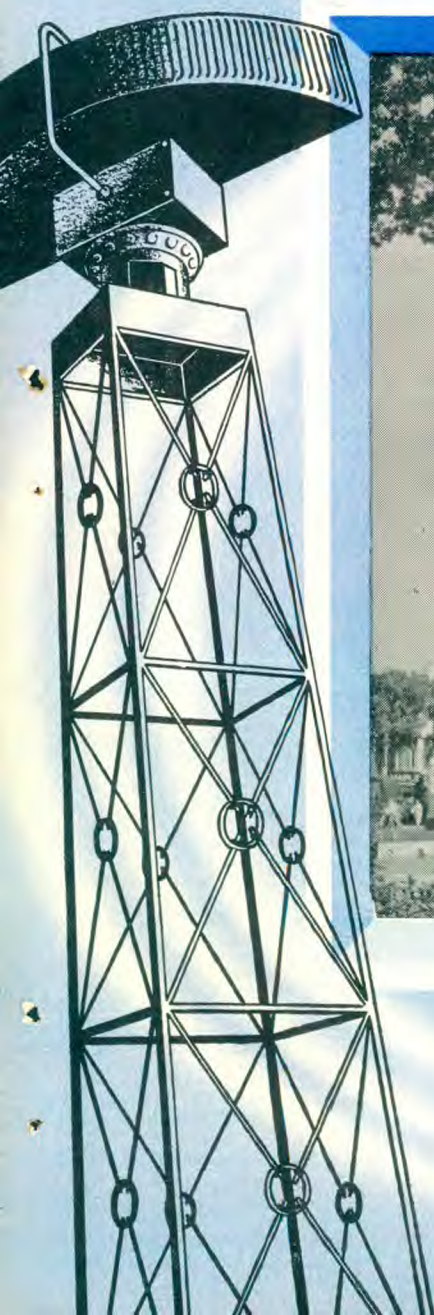


THE BIBLE AND OUR TIMES





Milling crowds in St. Peter's Piazza, Rome.

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Discerning The Times



Current Events in the Light of the Bible

By Our Guest Editor, A. S. Maxwell

WORLD ON THE MOVE

✚ WE had just ascended the Jungfrau on a precipitous cogwheel railway, that masterpiece of Swiss engineering. Here, two and a half miles above sea-level, amid the everlasting snow and ice of the High Alps, we had expected a delightful atmosphere of peace and tranquillity. We could not have been more mistaken.

As the doors of the miniature train opened, a host of tourists dashed madly for the one small lift which carries visitors upward to the restaurant perched precariously atop this mighty peak. Pushing and shoving like wild cattle heading for a feeding trough, the crowd of sightseers struggled for the entrance.

"This is worse than the rush hour on the New York subway," we gasped to the lift operator.

"If New York is better than this," he replied, "take me to America now."

Scenes like this are common all over Europe today. In the tourist season trains are overcrowded, buses are filled to overflowing, streets

and pavements are thronged. Even museums and art galleries are so full of people that one has difficulty catching a glimpse of the exhibits.

We recall the scene in the Sistine Chapel in the Vatican one suffocating August afternoon. Tourists were packed in so tightly that if Michael Angelo hadn't had the foresight to paint on the ceiling no-one would have seen anything of his art.

The surging throngs of visitors include tens of thousands from the forty-eight States of the U.S.A. while multitudes more flow in a continuous stream from England, Scandinavia, and other European countries, with West Germans, in particular exploring the continent on a massive scale. Among the milling crowds one also finds many from India, Malaya, Indo-china, Indonesia, and the countries of South America.

The fact is that the whole world is on the move as never before in history. Not since the dawn of time have so many millions swarmed across their own frontiers to study, admire—and criticise—the scenery, architecture, and habits of other peoples. It is a remarkable phenomenon and none can tell what will come of it. One thing is certain: all this intermingling of people of diverse tongues and historical backgrounds

must surely result in greater mutual understanding and tolerance. There must follow also a vigorous re-appraisal of long-established customs and teachings.

Concurrent with the tourist boom a new renaissance is on the way. Unlike that of the thirteenth and fourteenth centuries it is not based on a re-study of ancient manuscripts but on a careful reading of books bearing such titles as, "A Guide to Europe" and "Rome re-visited." New ideas are flowing into people's minds at great speed and startling new evaluations are being made.

Thousands of potential Luther's are looking with questioning gaze at the strange proceedings at the Holy Stairs; at the thinly-veiled paganism in many so-called Christian churches; and at the wholesale commercializing of religion in the "Eternal City" and elsewhere.

Doubts are arising in many minds as to the propriety of the lavish display of gold and silver treasures in churches dedicated to the worship of the humble Nazarene; and of filling such churches with idols, when God has so plainly said, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down to them."

We have met people who have turned away sick at heart from witnessing the kissing of the toes of metal "saints," or of priests selling nails from the cross (with guarantee attached), or monks selling their home-made wine in the supposed sanctuary of the Lord.

Nothing may be said at the time. Tourists do not want to make trouble or create "an international incident." But nothing can keep them from thinking. And as they think and discuss and argue back home something very great and important may begin to happen. It could be a new reformation.

Strangely enough all this was foreshadowed in Holy Scripture. Said an angel to the prophet Daniel: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

We are aware of the school of thought which would confine the application of this prophecy to increased knowledge of the book of Daniel. Such a view, however, is a needless limitation of the divine vision. Probably Daniel himself had no clear concept of what the angel intended to convey. But if the grand old prophet were to come to life today and see the world on the move, as we do; if he could sense the new renaissance of

our time, as we do; without doubt he would agree that the angelic forecast was complete at last, that the hour of final fulfilment had arrived, and that the "time of the end" must be here.

REVIVAL OF EASTERN RELIGIONS

☞ THAT the ancient religions of Asia are experiencing a dramatic revival, the significance of which should not be underestimated, was the declaration of Dr. Eugene L. Smith, general secretary of the Division of World Missions of the Methodist Church in Chicago recently. "Today these rival faiths are moving into the heartlands of Christianity," he said. They look upon the United States as a principal objective for their missionary and evangelistic work.

Dr. Smith attributes this situation to the fact that "in every country today people are caught in cyclonic uncertainties and are seeking religious rootage. Spiritual vacuums are found in every city, every countryside. Hinduism, Buddhism, and

(Continued on page 17.)



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The replica of the famous "Mayflower" riding in New York harbour emphasizes the spectacular developments in communications in our day.



© International News
Evangelist Billy Graham gathers his family around the "Good old Book."



The World's Greatest Book

☛ A LIBRARIAN was once given the task of compiling a list of books with their authors. Among others was a Bible. Hesitating for a moment before she wrote the name of the author, she eventually took the pen and wrote, "God." It is because God is the Source from which the revelations contained in the Bible have come that makes it a book apart, the "Book of the centuries." It is indeed the most remarkable book in the world. Despite attempts to destroy it through the long intervening generations since its first writing, its message has been preserved and still speaks an appropriate word in our modern age.

A word used to account for this vitality and uniqueness is the word "inspiration." The Bible, it is said, is inspired; and when the Christian uses this term he uses it with a different significance than when it is used in other contexts. A piece of music or a poem is sometimes said to be "inspired" to signify its elevated tone and penetrating insight into, and expression of, human emotions or experiences. When the term is used of the Scriptures it has a significance different

from this. The expression refers the Scriptures to their "Author." Paul states: "All Scripture is given by inspiration of God." 2 Tim. 3:15. That is to say, God is the source of the inspiration that enabled the biblical writers to receive and impart their particular message. Because the men who wrote were inspired, what they wrote is also inspired. So in Job 32:8 it is stated, "The inspiration of the Almighty giveth them understanding."

This leads us to the important fact that just as God enabled His spokesmen to speak His message by means of the Holy Spirit, that message will be understood only with the aid of the same Spirit by which it was originally given. In the words of Alan Richardson: "Men must receive the illumination of the Spirit of God before they can recognize the authority of the 'Bible.'"

There must also be a process of preservation if the original writing is to speak its message to an audience separated from it by a gulf of years or centuries. Thus inspiration has not only

to do with the giving and the writing of the message, but also with its preservation. So states L. E. Froom:

"Inspiration is that influence of the Spirit of God upon the mind of the prophet by which is conveyed knowledge of religious truth or future events, and which is also guarded against error in delivery."—*The Prophetic Faith of our Fathers*, Vol. 1, page 26 (footnote).

There was no set form, no stereotyped manner in which God revealed Himself to the prophet or apostle. In fact different methods were used as the occasion and personality demanded. So says the book of Hebrews. God spake unto the fathers by the prophets "at sundry times, and in divers manners." Heb. 1:1. This is confirmed by the statement in first Peter that "holy men of God spake as they were moved by the Holy Ghost." The message came differently to Isaiah than it came to Paul. The important fact is that in both cases it came from God, who appointed the messenger and the means. The messenger was not self-appointed. He could not appoint himself as a prophet and begin to speak and to write on God's behalf. He wrote as he was called of God and as the influence of God's Spirit gave him his message.

HOW GOD INSPIRED HIS PENMEN

Different views have been held at different times with respect to *how* the prophet was used by God. We might summarize by specifying two groups: (1) those who said that the process

By E. W. H. Vick

of revelation was totally man's, and (2) those who said that the process of revelation was totally God's. The first class suggested that by means of human insight on a spiritual level and developed to a very high degree, the prophet could penetrate into the essential meaning of life and history. His gift was comparable to that of the poet's, but was exercised in the field of religion. In a word, he was a religious genius. The second class, in an effort to avoid the first extreme have taken the opposite line. The process of revelation is totally God's. The prophet was used like a secretary. He was given the words: all his task involved was to write them down.

As is so often the case in religious controversies, neither the one extreme nor the other does full justice to the truth of the matter. The fact is that the fabric of the message was God's, the expression normally was the man's own. Very often, the prophet did not hear words at all! Numbers 12:6 states that a prophet may receive his revelation through visions and dreams. Thus the prophet came to be known as a "seer." The same idea may be expressed in different ways. If you were to ask three people to deliver a message for you, none of them would deliver it by using the identical words. This then helps to explain how the Bible was written. When men were inspired, they became God's penmen, not necessarily His pen. The prophet was given an understanding of the message (though not always fully), and then he wrote it down in human language, out of his own experience and in his own style. This accounts for the diversity and range of style in the Scriptures.

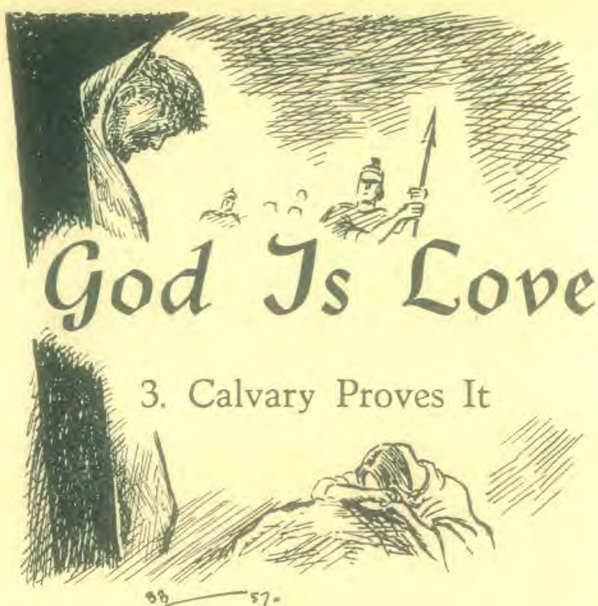
GOD SPEAKS THROUGH HIS WORD

God will speak to you as you read the Bible. The words of Scripture are the avenue through which God's will was and is communicated. The Bible is living, "quick and powerful and sharper than any two-edged sword." Heb. 4:12. The listening ear and the receptive heart will feel the impact of this force. They will inspire people to live godly lives. Only divine power can do that. This is the strongest evidence for the inspiration of the Scriptures.

This inner compulsion of truth upon the soul has been called by theologians the "witness of the Holy Spirit." It accounts for the self-evidencing character of the Scriptures and the fact that they commend themselves to those who "devoutly receive" them.

Why believe in the inspiration of the Bible? Many answers could be given, but the words of Robertson Smith could hardly be bettered:

If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant church, 'Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus and declaring to us in Him, His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.'



✠ GOD gave Christ and Christ gave Himself. God sent His Son and the Son gladly and willingly accepted His Father's will. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God."

The incarnation, the life, death, and resurrection of Jesus are the greatest mysteries of the ages. They nevertheless throw light upon the existence of evil, God's method for dealing with it, and the ultimate destiny of the human race.

The cross of Christ is the central focus from which is seen the manifestation of immeasurable love divine. "Behold the Lamb of God, which taketh away the sin of the world." The cross was no afterthought, for the Lamb of God was slain from the foundation of the world. (Rev. 13:8.) All past history was leading up to it.

THE PROPHETS FORETOLD IT

"And those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18. Such was the declaration of Peter as he faced the wondering crowd after the healing of the lame man at the gate of the temple. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3:24. Moses, David, Isaiah, Daniel, and others all had a part in the prophetic programme.

The cross is the central fact of prophecy and it was the thrilling realization of the apostles that they, after being privileged to company with



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"Come let us sing of a wonderful love."

Christ the Son of God, were able to testify to the fact that He had died for the sin of the world. It was borne upon them afresh, as they studied the prophecies, that their day and generation had been seen by the prophets of old. Now it was their business to convince their hearers of these astonishing facts. It was their task to open up the Scriptures to others. It was their responsibility to so expound the Word of God that every believer would have a sure foundation for his faith. By so doing they were making known the greatness of God's love for sinners.

One of the most convincing of the prophetic statements concerning Christ is found in Daniel 9:25. Here we find the exact year in which Christ was to be anointed as the Messiah. Here is the very year that He was to hang upon the cross and cry, "It is finished."

"KNOW YE THEREFORE, AND UNDERSTAND"

Alas, how few do know and understand! Alas, in how few pulpits these great truths are proclaimed or established. "Let him that readeth understand," said Jesus when foretelling the destruction of Jerusalem, which also is included in the prophecy. How can we understand? Where is the key that will unlock its testimony to us? In Ezekiel 4:6 and Numbers 14:34 we are told that in prophecy, a day equals a year. Reference to the decree of Artaxerxes in Ezra 6:14 gives us the date of the commandment to rebuild Jerusalem from which to calculate. The decree was issued in the autumn of B.C. 457. As the period given in Daniel 9:25 is seven weeks plus three score and two weeks, that is sixty-nine weeks, the time till the anointing of the Messiah would be 483 days, or actual years. This brings us to A.D. 27 in which precise year the event took place.

A further week, making the seventieth week, remained and during this week Messiah was to be cut off, but not for Himself. It was in the midst of the week that sacrifices and oblations would cease to have significance. For half this week, or three and a half years, Jesus continued His ministry, and then at the crucifixion the veil of the temple was rent in twain symbolizing the fact that Antitype had met type and that the purpose of all the sacrifices through the ages had been fulfilled.

JESUS FULFILLED IT

When Jesus began His ministry He preached the Gospel of the kingdom of God by saying, "The time is fulfilled." Mark 1:15. Having begun His mission according to the prophecy Jesus knew what time He had in which to work the works of Him that sent Him. He knew that in the midst of the week He was to be cut off, but not for Himself. Not on His own account must He

By A. B. Cheesbrough

die, not because of anything He had wrought amiss must He be sacrificed, for had not the Father testified, "This is My beloved Son, in whom I am well pleased," but for the sins of the whole world. He bore our sins in His own body on the tree. "He was wounded for our transgressions." Calvary was the greatest tragedy ever enacted, but it was the greatest expression of love the world has ever known.

The importance of the prophecies was emphasized by the Saviour after His resurrection. When Cleopas and his companion on the way to Emmaus discussed their disappointment at the turn events had taken they were joined by Christ, but for the time failed to recognize Him. "Why this sadness?" He asked.

The two disciples were astonished that anyone should be ignorant of the recent happenings in Jerusalem, and explained that all their hopes had been dashed to the ground by the crucifixion. They had looked for a deliverer from the Roman power. "We trusted that it had been He which should have redeemed Israel." But the deliverance and redemption wrought by Christ was a far greater one than they had dreamed of. It was the deliverance from the powers of evil and the redemption and restoration of a lost world. He had come "to seek and to save that which was lost." And so, beginning at Moses and all the prophets," Jesus "expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. How blind they had been! Had He not gone over these very truths many times with His disciples before His death? (Matt. 16:21.)

In a second appearance when they returned to Jerusalem and counselled with the eleven, He appeared again and said, "These are the things which I spake unto you, whilst I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning Me." "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24:44, 46. As the Subject of their scriptures turned the pages of the sacred rolls He did not omit the prophet Daniel, for we are told that He used "all the scriptures concerning Himself."

Today the Bible is a larger book than the Old Testament which the first disciples had, and it contains more light upon the prophecies. Today we know from the New Testament that "this same Jesus" shall so come in like manner as He was seen to go. The many signs of His second advent are fast being fulfilled. We have light upon what Jesus is doing now and what the world will be like when He comes. Today, we must read the Bible not only "as history." That is very interesting, as is being confirmed by archaeologists, but we must read it with the prayer upon our lips, "Open thou mine eyes, that I may behold wondrous things out of Thy law."

Calvary is a fact we all must face. Its message is, "God loves you." Look at it. *God* loves you.

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Not until the resurrection day, when
Jesus returns in glory, will the graves
give back the dead that are in them.

By K. A. Elias

Can the Dead Return?



✚ THIS question is of vital interest to all. It is a question that comes close to every human heart.

Death has always been a mystery. Down the ages man has sought to unravel this mystery and this generation of ours has probed more deeply into it, perhaps, than any other. What is more natural, in this scientific age of progress, and of easy contact with unseen friends the world around, through the medium of the telephone and television than that man should ask if it is not possible to span the barrier of death, too! Can the living talk with the dead? Do the dead return? What is the truth about the amazing claims our Spiritualist friends make?

BIRTH OF MODERN SPIRITUALISM

Modern Spiritualism, of course, dates from just over a century ago, when in 1848 the Fox sisters,

over in the United States of America, heard mysterious rappings and found that they could reply to them. From that small beginning Spiritualism grew in popular favour until in 1910 it was claimed that no fewer than 60,000,000 owed allegiance to it. The number of adherents is doubtless vastly greater now, how much greater no-one really knows.

However, Spiritualism is far older than the Fox sisters. It is as old as the sorrow of death itself. We can trace its existence back to the Garden of Eden, where the serpent posed as the first medium this world has ever known. It was prominent in the histories of Egypt, Babylon, Greece, and Rome. In the Middle Ages the black arts were practised in this country, and witches were put to death. Today Spiritualism is not only

practised in Spiritualist churches, but is accepted by multitudes of adherents of the Christian faith. It is found not only in Christendom, but among the non-Christian religions. For this reason we must discover the truth regarding this vital matter, and that truth, we believe, is centred in Jesus and is revealed to us in God's Holy Book.

Note how definite and clear the statements of Scripture are in this connection. "The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9:5, 6. Far from knowing everything and being able to counsel with men, the dead know not anything, neither do they have anything to do with the land of the living, when once they have fallen asleep.

What then is the explanation of the amazing phenomena authentically reported by Spiritualists? Whatever the cause may be, it is one of which God most definitely does not approve. Speaking through the prophet Isaiah, God says: "When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, why consult the dead on behalf of the living? Consult the Message and the Counsel of God!" Isa. 8:19 (Moffatt).

Surely there is a straight, clear message from God. When we are invited to consult mediums, we should say, "Why consult the dead on behalf of the living?" God's Word says, "Consult the message and the counsel of God."

Following this Isaiah gives us a test which we can apply to Spiritualism, ancient and modern, as well as to any other alleged counsel that affects our eternal destiny. "To the law and to the testimony," the prophet says: "if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

Does Spiritualism speak according to God's Word? This Word presents Jesus as the Saviour of the world, and tells how by His death on Calvary all who believe in Him can be saved. Do Spiritualists accept the Bible teaching that Jesus is their Redeemer and that through Him life eternal is alone possible? No, Spiritualism accepts Jesus as a good man, a notable medium, but categorically repudiates Him as the Saviour of mankind. If man rises from sphere to sphere through the spirit world, they say, what need has man of a Saviour?

WORK OF EVIL ANGELS

Undoubtedly, the power behind Spiritualism is a power that is opposed to God. Is it any wonder, therefore, that away back in the days of Israel God forbade His people to have anything to do with it? "Regard not them that have familiar spirits, neither seek after wizards, to be defiled with them: I am the Lord your God," He said. (Lev. 19:31.) And this counsel is equally applicable to its modern counterpart.

Scripture acknowledges that all around us is an unseen world of spirits. These spirits or angels are not the spirits of our departed dead, but are a separate creation altogether. Good angels constantly minister to man and sometimes appear as men, but they never impersonate the dead. Evil angels took part in the tragic rebellion in heaven and as a result were cast out into this earth. (Rev. 12:7-9.) Of these evil angels we are told, "They are the spirits of devils, working miracles." Rev. 16:14. These are the spirits that impersonate the dead and work the miracles of Spiritualism. Ever present, though unseen, they hear the secrets of men and in due course are able to repeat them, as they imitate the voices of the dead. Spiritualism is not the work of a human conjurer, but it is trickery by evil spirits. Satan is the power behind Spiritualism.

DELIVERANCE THROUGH CHRIST

It is not surprising then, that when Jesus was on earth these same spirits hindered Him on every occasion possible. Typical of several incidents is the one recorded in Matthew 8:28-34. Approaching the two poor devil-possessed men in the land of the Gergesenes, Jesus sought to set them free. Bitterly the controlling spirits resented this, and cried out in fury, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" But Jesus commanded the unclean spirits to come out of the men, and He freed them from spirit control there and then.

Be assured that what Jesus did then, He can and will do now. If you have been deceived by the convincing, yet fraudulent, claims of Spiritualism, you too can be freed if you will only look to Jesus. In Calvary's cross is every answer to human problems, in Jesus is all the satisfying comfort that suffering hearts need.

In Jesus is forgiveness, salvation, and glorious reunion with our loved ones who have fallen asleep in Him.



Right—Modern gateway to the "House of Ananias" in Damascus.

Above—The great mosque of Damascus stands upon the site of the ancient pagan temple in which Naaman worshipped.



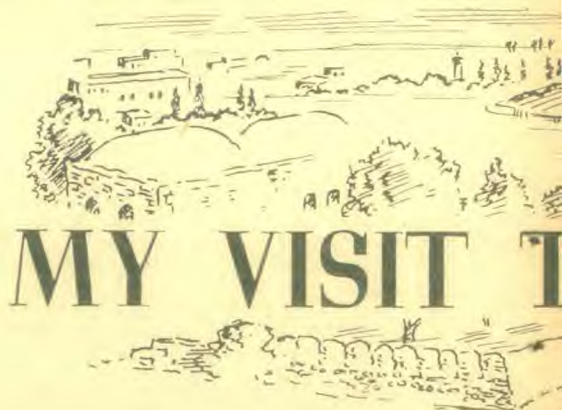
✚ DAMASCUS ranks high among the cities considered sacred by the Near Eastern Arab. Mecca, Mohammed's birthplace, is to a Moslem the most holy city; Medina stands next in rank, since it was intimately connected with the prophet's life and ministry; then comes Jerusalem, the city

whence Mohammed is said to have ascended to heaven, and finally Damascus, an earthly replica of the heavenly paradise.

Tradition has it that when Mohammed first beheld Damascus and saw its rich orchards, tree-lined avenues, and beautiful gardens, he refused to enter it, saying that he did not want to spoil the pleasure he expected to enjoy in the heavenly paradise by having already tasted the joys of its earthly image.

To the desert Arab, who spends weeks or months in the parched wastes of Arabia, Syria, or Transjordan, Damascus still appears to be an earthly paradise. An oasis lying at the fringe of the great Syrian desert, it is surrounded on three sides by mountains. It covers a large area of fruitful land which is watered by several streams that descend from the Anti-Lebanon mountains, of which two are mentioned in the Bible, Abana and Pharpar. (2 Kings 5:12.)

With its population of close to 300,000, Damascus is one of the largest cities of the



Near East, and is considered by the Arabs the oldest inhabited city in the world. It has always been a caravan city with an importance that can be compared to that of a port city. While the Phœnician coast cities became famous and wealthy by trading with faraway lands by means of ships, Damascus won its riches and renown by trading with the various countries surrounding the Arabian Desert by means of camels, the familiar ships of the desert.

Lying at the junction of several important roads leading from the Phœnician coast to Mesopotamia, and from Anatolia and Syria to Palestine and Egypt, the city occupies a most favourable geographical position. Because of this fortunate location it has had a long history, which can be traced from patriarchal times (Gen. 15:2) to the

present day. The student of the Bible remembers it best from its connection with the conversion of the apostle Paul, because it was outside Damascus that the persecutor heard the heavenly voice saying, "Saul, Saul, why persecutest thou Me?" Acts 9:4. Every Christian who visits Damascus today cannot help but be reminded of this important event in the life of the great apostle, though the spot where he received the heavenly vision is not known.

Equally uncertain is the place of Paul's escape through a window in the wall of Damascus. (2 Cor. 11:32, 33.) The spot shown to tourists lies in a part of the city wall whose lower courses of masonry date from Ommyad times, while the upper ones are of the period of Turkish rule. But the window in the wall through which Paul was supposedly lowered is of twentieth-century construction.

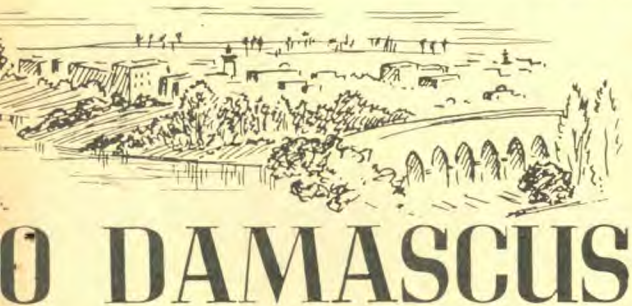
More reliable is the identification of "the street which is called straight" (Acts 9:11), named in the heavenly instructions to Ananias as the street

city, and a visit to this building is of special interest. A knock at the door brought a friendly Syrian woman, a Christian lady, to the gate. She led us down to a little subterranean chapel with a high ceiling and stone walls to which daylight has access through the stairway and through a trellised window in the roof.

A simple pulpit, a few wooden benches, and two faded paintings on the wall provided the entire outfit of this primitive chapel, which is still used for divine services by a community of Syrian Christians. Even if the tradition is not true that Ananias lived here and that Paul worshipped in his meeting place, there is no question that it is an early Christian chapel. With its simplicity and poverty it makes a wholesome impression on the Christian visitor who does not need pomp and rich decorations to be edified.

A visit to Damascus is an interesting experience in many ways. The city has beautiful suburbs and public buildings erected in the most modern style. It is one of the most progressive cities in the Near East, and was the first city in the old Ottoman Empire to possess an electric streetcar. The most fascinating part of Damascus, however, is the inner city with its miles of covered bazaars.

In Damascus, as in other Near Eastern cities, markets are divided according to the kind of merchandise sold. Hence one finds one bazaar in which only foodstuffs can be bought, in another nothing but silverware. Then there are streets of money-lenders, silk and carpet shops, and others. The shops are open toward the streets,



in which Saul would be found. The street called today Sûk et-Tawîleh, which runs in an almost straight line for about a mile from west to east through the

By S. H. Horn

whole length of the city, is most probably this historic thoroughfare.

Near the Eastern Gate, where this street ends, and about three hundred yards to the north, lies the traditional house of Ananias. While the accuracy of this tradition cannot be verified, the place undoubtedly contains one of the earliest Christian meeting halls in the

Photos by W. L. E.

This is the Abana, one of the two rivers to which Damascus owes its life and fertility.



which are completely covered by vaulted metal roofs, so that sellers and customers are doing their business in semi-darkness, but protected from the heat of the Syrian sun.

The bazaars of Damascus form a great attraction to the people of the surrounding areas. Not only Syrians, but also Transjordanians and Arabs of the desert, travel great distances in order to do their shopping here. In these famous markets the Near Eastern lady can find the finest silks and brocades, and the Arab gentleman can here obtain his best garments and headdresses, saddles for his mount, and the weapons so dear to the heart of every Arab of the desert. Without these he will never leave his tent. These markets also serve as meeting places for all classes of society—well-educated and sophisticated Syrians, the simple people from the Lebanon mountains, village folk from the Beqa', and the Bedouin.

A NOTABLE MOSQUE

The most historic building in Damascus is the large Ommyad mosque, one of the 250 mosques in the city. It is built on a spot that has been sacred to the people of Damascus from time immemorial. Scholars believe that the temple of Rimmon (2 Kings 5:18) mentioned in connection with the Elisha stories originally stood on this site. In Roman times a temple of Jupiter was built here, and this in turn gave way to a Christian church in the fourth century when the Roman Empire adopted Christianity as the state religion. A large church built by Emperor Theodosius as the cathedral of Syria, was dedicated A.D. 379 to the memory of John the Baptist. What was thought to be John's head was enshrined in a special chapel standing inside the cathedral.

When Damascus was conquered by the Arabs A.D. 634, half of this church was taken over and converted into a Moslem mosque, while the other half was left to the Christians. But in A.D. 705 Caliph Walid expelled the Christians from their section of the church and extended the building to its present size. Since then it has probably been the largest of all existing mosques in the world, being 432 feet long and 125 feet wide, and forming part of a quadrangle 489 feet long and 324 feet wide.

In architectural design and workmanship this building compares with other famous Moslem structures like the Dome of the Rock in Jerusalem. However, its magnificent architectural art is not so apparent to visitors, since it is so closely hemmed in by houses and bazaars on all sides that a true idea of its exterior is obtained with difficulty.

Before entering this famous building I had to put slippers on my shoes, as in other places sacred to Moslems. I found the large mosque divided into three equal aisles separated by two rows of beautiful Corinthian columns of granite, limestone, and marble, which were taken by Walid from numerous pagan temples and Christian churches throughout Syria when this structure was built. The central dome, supported by four massive piers, is built over the cave in which John the Baptist's head is said to be preserved in a golden casket. Beautiful decorations are to be seen wherever the eye turns, and the student of early Christian and Mohammedan art finds a wealth of material to study.

WITNESS TO THE GOSPEL

I was especially interested to see that a Greek inscription over the south gate reads:

"Thy kingdom, O Christ, is an everlasting kingdom;
And Thy rule lasts from generation to generation."

This inscription, dating from the fourth century, has been allowed to remain where it was before the church was converted into a mosque. Although this former Christian church has been used for more than 1,200 years in the service of the Mohammedan religion, this inscription is still a silent but eloquent witness to the enduring power of Christ's kingdom.

While I was visiting the Ommyad mosque, a friendly, well-informed Arab pointed out the beauties of this marvellous building, telling us many details of its history not found in ordinary guidebooks. Knowing that we were Christians, he called our attention to the square minaret at the southeastern corner known as Medinet Isa, "Minaret of Jesus," because the Arabs believe that Jesus will descend from heaven upon this minaret on the day of judgment to destroy the antichrist!

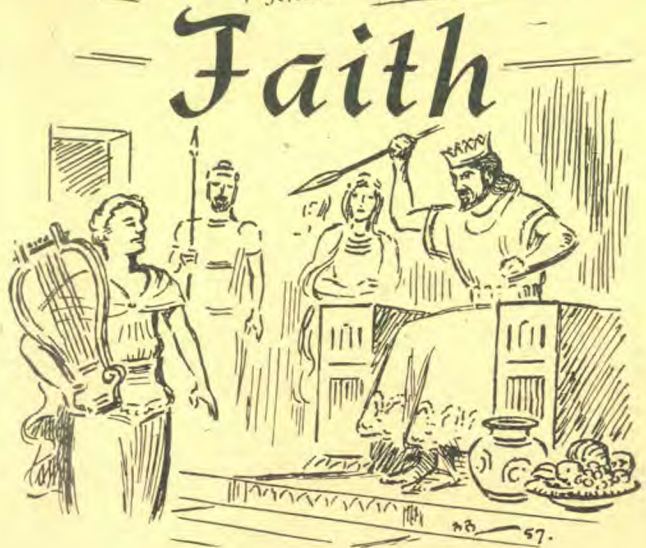
Among the many other places of interest in Damascus are the tomb of Saladin, the defeater of the Crusaders, and the Museum of Antiquities. This museum houses many objects discovered recently during the excavations of Mari, Ras Shamra (Ugarit), and other sites. There are on exhibit beautiful ancient Canaanite ivory carvings which once adorned the palace furniture of the king of Ugarit, four-thousand-year-old stone statues of the Sumerians, and clay tablets covered

(Continued on page 17.)



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It was faith which enabled Joseph to endure his long exile in Egypt.



✠ As has been noted, the product of the Spirit-filled life is manifest first of all in the relation of the believer to his heavenly Father, then in his conduct toward his fellow men, and finally the fruit appears in his own character as he lives out the principles of the kingdom of heaven in his daily life. And so we see that the seventh manifestation of the indwelling Spirit is faith.

Now this term faith includes belief, but it means much more besides, and the way it is employed here, in reference to the fruit of the Third Person of the Godhead, shows that the meaning is rather faithfulness. It is true that genuine belief results in a life of trustworthiness in business, as well as in adherence to specific theological doctrines. In this way our Saviour spoke of the outcome of a life lived in surrender to God. The steward had been true to his trust and the Lord commended him, rewarding him according to the merit he had shown.

It is expected of a steward that he should be reliable, and give evidence of fidelity. Anyone who has had experience in employing workmen knows what a boon it is to get a man on whom he can rely; who is always on the job, and who does not throw down his tools the very moment closing time comes. There are many aphorisms in the book of Proverbs in praise of such faithfulness. But a man will not be sincere in his work for others unless his own heart is true.

TRAGEDY TURNED TO BLESSING

One of the most prominent of Bible characters, Joseph, is illustrative of this. No man ever had a harder lot than he. Petted by his father, and consequently hated by his brethren, he was in a fair way to becoming a spoiled, self-righteous prig, smug in the consciousness of Jacob's favour. But misfortunes came swiftly upon him. He was cruelly seized by his half-brothers, thrown into a pit, for all he knew left to starve to death, and later taken out and consigned to a fate which would seem even worse than death; he was sold to foreigners as a slave.

We may picture the despair that would overwhelm his soul as he journeyed to Egypt and lifelong bondage. But on the way, he determined to be true to his father's God, and the tragedy that threatened to ruin him was turned into a blessing, and made him a blessing to all the world.

He did indeed manifest this fruit of the indwelling Spirit, faith. He certainly showed faith in God and as certainly he was faithful in his dealings with man, and in his own soul's development. He survived the tedious days and nights of travel to be sold again at the journey's end.

By E. B. Phillips, B.D., M.Th.

But there he began to demonstrate to his new master that the calamities that had befallen him had not broken his spirit. The Bible simply says: "And the Lord was with Joseph, and he was a prosperous man."

Some might suppose that God specially favoured him, because of the troubles he had endured, and because he was the favourite son of the man God favoured. But if there is one truth in the Scriptures which has proved to be incontrovertible throughout the ages, it is that the Ruler of the universe has no favourites in the sense that we poor mortals are very apt to have. God never acts toward His children in an arbitrary manner. Joseph did not prosper just because he was favoured of the Lord; he won promotion because he had earned it by his day-by-day scrupulous attention to his master's concerns. His early master saw that the Lord was with him, in the same way that God is with every loyal and faithful servant. So Potiphar gladly resigned into Joseph's hands all the tedious routine of the business of every day, and eventually came to entrust all he had to him, and Joseph became the overseer of all his master's house.

TRIED AND FAITHFUL

We do not believe that Joseph was over-exalted at being given this responsibility. He had learned to rule in the only good school, in the school of service. He made a faithful foreman because he had first shown ability as a labourer. However, the story does not end there; he was to be still further tried, and that in a very terrible way. Had he not stood the test of slavery, he could not have remained staunch when in prosperity, the subtler temptation to immorality repeatedly assailed him. But again he proved faithful; he could not consent to betray his master, nor to sin against his God. What an example for the servant of the same Lord today.

What happened to Joseph shows that at least, as far as this world is concerned, honesty (or faithfulness) is not always the best policy. All the thanks he received for defending the honour of his employer was to be thrown into prison. We may wonder why he was not put to death forthwith. Possibly Potiphar had his doubts about the genuineness of the foul accusation raised by his wife against his tried and faithful headman. In any case, it seemed as though Joseph's hopes of winning through to freedom and prosperity were dashed to the ground. But his experience through the years of trusting and serving his

heavenly Father now stood him in good stead, and he determined in the new situation which confronted him to be true, even though he had been unjustly arrested and confined to jail.

Evidently the keeper of the prison was watching him, much as Potiphar had done; and as Joseph gave evidence of that faith which develops as the fruit of God's Spirit, the jailer began to rely upon him (possibly to relieve himself of some of the daily drudgery of prison life). He eventually came to the place where he, too, made Joseph overseer of everything that he had.

But the period of trial was not yet completed. More than two years had to drag by before he was to see the free light of day. The revolution which then came, when, from being an imprisoned slave, he became a chief minister of the arbitrary ruler of the world's greatest kingdom, was enough to turn the head of any but the most reliable of men. Joseph, however, had successfully graduated from the discipline of life's hardest school, and he came out triumphant.

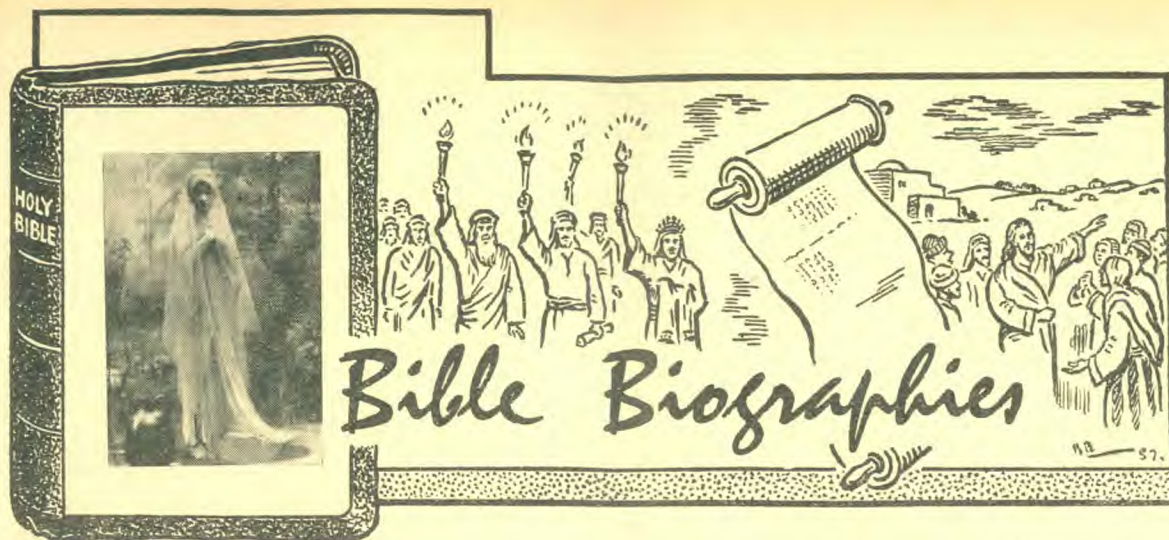
In his subsequent career, we find the same fidelity, faith in God, and uprightness of the inner life. It is no wonder that he has become a type of the Messiah, and that his father bestowed on him the greatest blessings. He had been faithful in that which was least, and he was made ruler of untold wealth and power because it was known that he would prove equally faithful there.

FIDELITY AN INWARD GROWTH

Joseph is not the only instance of life-long fidelity to be found in God's Book. David's refusal to take revenge on his frenzied master, who sought in his maniacal jealousy to kill him; the three Hebrew young men who braved the fiery furnace rather than forsake their allegiance to the true God; Daniel, with his windows open to Jerusalem, praying as was his custom three times daily, although he knew full well the plotting and power of his enemies—these episodes in the lives of Old Testament heroes should nerve us to be faithful to our Master.

Fidelity is of inward growth; it develops in the heart which is surrendered to God and which is constantly in communion with His Spirit. It is a matter of principle and it is not to be turned aside by either threat of persecution or promise of favour. It is indeed, the standard of the believer's very life.

May God strengthen us all, that we also may be men of faith and fidelity.



Mary—Maid of Destiny

Who visited Mary in Nazareth of Galilee?

"Now in the sixth month the angel Gabriel was sent from God . . . to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Luke 1:26, 27, R.V.

What startling news did he bring?

"And he came in unto her, and said, Hail, thou that art endued with grace, the Lord is with thee, blessed art thou among women. . . . And behold, thou shalt conceive, . . . and bring forth a Son, and shalt call His name Jesus." Luke 1:28-31, R.V. (margin).

How had the Hebrew prophet predicted this event?

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14.

For how long had the world awaited this event?

"And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Who was the "Seed of the woman"?

"But when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law." Gal. 4:4, 5, R.V.

What did Mary acknowledge in the "Magnificat"?

"My spirit hath rejoiced in God my Saviour." Luke 1:47.

In the Roman Catholic Church, Mary's "immaculate conception" and "bodily assumption into heaven," are articles "of Catholic belief." But the Scriptures teach nothing concerning these papal figments. Mary acknowledged her personal need of a Saviour. St. Epiphanius confesses, "A virgin and honoured, yet not given for us to worship, but herself worshipping Him who was born of her in the flesh."—Oper., tom 1, page 1061: Colon., 1682.

What strange neglect was Mary guilty of?

"The boy Jesus tarried behind in Jerusalem; and His parents knew it not: but supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaintance: and when they found Him not, they returned to Jerusalem, seeking for Him." Luke 2:43-45, R.V.

By J. A. McMillan

How lovingly did Jesus reprove His mother?

"How is it that ye sought Me? Wist ye not that I must be in My Father's house?" Luke 2:49, R.V.

"She did not understand His words; but she knew that He had disclaimed kinship to Joseph, and had declared His Sonship to God."—E. G. White in *The Desire of Ages*, page 82.

In an emergency, at a wedding feast, what faith did Mary show?

"And when the wine failed, the mother of Jesus saith unto Him, They have no wine." "His mother saith unto the servants, Whatsoever He saith unto you, do it." John 2:3, 5, R.V.

On another occasion, how did Jesus relate Himself to His mother?

"And one said unto Him, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand towards His disciples, and said, Behold, My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, he is My brother, and sister, and mother." Matt. 12:47-50, R.V.

Where was Mary at the time of Christ's crucifixion?

"Now there stood by the cross of Jesus His mother." John 19:25.

How had she been forewarned of this tragic event?

"And Simeon blessed them, and said unto Mary His mother, . . . Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Luke 2:34, 35.

"Mary looked forward to the Messiah's reign on David's throne, but she saw not the baptism of suffering by which it must be won. . . . God in His tender mercy gives to the mother of Jesus an intimation of the anguish that already for His sake she had begun to bear."—*The Desire of Ages*, page 57.

In spite of His anguish, how did Jesus provide for Mary?

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold, thy Son! Then saith He to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home." John 19:26, 27, R.V.

What an example of filial piety. What a legacy to the beloved John. In spite of His agony, Jesus remembers His mother and makes what provision He can for her support and comfort.

What is the last reference to Mary in the Bible?

"These all with one accord continued steadfastly in prayer with the women, and Mary the mother of Jesus, and with His brethren." Acts 1:14, R.V.

Such is the brief biography of this outstanding woman. There is no reference to her in the epistles of the New Testament. The reticence of the Scriptures is a silent but potent rebuke to the sacerdotal extravagances of the Catholic church, which has given Mary a position even more exalted than that given to Christ Himself.

Is there any Scriptural support for exalting the virgin Mary?

"When Elizabeth heard the salutation of Mary, . . . she . . . said, Blessed art thou among women, and blessed is the fruit of thy womb." Luke 1:41, 42.

This is the only Scripture that gives the slightest justification for honouring Mary above other women. But even this text does not support any worship or prayers being offered to Mary. In the Old Testament we have a more laudatory expression concerning Jael. "Blessed above women shall Jael be." Judges 5:24, R.V. How blasphemous sound the words of the Very Rev. John A. Flynn. Mary, he writes, is likely to be "proclaimed in a definition of doctrine as Co-Redemptrix of the human race, that next to the dogma of Mediatrix of all graces may be promulgated, and that finally the definition of her queenship, as participation with her Son in the power of ruling the world, may be proclaimed."—*Time*, March 22, 1954.

Should we pray to the blessed Virgin?

"And whatsoever ye ask ye shall in My [Jesus'] name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14.

Contrast this simple statement of Jesus with the following: "We pray to her [Mary] because we know her prayers are most powerful with God. We believe that she prays for us all the time and that every grace we receive from God is obtained in some way by Mary's prayers."—*The Catholic Enquiry Course*, No. 18, page 7.

Who is the only Mediator between God and man?

"For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all." 1 Tim. 2:5, 6, R.V.

What was Mary's only recorded command?

"Whatsoever He saith unto you, do it."

John 2:5.

My Visit to Damascus

(Continued from page 12.)

with inscriptions that have enriched our knowledge of ancient history.

Two exhibits in this museum are of special interest to students of the Bible. First is a complete Jewish synagogue, excavated at Dura-Europos on the Euphrates, which has been moved to Damascus and rebuilt in the museum. The walls of this synagogue, coming from the early centuries of the Christian Era, are covered with paintings depicting Old Testament history. These are among the oldest pictures extant in which biblical topics events, and motifs are used in works of art.

ORIGIN OF ALPHABET

Second, is a little clay tablet recently discovered at Ras Shamra, which now occupies an honoured place in the museum. Its value lies in the fact that it contains the complete alphabet used by the ancient Canaanites in the fifteenth century B.C. Written in Canaanite cuneiform, its first letter is the 'alpeh, the second is beth. From these the reader can easily recognize the component parts of our word "alphabet." It has been a great surprise to all scholars to learn from this tablet that the sequence of the Canaanite "alphabet" was the same in the fifteenth century B.C. as that found in modern Hebrew dictionaries.

When one remembers that a few decades ago scholars could not believe that an alphabetic script existed in the time of Moses, the value of this tablet becomes apparent.

A visit to Damascus is certainly a most rewarding and fascinating experience. Not only does it enable the visitor to relive the conversion of Paul and go to one of the earliest Christian meeting places of the Near East, it presents him with fresh evidence that the spade of the excavator has confirmed the authenticity of the Bible.

Revival of Eastern Religions

(Continued from page 3.)

Islam, faiths considered dying, are seeking to fill these empty hearts. Nationalistic passions fan into flames ancient religious loyalties."

Doubtless many people will be attracted to

these religions. Curiosity will draw some. The element of mystery and mysticism that is characteristic of Eastern religions will captivate others. These religions purport to show men how to save themselves from sin and earn salvation. The religion of Jesus Christ, however, is the only one that will truly fill the vacuum that exists in many hearts today. It is the only one that has a Saviour who came down from heaven to rescue men from the ruin of sin and do for sinners what they cannot do for themselves.

If the Christian church has been negligent in fulfilling Christ's commission to carry the Gospel to all the world, this stirring of the non-Christian religions should be accepted as a challenge to renewed evangelistic endeavour. C.D.U.

SUNSET MEDITATION

I often watch the sunset
At close of summer's day,
Standing on the rugged cliffs
One sees it in the bay.
It leaves behind such splendour
Mere words cannot convey,
The beauty and the grandeur
That ends another day.

I watch in silent rapture
This ever-changing scene;
Those mingled blues and purples
With golden rays between:
Thy reach from earth to heaven,
They spread o'er sea and land;
One sees in all this beauty
The Master Artist's hand.

No brush could paint a picture
Of so divine a thing,
The colours came from heaven
Borne on an angel's wing.
It lingers on in memory,
Another day is born,
I watch the fading glory
Which but precedes the morn.

—Dorothy A. Pettman.

God is Love

(Continued from page 7.)

God loves you. Once more, God loves you. If we do not accept the atonement made on our behalf we are rejecting, either deliberately or by neglect and indifference, the infinite love of God. His longsuffering, patience, and mercy plead with us. Divine love seeks in every possible way to soften the hardness of our hearts. The arms of eternal love are outstretched to receive us.

THE CHILDREN'S Pages

Kalgar, the Golden Eagle

By Ambrose Haynes

ON a ledge at the summit of a great mountain, Kalgar, the golden eagle, came to live. There he built his aerie, and from that dizzy height could survey all that happened in the valley below. So sharp were his eyes that he did not miss even the movement of a blade of grass stirred by the wind.

He was the strongest in all that region. He would spread his great wings so that the shadow of them was like a menacing cloud over the valley, and all the animals would shiver. "Kalgar is mighty. We must hide lest he do us harm," they would whisper to one another.

He was proud and vain, too. Standing, poised on the ledge

of rock, he would screech to the winds.

"I am Kalgar. This mountain and valley are mine. I am King!"

And indeed, with his proud, erect head, his strong chest, his eyes that glared disdainfully around him, and the great talons which clawed into the rock, he looked a very regal being.

Then one day there came into the valley a shepherd, leading his flock of sheep. He rested on a slab of rock while the sheep wandered to and fro, foraging for green grass.

Kalgar beat his great wings, furious that strangers should have entered his valley. And then, as he watched the harm-

less sheep with their lambs frisking beside them, he muttered cunningly to himself.

"I will teach these strange, silly animals a lesson. I Kalgar, king of the valley, will take one in my strong talons and perhaps I shall find him good to eat."

Silently he launched himself from his ledge and glided down to the valley. The shadow of his great wings hovered over the flock of sheep and made them huddle together in fear.

He took his time. The shepherd, who rose from his rock, could do no harm for was not Kalgar the strongest in all the world? With one great swoop and a screech of triumph he caught hold of a lamb with his talons and bore it, bleating plaintively, to his aerie.

The lamb was heavy but Kalgar was strong, so strong that he wheeled in the air to show the sheep below how easy it was for him to carry one of their lambs. And in doing this he made a great mistake. His wing brushed against a jagged piece of rock, and a sharp pain shuddered right through him. He almost let the lamb drop, but summoning all his strength, he beat strongly with his damaged wing although the pain made him screech with agony.

He reached his aerie at last, and thrust the lamb from him. His only thought now was of the pain in his wing, and the stiffness which was slowly creeping up it so that he could hardly move it. He cried out a fearful screech which echoed through the valley.



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 24th. [Please do not paste your picture on stiff card as the best entries are permanently mounted in our special collection of paintings which you can see if you visit us!]

And the mountain foxes, the squirrels, and all the animals of the valley came out from their hiding places. No longer were they afraid, because they knew that Kalgar was hurt and that he could not swoop down upon them with the might of his great wings.

"Kalgar, the golden eagle, is no longer king of the valley," they cried, and they scattered over the mountain and valley happily as they had done before he came.

No-one came to help Kalgar. He was alone with his anger and his pain until evening. Then as his eyes glinted savagely down the mountain side, he saw the shepherd, slowly, carefully climbing toward him. He screeched out in alarm for now he feared that the shepherd was coming to punish him. He edged back, beating his one wing, but the shepherd came toward him unafraid.

Gently the man took the injured wing, and rubbed soothing oil into it, so that all Kalgar's anger disappeared, and he was quiet while the shepherd tended him.

"There, Kalgar," whispered the shepherd. "You were strong and you used your strength to hurt the weak. Now you will be strong again, and this time remember to be kind. I forgive you for the things you have done, but never do them again."

Then the shepherd went away, carrying the lamb on his shoulder and always afterward Kalgar, the golden eagle, remembered his words.

So may we remember that Jesus will forgive us our sins, will be kind and gentle toward us no matter what we have done. But wouldn't it be even better if we asked Him tonight to keep us free from the sins that hurt Him, asked Him to take us in His arms as He took the little lamb and keep us safe from harm?

Cherry Tree Farm

By Ronald James

"OUR baskets are nearly full," remarked Tim to his sister Kay, gazing with satisfaction at the glistening blackberries. "I love blackberry pie."

"So do I," agreed Kay, "and blackberry pudding and blackberry jam and—urgh!" she broke off with an anguished cry. "Look at that horrid spider."

"Well it's built a beautiful web," laughed Tim, bending closer to admire the creature's work. Tim did not share Kay's

Mr. Hare's Puzzle

By Ronald James

"In my orchard," said Mr. Hare, "One fifth of the trees you will find are pear."

A quarter are apple, one-third are plum

And twenty-six peach trees complete the sum.

Now tell me from the facts I've told,

How many trees does my orchard hold?"

Twenty
Answers—One hundred and

horror of spiders. "Just look at the perfect pattern."

"The web is lovely," admitted his sister grudgingly, "but the spider is awful!"

As if objecting to this uncomplimentary remark, the spider made a sudden movement which set the entire web quivering and shaking, until it became a mere blur.

"A garden spider," said Farmer Jones when told of the event. "They are, of course, found in other places besides gardens. Garden spiders belong to a group known as 'Geometric spiders' due to the neat way in which their webs are spun. It is these webs which delight the

eye on autumn mornings, as the dewdrops which they have collected, glisten and sparkle in the sunshine. A garden spider has been known to produce an unbroken line of silk measuring one hundred yards."

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### Results of Competition No. 16.

*Prize winners.*—Ellis W. Smith, 108 Weavers Avenue, Cwmbrria, Swansea, S. Wales. Age 13. Pamela Ware, "The Kloof," 800 Wolseley Road, St. Budeaux, Plymouth, Devon. Age 8.

*Honourable Mention.*—Roger Hawkins (Dudley); John Kent (Hull); Andrea Wells (Preston); Carol Newry (Harlesden); Rosemary Ball (Norwich); Carol Tolman (Bedford Park); Christopher Gladders (York); Stella Ruddick (Enfield); Ann Maiden (Southminster); Margaret Peart (Cheltenham); Gillian Ruddick (North Gosforth).

*Those who tried hard.*—Alistair Hall (Walthamstow); Margaret Peart (Cheltenham); Philip Efford (Ilford); Rosemary Ball (Norwich); Jeanette Stockwood (Bargoed); Jennifer Mackenzie (Garston); John Taylor (Newcastle); Joan Macdonald (Greenock).

### Results of Competition No. 17.

*Prize-winners.*—Gillian Ann Ruddick, 19 Elmwood Avenue, Woodlands Park Estate, North Gosforth, Newcastle-on-Tyne. Age 13; Gillian Ball, "Wayside," Bere Ferrers, Yelverton, S. Devon. Age 12.

*Honourable Mention.*—Gail Meadows (Chelmsford); Michael Austin (Loft-house); Kathleen Howard (Thundersley); Julia Bartys (Gedling); John Kent (Hull); Ann Maiden (Southminster); Ruth Balderstone (Garston); Margaret Peart (Cheltenham); Christine Walter (Bristol); John Thompson (Finchley); Roger Hawkins (Woodsetton); Sheila James (Wednesbury).

*Those who tried hard.*—Gwendoline Boultey (Sneinton); Robin Clee (St. Agnes); Stella Ruddick (Enfield); Patricia Stinson (Bolsover); Veronica Law (Greenock); Diana Young (Dringhouses); Joan Macdonald (Greenock); Joyce Smith (London, E. 13).

## The Bible and OUR TIMES

(Formerly "Present Truth")

Vol. 73. No. 21. Price 4d.

Printed and published in Great Britain fortnightly on Thursday by

THE STANBOROUGH PRESS LTD.,  
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