however, Napoleon was deeply interested in scholarship and culture and so, when he set out in 1798 to conquer Egypt, he took with him a body of scientists of the French Academy. When he had reduced Egypt to submission, he at once set them to work, and their diligent researches resulted in the publication, between 1809 and 1813, of *A Description of Egypt*, comprising twenty-four volumes of text and twelve volumes of pictures, which laid the foundations of our modern knowledge of ancient Egypt.

"Few armies," says James Baikie in his book, *A Century of Excavation in the Land of the Pharaohs*, "have left behind them such a memorial of their passage across a land—the more credit to the man whose inexhaustibly fertile brain conceived the idea of making even war subserve the interests of science."—Page 8.

Other expeditions followed up the fine beginnings made by the scientists of the French Academy. The Frenchman, Jean François Champollion and the Italian Rosellini explored far up the Nile to the ruined temples of Nubia, while a German scholar, Karl Richard Lepsius, after beginning in the pyramid fields of ancient Memphis, near Cairo, penetrated beyond the Second Cataract, to open up the Ethiopian civilization of the Upper Nile and show its linkages with Egypt at Napata and Meroe.

First Exploration In Babylonia

The lands of Babylonia and Assyria were opened up in still another way. Before the cutting of the Suez Canal, the Tigris-Euphrates Valley provided the most practicable overland route to India, and posts of the East India Company were established at Bagdad and Basra in order to facilitate communications.

In 1807 the company appointed as its resident in Bagdad, Claudius James Rich, who from early years had been deeply interested in oriental lan-

guages and history. And so, on every occasion when there was an intermission in his official responsibilities, Rich pursued his historical and archæological studies.

The sites of Babylon and Nineveh were about the only ones of which any knowledge had been retained, and even of these the descriptions of travellers between the twelfth and eighteenth centuries were meagre and vague. To Rich, therefore, we owe the first accurate descriptions of these capitals of antiquity and their environs. His two memoirs on Babylon and the nearby Birs Nimrud appeared in 1812 and 1818, and in 1820 and 1821, returning from a trip to Persia and Kurdistan, he explored some of the most important ruins of Assyria, including Erbil (Arbela), Nineveh, and Nimrud.

From the material gathered during these extensive travels, Rich was able to prepare the first modern map of the Tigris from Mosul, opposite Nineveh, down almost to Bagdad and Babylon, and to make a beginning on a map of the Euphrates which was filled in with a wealth of detail by the British Euphrates Expedition led by Colonel Chesney.

In southern Babylonia, the East India Company's residency in Basra likewise served not merely as an important commercial outpost, but as a centre of exploration, and to Major J. E. Taylor, the Resident there for many years, must be given the credit of identifying, in 1854, the site of Ur of the Chaldees, the original home of Abraham.

So by the second half of the nineteenth century, while there were many scattered areas still to be filled in, the ancient maps of the biblical lands of the Middle East—Palestine, Egypt, Assyria, and Babylonia—had been largely reconstructed.

Thus the way was prepared for the next important stage in the vindication of the Bible's trustworthiness—the search for evidence by the systematic excavation of the ancient sites.

(Next Time: "Unlocking the Literature of Ancient Empires.")

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CHRIST'S SECOND COMING

Are the two advents of Christ closely joined?

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Redemption is not complete until the second coming of the Lord. As surely as the incarnation led to the cross, and the cross to the empty grave, and the empty grave to the throne, so surely does the throne lead to the coming again in glory.

What was our Lord's cheering promise?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

What testimony did the angels bear?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Jesus said, "If I go, I will come again." He did go and He will return. The door of the unseen world closed behind Christ as He ascended from Olivet, but not for ever. It will open again; and this same Jesus shall so come in like manner as the apostles beheld Him go.

What is this expectation called?

"Looking for that blessed hope, and the

glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

How did this hope sustain Job?

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25.

The great leaders who have left their impress on the history of the church did not discard this doctrine, but made it a real hope in their own lives.

Was David inspired by this selfsame hope?

"Our God shall come, and shall not keep silence." Psa. 50:3.

How did Isaiah repeat this theme?

"Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him." Isa. 40:10.

In what way does Isaiah join the two advents?

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Isa. 61:1, 2.

Jesus read part of this Scripture to the congregation at Nazareth and said: "This day is this Scripture fulfilled in your ears." Luke 4:16-21. He did not read the latter part of Isaiah 61:2 because that belonged to His second advent and could only then be fulfilled. Thus did Jesus

"study, . . . rightly dividing [handling aright, R.V.] the Word of truth." 2 Tim. 2:15.

In what thrilling way did Daniel express his hope?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. 7:13, 14.

How did Jesus apply this prophecy?

"Jesus saith unto him [the high priest], Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

What early prophet connected the advent of Christ with a judicial separation?

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His

In the first four centuries the doctrine of Christ's return to establish the kingdom was held almost unanimously by believers. In the apostolic churches the hope of Christ's coming was the joy and strength of Christians. They realized that they belonged not to this world or age; they waited for their absent Lord.

What is the very last prayer of the Bible?

"Even so, come, Lord Jesus." Rev. 22:20.

The best of all promises is the promise, "Surely I come quickly." The church's brightest prospect is the return of her Lord, when the church militant will give place to the church triumphant, the spiritual kingdom to the visible and personal reign of Christ. Our faith must be sadly defective if we cast no longing glances upward, if we are never looking forward to our Lord's return.

What triumphant cry will be raised in that day?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

By J. A. McMillan

saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14.

In what awesome way did Jesus stress this truth?

"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: and before Him shall be gathered all nations: and He shall separate them one from another; as a shepherd divideth his sheep from the goats." Matt. 25:31, 32.

What should be the attitude of the Christian to this doctrine?

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

"The Christian Poet"

(Continued from page 5.)

No mood of despondency and no moment of ecstasy ever escaped him. His own human suffering goes to the making of his hymn collection and finds a responsiveness in afflicted, restless humanity.

A visit to Irvine, late in life, brought to James Montgomery a most rewarding recognition by his fellow townsmen, and he afterward wrote: "The heart of all Irvine seemed to be moved on the occasion and every soul in it, old and young, rich and poor, came to hail me to my birthplace."

One hundred years ago in, 1854, so the memorial tablet affixed to the cottage in Montgomery Street reminds us, James Montgomery died in Sheffield where he had lived so long. Death he did not fear! In life he became possessed of the hope of immortality through the Lord Christ, and sang of the triumphs of His and our resurrection in words we should make our own:

*Bury the dead; in Christ they sleep
Who bore on earth His cross,
And from the grave their dust shall rise
In His own image to the skies.*

THE CHILDREN'S



Pages

Wakened by the Angels

By Vivian Babienco

It was pitch black outside when Donna awoke with a jerk. She lay still, cold fear gripping her breast. What had disturbed her? She listened, tense. There was no sound.

Why then had she awakened so suddenly? Why was she so frightened? What was this feeling of doom that clutched at her heart? She felt urged to pray, for perhaps someone was in danger. Surely nothing could be wrong with big sister Connie and her new husband, Jack. It was only that very afternoon that they had been married down in the chapel, and Donna had watched them start off on their honeymoon, gay and happy. No. Surely they were all right. Yet something must be wrong.

Rolling out of bed, she knelt, pleading with God that if any danger was lurking near her loved ones, He would be there too, protecting them.

She didn't know how long she was on her knees, but finally a feeling of peace came back to her soul, and she crawled into bed again, content that God's will would be done. Just before dozing off, she looked at the clock and noticed it was 2.10 a.m.

Far out, on a lonely highway, a car was speeding through the darkness. It swept around the

corners and raced down the long straight stretches. But now and again it swerved into the wrong lane and then jerked back as if the driver had lost control for a moment.

Inside that car, Jack was fighting to keep his eyes open. It had been a thrilling day, but very tiring. Connie was beside him, blissfully asleep. He looked at her and smiled. It was good to have her with him. He'd have

It's Good To Know

It's good to know when we are sad.

That God is always near
To give us joy and comfort, and
To rid us of all fear.

It's good to know when day is done.

God watches from above,
And gives us peaceful rest and
sleep.
With patient tender love.

It's good to know we have a
Friend
Who fills our every need,
And humbly we give Him our
praise

In thought, in word, and
deed.

Carmen Malone.

to look after her, he realized, and he meant to.

If only he weren't so sleepy. He rolled down the window and put his head out, gulping large mouthfuls of air. It helped a little, but not for long. He tried shifting in his seat, sitting up straight and gripping the wheel with both hands. But that didn't help for long either. And he had to roll up the window again, for fear the cold air might not be good for Connie.

He started singing, then talking to himself—anything, just so he could stay awake. Some people would have said he should pull in to the side of the road and sleep awhile. But he had almost reached the place where they had planned to spend the night. It was only a little farther. Surely he could stay awake that long!

The engine purred smoothly, like a lullaby, soothing him to sleep. The bright lights of a car coming toward him glared in his eyes; and when the car had passed, his eyes stung, and he wanted to close them more than ever.

The droning engine and the warm, comfortable air blowing up from the heater were having their effect. "Keep awake, man," he shouted at himself. "Keep awake! Keep awake! Keep—"

A firm hand gripped his shoulder. He jumped with a start.

In the next fleeting moments he lived a lifetime.

He had gone to sleep at the wheel! The car was swaying wildly. He tried desperately to regain control, for speeding straight toward him was another car—in the same lane. "Lord, please help me," he gasped, swinging the wheel frantically. Tyres shrieked. There was a sickening sound of crumpling steel, the cars bounced away from each other and lay still. Jack had managed to avoid a head-on collision, but the two

cars had rammed each other badly, throwing Jack and Connie against the side doors.

"Wha — what happened?" mumbled Connie, waking in a daze.

"I fell asleep, dear, and if you hadn't awakened me by grabbing my shoulder, I don't know what would have happened."

"But, Jack, I just now woke up myself! I didn't touch your shoulder."

"Hey!" a gruff voice interrupted, "can't you drive?"

Jack got out of the car to talk with the other driver and to look over the damage.

"My name's Jack Hanna, sir, and I'm really sorry to cause all this trouble. You see we've had a big day—just got married—and I'm afraid I went to sleep at the wheel."

"Well, young fellow, I'm Ben Willit. Uncle Ben they calls me in these parts. Congratulations on getting married. But that ain't no cause to come dashing around these here roads so fast. Tain't such a bad bend in the fender, is it? I'll tell you what, you look like an honest young

fellow, so I'll take your name and address and send you the bill for the repair work. How about it?"

After discussing the idea a little further, Jack and Uncle Ben exchanged addresses, shook hands; and with a few words of warning to be more careful in the future, Ben Willit got into his car to drive away. Just as he turned to get back on the road, he leaned from his window and called, "It's very lucky you woke up when you did."

Connie and Jack realized that

they had just witnessed a miracle of protection. They bowed their heads to thank God.

Connie yawned, "What time is it, Jack?"

Jack looked at his watch and exclaimed, "Oh, I guess my watch was the only thing that got wrecked in the accident. Look! the glass is smashed, and it's stopped ticking."

"That's too bad," said Connie. "When we write to tell the folks about our wonderful deliverance, we'll have to remember to say it happened at exactly 2.10 a.m."

Guess Who?

Sons of a good man were these twain,

But as for them he strove in vain,
For though they held an office high,

They failed the Lord to glorify,
And used His holy ministry,
That they themselves might richer be.

As you may guess though, ill befell,

They lost it all and heaven as well.

Ans.—Samuel's sons, Joel and Abiah. (1 Samuel 8.)

MARY J. VINE

Results of Competition No. 8

Prize-winners.—Greta Crocker, Newbold College, Binfield, Nr. Bracknell, Berks. Age 12; Margaret Peart, Two Hedges Road, Bishops Cleeve. Age 8.

Honourable Mention.—Anne Coupland (Birmingham); Rachel Bowerman (Worthing); Olive King (Chelmsford); Elaine Bunker (Tavistock); Hillary James (Cardiff); Eleonora Baron (Accrington); Siegfried Baron (Accrington); Norma Jones (Manchester); Joseph Cartwright (Newcastle, Staffs); Colin Doggett (Norwich); Naomi Adcock (Norwich); Rita Bushell (Northampton); Nicholas O'Donnell (Blackpool).

Those who tried hard.—Stuart Evans (Oldbury); Richard Bushell (Northampton); Stuart Payne (Woodmancote); Heather Payne (Woodmancote); Ann Banns (Chalford); Michael Craggs (York); Nigel Payne (Woodmancote); Hazel Foster (Beckenham); Barbara Singleton (Blackpool); Carol Easter (Wood Green); Pamela Jones (Barnes); Marian Paget (Wokingham); Daphne Cashfield (Enfield); Jill Plummer (Covington); Janet Kent (London, N.16); Stuart Munn (Carlisle); Veronica Law (Greenock); Yvonne Webber (Lymington); Frances Day (Swansea); Margaret Houghton (Hull); Christina Knight (Pennyngton); Trevor Goddard (Iver); Valerie Lewis (Folkestone); Marian White (London); Isabella Scott (Aberdeen); Pearl Smith (Raynes Park); Brenda Herridge (Rickmansworth); Anthony Peart (Bishops Cleeve); Georgina Phillips (Garston); Valerie Forder (Norwich); Ruth Verrall (London, N.W. 6); Dilys Waterhouse (Oldbury); Christine Dudley (Hayton); Valerie Westwood (Garston); Rachel Stamford (Woodbridge); Amy Randlestone (Beccles); Vera Nyberg (London, S.E. 17); Heather Pavne (Woodmancote); Jennifer Lewis (Folkestone); No Name (?).

The Bible and OUR TIMES

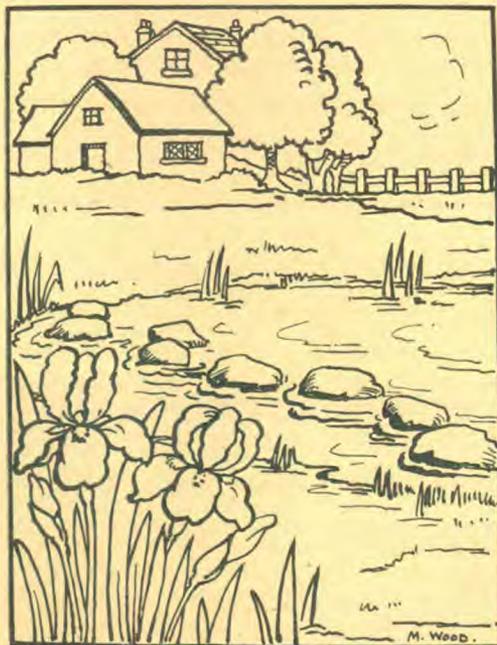
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PAGE FIFTEEN



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than July 8th. In case OUR TIMES arrives late, still send your entry. All attempts will be considered.

STRAWS IN THE WIND

"Mucking About With God's Laws"

⊞ Commenting on the latest hydrogen bomb explosion, Dr. O. Soper, president of the Methodist Conference, said at an open-air meeting in Belfast: "If you go on mucking about with the laws of God without knowing what they are intended to be for, and without obedience to God in carrying them out, sooner or later you are in for trouble."

Eleven out of Twelve

⊞ At the annual review of the churches' Committee on Gambling, Mr. B. Seebohm stated: "The conclusion is inescapable that football pool coupons are filled in in eleven out of every twelve homes in the United Kingdom. This form of gambling is now prevalent in every social class, and even among highly educated professional and business men. Football pool coupons are filled in almost as frequently in the exclusive clubs of the West End as in the working men's clubs in the industrial areas."

"We Have Waited!"

(Continued from page 3.)

check them off one by one in heightening anticipation of the great moment of her coming, so in the prophetic Word have the waymarks of the returning King been set forth so that the church might recognize their place in the stream of time and prepare to hail their returning Lord.

One after another of those waymarks has been passed, waymarks in the political and international worlds, in the economic world, in the social, scientific, and religious worlds, of which we have written so much in these columns.

Today the waymarks are nearly all behind us and the divine King is almost due.

One day soon, just as the waiting people caught the first

glimpse of the vessel bearing their returning Queen, the people of God will be thrilled to see the "sign of the Son of man" coming back in power and glory to and for His own!

"This Is Our God"

What a cry will rise to heaven in that day! The roar of London's welcome to its Queen will be as nothing by comparison. "This is our God," the mighty cry will go up, not from one city or one country even, but over the length and breadth of the earth; "we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

It was a privilege indeed for those who saw the Queen return, but what will it be for those who with joy and rejoicing welcome the returning King of kings and Lord of lords!

Surely all must want to share in the rejoicing of that greatest of days. Then listen carefully to the inspired instructions which come to us from the pens of those who upon earth knew Him best of all.

Writes John the apostle, who had leaned on Jesus' breast:

"Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

Cries Peter even more urgently: "Be diligent [literally, be quick] that ye may be found of Him in peace, without spot and blameless." 2 Peter 3:14.

There is not much time left to make these final preparations of heart and life. His coming is now imminent. So let us delay no longer, that by His grace we may be "ready" and "waiting" when the King comes back!

