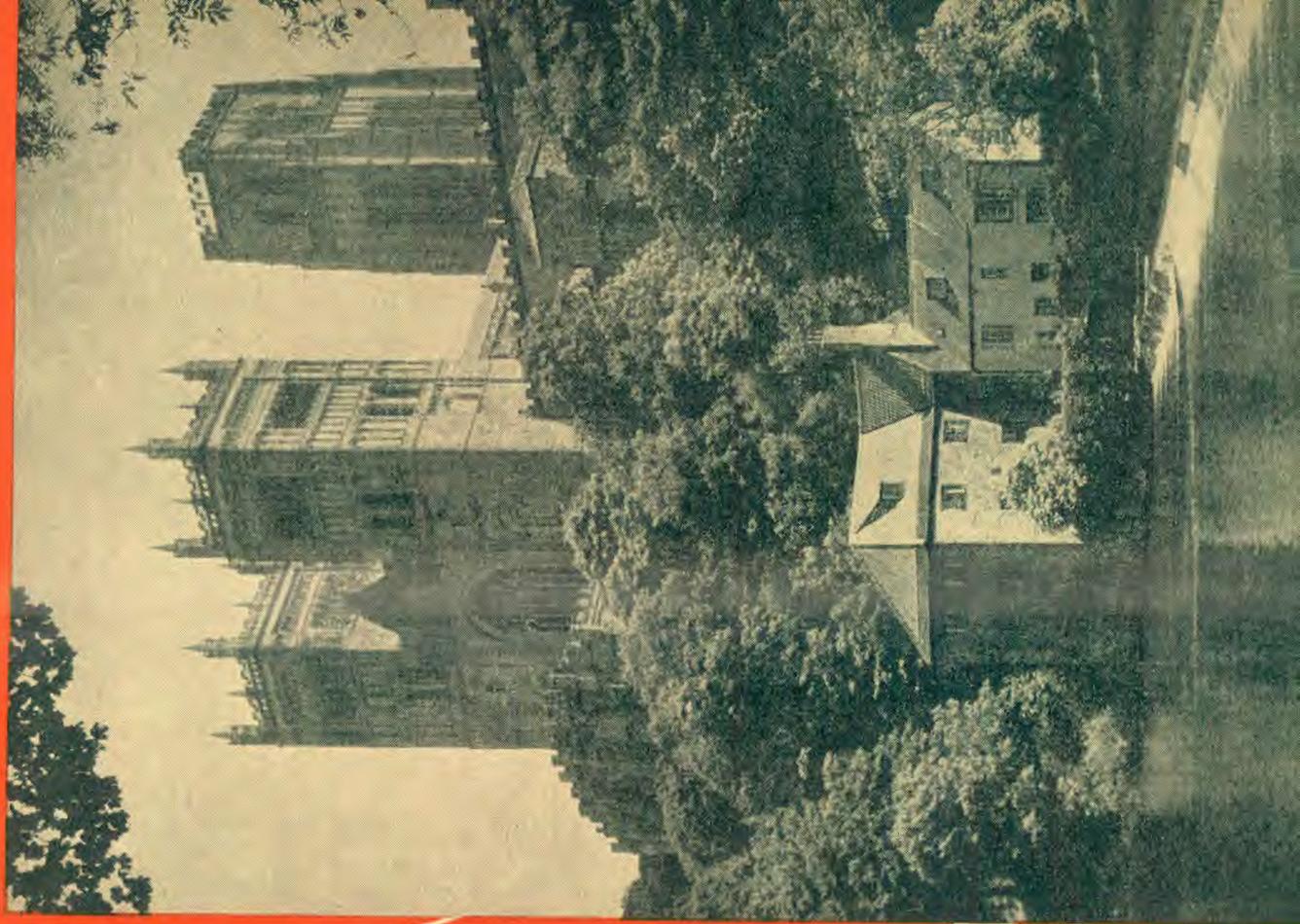


The Bible and
OUR TIMES





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The mushroom cloud of an H-bomb breaks through the clouds over Eniwetok Atoll.

ONRUSHING DOOM!

Is It the End?

★ BEFORE me at this moment is a scene of absolute serenity. Under a cloudless sky, tree-studded mountains drop steeply into a tranquil sea. The green of nearby grasslands blends with the blue of the gently heaving ocean in a pageant of brilliant colour. Not a sound is to be heard save the lapping of tiny wavelets on the sandy shore, broken now and then by the squawk of seagulls and the cries of happy children seeking treasure in tide-forsaken pools.

Amid such a setting it is hard to believe that death and destruction could be near; that suddenly, out of this radiantly beautiful sky, there could come a rain of invisible particles which could wipe this paradise clear of every vestige of life and beauty. Yet such is one of the horrifying possibilities we all must face today.

Only a few short weeks ago, across this very ocean, beyond this very horizon, the Thing exploded that changed the course of history, altered the current of human thought, and made every one of us wonder if our world, our civilization, our age—call it what you will—could be coming to an end. For now every city on earth, every man, woman, and child on the face of the globe, could be destroyed in "the twinkling of an eye" by the simultaneous detonation of a few dozen super bombs.

How big the latest explosion was, or how much

damage it did, we have not been told; only that the force released represented so many "megatons"—a megaton being the equivalent of a million tons of TNT. This concept is so vast that we doubt if even the nuclear scientists themselves fully understand it. As for the common layman, he can but read the limited reports released to him and gaze in awe at the fiery mushroom cloud on his television set, wondering the while what it all may mean to him, his family, and the world.

If Two Dozen Fell

How much devastation one of these mighty engines of destruction can cause, nobody really

By A. S. Maxwell

knows as yet. The first one, known as "Mike," blew an island out of the ocean, leaving a crater 175 feet deep. But that was two years ago. Later bombs have proved much more powerful. "Mike" had a force of five "megatons," the next one fifteen megatons, and so on.

It does not take much imagination to picture what might happen to Britain or the United States if, some dark night, two dozen such bombs

were dropped on these nations' principal cities—or the world chaos that would follow the next morning when the forces of retaliation went into action and ten times that many bombs began to fall upon the cities of other continents.

And it is not only the blasting force of the hydrogen bombs that matters. Even worse are the radioactive particles they disperse over vast areas. The Japanese fishermen in the ill-fated *Fortunate Dragon* were seventy-five miles from Bikini when the ashes of death fell upon them. Another fishing vessel affected, albeit less severely, was 780 miles away!

It is something to think about that, more than twenty-one days after one of the bomb tests in the Pacific, rainfall in Massachusetts was found to be radioactive, and Geiger counter tests proved that radioactive snow had fallen in Billings, Montana.

The Cobalt Bomb

Authorities have endeavoured to minimize such phenomena, affirming that the amount of radioactivity thus distributed by the air currents is perfectly harmless. Maybe it is. But for how long? Already experiments are being made in connection with the development of the ultimate destroyer known as the cobalt bomb. Of this dread possibility William H. Lawrence, of the *New York Times*, wrote:

"The cobalt bomb is a hydrogen bomb of the type tested at Eniwetok, March 1st and 26th. The principal difference is in the material of the shell surrounding the active ingredients.

"Instead of a steel shell which becomes only mildly radioactive as it turns into a cloud of vapour, the fission and fusion substances are encased in a shell of cobalt, which, when vaporized by the explosion, is transformed into a deadly radioactive cloud 320 times more powerful than radium.

"The cloud can travel on the winds over distances of thousands of miles, destroying all life in its path."

Professor Harrison Brown, nuclear chemist at the California Institute of Technology, has said that if a cobalt bomb were set off one thousand miles from the coast of California, "the

radioactive dust would reach California in about a day, and New York in four or five days, killing most life as it traverses the continent."

"Similarly," he added, "the Western powers could explode cobalt bombs on a north-south line about the longitude of Prague, Czechoslovakia, which would destroy all life within a strip 1,500 miles wide, extending from Leningrad to Odessa (in the Soviet Union), and 3,000 miles deep, from Prague to the Ural mountains. Such an attack would produce a 'scorched earth' unprecedented in history."

According to Professor Leo Szilard, of the University of Chicago, one of the principal designers of the atomic bomb, 400 one-ton cobalt bombs "would release enough radioactivity to extinguish all life on earth."

The shocking facts about the power of the H-bomb—let alone the C-bomb—have completely nullified all the Civil Defence plans so laboriously prepared since the first atomic bomb scare in 1945. When the island of Elugelab went up in radioactive smoke, the vast crater that it gouged in the ocean floor demonstrated how pitifully useless are



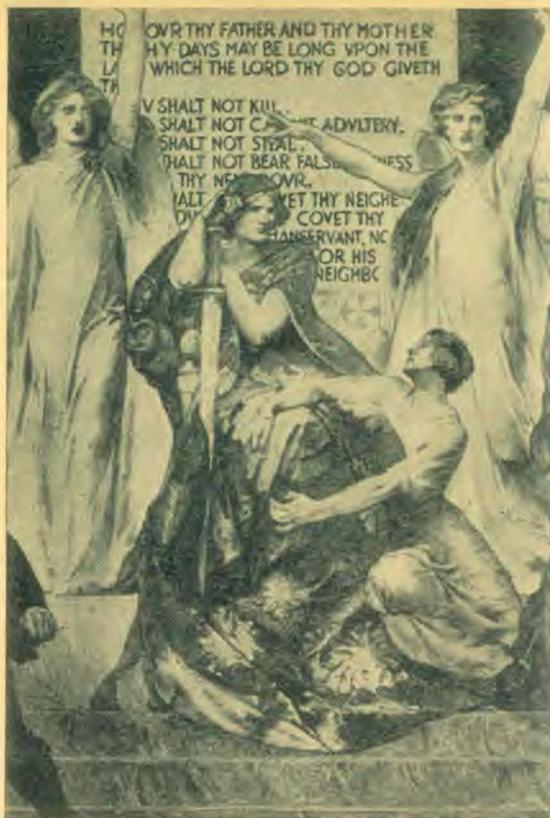
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Malenkov presides over a meeting of the Supreme Soviet Council.

basements and Underground tunnels as a refuge against this new terrifying weapon.

Today but one solution is offered: evacuation. People must leave the cities at the first sign of approaching enemy bombers. That is, if there is

(Continued on page 12.)



By E. H. Blashfield

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Grace was never intended to abrogate or set aside God's standard of holiness.

SOMETHING is basically wrong with man. The good that he wants to do and knows he should do he finds difficult to do: the evil that he wishes to avoid he finds easy to do. Why is there this great conflict between ideals and acts; between desire and performance? Man recognizes that there is a standard outside of himself that he must attain to for his real happiness: when he attempts it he is led to realize his utter inadequacy. Man is a sinner. He knows, as we all know at some moment or other, that he was made to do something better than he has ever done. But what is the meaning of the sin, and the standard, and the failings?

God has definite moral standards. He is holy. Holiness is of His character. He desires too that His children should also be holy. So He gives strength, makes power available for them. You can call the standard by any name that you think appropriate and you can call the power by any name you like. But in biblical language we are going to call the standard Law, and the way God makes the power available, Grace.

GRACE and LAW

The law is an embodiment in concrete statements of all that is noble and good; it is a written compendium of divine ideals. Grace comes to our help when we see that we have not yet reached those ideals.

Now let us go a little further.

The character of God should be the standard for our ideals. We are to reach after the infinite. God's law epitomizes that standard. God is love. The law reveals it. God is just. The law reveals it. So when we break the law we become unlike God to that extent. That is why we need something more than the law to help us. It is no good telling us that we ought to have done this or that, if there is no provision made for helping us to make that "ought" a possibility.

That is what grace does. Grace is one of God's attributes, a part of His character. Notice how Nehemiah describes Him: "But Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." Neh. 9:17.

God is gracious. Do not think that God is stern and harsh, that He only waits for our mistakes and then severely punishes us. God is love. He does more than He need for us. We receive more from Him than we are entitled to. This is what grace means. It is the quality in God that makes Him go further in His love for us than strict justice requires.

By Grace Through Faith

Now let us examine that key text in Ephesians 2:8: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Without this grace of God there would be no salvation for man. All men are saved by grace. We are saved because there is a way of pardoning those failures, of overlooking the times we missed

the mark. There is a way that God has arranged so that He can look upon a sinner as if he were not a sinner. But that requires us to do something too. God need not have been gracious to us. First and last, salvation is an offer that need not have been made and that does not have to be accepted. God showed His grace in making the offer. We show our faith in accepting it.

Look at it like this. Grace is a downward motion from the throne of God. Faith is an upward motion from the heart of man. Salvation is the point where they meet! Grace is given by God. Faith stretches up to meet it. Man is saved when they meet!

Now let us ask a few questions in order to have plain the relationship that exists between the law and this gracious giving by God.

From what are we saved? The answer is given in Matthew 1:21: "He shall save His people from their sins." Jesus came to save men from sin. But what is sin? John tells us in his epistle: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

Sin is transgressing the law, stepping over the line that the law marks. Sin is being unlike God; and we know that we are unlike God because the law reveals what He is like. So we break the law when we sin. Do you not see that if there were no law, no standard, there would be no grace? There can be no Gospel without sin, because the Gospel is the good news of salvation from sin. Law and the Gospel of grace go together. The Gospel is made possible because God is gracious. Law is not opposed to grace. The very existence of the Gospel proves that the law is still in force. Why do we preach the wonderful news of salvation if we are free to do just as we please? There is no meaning to salvation if there is no standard, no law. Without law there would be no need of grace.

What the Law Does

"What then," you ask, "is the purpose of the law?" It is to show us our weakness in the face of God's holiness. Then we rely on Jesus to save us from that weakness. Great evangelical preachers have stressed the need for obedience to God's re-

By E. W. H. Vick

quirements, and when conviction of sin has come to the sinner's heart, the Gospel is preached with persuasive power. Notice these words from W. E. Sangster in his little book on evangelism as he comments on John Wesley's method of presenting the Gospel.

"Preaching the Gospel should always be preceded by preaching the moral law, whether the phrase is used or not. . . . Hence John Wesley's evangelical strategy. He made no secret of the way he worked. He said that when he went first to a place, he preached 'the law in the strongest, the clearest, the most searching manner possible! Only as people became convinced of sin did he mix more and more of the Gospel . . . to raise into spiritual life those whom the law had slain.' "

—*"Let Me Commend,"* page 47.

That is what Paul meant when he wrote: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

Supposing now that we have a man who has committed murder. He has been cornered, arrested, tried, and convicted. There is only one thing left for him to do. The law has decreed his death; unless the Queen or her minister, the Home Secretary, intervenes he must pay the price for his crime. If the Home Secretary intervenes he will first make sure that the man will not go and commit other murders as soon as he is released. In other words, he will make sure that the pardon will not be used by the man to enable him to continue breaking the law. Pardon does not abolish the claims of the law. It has to do with past crime.

So when God pardons the sinner, he must stop sinning if he wishes still to have God's grace. Because he is saved from the condemnation of past sin does not mean that he can now break God's law as he wishes and get away immune.

"What shall we say then?" asks the apostle Paul. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:1, 2, 14, 15.

That puts it very plainly. We cannot abuse God's grace by continuing in sin. If we continue in sin, God's grace does not abound to us. We are showing that we do not want it.

(Continued on page 7.)



© Belfast Telegraph

A typical Orange Day Procession in Northern Ireland.

ULSTER REMEMBERS!

★ ALL shops and factories in Northern Ireland close on July 12th. It is Orange Day; from turf-fire and shipyard slipway loyal Ulstermen gather and assemble to march the streets in their tens of thousands. They keep alive, and make glorious, the memory of the siege of Londonderry, which they aver, changed the history of Ireland, if not of Britain. They revive, too, the terrible meaning of the motto of Londonderry, "No surrender."

The spectacle of this great parade provides an emotional thrill such as no like English demonstration exists to provide. Early in the day, men of the Province, bowler-hatted, black-suited, wearing the regalia of their lodges, assemble for the procession. From Scotland and Man, and as far as Africa, New Zealand, Canada, and the States come contingents to march with them. By mid-day when the parade hits Belfast, the line of marchers may stretch three miles through the city streets. A hundred bands fill the air with music. There are Highland bands with bagpipes and bearskins, silver and brass bands from the cities, flute, pipe, and accordion bands from the smaller towns. The swirl of kilts, the white shirts of kettle drummers, the blues and reds of the tunics, make a colourful

By John R. Lewis

scene. Most surprising to the Englishman is the music. Thousands of marching feet swing in step to "Onward Christian Soldiers." "Lead, kindly light," and "Nearer, my God, to Thee," are also favourite hymns, the tunes of which give a more muted and solemn note to the parades' rhythmic surging forward:

The streets decorated with pictures of William of Orange, the Crown, and the Bible lend a setting to the huge banners borne aloft before the various lodges, banners, which clearly indicate the Protestant witness of the men. Supported by four men and boys, the great cloths depict William of Orange crossing the Boyne, Elijah receiving bread from the ravens, David killing Goliath, and other biblical scenes.

Replicas of the Bible are everywhere in this crowd which exhibits as rarely seen elsewhere a great religious fervour and great devotion to the crown.

Arriving at the field of venue, speeches are made in which the principles of Protestantism are

upheld, and loyalty to the crown affirmed. A great silence sweeps the serried ranks, and prayers conclude the day.

Whence this great demonstration? The mind must go back 266 years to 1688, when James II laid a siege to Londonderry which lasted 165 days. It was at a time when princes and burghers, merchants and farmers, were fearfully and desperately fighting for the right to practise the newly emerging Protestant faith.

The treachery of a Medici in the horrifying massacre of 20,000 Huguenots on St. Bartholomew's day in Paris was still fresh in their minds, making them wary of every semblance of Roman dominance.

A brief century separated them from the threat of the Armada of Catholic Spain, and much more recent to them were the bloody struggles between Royalist and Puritan in England.

Thus it was when the exiled Catholic king, James II supported by Louis XIV, landed in Ireland with the aim of re-establishing the Roman influence, he was met at Derry by closed gates, and the cry of "No surrender" from the 30,000 Protestants in the city. James laid siege to the city in April. By June, famine and disease had more than decimated the defenders. Heaps of bodies lay unburied in the streets. Rats, mice, and seaweed were food for the starving garrison now emaciated, starving, and suffering intolerably. An elderly clergyman tirelessly exhorted the hungry people to hold out till help should come.

At last relief came. What a glorious relief it was! It is a matter of history how King William's ships burst the boom over the Foyle and brought food, arms, and deliverance to the beleaguered people. Surely, the brave endurance of the garrison will never be forgotten. James fled, his cause was lost, and one cannot easily estimate today what England and her Protestant succession owe to the bravery of the Derry men three centuries ago. Their bravery may well indeed be honoured and commemorated today.

To us, the demonstration of the Orange Day is a challenge to our thinking and religious practice. More than one church leader has pointed out with misgiving that what Rome failed to accomplish by force in the days of the Jacobites, she has won by peaceful penetration since. In 1800, there were less than 100,000 Catholics in England. Today the hierarchy has re-established itself with over two million adherents. Again and again lands and

buildings are falling into the ownership of the church, and the establishment of new monasteries and abbeys is all too frequent news. Well would it be if every Protestant church and chapel were to re-assert its loyalties to the principles of Luther, Cranmer, and Knox, and cry with holy boldness "No surrender" to those who would seduce them from their faith.

Nor is the spiritual lesson lost to us. There is a spirit of carelessness abroad today concerning religious matters. The straight and narrow way is too frequently sidestepped for convenience and ease. Church-going declines, moral standards are being jettisoned, crime increases. There seems to be a lack of self-restraint, a lack of stamina to resist the downward trend. "Ye have not resisted unto blood striving against sin," is a Bible phrase descriptive of our poor resistance to temptation. Those of us today who feel that it hurts too much, that it involves too many sacrifices, invokes too many inconveniences to maintain the standards of faith and of living, might well reflect on the empty stomachs of the Derry men. Let there be a tightening of our spiritual belts, a new raising of the standard, a fresh cry in the face of the foe, "No Surrender."

Grace and Law

(Continued from page 5.)

There is another aspect of this question that is very important. Let us go back to our convicted murderer in the death cell. Can he free himself from the penalty of his crime by acting in an exemplary manner in the prison? No! Nothing he can do within the prison can free him from the demands of justice. So with the sinner. He has broken God's law, he has sinned. The wages of sin is death. He is a prisoner. Nothing he does as a prisoner, even though, as Paul says, "he gives his body to be burned," nothing, absolutely nothing he does can save him. You and I, because we are sinners, must accept the pardon that God offers to us. There is no other way.

But do not think that it means nothing for God to make this pardon possible. If you think that, look at Calvary with its mysterious sacrifice, look at the holy Jesus dying to make this pardon available.

Grace comes through Jesus. Man is delivered from sin, from the condemnation of the law because of what Jesus has done. Won't you take from His hand what He so lovingly offers?



As soon as the ancient sites began to be identified, the way was prepared for the second stage in the vindication of the Bible's trustworthiness, the actual search for evidence. So, without waiting for the complete reconstruction of the topography of the ancient world, excavators got to work on dozens of sites in Egypt, Palestine, Syria, and Mesopotamia, and it was not long before palaces, temples, and tombs began to come to light, and vast quantities of associated objects,

Photo by courtesy of
British Museum

ABOVE.—The Behistun Rock which provided the solution to the riddle of Babylonian cuneiform writing.
RIGHT.—An inscribed cuneiform prism.



★ IN our first article we saw how the pioneers of biblical archaeology in the early nineteenth century had actually to start from scratch and reconstruct the map of the Bible lands by identifying the long-forgotten sites before they could begin to dig into the dust of centuries for the evidence they sought corroborating the Bible record. And thrilling indeed is the story of how these lands were re-mapped by travellers, traders, soldiers, and other pioneers in whose hearts was a devotion to the Book of God.

By W. L. Emmerson

from massive architectural sculptures to small objects of religious or domestic significance, began to pour into the museums of England, France, Germany, and other countries of the West.

Much, of course, was to be learned from the architectural construction and contents of these temples, palaces, and tombs, but of even greater importance than the objects themselves were the mysterious inscriptions upon or associated with them.

In Egypt the great temples were found to be covered with a peculiar picture writing designated hieroglyphics by the Greeks, while simplified forms of hieroglyphic writing called "hieratic" and "demotic" were found on countless papyrus documents unearthed.

In Assyria, Babylonia, and Persia, palace and

temple inscriptions and many thousands of clay tablets from libraries and archives were inscribed with curious wedge-shaped characters which were given the name "cuneiform." Pictographic tablets were also found in Mesopotamia quite different from the hieroglyphic symbols of Egypt.

Clearly, these inscriptions, if they could be deciphered, would provide priceless contemporary information concerning the history and religion of these ancient empires such as no statues or other objects could hope to convey. Their elucidation thus became the next vital need in the development of the new science. But how was the problem of decipherment to be solved? There was only one way. Search must be made for inscriptions in at least two languages, one a known language and the other an unknown one, so that the latter

upon a large slab of black granite inscribed with no fewer than three different types of characters. The upper portion was Greek which could be read without difficulty. Below this was, it was assumed, the same inscription in a cursive or running demotic script, and

Unlocking the Literatures of Ancient Empires

could be deciphered with the aid of the former.

Fortunately, or we should really say providentially, the kings of ancient times made quite a habit of inscribing durable stone monuments with accounts of their conquest and activities in their own and the languages of subject peoples, while priestly inscriptions and documents were also often prepared in bi-lingual, tri-lingual, or even quadilingual form. An actual biblical example of this practice was Pilate's own command that the inscription upon the cross of Christ should be in the three languages of the ancient East—Greek, Latin, and Hebrew (John 19:19, 20).

Unravelling the Mystery of the Egyptian Hieroglyphics

It was in Egypt that bilingual material came earliest to light, enabling a beginning to be made in the elucidation of the mysterious hieroglyphic script of its ancient monuments and papyri.

In August, 1799, during the French occupation of Egypt, General Baron A. J. Bouchard had ordered the reconstruction of the fortifications at Fort St. Julien, near the Rosetta mouth of the Nile. In the course of the demolition of a wall a French soldier by the name of Bouchard came

underneath this again a third version in hieroglyphic characters.

The value of this slab, which became known as the "Rosetta Stone," was at once recognized and Napoleon gave orders to have lithographic engravings made of it immediately, the first two copies being presented in the autumn of 1801 to the Institute Nationale of Paris.

Photo by the Author

An obelisk at Heliopolis
decorated with Egyptian
hieroglyphics.



France was not permitted to keep its trophy very long, however, for the same year, following the capitulation of Alexandria to the British, it was surrendered under Article XVI of The Treaty of Capitulation and dispatched with many other antiquities, by General Hutchinson to England, where it now has an honoured place in the Egyptian Gallery of the British Museum.

The Greek inscription on the Rosetta Stone proved to be a priestly decree celebrating the benefactions of Ptolemy Epiphanes to the priesthood of Memphis, and a recital of the honours and worship to be paid to him. With this text before them, scholars in England and France got to work to discover the correspondences between the known Greek characters and the unknown Egyptian ones.

Most of the suggestions which had been made up to this time as to the meaning of the Egyptian picture writing had been utterly fantastic and worthless except for one suggestion put forward in 1761 by J. J. Barthelemy and taken up by G. Zoega of Rome just before the discovery of the Rosetta Stone. This was that the peculiar oval frames or "cartouches" here and there in the hieroglyphic inscriptions were used to contain personal names.

There were several of these cartouches in the inscription on the Rosetta Stone, and as the names of Ptolemy and his wife Berenice were mentioned a number of times in the Greek, efforts began to be made to decipher these personal names.

The first success in decipherment was achieved by Thomas Young, an English doctor, in 1814. Born at Milverton in Somersetshire in 1773, Thomas Young was a phenomenal student both of the arts and the sciences. Before he entered St. Bartholomew's Hospital, London, as a medical student at the age of twenty, he knew twelve languages, and in 1801 he had also discovered the undulatory theory of light. He began work in 1814 on the Rosetta Stone inscriptions, concentrating on the cartouches of Pharaoh Ptolemy and Berenice and in due course he announced his identification of thirteen pictographs, including some number symbols and the plural and feminine signs. Six of these have stood the test of later investigations, three were partly correct, and four ultimately were shown to be incorrect. But on the basis of these first identifications, Young was able, in 1818, to write his epoch-making article on the hieroglyphics for the *Encyclopaedia Britannica*.

Probably feeling that he was not equipped philologically to continue the work of decipherment, Dr. Young abandoned his Egyptian studies. Their value, however, was recognized by a young French professor of ancient history at Grenoble, Jean François Champollion, who began where Young left off, and in 1812 published the first hieroglyphic alphabet.

In 1812 Champollion was sent out by the French government to gather further textual material and in two years he copied inscriptions which filled 2,000 pages. Regrettably, he only lived for two years after his return to France in 1830, but during his last eight years of incessant labour, Champollion added to his alphabet some three thousand syllabic signs and determinatives and had laid securely the foundation of Egyptian grammar upon which later workers have built.

Elucidation of Babylonian Cuneiform

While some scholars were busy unravelling the mysteries of Egyptian hieroglyphics, others were, with equal diligence, seeking to elucidate the wedge-shaped script of Assyria, Babylonia, and Persia.

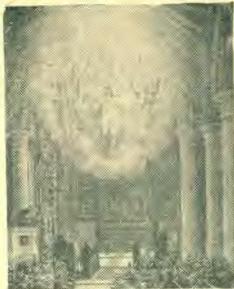
It had been pointed out by early travellers in Persia that the inscriptions of Persepolis contained three different forms of cuneiform writing. One was believed to be old Persian, the native language of the Iranian kings. The second was probably another related language and was designated Susian or Median, while the third, exactly like the inscriptions in Mesopotamia, was evidently Babylonian cuneiform. Here then was material corresponding to the Rosetta Stone of Egypt upon which the work of decipherment could be begun.

The credit for the basic solution of the problem of the cuneiform goes to a young German scholar, Georg Friederich Grotefend, in 1802, though it was not until ninety years after that his achievement was adequately recognized. The key came to the twenty-seven-year-old college teacher almost magically after only a few days' study, but when he presented his paper to the Academy of Sciences in Gottingen, he was so unknown that his work was never published. In 1893 Professor Wilhelm Meyer of Gottingen found the original manuscript and published it in the Academy's *Transactions* of that year!

Like Thomas Young, Grotefend concentrated attention upon the identification of royal names and from some later Persian inscriptions guessed

(Continued on back page.)

Know Your Bible



© Newton

HOW CHRIST WILL COME

What solemn warning did Jesus give?

"And Jesus answered and said unto them: Take heed that no man lead you astray." Matt. 24:4, R.V.

With what was this connected?

"The disciples came unto Him privately saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

What additional warning did Jesus give?

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." Matt. 24:23.

Why was this warning necessary?

"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 [lead astray, R.V.] the very elect." Matt. 24:24.

What two specific attitudes did Jesus enjoin?

"Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers, believe it not." Matt. 24:26.

Jesus here refutes the teaching that His second advent will be either to a specific place on this earth, or in a secret manner. As E. G. White rightly says: "The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His

personal coming in the clouds of heaven. For years, Satan has thus been saying, 'Behold, He is in the secret chambers;' and many souls have been lost by accepting this deception."—*The Great Controversy*, page 525.

In what outstanding manner will Jesus come?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Will His coming be unheralded and unnoticed?

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

"More marvellous than the scenes at Pentecost; more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit, . . . will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of inspired Scriptures."

By J. A. McMillan

Will Jesus Himself actually return?

"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. *"The Lord Himself shall descend from heaven."* 1 Thess. 4:16.

"Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point; and

has clearly foretold the manner of His second coming. . . . This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.”—*The Great Controversy*, page 625.

What mighty heralds will announce His coming?

“And He shall send His angels with a great sound of a trumpet.” Matt. 24:31.

Will Jesus Himself come silently?

“Our God shall come, and shall not keep silence.” Psa. 50:3. *“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”* 1 Thess. 4:16.

How penetrating will this voice be?

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall bear His voice, and shall come forth.” John 5:28, 29.

Will there be conversions following His advent?

“When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are.” Luke 13:25.

What then must our prayer be?

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:36.

What will happen to the unprepared at His coming?

“The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints.” 2 Thess. 1:7-10.

What will the angels do to the wicked?

“The Son of man shall send forth His

angels, and they shall gather out of His kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire.” Matt. 13:41, 42.

“An interesting indication that the distinction in time which some would make between the epiphany and the parousia is groundless. The ‘harvest time’ is one and the same; and judgment precedes, instead of following, the gathering of believers into the heavenly home.”—Dr. Weymouth (footnote on Matthew 13:41).

What reward will then be given to the saved?

“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” Matt. 13:43.

Onrushing Doom!

(Continued from page 3.)

time. Food and shelter must be provided for the fleeing multitudes in the surrounding countryside. Again, if there is time.

What a picture of chaos and calamity!

If anyone had written such things twenty years ago his sanity would have been questioned. But nobody considers it strange any more for someone to express the belief that all the beautiful things we possess, all the comforts we enjoy, all the triumphs of western civilization, may be taken from us in a few brief moments of fiery death and devastation.

It is so obvious now that colossal calamity of this sort could happen with awful suddenness that it is no longer a mark of fanaticism to talk about the end of the world. The wiser and more far-seeing a man is, the more likely he is to mention it. Statesmen, educators, and theologians refer to it almost as a matter of certainty.

Is It “Closing Time”!

It is more than significant that when William Laurence wrote about the cobalt bomb, he took occasion to quote the story of the two French scientists who, in 1869, predicted that in one hundred years “man would know of what the atom is constituted,” and wrote in their diary: “We have the feeling that when this time comes to science, God with His white beard will come down

to earth swinging a bunch of keys, and will say to humanity, the way they say at five o'clock at the café: 'Closing time, gentlemen.'"

Seventy years ago, when *Our Times* first began to proclaim the message of the approaching end, men laughed it to scorn. How different is the situation now! The fact is that men's minds are being conditioned for the approaching close of human history. Their own inventions are forcing them to face the fact that time is running out, and that the civilization they have built up is about to pass away.

For, mark it well, the end will not come by means of the atomic bomb, the hydrogen bomb, the cobalt bomb, or any other kind of bomb.

It is the stone cut out "without hands" (that is, without human hands) that shall smite the kingdoms of men and grind them to powder. (Dan. 2:44.)

It is the return of Christ as King of kings and Lord of lords that will terminate history as we know it, and bring in the glorious years of everlasting righteousness and peace. (1 Thess. 4: 16, 17.)

It is this fact that brings one ray of hope into the present appalling situation. Onrushing doom means also onrushing glory. Even as we behold the possibility of global disaster through the prostitution of man's mental talents and the corruption of his evil heart, we may look up and lift up our heads, knowing from God's Word that this is the hour of divine deliverance. (Luke 21: 28.)

Far back along the years the prophet Zephaniah saw this day, and wrote: "The Eternal's great day is near, near, speeding apace! The Eternal's bitter day is near, *rushing on like a warrior!* . . . for a full end, ay a fearful end, will the Eternal make of all on the earth." Zeph. 1:14-18 (Moffatt).

Then he added this warning, so appropriate to this tragic hour: "Seek the Eternal, all you humble folk, who do His bidding, seek to be honest, seek to be humble; perhaps you may be hidden on the day of the Eternal's wrath." Zeph 2:3.

Centuries later Jesus echoed this counsel when He said to His disciples and to us, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.



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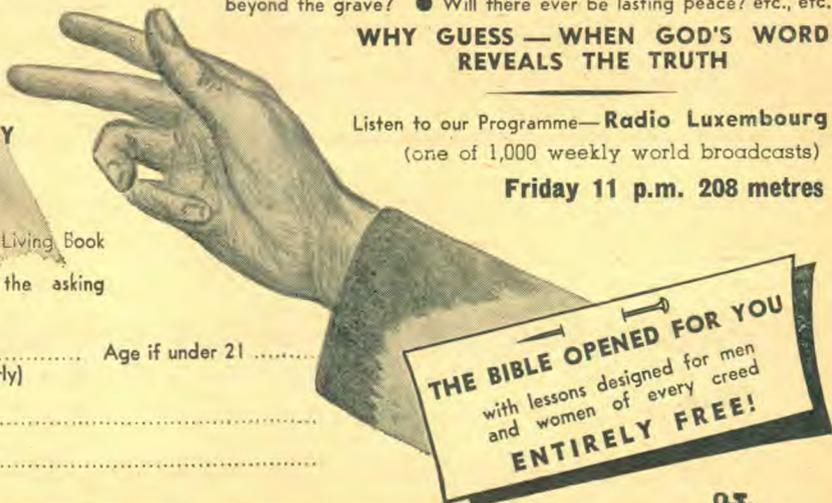
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THE CHILDREN'S



Pages

Foxes Have Gifts

By Jean S. Risk

THERE was nothing old Jonathan liked better than to walk alone through the lovely woods surrounding the squire's estate. The gamekeeper had given permission for him to walk there any time he liked, on condition he reported hearing any troublesome animals—especially the foxes.

Jonathan loved the woods with their tall trees, wild flowers, and bracken which grew so profusely. He loved the feel of the springy moss under his feet. Each season brought fresh delights to the old man.

Autumn usually made him feel rather sad. The brown, crackling, dead twigs which had been the nests of the rooks, told him the young birds had been safely reared and had launched out into the big, wide-world.

In winter he would watch

the tall bare trees bending this way and that way to meet the mood of the wind. "They be well rooted and grounded these larches," he would mutter to himself.

Springtime brought great delight to the old man. He watched the forest for signs of growth, and was glad as he saw the grass grow greener, and fresh new shoots appear on the hedgerows which later would suddenly burst into blossom. Nothing escaped his watchful eyes. As the trees put on their spring garb of green leafy cloaks, the birds saw and understood; and before long they would sing their love serenades while old Jonathan listened for the answering hen-birds as they sweetly luted their responses from neighbouring trees.

The animals were also very

busy in spring. The moles threw up new mounds of soft, brown soil, while the rabbits scuttled from burrow to burrow in delight.

Old Jonathan knew as well as anyone, of the damage they did to the vegetable gardens. He was sure that their large, frightened eyes showed their guilt.

One day in late spring, old Jonathan set out for his usual walk.

"Good-day to you," said the friendly gamekeeper. "Be sure to tell me if you hear anything of these varmints!"

Old Jonathan smiled and promised he would let him know, for he guessed the gamekeeper was thinking about the foxes.

As usual the woods were full of life. He heard the whirring of insects over the stream, the bees humming drowsily, and the birds singing their sweetest songs. The old man's heart felt so full of happiness that he said aloud that well known text: "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein." Isa. 44:23.

The afternoon passed quickly, and at last Jonathan rested against a tree trunk preparing to doze for a few minutes before returning to his cottage. Everything was now very still, and he had almost closed his eyes, when he suddenly saw two of the brightest, beadiest eyes he had ever seen! While he watched intently, a shiny nose also appeared, and then suddenly disappeared. He kept so still waiting, watching closely, until they re-appeared just over a little ridge.

Suddenly another pair of little eyes appeared, then another, and another, and still another until he counted eight pairs of the brightest eyes he had ever seen, and eight shiny noses, and eight



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 22nd. In case *OUR TIMES* arrives late, still send your entry. All attempts will be considered.



delightful little brushy tails, all within a few feet of the tree he was leaning against.

Still keeping very quiet, and scarcely daring to breathe, he saw such a wonderful sight. There were eight small fox-cubs scampering up and down, hurrying, scurrying, somersaulting, and frolicking around so quickly and happily. Old Jonathan was fascinated.

He noticed that each little fox held something in his mouth which he seemed to claim as his own personal property.

One had a piece of a rubber ball, another a piece of an old shoe, another an old handbag, and so on. What fun they all had! It was evidently playtime for little foxes; yet no matter how much they frolicked, each one speedily recovered his own special little toy.

Suddenly playtime ended, and the cubs disappeared as silently as they had come, each one carrying his toy in his mouth. Jonathan was delighted with this rare experience. He knows now that Mother Fox always brings a gift for each cub as soon as he is born. The little cubs play for hours with these gifts, and take great care of them. Then, by and by, as they grow big enough to leave home, they take their cherished gifts with them to their new home.

What a lesson for all of us not to neglect the gift that God has given us!

Old Jonathan thought over all he had seen.

What about the gamekeeper? "I heard nothing whatever," truthfully answered Jonathan.

And so far as he was concerned, the little foxes were quite safe and sound.

Guess Who?

Pride of his father's heart was he,

Though ill deserved this boy to be,

For though his looks were fair indeed,

His heart was filled with blackest greed.

His father's home and power and wealth,

All these he thought to take by stealth,

But though great misery he wrought,

His purposes God brought to nought.

His end? No need to guess, it's there to see,

He met a violent death, caught in a tree.

Ans.—Absalom. (2 Samuel 18.)

MARY J. VINE.

Sorrow

The world is full of sorrow,
'Tis sorrow all the way.
Of what use is this sorrow?
Neither you nor I can say!

But, our Saviour knows that it
Just "softens" you and me,
And makes us care for others
more,
And gives us sympathy.

E. K. Sutton.

Results of Competition No. 9

Prize-winners.—Christine Dudley, Ludgate Hotel, Haytor, Nr. Newton Abbot, Devon. Age 12; Eileen Maunder, 6 Lower Bore Street, Bodmin. Age 9.

Honourable Mention.—Anne Metcalf (Bedford); Graham Hardy (Derby); Amy Randlesome (Beccles); Yvonne Meekoms (Piddletrenthide); Margaret Peart (Bishops Cleeve); Valerie Lewis (Folkestone).

Those who tried hard.—Esther Dunstan (Bodmin); Pearl Rich (Camelford); Rosemary Dymond (Bodmin); Sheila Mountford (Stoke-on-Trent); Stewart Munn (Carlisle); Margaret Houghton (Hull); Heather Payne (Woodmancote); Marian Paget (Wokingham); Dawn Mountford (Stoke-on-Trent); Stewart Payne (Woodmancote); Lesley Hardy (Derby); Trevor Goddard (Iver).

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STRAWS IN THE WIND

Paramount International Institutions

⊕ The Bishops of the American Methodist church describe the United Nations and the World Council of Churches as "two international institutions of paramount concern to the church."

Japanese "Billy Graham"

⊕ In a six-months' nation-wide evangelistic campaign in Japan, Dr. Toyohiko Kagawa spoke to 82,940 persons and received 17,261 "decision" cards.

Ten Million Abstainers

⊕ According to the latest United Kingdom Alliance statistics there are in this country ten million abstainers.

Unlocking the Literatures of Ancient Empires

(Continued from page 10.)

that the title "King of kings" was invariably associated with these names. (Compare Ezra 7:12.)

He found the group of characters for which he was looking and assumed it to represent the title "King of kings." With this clue he studied the associated names and soon assigned correct values to twelve letters which gave him the names of Darius Hystaspes and his son Xerxes.

In the meantime, without any knowledge of Grotefend, a certain Lieutenant (later Sir Henry) Rawlinson, British political agent in Bagdad, during a visit to Persia in 1835, had copied two inscriptions on Mount Elvend and, by precisely the same methods as those used by Grotefend, had also identified the names of Darius and Xerxes.

Shortly after, his attention was drawn to the great trilingual inscription of Darius I on an almost unscalable cliff face at Behistun on the Persian border. After exploits of dangerous rock climbing, he succeeded in copying the three inscriptions and from the long list of provinces of the Persian empire, the names of which were known in Zend (the earliest Persian dialect) and in Greek, he was able to build up the entire cuneiform alphabet. In 1837 he published his elucidation of the Persian cuneiform script in a paper to the Royal Asiatic Society.

Continuing his studies, Rawlinson turned his attention to the Susian inscription which he showed to be not alphabetic but syllabic in character. Working in collaboration with Edward Hincks, a clergyman in Ireland, and Edwin Norris, secretary of the Royal Asiatic Society, the second text of the inscription was deciphered. Finally, in 1851, Rawlinson published the Babylonian version with an almost complete translation.

Since then Sumerian, Urartean, and Hittite cuneiform scripts have been deciphered, opening up almost all the literatures of the Mesopotamian valley and the highlands of Asia Minor and Persia.

Thus, with the map of the lands of the Bible substantially reconstructed and marked with the innumerable sites of ancient centres of civilization, and with the several keys to unlock the inscriptions which were beginning to accumulate in the great museums of Europe, the biblical archaeologists were ready to embark upon the third and most thrilling stage of their task, the comparison of the relics of the ancient civilizations of the Bible with the Bible record, which was to halt the destructive work of the armchair critics and re-establish, in all open minds, the absolute veracity of the Scriptures.

(Next Time: "Unearthing History in the Land of Abraham.")

