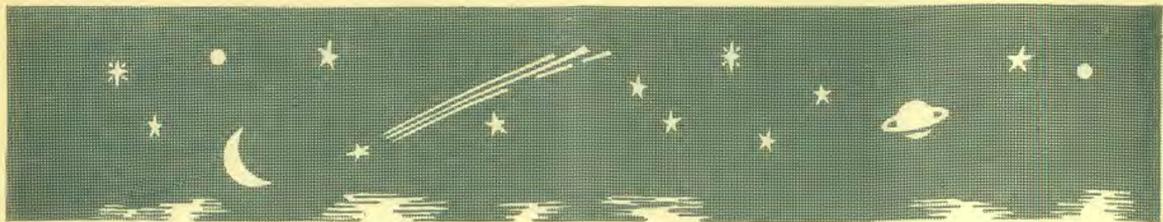




The Bible and

OUR TIMES



What Are the Heavens Telling?

★ WHAT are the heavens telling? What are they saying? Let us read from the prophecy of Isaiah, chapter forty, verse twenty-six: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth."

God has two great books of inspiration. The first we call the Holy Bible; the other, the book of nature, and of this the starry heavens are an important chapter. The Bible, in whole or in part, has been translated into a thousand languages, but God's writing in the stars is open "to every nation, and kindred, and tongue, and people." Yes, the heavens are telling; they are proclaiming that there is a God, that He is the Creator, that He is great in power. We read in Psalm 19:1-3: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

The Glory of the Stars

Let us mention several instances in which the stars and the Bible speak the same language.

The Scriptures tell us that the stars differ in glory or brilliance. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Cor. 15:41.

It was once thought that all stars were very much alike in magnitude and constitution and that one star was brighter than another simply because it was nearer to us. Now we know that this is not so.

Some stars are thousands of times brighter than our sun. For instance, there is Rigel, a brilliant white star in the constellation of Orion which is 14,000 times more luminous than our sun. Sirius is only 27 times as bright as our sun, yet it is the brightest star in the entire sky, because it is only nine light-years away.

Stars vary not only in size but also in colour. Antares, Aldebaran, Betelgeuse, and Arcturus shine with a reddish light. Vega is bluish, as are many of the stars in the Milky Way. Sirius and Procyon are white, while Capella shines with a yellowish or creamy white light.

Now we come to the second point in the verse we have just quoted: "There is one glory of the sun, and another glory of the moon."

The sun does differ from the moon in its light. Light from the sun or any self-luminous body can be reflected in any direction, but light that has once been reflected cannot be reflected again in every direction. There is one plane in which it refuses to be again reflected. At an angle of 54 degrees and 35 minutes, no light will be reflected. It is then called polarized light. To discover whether light has been reflected or not, an instrument called a polariscope is used. The moon shines by polarized, or borrowed, light. So we see that there is "one glory of the sun, and another glory of the moon." The astronomical accuracy of the Bible declared this fact two thousand years ago.

The third point is that light is parted. We read in Job 38:24: "By what way is the light parted?"

When this was written nobody dreamed of the spectroscope, for it was not invented until 1859. By passing through the incandescent vapour of

A Voice of Prophecy Broadcast

various substances, the light rays are changed, and in the spectroscope show the effects in hundreds of lines and variations in colour. From these colour bands, the astronomer reads the secrets of the skies. In its simplest form, the spectroscope consists of two small telescopes with a glass prism mounted between their object glasses. When a beam of light enters through a narrow slit in the first telescope, its rays are rendered parallel by the object glass. The parallel rays then pass through the prism, where they are bent or refracted at different angles, and pass out of the prism at different angles, spreading out the colours into a spectrum as the observer sees them through the second telescope. This is what the raindrops in the air do to the sunlight to give us the magnificent rainbow spectrum arching the sky. So you see, the Bible was right all the time—light is parted.

Now we come to the fourth fact, the infinitude

of space. This is spoken of in Jeremiah 31:37: "Thus saith the Lord; If heaven above can be measured, . . . I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Here it is suggested that the heavens cannot be measured. It is beyond the power of man to do it. Astronomers do not use miles to measure distances, but light-years. The reason for this is that miles are too short. There would be too many of them, and we would have no comprehension of their number. A light-year is the distance that a ray of light travels in one year at an estimated speed of more than 186,000 miles a second, or over 11 million miles a minute, making the inconceivable total of nearly 6 trillion miles a year. The light that reaches the earth tonight from the Pole Star left it forty-seven years ago. Astronomers tell us that the Great Nebula in Andromeda is 600,000 light-years distant. This, of course, is inconceivable to our minds.

If our nearest star friend should be wiped out of existence today, its light would still be coming toward us and we would see that light shining in its accustomed place for more than four years to come. Surely we can exclaim in the words of Holy Scripture: "Behold the height of the stars, how high they are!" Job 22:12.

Solar Movement

Now our fifth fact is that the Bible teaches that the sun, as well as the earth, moves. In Psalm 19:4-6 we read: "In them [that is, in the heavens] hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Modern astronomers have discovered that this Bible statement is literally true. The sun, with all the solar system following him, is travelling at a speed of twelve miles a second toward a point in the constellation of Hercules. The sun also rotates on its own orbit in every twenty-five days.

(Continued on back page.)

© Fox Photos
Sir H. Spencer Jones, Astronomer Royal, surveys the heavens through one of the telescopes at the Greenwich Royal Observatory.

HOPE— The Bridge to Eternity

★ It is the hopes, the ambitions, and aims that we cherish that give meaning to life, direct its energies, and make its efforts significant. A modern sculptor was gazing sadly at his latest work. A friend noticed his seriousness and asked him what it meant. He answered: "I am satisfied with it. It embodies all my powers. With its creation I have come to the end of my resources." There could be no sadder fate than to experience such a living death. Without hope we become disillusioned; without a divine voice challenging us to the heights, we become contented in the valley, not knowing what lies beyond. The word "hopeless" is far worse than many a grosser name. If, when we applied it to someone, we really thought what it meant, we would silence it on our lips! To be without hope is to be without life.

Hope is probably the most misunderstood of all the Christian virtues. There are two reasons for this. In its modern usage it often implies uncertainty and so suggests a quality far different

from the Christian meaning. To "hope for the best" is a modern expression; it almost invites one to add what it implies—"while expecting the worst." Also hope, as commonly understood, is often accompanied by self-interest. Where does the difference between this type of "hope" and the Christian's hope lie?

Hope for the Christian brings confidence and joy because it is directed to something not uncertain but certain. It is based on the sure promises made by God and the love revealed in Jesus. He is truth, and hope in His promises brings assurance that cannot be shaken.

A Heavenly Hope

The Christian's hope is firmly anchored in the future. His hope is not of Utopia but of heaven: he awaits not an earthly kingdom but a heavenly. While sympathetic toward schemes that promise greater comfort and happiness to man on this earth, he knows that real happiness will not be universal until God sets up His kingdom. He remembers the words of Paul: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. So his contribution to the efforts of noble men and women to relieve suffering and spread happiness are always tempered by the incentive that urges him on—a hope in the fulfilment of God's purpose outside of human history.

Much of the ridicule that is poured upon the Christian's hope of a heaven hereafter is based on a misunderstanding. The Bible does not say anywhere that eternal life is merely an extension of time, *ad infinitum*. Heaven is not merely endless time. The Christian's hope of heaven is of life lived out to the full, with no impending barriers to thwart the pursuit of desired activity.

True Hope Based on Faith in God

The Christian's hope is based upon his faith in the source of hope.

© S.P.C.K.

The Christian's hope is based on the sure promises of Christ.



I Shall Be Glad

I should be glad if the Lord should come,
Oh aye,
I should be glad!
Do you think I would grieve me overmuch
If the cities should crumble before His touch,
If the hills should rock with a weight of woes,
And the dear earth writhe in mortal throes?
Nay, nay:
I tell you, nay;
I should be glad.

I would be glad though I had no part,
Glad, glad!
Though my Lord by His coming should pierce
my heart,
And wipe me out from His book of life,
Yet I would be glad.
I would offer myself on the mount of the Lord,
I would yield my limbs to the binding cord,
I would welcome the thrust of Moriah's knife,
And still be glad.

Do you know why?
Because I have heard the bitter cry
Of a world that can no longer live.
And I could give
My joy of eternity just to know
That forevermore there could be no woe.
I think it would be,
If it had to be,
Worth life itself to have that thought,
A glory to die with that thing wrought
Into the mould of eternity.

And I shall be glad; for my Lord will come.
Oh, aye,
I know He will come!
He has reckoned the years, He has finished their
sum;
And the day between is a slender day
Till the sorrow of God be wiped away
In the blazing glory of human joy.
I shall be glad,
I shall be glad
In the sight of a rapture without alloy;
I shall be glad
When my Lord shall come.

Arthur W. Spalding.

being a father, he believed God." Rom. 4:18. God's promise gave Abraham hope, because he believed that God would fulfil it. Without faith in God, he would not have had hope. For him as for every Christian, hope is a product of faith. The purer and more firmly fixed our faith is, the stronger will be our hope. On the other hand what is called hope loses its significance to the extent that it is not the product of faith. Hope without faith in God is vain. That is the reason for so much disillusionment. Nothing earthly merits our faith because it disappoints our hope, and as a result breeds pessimism.

*"The worldly hope men set their hearts upon
Turns ashes—or it prospers and anon,
Like snow upon the desert's dusty face
Lighting a little hour or two—is gone."*
Edward Fitzgerald in "Omar Khayyam."

What matters is that we can be certain of what we hope for, that we shall not be disappointed. If we could see and possess the object of our hope, hope would cease to be. A father promises his children that at the end of the summer he will take all the family to the seaside for a holiday. So the children plan and save and look forward to the great event. The hope of the children is based on their confidence in their parents; it is the product of trust or faith. Only by faith in a



By E. W. H. Vick

person can we hope for the unseen.

"Why art thou cast down, O my soul?" the Psalmist asks himself, "and why art thou disquieted in me? HOPE THOU IN GOD." Psa. 42:5.

Grasp it, cherish it on life's journey: it will sweeten life's bitterness and colour its dullness. Then, when the shadows of night finally fall on a darkening world, the hope that upheld us on the journey will be the bridge into that great new world of light.

"Now abideth faith, hope, love." Faith: the beginning. Love: the eternal. Hope the bridge from time to eternity.

Hope thou in God.

TOO TRUE TO BE GOOD

By R. D. Vine

★ CONSIDERABLE furore has been occasioned in high circles by the recent publication of a book, *The Scourge of the Swastika*, by Lord Russell of Liverpool, giving a record of Nazi war crimes, which he claims is undiluted. It is a blood-curdling story of the nightmare horrors of Belsen, Buchenwald, Auschwitz, and other extermination camps; of scientifically planned killings; of appalling treachery and cruelty as at Lidice, Oradour, Autun, and the Warsaw Ghetto; of ghoulish experiments on human victims; and of the merciless massacre of millions of Jews. It is a frightful story of tragedy, revealing the depths to which human nature, in this so-called enlightened age, can sink.

Lord Russell's motive was to provide folk with a permanent reminder of Nazi inhumanity, lest they gradually come to regard wartime atrocity stories as too highly coloured, or even forget them altogether. He said: "When I found my own friends were forgetting the lessons of Belsen and Buchenwald, or were finding them difficult to believe after a lapse of only a few years, I decided to write this book. . . . The book is a shocking history of shocking crimes. But it is history."

Trouble derived from the unfortunate timing of this volume. It was felt by some that if the book were released just now, plans to rearm and to restore full sovereignty to Germany, would be jeopardized. Some thought it better that so ugly a chapter in modern history should be forgotten. Lord Russell disagreed, and paid the price by resigning his position as Assistant Judge Advocate General.

Possibly readers of this macabre volume will be impressed more with its details than its lessons.

The most striking lesson is this: that when men wilfully divorce God from their thoughts, and make mockery of Christian virtues, there is no depth of villainy to which they may not sink, when the restraints of a democratic legal system cease to function. Man's vaunted culture, his undoubted knowledge, his superlative technical

skill, are all quite powerless in providing any humanizing moral urge.

Nazi philosophy, moulded as it was by the writings of psychopathic Friedrich Nietzsche, was contemptuous of every Christian virtue. Mercy, forgiveness, and longsuffering, it claimed, spelt effeminacy. The brotherhood of man was denounced as a myth. Violence and ruthless self-assertion were advocated as the road to the utopia of "super men" inhabiting a super state.

The Nazi experiment, deplored equally by decent Germans as by folk elsewhere, has proved the horrible fallacy of forsaking Christ and the Bible. Let us not make the mistake of interpreting Belsen and Buchenwald in terms of "the German character." Bereft of God's restraining hand, divorced from the ennobling restraint of Christian morals and Bible truth, man, regardless of race, becomes capable of almost any villainy when opportunity comes. Especially is this so when pagan philosophies—such as are all too evident today, even here in Britain, are embraced, instead of the truth of God's Word.

Now as never since those distant antediluvian days, is the sombre fact alarmingly evident, that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. Our Lord's own



© Keystone
Lord Russell of Liverpool, with a copy of his recently published book.



© Studio Lisa

Acceptance of Bible principles is the one and only solution to the problem of man's inhumanity to man.

description of the non-Christian, unconverted human heart, is no less sobering: "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, . . ." Mark 7:21, 22.

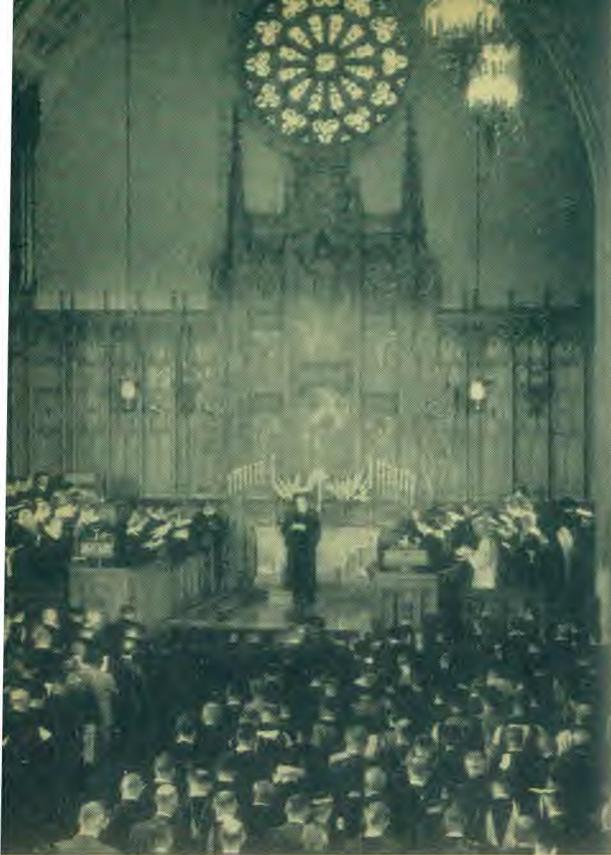
No wonder God pleads for possession of man's heart. "My son," He says, "give Me thine heart, and let thine eyes observe My ways." Prov. 23:26. This appeal touches our basic need—the world's basic need. There is hope of lasting betterment, of dispelling fear and eliminating war, of exchanging international strife for worldwide brotherhood, *only* as men respond to this call of God's. Response is an absolute *sine qua non* of the kind of world we all long for.

Another timely lesson of Lord Russell's record, is the evident fact that we are living in the final epoch of world history. No single word could more appropriately sum up his account than the horrible word: violence. And violence, says the Bible, is a sure sign of earth's closing scenes.

Our Lord Himself drew the parallel between human conditions just before the great flood of Noah, and conditions in the last days of the world's history just prior to Christ's climactic intervention. In those days, the record says: "*The earth was filled with violence.*" Gen. 6:11. Said our Lord: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. "In the last days," says the apostle Paul, "perilous times shall come. For men shall be . . . *fierce, . . . traitors, heady, high minded.*" 2 Tim. 3:1-4.

How true the inspired record is! It declares that there is no effective moral restraint or true moral urge, outside of God. Wise are we if we daily receive the humanizing influence and enabling power of God's Holy Spirit into our lives.

Secondly, widespread violence in its multifarious forms, is a sure sign of the times. Wise are we if we thus regard it, and live in daily expectancy of Christ's glorious second advent.



CHRIST, TH

BY W. L. E

the time for the service to commence was due, the church and adjoining halls served by television receivers were packed to capacity with nearly 3,000 worshippers diverse in race and nation and colour, but one in their devotion to God and allegiance to His Son, our Lord Jesus Christ.

The main floor of the church had been reserved for the 1,500 official representatives from 161 churches in 48 countries, and it was indeed an impressive sight as this world of faith filed into the allotted seats to the singing of that glorious hymn, "A mighty fortress is our God." Red and white robed Anglican bishops mingled with Eastern Orthodox delegates in their gorgeous vestments and mitres, Lutherans with their picturesque medieval ruffled collars, Africans in multi-coloured garb, Indians in colourful saris, South Americans in serapes, and Salvation Army officers in their simple yet significant uniform, besides many more in formal attire.

Bringing up the rear of the procession came the presidents of the World Council, Lutheran Bishops Berggrav of Norway, Dr. Marc Boegner of the Reformed Church of France, Bishop G. Bromley Oxnam, head of the Methodist Episcopal Church of America, Archbishop Athenagoras, Greek Orthodox Archbishop of Thyateira, and the Lord Bishop of Chichester who, at the last minute, had to take the place of the Archbishop of Canterbury, who was over-fatigued by his leadership of the recently concluded Anglican Congress at Minneapolis.

The sense of universality of the great gathering was further emphasized when the Scripture lessons were read in French and Greek, and the Apostles' Creed was recited by the congregation each in his or her own tongue.

All roads had indeed led to Evanston for this memorable meeting.

How They Came to Evanston

But now, it will be asked, what remarkable

Photo by Evanston Photo Co.
A scene during the opening service of the World Council of Churches in the First Methodist Church, Evanston.

★ WITHOUT question, the Second Assembly of the World Council of Churches which convened at Evanston, Illinois, in mid-August was the largest and most fully representative gathering of the churches of the world, excepting the church of Rome, in the history of the Christian era.

That all Christian roads from the ends of the earth had led to the beautiful city on the shores of Lake Michigan was abundantly evident in the days before the opening of the Assembly, as faces of diverse colour and race and equally varied costume appeared on the streets and on the campus of the North-Western University, the host of the Assembly, and by the greetings decorated with blue and white bunting on every lamp-post and the welcome cards in every shop window in the lakeside city.

It was even more manifest on Sunday, August 15th, when seemingly endless streams of humanity began to converge upon the beautiful First Methodist Church, the largest in the city, for the first service of worship of the Assembly. And when

THE WORLD'S ONE HOPE

MERSON

chain of circumstances was it that had brought all these representatives of diverse denominations and confessions of Christendom together at Evanston? What was it that, in our day, had reversed the separatist movements which had divided the church down the centuries into more than 200 different groups and caused them to begin to come together again in so striking a way?

In his morning address, the first of the great Assembly, Bishop Oxnam answered this question and told how all these representatives of the church had come to be there. Six years before, at Amsterdam in Holland, after many earlier years of preparatory work, the efforts of leaders of religious thought and life, distressed by the tragic divisions of the church and who longed to see the church of Christ bear a common witness to the Gospel, bore fruit in the formation of the World Council of Churches and the convening of its First World Assembly.

"At Amsterdam," declared Bishop Oxnam, "when we bowed in prayer, I knew we were brothers, united in love, loyal to our blessed Lord, children of one Father. We were together."

From that First Assembly there went out the great declaration, "We intend to stay together." And it was on this note that Bishop Oxnam had determined to open the Second Assembly in Evanston.

"Jesus," he said, teaches us to pray, and we address God as 'Our Father.' . . . Differ as

we may in our concepts of polity, in our theological emphases, in our dress, and in our practice, we are one, one in God's love."

"Such love," he went on, "demands unequivocal acceptance of the fact that we who are loved by God and are children of one Father, are also brothers." We have come together as brothers, he said, and together we intend to stay.

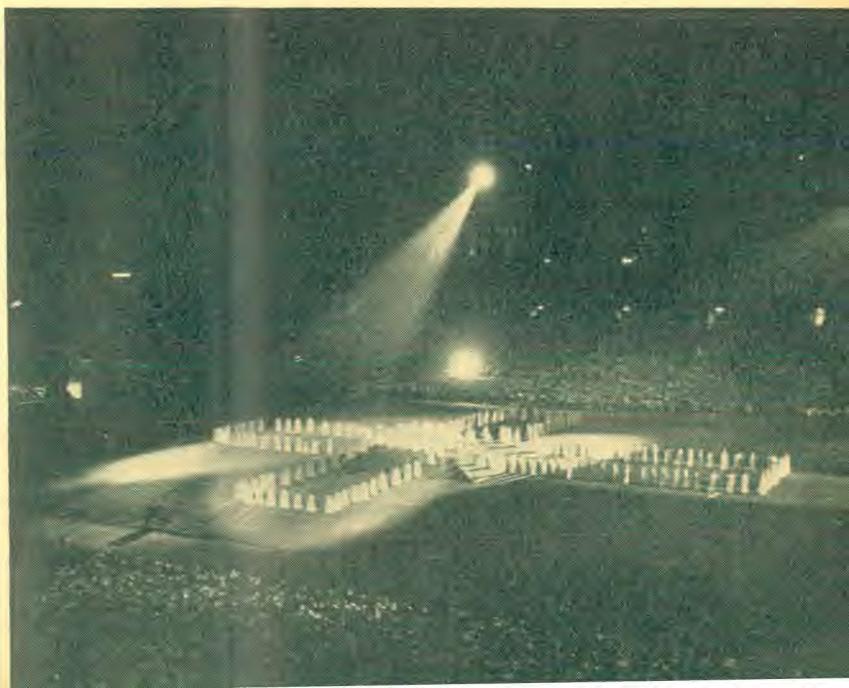
But precious as was the fellowship afforded by this great ecumenical gathering, the churches had come together in Evanston for more than fellowship. They had come together to bear witness to a common faith, in the tragic situation of our modern world. What did the churches intend to say together at Evanston? They came to bear witness in a world which had largely lost hope, to "Christ, the Hope of the World."

A Royal Message

From Holland, the scene of the First Assembly of the World Council of Churches, Bishop Oxnam declared there had come a significant and inspiring word from Princess Wilhelmina of the Netherlands.

Photo by Evanston Photo Co.
The floodlit human cross was one of the symbolic representations in the great Festival of Faith at Soldier Field Stadium in Chicago.

OCTOBER 14, 1954



"Everywhere," she wrote, "we see signs of a new springtime in the realm of the spirit; we sense a deep searching for the answer to the spiritual crisis of our time. . . . While many groups in the world are caught in the grip of despair, followers of Christ, both members of churches and individual believers, have surging within them the desire to experience the truth that Christ is the Hope of the World, and to have everyone know Him as such." No-one could have more forcefully put what the churches at Evanston intended to do.

Proclaiming the Hope

"The Imperial War Graves Commission of Great Britain," the bishop went on, "speaks of 'a chain of graves that girdle the globe.' Are we to beat our swords into ploughshares? Our spears into pruning hooks? Or are we to cremate our civilization in the fires of a hydrogen blast?"

"When Jesus came, the angels sang of peace and goodwill among men," and only Christ can bring hope to a world disillusioned by two world wars and now living under the overshadowing menace of a third which would certainly wreck civilization and could even annihilate the human races.

In the face of the new secularist ideologies which are being proclaimed so vociferously today the church must declare in certain tones that the world's one and only hope is Christ. He only can still the clamour of war and bring peace on earth. He only can lead the way to justice and liberty upon earth. "We intend to stay together," the bishop declared, and pray together, and work together for the coming of God's kingdom on earth "as it is in heaven."

"Little dictators," he asserted in a striking peroration, "who strut the stage for a brief moment, who refuse to repeat the lines of the Eternal Playwright, who disregard the Divine Director, whose brazen voices shout immoral platitudes and obsolescent phrases, are doomed; the house empties, the foot-

lights flicker, and upon a great backdrop are the words, 'Thou art weighed in the balances and found wanting.' The universe was not made for madmen. It was not created for the lie.

"The stage," he continued, "will be filled again. The players are those who have knelt at the feet of Christ. They stand to declare, 'Thou art the Way, the Truth, and the Life.' They have experienced His redeeming love. . . . In obedience to His command, 'Go ye into all the world, and teach . . . all nations,' they have played their parts. The stage is filled with blinding light, and a great chorus says, 'Oh, for a thousand tongues to sing my great Redeemer's praise.'

"Jesus Christ is to become the Ruler of the kings of the earth, King of kings and Lord of lords," and in that faith and to that end, Bishop Oxnam declared in his concluding word, "we intend to stay together" until that kingdom shall come.

A Festival of Faith and Hope

What Bishop Oxnam so strikingly portrayed by word in the morning was in the evening dramatically set forth through biblical narration, music, colour, and interpretive mime in a great Festival of Faith at the famous Soldier Field stadium in Chicago before the largest crowd that had ever assembled in the great open-air auditorium. 120,000 filled up every seat in the vast amphitheatre and at least 20,000 more never even got inside. As the sun sank below the horizon and a full moon rose over the lake there was a flourish



Photo by Evanston Photo Co.
Five of the World Council Presidents conversing before the Festival of Faith at Soldier Field. The sixth, the Archbishop of Canterbury, was absent through illness.

of trumpets from the four corners of the auditorium and the floodlights came on to illuminate first another colourful procession of delegates across the green sward, led by the five presidents of the World Council in full ecclesiastical regalia.

When the procession had moved to their appointed seats, the powerful spotlights focused upon a double line of figures in long billowing robes of every hue from delicate lavenders and greens through blue and gold to orange and flaming crimson. With rhythmic grace they moved across the stadium, the lines diverging and then converging again to form a great parallelogram around a silvery dais in the centre of the arena. This colourful company of 175 young men and women were to enact in symbolic mime, supported by massed choirs of 400 voices, the three-fold theme in the story of the ages—Creation, Redemption, Consummation.

As we looked down upon the vivid scene the lights suddenly went out and the dramatic recital began.

Creation and Redemption

The narrator, a young minister of Evanston, read the first words of Holy Writ, "In the beginning God created the heaven and the earth. And the earth was waste and void, and darkness, darkness upon the face of the deep," and the dark arena in which nothing moving could be discerned vividly depicted the dark, lifeless earth before God began to order the world He had made for its high destiny.

As the narrator continued his story and came to the creation of male and female, the stage cleared and from the throng came forth a young man and a maid who joined hands in token of the world's first marital union.

Not long, however, did the blissful scene continue, for stealing amid the shadows onto the stage came a figure in sinister crimson and black who spoke to the woman and gave her the fatal fruit, of which she ate and gave also to her husband. Amid the thunders of the organ the lights went out. Sin had marred the fair face of creation and spiritual darkness had fallen upon the earth.

The second theme began with the murder of Abel and went on to depict in vivid colour and mime the increasing wickedness of mankind, until the obliterating darkness once more descended upon the evil world.

Then, from out of the gloom, came the words

of the beautiful solo, "Come dearest Lord." The narrator pronounced the wonderful words, "The people that sat in darkness saw a great light." And the lights flashed on to reveal the robed action chorus in the pattern of a star with upraised hands, spectacularly portraying the incarnation which so dramatically met the pleading of a lost world.

The story in rhythm and colour, narration, solo, and anthems, moved on through the life of Christ to His death, portrayed by the pattern of a great cross and culminated in the shout, "He is risen" and the magnificent "Hallelujah Chorus" of Handel.

The Consummation

The third theme took up the story of the coming of the Holy Spirit and the command to the church, "Go ye into all the world, and make disciples of all nations." It was a touching moment as members of the action chorus moved to the far corners of the field and returned bearing flags of the nations and from different parts of the arena voices proclaimed in many languages, "Christ the Hope of the World."

Slowly the symbolic figures moved up again onto the dais until they formed a united group typifying the gathering out of the nations the church, the temple of the living God.

Then tragedy came again as the narrator proclaimed, "There shall be . . . jealousy and rivalry, impurity and immorality . . . without will be fightings and within will be fears." The players scattered to present a church divided, weakened, and even apostate in the earth.

In this tragic situation which brought the story of the ages down to our own time the narrator approached the climax of his message. "Christ died," he asserted, "that He might gather together the children that are scattered abroad. . . . So let Thy church be gathered together from the end of the earth." The lights flashed on to their fullest brilliance to show the robed participants moving, with hands upraised, toward the central dais. "Behold I make all things new," the narrator declared, and the words were echoed by the choir.

"Come, Lord Jesus," the narrator cried in climactic petition.

"Come, Lord Jesus," echoed the speech choir, and the choral choir and the trumpets sounded in victory from the four corners of the arena.

(Continued on page 13.)

Know Your Bible

THE LORD'S DAY

How does Paul emphasize the centrality of Christ?

"One Lord, one faith, one baptism." "If so be that ye have heard Him, and been taught by Him, as the truth is in Jesus." Eph. 4:5, 21.

All truth comes from the Lord Jesus Christ. The Bible reveals that there is "the Lord's law," Exod. 13:9; there is the Lord's table, 1 Cor. 11:23-29; there is the Lord's example, John 13:13, 15; and there is "the Lord's day." Rev. 1:10.

Which day is the Lord's day?

"And He said unto them, the Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

What commandment has reference to the Sabbath day?

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exod. 20:8-10.

Why is man commanded to rest?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:11.

"The Sabbath is of perpetual obligation as God's appointed memorial of His creating activity. The Sabbath requisition antedated the decalogue, and forms a part of the moral law. Made at the creation, it applies to man as man, everywhere and always, in his present state of being."—Dr. August Strong in "Outlines of Systematic Theology," page 109.



© H. M. Lambert

Who was the Creator?

"In the beginning God created the heaven and the earth." Gen. 1:1.

Who was associated with the Father in creation?

"For by Him [Christ] were all things created: . . . All were created by Him and for Him." Col. 1:16. "God, . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1, 2.

Since the Sabbath "was made" (Mark 2:27), and Christ made all things, then Christ must have made the Sabbath. "Therefore the Son of man is Lord also of the Sabbath." Since all things were created by Christ, and the Sabbath day is a memorial of creation week—therefore the Sabbath must be "the Lord's day." It is of interest to note a statement in an apocryphal book of the early church called "The Acts of the Holy Apostle and Evangelist John." This reads: "On the seventh day, it being the Lord's day, he said unto them, 'Now it is time for me to partake of food.'"

What day did Jesus observe?

"And He [Jesus] came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16.

What controversy arose regarding the observance of the Sabbath?

"And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him." Matt. 12:10.

Repeatedly, this question of Sabbath observance came up between Jesus and His opponents. A number of important facts emerge from the discussions. First, it should be noted that the question never involved any thought of another day other than the Sabbath day according to the commandment. *How* to keep the Sabbath was the issue, never, *Which day* is the Sabbath? That was never in dispute. Secondly, Jesus asserted His Lordship over the Sabbath. "For the Son of man is Lord even of the Sabbath day." Matt. 12:8. Thirdly, Jesus clearly enunciates the principle, "It is lawful to do well on the Sabbath days." Matt. 12:12. Thus He fulfilled the prophecy: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Isa. 42:21.

What false accusation did they make against Jesus?

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5:16.

In verse eighteen they claimed that His acts of mercy constituted Sabbath-breaking. "The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a

By J. A. McMillan

delight, the holy of the Lord, and honourable. The Scribes and Pharisees had made its observance an intolerable burden."—*The Desire of Ages*, page 204.

What injunction shows our Lord's true attitude to the Sabbath?

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

"He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day."—*The Desire of Ages*, page 630.

What is the Sabbath designed to be?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

"The Lord's day is therefore the sign, the ensign of our Lord Jesus Christ. . . . This flag of Christ is carried around the world every week and is saluted by some in every land, by the laying aside of tools and toil, in token of their loyalty to a living Lord."—*Wilbur F. Crafts in "Practical Sociology,"* page 26.

What promise is made to the Sabbath-keeper?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

"All who keep the seventh day, signify by this act that they are worshippers of Jehovah. Thus the Sabbath is a sign of man's allegiance to God as long as there are any upon the earth to serve Him."—*Patriarchs and Prophets*, page 307.

What New Testament promise is added?

"There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest, hath himself rested from his works, as God did from His." Heb. 4:9, 10, R.V.

Christ, the World's One Hope

(Continued from page 11.)

A Mighty and Moving Testimony

It was a mighty and moving testimony which was borne that first day at Evanston to Christ, the world's one and only hope, and the quiet movement of the vast crowd of 140,000 people from Soldier Field that night was eloquent that its message had gone home to innumerable hearts.

In the days that were to follow it would be seen whether the representatives of the churches at Evanston could translate that faith and that hope into common action for the salvation of a lost world.

(Next Time: "What Do Christians Hope For?")

THE CHILDREN'S



Pages

Without a Devil String

By Eunice Soper

IT WAS a risky thing that Tatangu was about to do. If the devil gods were really as powerful as he had been told they were, they would be angry with him. Who knew what trouble they might bring on his family? And what dreadful things might they do to the little baby that would be born very soon?

The sun was warm on his back as he trudged down the dusty path. Ahead of him the calm sea sparkled in the early morning sunshine. On either side the feathery palms and ferns reached up to the clear blue sky. This was going to be a good day for fishing, but the beauty and the hopefulness of the day seemed to be lost on Tatangu. His usually cheery face was sober. His fishing luck had been bad lately—very bad. Each day he had gone out in his boat only to return with empty net. Never did he come home with more than a few fish. Why? he asked himself. Why?

He had always been faithful in his worship of his devil gods. He had never stepped into his boat without first cutting a fresh vine to drape across the front of the boat. The vine, called a devil string, should have brought him good fortune, but the fact still remained—his fishing luck was bad.

He was almost ashamed of the doubts that had come to his mind. Was it possible that the devil gods had no power? Could it be that the gods he and his father before him had bowed down to were helpless—worthless? A sudden daring resolution straightened Tatangu's shoulders. Yes, he'd try it. Just this once he'd do it. He would not place the devil string across the bow of his boat. Once and for all he would prove the value or the worthlessness of the devil gods.

His head was high as he stepped aboard and pushed the boat without the devil string into the sea. In spite of the small remaining *f e a r* that troubled him, his heart beat with

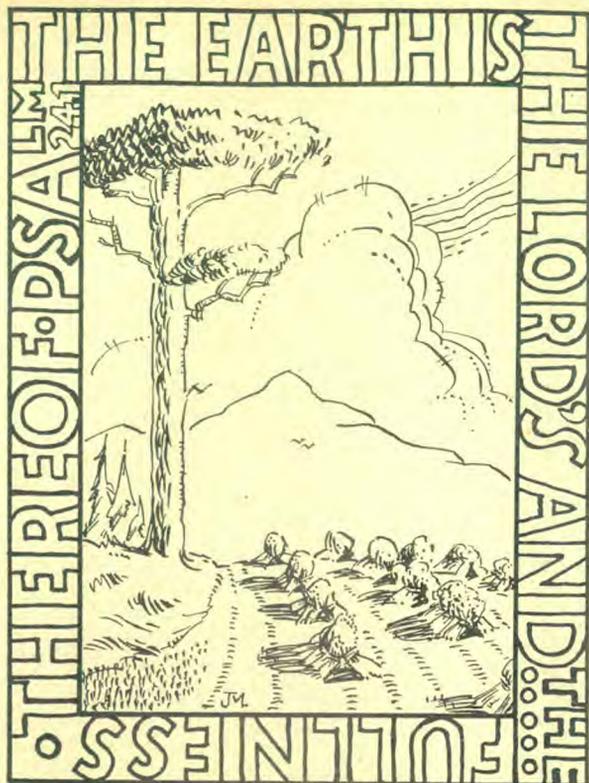
excitement over the daring thing he was doing.

All day the South Sea sunshine beat down on the small boat. All day Tatangu worked, casting out his net, retrieving it, and removing the fish. By nightfall he had a wonderful catch of fish. More than he had ever had! And this had happened without the charm of the devil string! That proved it. The devils he had worshipped had not helped him. They had no power to help anyone. Hence-forth Tatangu would not worship devils.

In his excitement he rowed fast toward shore. He must tell someone about the wonderful thing that had happened. As he neared the land a figure beckoned to him from the sandy beach. He rowed faster, then paused to listen to the shout that came to him. "Hurry! Hurry! A fine son has just been born to your wife. Hurry to see him!"

A few more strokes of the oar, and the boat grated on the sand. Tatangu's bare feet scattered the dust as he pounded up the path to his home. There he looked down at the tiny round face and the little pink hands and feet of his newborn son. As he told his wife the story of his exciting day and admired the new baby boy, he said, "I'd like to name him Kata Ragoso,





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 October 28th. In case OUR TIMES arrives late, still send your entry. All attempts will be considered.

autumn, reminds me of something else I would like to mention.

Sometimes we read in the newspapers of someone who attempts to climb a mountain, swim across a stretch of water, or maybe run a race. In some cases they don't quite make it, and then how sorry we are. We say, "What a pity they couldn't keep on to the end!"

You know, I felt much the same way yesterday, Sunbeams. I was looking through the record book of Honourable Mentions, and there I found the names of a few boys and girls who had as many as five Honourable Mentions, and then had stopped sending in their painting attempts, when only one more good try would have gained them a prize!

If you are one of these who "almost won," do keep trying, won't you? For you know, Sunbeams, most of life's prizes go to those who just keep on trying.

Good-bye for now,

Yours affectionately,
AUNTIE PAM.

Results of Competition No. 16

Prize-winners.—Barbara Field, 74 Perrycommon Road, Shortheath, Erdington, Birmingham. Age 14; David Lawrence, 232 Fore Street, Edmonton, N.18. Age 9.

Honourable Mention.—Myra Davies (Grimsby); Heather Payne (Woodman-cote); John Winfield (Bracknell); Trevor Goddard (Iver); Angela Wright (Maxey); Siegfried Baron (Accrington); Jennifer Grady (Enfield); Marion Paget (Wokingham); Colin Doggett (Norwich); Rosemary Dymond (Bodmin); Antony Peart (Cheltenham); Christine Dudley (Devon); Pamela Jones (Barnes); Margaret Peart (Cheltenham); Dawn Mountford (Stoke-on-Trent); Hazel Harris (Cambridge); Stuart Munn (Carlisle).

Those who tried hard.—Patricia Weavers (Woodbridge); Amy Randle-some (Beccles); Pauline Spiteri (Lambeth); William Milson (Bristol); Stuart Munn (Carlisle); Rodney Nicholls (Bod-min); Ann Miles (Igham); Yvonne Meekoms (Dorchester); Nigel Payne (Woodman-cote); Stuart Payne (Woodman-cote); John Kent (Hull); Eileen Maunder (Bodmin); David Mayer (En-field); Esther Dunstan (Bodmin).

which means 'no devil string.'

And did the devil gods hurt that little boy? Oh, no. Jesus took special care of him. Soon Seventh-Day Adventist missionaries came to Tatangu's island. Tatangu was baptized, and when Kata Ragoso grew up he became an Adventist minister.

Your Letter

My dear Sunbeams,

I HAVE had some very nice letters from you, and have been very interested to hear how you spent your holiday.

It was too bad about the weather, but I'm sure there must have been lots of rainbows around with so many bright "Sunbeams" radiating cheerfulness in spite of the rain and gloomy days!

Now that the month of October is with us, the countryside is wearing her brightest and warmest looking apparel. The leaves are turning every shade from gold to red, and the many coloured berries twinkle in the hedgerows.

The birds know by the instinct which God has given them, which berries they may eat and which they may not. (Some of the prettiest berries are very poisonous. However, boys and girls have not this instinct, but have been given instead, wise parents to guide them, which is a much nicer arrangement. So remember, Sunbeams, only eat the fruits and berries which mummy or daddy say you may!

Thinking of the varied tints of

Jesus

Jesus is my hope, my light;
Without His help I could not fight.
He died for us on Calvary's tree,
He died for you, He died for me.
He came salvation free to bring,
That's why His praise we all
should sing.

Oh, what torture, He endured.
The blind, the lame, He quickly
cured.

He was humble, meek and mild,
Burdens were upon Him piled.
But He bore it all you see,
Because He so loved you and me.
Sunbeam Dilys Waterhouse.

The Bible and OUR TIMES

(Formerly "Present Truth")

Vol. 70. No. 21 Price 3d.

Printed and published in Great Britain
fortnightly on Thursday by

THE STANBOROUGH PRESS LTD.,
WATFORD, HERTS.

EDITOR: W. L. EMMERSON

Twelve months 9/9 post free

Six months 5/- post free

STRAWS IN THE WIND

Catholics at Evanston

⊕ Evanston's Soldier Field, packed to capacity by the masses who thronged to the recent session of the World Council of Churches, was again almost overwhelmed a few weeks later—this time by two hundred and fifty thousand Roman Catholics. The gigantic stadium was the scene of an "impressive tribute to Our Lady" at which Cardinal Stritch celebrated pontifical Mass.

Jews in the U.S.

⊕ More than five million Jews inhabit the United States, which is nearly half the total Jewish population of the world today. There are more American Jews than those living in modern Israel. Two and a quarter million Jews live in New York. Statistics show that as a group, they provide proportionately more than twice their share of college students, but only half their share of jail-birds.

What Are the Heavens Telling?

(Continued from page 3.)

Yes, the sun is moving, carrying all his family of planets along with him. The fact of the sun's motion was not believed by astronomers until a little over a hundred years ago, but after extensive study it was discovered that the old Book was right after all—the sun does move.

Stars Innumerable

Now we come to our sixth fact: The Bible declares that the stars are innumerable. This could not have been determined by visual observation in Bible times, for only about 3,000 stars are visible to the naked eye at any one time. If one could see the entire celestial sphere, rather than just

those stars overhead, we could perhaps count 6,000 or a few more. There were no telescopes in the days of Abraham. When Moses wrote the book of Genesis, about 1,500 years before Christ, there were no telescopes. Yet God speaks as though the task of numbering the stars is impossible.

Modern astronomers are just beginning to appreciate this Bible statement. Herschel, one of the greatest astronomers of the last century, said that with his best glasses he counted 588 stars without moving his telescope. Once, while he kept his telescope steadily fixed to one point, there passed across his field of vision 116,000 stars; at another time, in forty-one minutes, no fewer than 258,000. Overwhelmed with this vast number and endless space, we are led to say, "End is there not to the universe of God!"

What shall we say to these things? They are beyond human comprehension. We are just beginning to learn a little of the greatness of God. God formed the heavens. He scattered the depths of space with the glories of uncounted suns and the wonders of attendant planets and satellites. They are beyond the comprehension of man, but God can count them. "He telleth the number of the stars; He calleth them all by their names." Psa. 147:4.

Yes, the heavens are telling. What are they telling? They are telling of the glory of God, the power of God, the wisdom of God, the mercy of God. The stars are speaking, and to those who listen comes this message: "In the beginning was the Word, . . . and the Word was God. . . . All things were made by Him; and without Him was not any thing made that was made." John 1:1, 3.

And it is this Word of God, the Lord Jesus Christ, who says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

