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FEB 2 1959

DISCOVERED

ATOMIC

CRISIS



MASTER A

PEACE OR

The Bible and

Our Times



Keystone
The crew of the balloon "Small World" who recently set out on a "Kon-Tiki" drift across the South Atlantic.



Discerning The Times

Current Events in the Light of the Bible
By The Editor

EVOLUTION'S FEET OF CLAY

☩ OF all the problems which evolutionary theorists have tackled, surely the toughest is the explanation of how life originated from dead matter without the necessity of assuming a transcendent Creator.

In a recent lecture at the Polytechnic Institute of Brooklyn, reported in the *New York Herald Tribune*, Dr. J. D. Bernal, who incidentally is a dialectical as well as a scientific materialist, outlined his own ideas as to the six or seven major steps by which the evolutionary process is presumed to have occurred over the past 800 million to 2,000 million years.

First, he suggested, simple chemical substances like water, carbon dioxide, and nitrogen combined, under the influence of intense ultra-violet rays which beat down upon the earth, into the

molecules of simple sugars and amino-acids. For evidence that this could happen, he quoted recent laboratory experiments in which such molecules have been produced artificially under the influence of ultra-violet light, electric discharges, and high-energy electrons, though, of course, he was not able to offer any evidence that such conditions ever occurred in nature on the earth.

Next, said Dr. Bernal, these sugar and amino-acid molecules were collected by adsorption upon clay particles in the seas or pools of the primeval world and, over a period of millions of years, became "chained up" into far more complex protein molecules, which are the building-blocks of living things.

In the third stage, over more millions of years, these proteins formed tiny drops of "near-life" material which Dr. Bernal calls "eobionts," or dawn organisms.

These, in the succeeding stages, and under the continuing influence of sunlight, produced by photosynthesis living proteins, which in their turn acquired fatty envelopes and became living cells. Only a step, Dr. Bernal claims, was then needed to produce bacteria and protozoa, from which even-

tually all the multifarious forms of life on the earth evolved.

It is not our purpose, or within our competence, to discuss here all the problems which this and similar theories of the evolutionary origin of life raise. These will be considered in detail by an expert in a forthcoming article in our new series on "Evolution and the Bible." We were, however, interested to note from this account of Dr. Bernal's lecture that the evolutionary theory of the origin of life has not only metaphorically but literally "feet of clay," for, according to him, the very first step in the "chaining up" of comparatively simple chemical compounds into complex building blocks of life was effected by mysterious, and as yet wholly undemonstrable, processes on the surface of clay particles in the waters of the primeval earth.

It would further seem to us, considering all the other biological gaps and unknowns which must be bridged by pure assumption in the succeeding stages of the evolutionary process, that the whole theory not only has "feet of clay," but is in its every part a fabrication of unproven and unprovable speculation which demands more faith for its acceptance than does the simple belief in a Creator of life and all living things.

The trouble with evolutionists, as Mr. Sumner Osborne has pointed out in the correspondence columns of the above-mentioned journal, is not that they exercise imagination in the elaboration of their hypotheses—this is legitimate and necessary in all scientific research—but that when "no evidence has ever been forthcoming showing that that evolution actually took place" they persist in assuming "as fact" what "after 100 years . . . is still an unproven hypothesis, nothing more, nothing less."

"It is doubtful," he pertinently remarks, "if any theory has ever engaged such widespread acceptance over such a long period of time with so little evidence to support it."

His final sentence may well be pondered by every speculative evolutionist:

"Would that those who proclaim the loudest, 'Let us rejoice in truth, wherever we find its lamp burning,' were really willing to do so."

AN INTERNATIONAL SUNDAY

☪ AMONG the multitudinous international gatherings that are taking place in one country or another almost every week, perhaps not many noted the meeting of the International Union of

Catholic Employers' Association in Cologne. It was, however, notable from the point of view of religion as well as business, because an important place on the agenda was given to the subject of Sunday observance and Sunday work.

Many German industries today, including the steel, cement, glass, and chemical trades, are urging the adoption of a rotating work week in which employees would get a day of rest after every five days of work. It was pointed out, however, that the German Catholic bishops, as well as Protestant leaders, have on a number of occasions, protested against the adoption of any rotating work week which would eliminate Sunday as a regular day of rest.

"The loss of Sunday, with its religious and human values, will remove man from God. Business will become the complete ruling idol," they have declared.

Emerging from the discussion, a proposal was made for an international treaty to make Sunday a universal day of rest both on religious grounds and to eliminate unfair international competition.

Now readers of this journal will know very well that we have no burden for the international establishment of Sunday as a day of rest, because, as we have so often pointed out, the only day of rest ordained by God is not Sunday, the first day of the week, but Saturday, the seventh day of the week—or to be exact from Friday sunset to Saturday sunset. We cannot, however, fail to recognize the significance of this proposal when it is linked with the growing agitation for the revival of Sunday law legislation in America and in our own land, seeing that the prophetic Word clearly foresees that the last great conflict between truth and apostasy will focus upon this very aspect of loyalty to God.

In the fourteenth chapter of the Revelation are described three last-day messages which are to go forth to the world. The first, which heralds "the judgment hour," calls upon men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verses 6, 7. This is obviously intended not only to expose all modern anti-creationist teaching such as evolution, but also to re-emphasize the faithful observance of the day which He appointed as a memorial of His creative work.

The second message draws attention to a last-day apostate power (verse 8) which elsewhere is specifically condemned for attempting to "change times and the law" of God (Dan. 7:25, R.V.). This can only have reference to the substitution of Sunday, the false Sabbath, for the true Sabbath

(Continued on page 17.)



Field-Marshal Montgomery recalls the great German surrender of World War II.



Keystone

Retrospect and Prospect

☪ "RING out the old, ring in the new!" There is something very stirring and exciting about the passing of the Old Year, and the beginning of the New. Although it is only a transition marked by the calendar, and the date at which the birth of another twelve-month period occurs is traditional, yet we seem to feel that we have done with the past, when December the thirty-first comes to a close, and that midnight marks a new start. It is a good thing that we do pause and take stock of the world, and ourselves.

A YEAR OF CRISES

In the sphere of political and international affairs the year that has just ended might be described as a year of crises. Tremendous forces have been at work in many parts of the world. Old relationships between peoples have been changing; old loyalties seem to be breaking up. Throughout our world a new era would appear to be coming in. Peoples who have been slumbering, more or less content with conditions which have existed for generations, are at last awaking to a sense of their powers, and are beginning to throw off the bonds which have held them

for so long. Again, there has been internal turmoil within many countries, as people have caught a glimpse of a more luxurious way of living, and have striven for higher pay and easier working hours and conditions. In our own land we have seen, and suffered from, a series of strikes, some of which have had our sympathy, while others have seemed to be unwise and precipitate.

Great advances have been made in invention and scientific achievement. Mankind has developed a thirst for rapid travel, and speeds have been attained which would have seemed utterly incredible not so long ago. Machines are increasingly taking away the drudgery from daily tasks. Facilities for occupying the lengthening hours of relaxation have multiplied, and those who can recall how things were at the beginning of this century, must admit that a wonderful degree of progress has been made to ease man's toil, and to make life more enjoyable.

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

Yet it is a serious question whether this added leisure and greater luxury have really been all to the good. Few who are competent to say, would affirm that people generally are better or happier than they were years ago.

And while material progress has marked the past year, we believe that progress along spiritual lines has not kept pace with the advances seen in worldly affairs. There has been no turning to God on the part of the masses of the people. The fact is that a time of ease and luxury, such as we have been enjoying for some time now, does not seem to have encouraged a seeking after God. History indeed shows that when nations are outwardly prosperous, there is more often than not a decline in things of real worth. It is when conditions become harder and more strenuous that men turn their minds heavenward. When the church walks in satin slippers, as someone has said, there is invariably a decline in true godliness. It was thus in the long ago, when the State became nominally Christian, when persecuting edicts were removed, and Gospel ministers became a privileged class. Then, numbers flocked into the church, but the high standard she had maintained during the times when it meant hardship and loss to accept Christ, was inevitably lowered. And so it is today. The increase of wealth and possessions and ease in our time is not tending to world conversion but rather the opposite, world apostasy from God.

IS YOUR FAITH STRONGER?

But while conditions in the world at large, and among people generally leave so much to be desired, it would be well if we took the advantage of this propitious time, when we turn over

a new leaf in our calendars, to consider our own personal lives. We look back over 1958 and we see many things which have happened to us. Is our faith stronger than it was twelve months ago? It is not well to be too introspective; that would tend to make us morbid: but a certain amount of stock-taking is advantageous at such times as the close of the year. It is profitable to recall the times when we have enjoyed spiritual refreshing and have been stirred to new efforts. On the other hand we may well forget our mistakes and failures, providing we have registered in our experience the lessons we have learned from them. There is a text in Paul's writings which is very fitting for the beginning of a new year: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13. It has been stated that it is harder to forget than it is to remember. This may seem strange to the schoolboy who finds such difficulty in learning his vocabularies and formulæ, but it is extremely hard to forget voluntarily. Only God can truly forget; He promises to pardon and forget all our sins. Let us then make this good resolution in the dawn of another year: By God's help, let us refuse to think over our past failures and errors, and let us look ahead to a period of victory over our besetments. No doubt there are many things which we did in the year now gone, which make unpleasant reflections. There were times when we felt we had been hard-done-by, when those we esteemed neglected us, or perhaps offended us. If we continue to think on these unfortunate

occurrences, they will breed distrust and dislike of others. But if in the New Year we can make it our habit to think well of people, particularly of those who we imagine do not think well of us, then we shall have advanced a long way in our pilgrimage. One of our esteemed Bible expositors used to say: "If you don't like a person, pray for God to bless them." Were this advice followed, it would mean a surpris-

(Continued on page 16.)

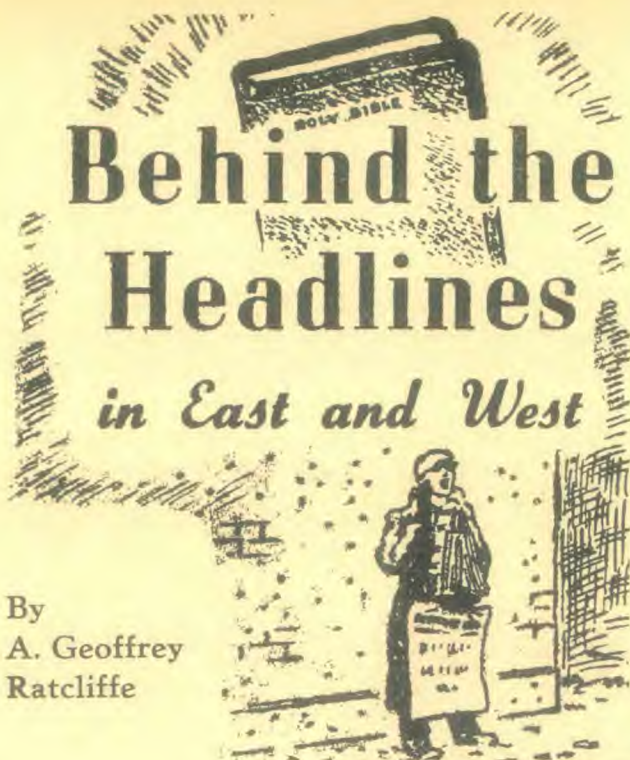
Artist's conception of the first manned space rocket now under construction in the United States.

Planet



Behind the Headlines in East and West

By
A. Geoffrey
Ratcliffe



Keystone
A Korean General points out one of the world's danger spots on the globe at the War Office.



Keystone
Formosan jet pilots ready to take off in defence of Quemoy and Matsu.

☞ No-one can wander through the countries of the Middle East or South-East Asia without sensing the surge of restlessness and revolution. From Cairo to Damascus, from Bierut to Baghdad and away beyond, the rumblings can be heard. The eyes of the world today are riveted on the Middle and Far East. From a human point of view the situation is not an encouraging one, but viewed in the light of God's Word there is a glorious hope for the future.

Things have changed—drastically changed. Today we are facing an entirely new world situation. Stated simply, it is this: The long-suffering, submissive millions of Asia, the other half of the world, have wakened up; and further, as Asia has awakened, Communism has stretched forth its hand to clasp these nations. This situation presents a new world problem, for the danger spot is now in the East, whereas for centuries it was in the West.



ARAB NATIONALISM IN THE MIDDLE EAST

What is the headline news from the Middle East? As I travelled through these lands I found it to be exactly as has been reported in the newspapers—"Arab Nationalism." Under Nasser, the majority of the peoples in these countries expect to form a mighty Arab bloc and one day expel the Jew from Palestine. Behind Arab nationalism, however, there is a greater power pressing on toward world conquest. It is now quite clear to the world that Communism is endeavouring to engulf all nations by a mighty pincer movement

emanating from Russia. One arm of this pincer movement reaches down to China, Indo-China, Indonesia, thence westward to India and the Middle East countries, while the other arm reaches westward through Europe. By looking at the map, one can clearly see how much progress has been made during the past fifteen years in the development of this plan.

As we contemplate the rise of these Eastern peoples and the way in which many of them have been engulfed by Communism, we naturally ask, What of the future? Again I would like to assure you that the Bible answers our question. Not only does the Bible deal with such places as Babylon, Edom, etc., but it also deals with present-day nations and events yet future.

AWAKENING OF EAST PREDICTED

There are two striking prophecies that throw a great deal of light on the final outcome of this present world development. Let us first notice two statements pertaining to the awakening of the Eastern nations. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits. . . . For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together unto a place called in the Hebrew tongue Armageddon." Rev. 16:12-14, 16.

Then in the Old Testament we read: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near . . . let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

Long before the eastern nations awakened as we see them today, Bible students studied these Scriptures and proclaimed that the time would come when the slumbering nations of the East would one day awake. In this connection it is interesting also to note a statement made by Napoleon: "China, there lies a sleeping giant; let him sleep, for when he wakes he will move the world." Mr. James Cameron, following a trip to Asia, commented: "Today while we argue, the greatest mass upsurge in the records of humanity is taking possession of half of the world. It is, simply stated—Asia grown up at last, is beating on the door. The East is on the march."

Not only did the Bible predict the rise of the eastern nations as we are now witnessing, but it goes on to tell us what the ultimate shall be. I quote from Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." This verse is quoted in the midst

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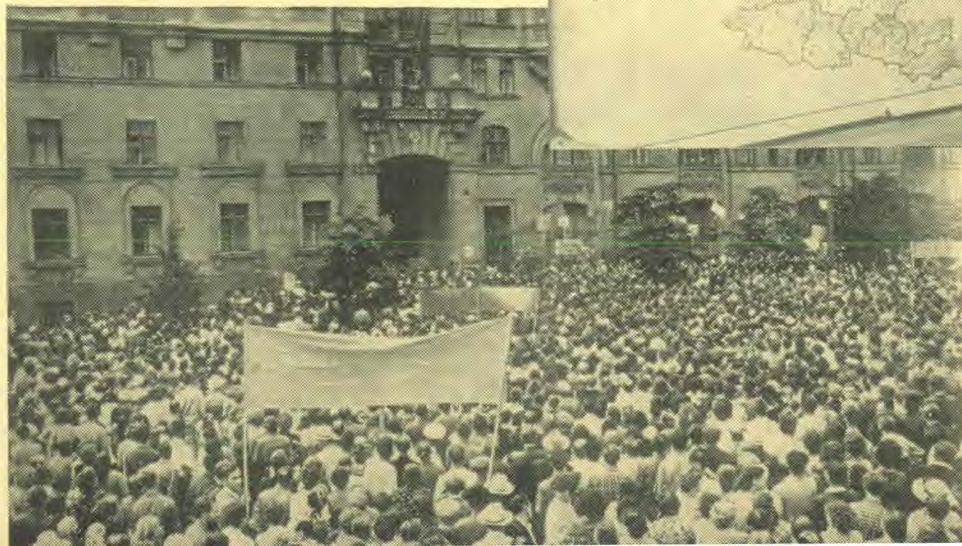
Keystone

ABOVE.—

A voter studies the new De Gaulle constitution for France.

BELOW.—

A mass protest in Moscow against U.S. activities in the Middle East.





By B. Plockhorst
Hanfstaengl

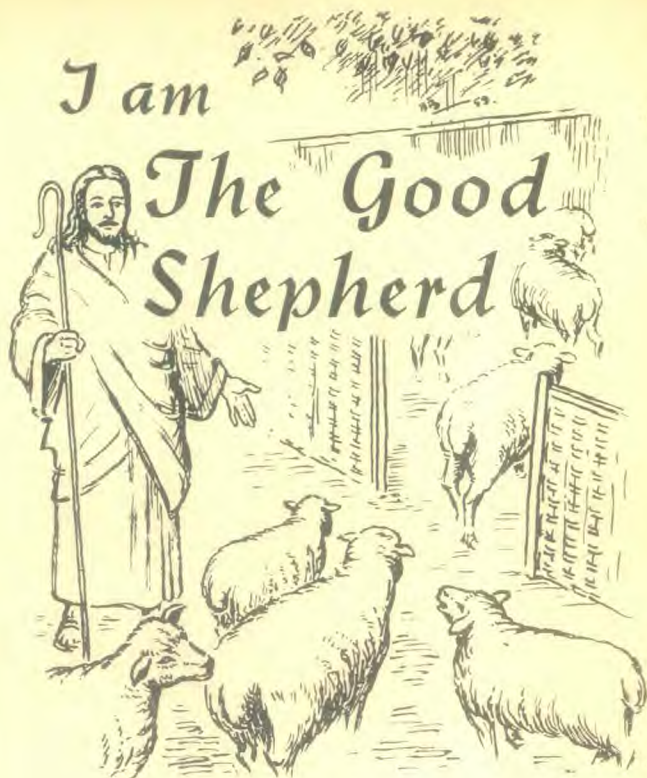
The Good Shepherd.

☪ SHEPHERDS have followed their calling since the days of Abel, the second son of Adam. And in whatever country, their duties have demanded the same qualities of self-sacrifice, industry, and skill.

In Bible times the shepherd literally devoted his entire life to the welfare of the flocks. No privations were ever too much for him; no self-interest ever caused him to neglect his duties. When the lambing season drew near he prepared to spend weeks away from home to live with and entirely for the sheep. Taking with him his medicine-chest and tools of midwifery he would spend many sleepless nights in the wilds and rigours of the lonely countryside.

Caring for the lambs day by day until they grew to full maturity, it is little wonder that the shepherd could always distinguish his own sheep, even when mingling with the sheep of his neighbours. The sheep also soon came to know their master well, and every fear was dispelled when he was with them.

E I G H T



I am

The Good Shepherd

Many of Israel's great national leaders were originally shepherds. We think of Jacob, Moses, and David, and we recognize that it was because of the experiences they gained in caring for the flocks that they became such wise leaders of men. And in the greatly-loved psalms David praises God by giving Him the title of the divine "Shepherd."

SEEKING THE LOST

The people of Palestine in the days of Christ were engaged mainly in work upon the land. Full well they knew the hardships and dangers that attended the work of a shepherd, and it is not surprising, therefore, that Jesus used many parables and illustrations with a rural background to help them more fully to understand His ministry of love for humanity.

One day He questioned the crowd gathered around, "What do you yourselves think? Suppose a man gets a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills and go and look for the one that is straying?" Matt. 18:12, 13. (Weymouth.)

The shepherd depicted here was a faithful and watchful man. As he made a routine check he noted that one of his precious flock was missing. Without delay he led the ninety-nine safely into their sheepfold and then set off to search for

O U R T I M E S

the wanderer. He climbed and scrambled from ridge to ridge of the mountains, circling huge boulders and searching the many crevices of the rock face. From time to time he stopped, calling the sheep by name, but though he listened carefully he could hear no response.

The weary hours of the night passed, but still the shepherd could not allow himself to give up the search. He pondered for the hundredth time which way his charge could have strayed to become so hopelessly lost. Then he remembered an almost inaccessible ledge high up on the mountain-side. It was a place where his sheep might easily be trapped. He changed his direction and began calling again as he approached the dangerous place. Suddenly he heard a plaintive cry high up on the ledge. His heart beat faster for he knew that the lost sheep was found and the long search was over.

On the homeward way the shepherd did not scold the sheep for being so stupid in getting lost, but was glad that his dangerous journey and long toil of the night had been rewarded. "Verily I say unto you," said Jesus, "he rejoiceth more of that sheep, than of the ninety and nine which went not astray." Matt. 18:13.

The painstaking care of the shepherd is a fitting symbol of the loving search which Jesus makes for lost souls. "I am the Good Shepherd," He declared, "I know My sheep and My sheep know Me (just as the Father knows Me and I know the Father), and I lay down My life for the sheep. I have other sheep too, which do not belong to this fold; I must bring them also, and they will listen to My voice; so it will be one flock, one Shepherd." John 10:14-16 (Moffatt).

Jesus the Creator of untold worlds and celestial systems voluntarily took upon Himself the arduous and hazardous task of becoming a Shepherd to lost humanity. He willingly laid aside His regal status to give His life that men might be restored to the fold of God.

Isaiah, catching a vision of this all-embracing work of redemption declared, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." The seeking of the Saviour for lost men was not limited to those only of the

house of Israel. Although the greater part of His ministry on earth was used in bringing help to His own people after the flesh, we hear Him constantly reminding the disciples that their work would ultimately lead them to search for lost men in every land.

WORK OF THE UNDER-SHEPHERDS

The commissioning of Peter by Jesus as a keeper of His sheep was a solemn event in the presence of the other disciples as they gathered by the sea-shore. "When they had finished breakfast," we read, "Jesus asked Simon Peter, 'Simon, son of John, do you love Me more than these others do?' 'Yes, Master,' was his answer; 'You know that You are dear to me.' 'Then feed My lambs,' replied Jesus. Again a second time He asked him, 'Simon, son of John, do you love Me?' 'Yes, Master,' he said, 'You know that You are dear to me.' 'Then be a shepherd to My sheep,' He said. A third time Jesus put the question: 'Simon, son of John, am I dear to you?' It grieved Peter that Jesus asked him the third time, 'Am I dear to you?' 'Master,' he replied, 'You know everything, You can see that You are dear to me.' 'Then feed My much-loved sheep,' said Jesus.'" John 21:15-18. (Weymouth.)

This incident, remembered and recorded faithfully by John, was doubtless indelibly imprinted upon the mind of Peter. Many years later in his epistles he makes mention of Jesus by the term "Shepherd." He exhorts the Jewish and Gentile converts to remember that they "were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25.

The elders of the churches he instructs, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; . . . neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

Even now the Good Shepherd longingly awaits the return of those who have wandered far from His side. He delights in the faithful work of His under-shepherds who are daily found bringing the lost into the fold of spiritual Israel. Can we feel certain that we are of His flock, and can we with David say with confidence, "The Lord is my Shepherd, I shall not want. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever"?

By Peter H. Stearman

Another instalment in the series, "The Bible and Evolution."

☞ It is frequently claimed by evolutionists that astronomy and cosmology have furnished evidence on which sound theories of the origin of the earth, the stars, and the universe itself may be based, without the necessity of assuming a transcendent Creator. We do well, therefore, to see if there is any valid foundation for this claim.

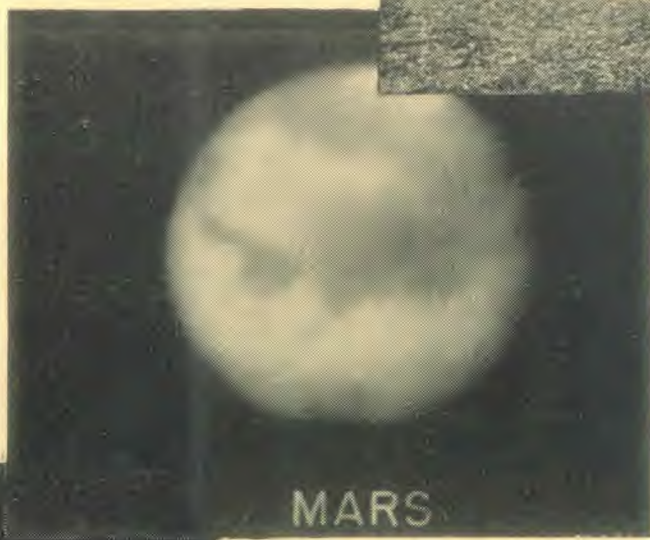
The earliest theories of the universe, or cosmogonies, were "geocentric;" that is, they envisaged a universe with the earth as its central point. Such ideas put forth in Greek philosophy were adopted by the philosophers of the early Christian era with only slight change.

It was Copernicus who propounded the first "heliocentric" cosmogony in the name of science.

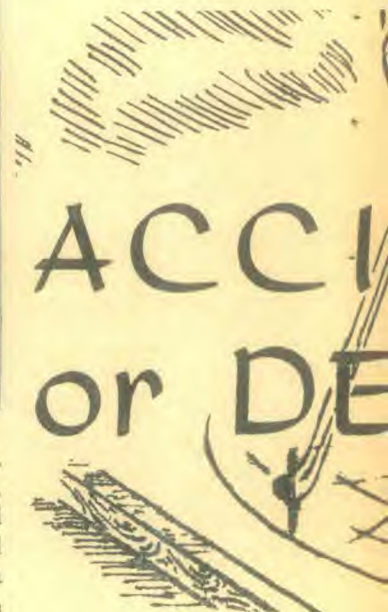


Keystone

TOP.—Domes of the Greenwich Observatory now installed at Hurstmonceux Castle in Sussex.



MARS



His universe, centred on the sun, contained the revolving planets, and terminated in a sphere of fixed stars. This system was adopted and taught by Galileo Galilei as a result of his observations through his newly perfected telescope. He established cosmology as an experimental science and it remained for Newton to establish the laws of planetary motion on a sound mathematical basis and to show that this concept of the universe was entirely in harmony with biblical revelation.

Since the earlier cosmogonies have given way before observed astronomical facts, theorists have not ceased to busy themselves with theories of origins. Based on the data available to each



SATURN

By Eric A. Magnusson, B.Sc., Ph.D.

scientist, these theories have changed continuously as the data were replaced or supplemented by new facts.

FACTS TO BE INTERPRETED

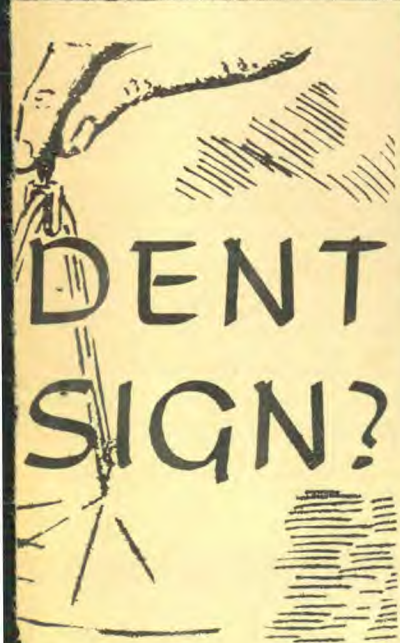
Before discussing current cosmogonies we should note the evidence on which they are based. Some of the more important lines of evidence are listed below:

1. The distribution of matter through the universe: that is, the proportions of the total mass of the universe made up by stars, planets, interstellar dust, and gas. Actually, three-eighths of the mass of our galaxy is accounted for by interstellar dust and gas.

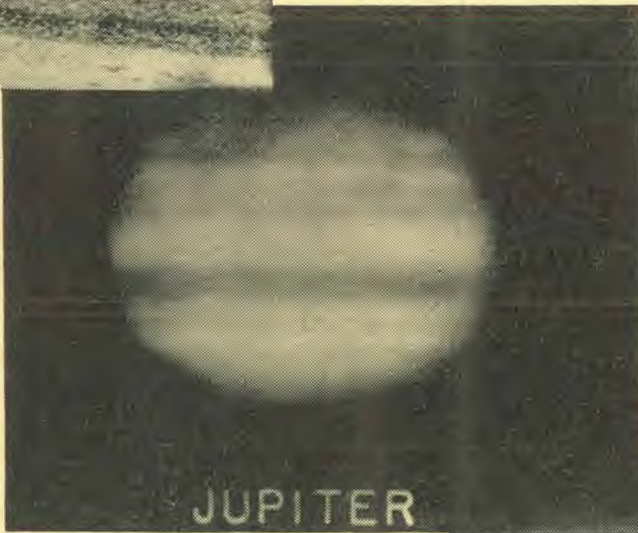
2. The relative abundances of the elements

LOWER PICTURES.—

Photographs of some of the planets of our solar system taken through the great telescope at Mount Palomar.



DENT SIGN?



JUPITER

in the universe. Hydrogen, the lightest elements and the "fuel" of the stars, is by far the most abundant. The abundances of the heavy elements are roughly comparable but are much smaller than those of the lighter elements.

3. The "red shifts" or movement of the spectrum bands toward the red end in the spectra of the extra-galactic nebulae, the degree of shift being alleged to be proportional to their distance from the earth.

4. The existence of different types of stars; e.g., "white dwarfs," "red giants," "novae," etc., which has led to the study of the processes by which stars emit energy (heat and light) in view of



PLUTO

recent advances in nuclear physics. Thus, our sun appears to behave like a huge and rather complicated hydrogen bomb, forming helium atoms from its large supply of hydrogen and emitting energy equivalent, by Einstein's equation, to the mass lost in the process. The different types of stars seem to correspond to different stages of development or decay.

5. The law of physics related to the behaviour of stars in that part of the universe which can be accurately observed, and many smaller pieces of evidence.

For convenience, the modern evolutionary theories of the origin of the universe may be classified as "Equilibrium" and "Non-Equilibrium" theories.

EQUILIBRIUM THEORIES OF UNIVERSE

The "red shift" of the galaxies is interpreted as indicative of their general recession into outer space, and on the theory usually associated with the name of the British scientist Hoyle, "continuous creation" of hydrogen atoms is postulated at the centre to maintain a constant density in the expanding universe. Galaxies are assumed to result from the condensation of clouds of interstellar dust and gas. The lighter elements are assumed to be synthesized in stellar explosions (novæ) and the heavier elements in supernova explosions. Counteracting the tendency of stars to lose mass and burn out, the stars are said to be continually "re-fuelling" by the accretion of interstellar gas, much of which is supplied by the "continuous creation" process. No mechanism is given for this process, but Hoyle considers it to be "no less reasonable" than the hypothesis of a single creation of the universe.

NON-EQUILIBRIUM THEORIES

Non-equilibrium theories assume that the universe has not always existed in its present form. The assumption of the expanding universe is taken to mean that at some time in the distant past, some cataclysmic event took place to cause just such an expansion of the present contents of the universe. It is suggested that the apparent paths of the apparently very swiftly moving galaxies can be "tracked back" to show that they originated at one specific point at a time of the order of 4,000,000,000 years ago. One of the most widely accepted non-equilibrium theories assumes an enormous explosion of the "ylem"—an extremely dense mixture of fundamental particles too hot (several billion degrees) to form elements. The temperature dropped rapidly as the huge mass

expanded, elements were formed, and the stellar and planetary systems originated. After many hundreds of millions of years the earth had cooled sufficiently to permit the appearance of life.

CONFLICT OF THEORY AND EXPERIMENT

Equilibrium theories, involving very unconventional and completely unprovable mechanisms for the formation of the elements, are loudly proclaimed in Soviet Russia where their materialistic aspects demand their acceptance. Soviet scientists criticize non-equilibrium theories on the grounds that they presuppose a special creation, as many Western cosmologists admit. To say that the "ylem" explosion was the result of a set of conditions in some previous universe merely re-locates the difficulty.

Equilibrium theories, on the other hand, do not explain at all well the abundances of the elements. A very great variety of exploding stars of different sizes and temperatures (certainly greater than astronomers have ever observed) is needed to reproduce the observed data.

Non-equilibrium theories, in general, reproduce the observed abundances in the correct order—they were developed on that basis—but they fail to explain the complete absence of several nuclear species.

THE SOLAR SYSTEM

There is as little evidence on which to base a valid theory of the origin of the solar system as there is for a theory of the origin of the universe. This has led to a diversity of opinion as great in the former as in the latter.

Theories fall into two classes, those of the first type presuming that the solar system was formed from the catastrophic close approach or actual collision of the sun with another star. No theory of this type was able to stand detailed examination, and since about 1940 such theories have been abandoned in favour of the second type.

The later theories have been based on the assumption of the gradual evolution of a previously formed mass. Various methods of evolution have been suggested but without exception they fail to explain the observed facts. It is obviously difficult to propose a method which would place in almost circular orbits, planets of varying sizes, the smaller but more dense being close to the sun and the more massive but less dense much farther away from the sun. Since the sun itself, quite unlike any of the planets, is composed almost entirely of gaseous hydrogen, it is a major problem to discover how the planets, composed of heavier elements, were separated from it. Again, 98 per cent of the momentum

of the whole system is due to the planets, but the sun is responsible for 99.87 per cent of its weight.

As Sir Harold Spencer Jones, the former Astronomer Royal, said recently: "It has long been recognized that the solar system shows so many conspicuous regularities that it could not have been formed by chance."

It is thus pertinent at this stage to ask whether any theory, whether of the universe or of the solar system merits consideration when it is based on such incomplete data. It is obvious that to make advances scientists must direct their work along the lines of some general plan and usually this plan is an unproven but, in their view, a very probable theory. This method is the same in practically every field of science but the logical basis of the theories used varies tremendously. When we study theories of origins we discover that they involve so many unknown quantities that they are too rigid and controvert the observable facts or they are too flexible to be at all valuable as a means of correlating data and promoting knowledge.

The important place now held by nuclear energy in our understanding of the universe only emphasizes the futility of building a theory without sufficient factual background. And though we now possess much new knowledge the present position is hardly any more satisfactory, for the recent important advances in cosmology are insignificant beside the quantity of knowledge which is needed to build a sound cosmogony.

Perhaps the most important uncertainties reside in questions of the size and age of the universe and the laws by which it is governed. Equilibrium theories assume a universe infinite in time and space. Non-equilibrium theories deny both points. In this connection, it is interesting to note that in the past year alone, astronomical discoveries have made it necessary to regard the universe as being several times larger than was previously thought. Information on this point will probably make necessary further alterations in the non-equilibrium "finite universe" theories, as they are closely tied to the assumption of an expanding universe. But this assumption itself is not yet substantiated and the "red shift" may one day be found to be due to other factors.

For reasons such as these, many scientists feel that present theories of origins, based as they are on so many unwarranted and probably "unwarrantable" assumptions, are restrictive and hinder progress. Certainly we are not unreasonable in objecting to the practice of using the theories here discussed, as "evidence" on which to base

a whole sequence of even more ambitious theories regarding the number of planets on which life "must have appeared," and the conditions under which it "did appear." Further, we may be sure that science, in the strict sense of the word, is not to blame.

Theories of the origin of the universe, as opposed to the solar system, need not seriously concern the Christian. The universe must have existed for an eternity but we are not sure of the age of the part of it which we observe and in which we live. So far as we know, there is no reason at all why this part of the universe may not have been created thousands of millions of years ago and allowed to expand. Our only contention is that the evidence is quite insufficient to suggest if, and how, and when this happened. The same applies to the solar system. Scientific data, taken with complete objectivity, give us no clue to its age or origin.

There is nothing necessarily un-Christian about the concept of a sequence in age and condition of the stars. It would be unreasonable to suppose that God created a universe incapable of movement or change. Indeed, this very movement and change furnish us with one of the strongest arguments in favour of a Creator. Stars appear to develop from a stable "young" condition through various stages, examples of all of which are easily observable, until they finally disintegrate. This behaviour—a universe "running down"—presupposes a Creator who originally "wound it up."

But the Bible clearly indicates that the solar system has been in its present form only since Creation week and, although it is difficult to tell whether or not it was actually created then or merely formed from previously existing matter, such texts as Exodus 20:11 would seem to indicate its total creation at that time.

(Next time: "Whence Came Life?")

"FRED Hoyle," says "Diogenes" in *Time and Tide*, "with a vision which scans the farther stars, may find no trace of any God in the immeasurable skies. Russell may proclaim his complete disbelief in survival after the experience we call death. Hoyle should stop scanning the stars and look within himself or even (if he has one) at his garden. Russell, if he has any, should look at his dogs, his cat, his ducks, his geese, and his fellow human beings. I see God, mysterious, incomprehensible, but *Real*, in them all. And I will back my insight, against their foresight, to the end."



KNOW YOUR BIBLE

with S. G. HYDE



THE MYSTERY OF GODLINESS

Primeval man, by disobedience to his Creator—God—
—forfeited his dominion and allowed Satan to assume
pretended control of this world.

Said Satan to Jesus in the wilderness of temptation: All the kingdoms of the world will I give Thee, if Thou wilt fall down and worship me." Matt. 4:8, 9. Our Lord referred to Satan as "the prince of this world." John 12:31; 14:30. (See also 2 Corinthians 4:4; Ephesians 2:2.)

Satan's control was not absolute. His claim to be world's controller was a deceptive one. For always there was God, the supreme Ruler in the heaven and upon the earth. (Dan. 4:34, 35.)

To redeem sinful man from the curse of sin, recover his losses and, at the same time, dispossess Satan of his assumed control, a remarkable plan was divinely conceived whereby God, through Christ, became the God-man.

*"God sent forth His Son, made of a woman . . . to redeem them that were under the law." Gal. 4:4, 5. "He also Himself took part of the same [flesh and blood]; that through death He might destroy . . . the devil." Heb. 2:14, 15. (See also Philip-
pians 2:6-8; Isaiah 7:14.)*

"Of Christ's person we may, with John in the prologue to his gospel (chapter one) begin from above with His eternal Godhead, and proceed, through the creation and the preparatory revelation of the Old Testament economy, till we reach the incarnation and His truly human life for the redemption of the race. Or, with the other evangelists, we may begin from below with His birth from the Virgin Mary, and rise through the successive stages of His earthly life, His discourses and miracles, to His assumption into

that divine glory which He had before the foundation of the world. The result is the same, namely: that Christ united in His person the whole fullness of the Godhead, and the whole fullness of sinless manhood."—*Dr. Schaff.*

As the God-man, the Redeemer retraced the steps of Adam, meeting the same tempter and the same temptations, but succeeding where Adam failed.

"For as in Adam all die, so in Christ shall all be made alive. . . . The first Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first . . . is of the earth . . . the second, the Lord from heaven." 1 Cor. 15:22, 45, 47.

"Through Christ's redeeming work the government of God stands justified. . . . Satan's charges are refuted. The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. . . . Here where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died—here, the tabernacle of God shall be with men and He shall dwell with them, and they shall be His people."—*E. G. White in The Desire of Ages.*

The act of condescension whereby God "was made flesh and dwelt among us" we call—Incarnation. The announcement of this stupendous act was made to Mary, God's instrument for the miracle of Incarnation.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: . . . that . . . which shall be born of thee shall be called the Son of God." Luke 1:35.

The incarnation represented the supreme manifestation of love divine. Paul tells us that He literally "emptied Himself . . . became obedient unto death, even the death of the cross" that He might "condemn sin in the flesh." Wonder of

wonders! Without that miracle of Incarnation, man was condemned to eternal death.

Our finite minds are unable to fully comprehend the miracle of the Incarnation. It is a mystery; but one of which we can say: "I believe; help Thou mine unbelief."

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. (See also Ephesians 1:9; 3:3, 4; 6:19; Colossians 1:26, 27.)

"How can we understand or explain this sublime and stupendous mystery? We cannot. Allow the fact to be true; concede and confess the reality; the Gospel itself attempts no solution of the enigma, because we can interpret that which is new only with the aid of that which is old; and here no aid can be gotten from that which is old. Christ is wholly new . . . the very mystery which invests Christ, and of which we cannot divest Him, is an argument for His reality as the God-man."—*Dr. A. T. Pierson.*

The humanity of Christ—who was part of the Eternal and therefore pre-existent—is a theme that enthralled the New Testament writers. While Son of God He became also Son of man.

"The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. (See also Romans 1:3, 4; Hebrews 2:16, 17.)

"He was Son of God and Son of man and anointed for a special office, namely, to fulfil the law in a perfect life and then atone for sin by a vicarious death."—*Dr. A. T. Pierson.*

By the miracle of the Incarnation, Jesus became the "Daysman" of which Job spoke, between God and man; the "Jacob's ladder" between heaven and earth.

"And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. . . . And the Lord stood above and said, . . . In thy seed shall all the families of the earth be blessed." Gen. 28:12-14.

"As God in Christ partook of human nature, so man in Christ becomes partaker of the Divine.

He was born of woman—we are to be born of God."

The novelty and the amazing manifestation of divine love revealed by the mystery of godliness, was a matter of deepest interest in heaven.

"Of which salvation . . . the angels desire to look into." 1 Peter 1:10, 12.

God the Father was delighted when the time came for Jesus to be anointed for His wonderful mission.

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened. . . . He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:16, 17.

The mission of the God-man was a complete success. He returned to the heavens in triumph having provided the means for man to overcome the evil one.

"I have finished the work which Thou gavest Me to do." John 17:4. "He spoiled principalities and powers, . . . made a show of them openly, triumphing over them." Col. 2:15. (See also Isaiah 53:11.)

"They used to say of Mozart, that he brought the house down; of Beethoven, that he lifted mortals up. Jesus Christ does both, and here lies the central mystery of the God-man, a mystery which is blessedly revealed to him who by faith has personal experience of His power to save."—*Dr. A. T. Pierson.*

Though a mystery, though we "now see through a glass darkly," by faith we receive Him and accept the grand and gracious plan for our redemption.

"Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

"Jesus paid it all:

All to Him I owe:

Sin hath left a crimson stain,

He washed it white as snow."

Retrospect and Prospect

(Continued from page 5.)

ing increase in own happiness, and marked improvement in our relations with others.

Paul declared his intention of forgetting the past and reaching forward to the future. There needs to be this double attitude to make a success of 1959. No-one can anticipate what lies ahead, but we can reach forward to it, giving our hearts to God at the beginning of each new day and yielding to His guidance moment by moment.

SPREADING THE GOOD NEWS

While we do not know the full details of the future, we are given in the Scriptures an outline of what is to happen to our world as time hurries on. We know that conditions will not improve, that men's hearts will not turn to God in mass movements; but we know that the work of the Gospel will progress until the world is lightened by the glory of that good news. And we know that every day brings the return of our Saviour nearer. We believe that God is not unmindful of our earnest desires for holiness, and that His angels are by our side to protect us from evil. So let us resolve to make a true success of the months which lie ahead, realizing that "it is God who worketh in you, both to will and to do of His good pleasure." While there is no guarantee that we will be kept from material loss and trouble, we are assured that "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

Thus our outlook for the future is one of courage and cheer. While "men's hearts are failing them for fear, and for looking after those things which are coming on the earth," we may enjoy the peace of God which passeth all understanding. "My peace," said Jesus, "I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." May this divine peace be ours in this New Year!

Behind the Headlines in East and West

(Continued from page 7.)

of the prophecy concerning the rise of the kings of the east. In other word, the coming of the Lord Jesus Christ takes place as these great sobering events are transpiring. The hope of the entire world today is in this blessed promise—the return of the Lord Jesus Christ. When the world situation becomes beyond the control

of man, God will step in and take over. If we allow these great prophecies and promises to become part of our lives, then we shall have no fears for the future.

EUROPE IN PROPHECY

Another great prophecy which answers Communism's bid to overthrow Western Europe is found in Daniel, chapter two. King Nebuchadnezzar of Babylon dreamed a dream which he was unable to recall, but Daniel under the blessing of the Lord was able to tell the king his dream and also give the interpretation. Remarkable as it may seem at first sight, this dream and its interpretation by Daniel, gives us the history of the world during the past 2,500 years! Each metal

The Quiet Moment

TRUST ON

Have no regrets of days now past,
The path you trod you'll tread no more;
Your eyes upon the present cast
And look to God, His help implore.
For he who lives each moment well
Will not regret the days which pass,
Nor will he on the future dwell,
Nor will he fret or sigh, Alas!

The Heart you grieved so soon forgave,
The Hand that smote in love did save;
For He who led will constant lead,
And He who fed will doubtless feed.

—STANLEY COMBRIDGE.

in this "metal man" represents a nation, and commencing with the head of gold, we have the Babylonian empire followed by the breast of silver, the Medo-Persian empire. Then follow the thighs of brass which represented the third world empire, Grecia. The fourth metal—iron, of which the legs were made, represents the fourth empire, Rome. Then this "metal man" had feet composed of iron and clay, indicating to us that the fourth empire of Rome was to be divided into ten divisions (ten toes). The Roman empire was indeed divided into ten divisions between A.D. 350 and 476. And for the past 1,500 years or so, would-be conquerors of the world have been endeavouring to weld together again the divided Roman empire, or in our terminology, Western Europe. But notice carefully what God says about any endeavour to weld Europe together again

under one flag. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

From this outline it is declared by the God of heaven that Europe will *never* be politically united again, and on the basis of this assurance we may boldly proclaim that Communism will be frustrated in every attempt to accomplish this task in Europe. However, this prophecy too culminates with the God of heaven stretching forth His hand to take over world control even as does the prophecy of Revelation sixteen. I quote from verse 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . and it shall stand for ever." This is the coming of the Lord Jesus to establish His kingdom.

Thus the glorious hope of the world today is the return of our Lord and Saviour Jesus Christ, and fulfilling prophecies in East and West reveal that this event is about to take place. Shall we not then seriously consider these things that God

has set before us, and prepare our lives for citizenship in the kingdom of our God?

An International Sunday

(Continued from page 3.)

of God, for which the chief responsibility rests with the apostate Roman church.

The third message pronounces dire judgment upon all who forsake the law of the Lord for the false law of the apostasy (Rev. 14:9-11), and the messages culminate by describing the true remnant of the last days as "they that keep the commandments of God, and the faith of Jesus." Verse 12.

As we compare this prophecy with the growing agitation throughout Christendom today for the national and "international" observance of Sunday, we cannot but sense that the great test of loyalty to God's law and His Sabbath may be nearer than we think.

It surely behoves us, therefore, that we take our stand now on the side of truth before it is too late, that when Jesus comes we may be "with Him" in the day of His triumph.

THE DAYS AHEAD . . .

HAS GOD A PLAN?

HAVE YOU EVER WONDERED:

Will God permit suffering to continue?

Will the dead live again?

What is the meaning of world unrest?

Can we expect our Lord's return?

Can we know whether we are saved?

THESE AND MANY OTHER QUESTIONS ARE ANSWERED IN THE BIBLE



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JANUARY 15, 1959

SEVENTEEN

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THE CHILDREN'S PAGES

Caroline's Nest

By Ethel Heaton, N. F. U.

THIS is a story about a little girl who did not like the dark. Her name was Caroline.

Caroline often went to bed when the sun was still shining; and on those nights she was quite happy lying there in her cosy bed.

Now because she lived in a bungalow her bedroom was not upstairs but downstairs; so Caroline really was very close to the trees, the bushes, the flowers, and the birds that she could see

through her open window. "I am in my little nest," she said. And everything was all right until the sun went to bed and shadows came on the floor. Then Caroline called for her father and her mother. Her mother said: "It is a pity you do not like the dark, Caroline. The dark helps us to go to sleep." But they were kind to Caroline and they put on the light.

But the trouble was that Caroline's father and mother

had to do this every night. And they got rather tired of it. So Caroline's father fixed a light switch in the wall very near to her bed and showed her how to switch the light on all by herself without getting out of bed or calling.

After that (although she was only a very little girl!) as soon as her room began to be even the least bit dark Caroline stretched out one hand, and—click!—on came the light. How happy Caroline was now!

But still Caroline thought the bright morning time was much better than night time.

One morning, when the sun was shining, a little bird was so very busy carrying twigs and moss and hay into a bush that almost touched Caroline's open window, that she really thought it must be building a nest there. And she was right about this. That little bird made the loveliest nest as close as close could be to Caroline's window. And then the little bird laid four blue eggs in the nest.

"Aren't you a lucky little girl?" said Caroline's mother, "to have a nest, with eggs in it, that you can see when you are lying in bed?"

"Now," said Caroline's father, "the mother bird will have to sit right on those eggs to keep them warm. If she keeps them warm baby birds will come out of the eggs. But if she flies away and forgets about them, the poor little birds inside the shells will get cold and then they will never crack the shells and come out."

So all the first day that the eggs were there Caroline was very careful not to startle the mother bird in case she flew away. She was gentle and quiet when she was by the open window in her bedroom. The good mother bird kept her eggs nicely warm all the time except just when she flew off the nest for a very few minutes to eat and to drink—and Caroline's mother said that was quite all right.



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 January 29th. [Please do not paste your pictures on stiff card as the best entries are permanently mounted in our special collection of paintings which you can see if you visit us!]

But that night, when Caroline went to bed something happened!

Everything was happy and comfortable at first when it was light outside. Caroline could see from her bed that the mother bird was sitting on the nest because there was her tail sticking up very still.

But then it began to be a little dark. "The sun is going," said Caroline softly. And out went her hand—and—click! on came the light.

At once, in the bush outside the window, there was a scuffle and a flutter, a flapping and a flying—and away flew the mother bird! Away—away! And Caroline knew that the bright light had frightened her. Oh, dear. Oh dear. This was terrible! This would never do!

"The eggs will become cold!" said Caroline out loud (though there was no-one to hear). "Perhaps the mother will never come back. Then the eggs will be quite cold. And the baby birds will never come out of the eggs at all!"

Without waiting another moment, out went Caroline's hand again—and—click!—out went the light again.

Now the room seemed even darker than it had seemed before she put the light on. Tears came into her eyes, so that when she looked at the bush it seemed crooked and queer. She kept still—very still. Presently she heard a soft sound of wings flapping. Then she heard a fluttering and a scuffling and a gentle bird's call "Chk—chk—chk." As if it said, "I have come back, my babies." There was a rustling in the bush and then once again Caroline saw the dark tail of the mother bird sticking up in the nest. She was safely on the eggs again!

Two hours after this Caroline's father and mother came to her room. "Why," said her mother before she reached the door, "Caroline hasn't put the light on. She's all in the dark!"

Caroline sat up. "Sb! Sb!" she said. Then she said in a whisper, "Don't put the light on, Mummy. And, please *do* be quiet. If you put the light on she flies away, and then the eggs will be cold."

"But you are all in the dark," said Caroline's mother. "Are you all right?"

"Oh, yes, Mummy!" said Caroline. "I'm quite all right. It's nice being so near to the nest. And the mother bird and I—we both like the dark."

In the morning she said, "I wonder why I didn't mind the dark last night, Mummy?"

"I think I know why," said her mother. "When people think about other people, or about birds or animals, and try to be kind to them—it makes these kind people quite forget about being frightened or miserable themselves. They just feel safe—and ever so happy."

THE Sunbeams' CORNER



Your Letter

My dear Sunbeams,

THIS is my first opportunity of thanking you for the lovely Christmas and New Year greeting cards which you sent me, together with lots of interesting letters.

Would you like to share one of these letters with me? I'm sure Sandra, who wrote the letter, won't mind. She says:

"I thought you would like to know of an experience I had not long ago. Mummy had sent me to the shop for some sweets. Just as I was crossing the road to the shop, I stopped. I could not move. It was as if someone were pulling me back. After a little while I saw a firework go off in the keyhole of the shop door. If I had gone a step farther, I would have had the firework in my face. I feel sure it was my guardian angel who was pulling me back, don't you?"

God's Holy Day

BY ELLEN HIGH

Oh, hallowed day of rest,
Best day of all the seven;
When from our labours, toils, and
cares,
We turn our thoughts to heaven.

Oh, blessed day of light,
Shine thou within our hearts;
Pierce through the gloom of sin and
doubt,
And bid our fears depart.

Oh, day of praise and prayer,
When we Thy people meet;
Within Thine house of prayer, O
Lord,
Come down our souls to greet.

Present we know Thou art,
Ever around us, Lord:
And on this day within Thy house,
We dwell upon Thy Word.

Happy these moments are,
Swiftly they pass away;
Words fail to tell how dear, O Lord,
Is Thy sweet Sabbath day.

Why Not Go to Church?

By Sanford T. Whitman

☩ HE lives in the house his father built, a weathered old structure of quarried stone, set on a ridge high in the hills. He is a tall man, white-haired, quiet mannered, hill and weather wise as few men ever get to be. On that sky-line spectacular sunrises, gorgeous sunsets, and tremendous panoramas are everyday occurrences; and it is not surprising that his thinking should be on the same scale. Indeed, few localities know his equal, for in addition to all else, he is a man of deep spiritual perception.

On an adjoining ridge lives another farmer, a comparative newcomer to the locality, short, stockily built, and brashly spoken. The two men are different in every way, but nowhere is their difference more apparent than in the matter of religion. Spiritually, they are poles apart.

Despite their opposing views, they are good friends. They lend and borrow freely and often engage in spirited discussions. For each is a man of strong convictions.

Not long ago the older man had occasion to invite his unbelieving neighbour to a series of meetings being held in the little church across the road from the school-house. He had invited him to church before, times without number, and each time had been refused.

This time, however, the old farmer's invitation was refused with more than usual emphasis and, before he realized what he was doing, he found himself speaking.

"Now Fred," he said, "we've been good neighbours ever since you came to the hills. As far as I'm concerned, we're going to keep on being that way. But there's one question I want to ask you. I'm curious to know why you are so set against religion. Why don't you want to go to church?"



J. Scheerboom

Surprisingly, perhaps, the younger man was ready with an answer. "There's too many things I can't do," he said flatly. It was an honest reply, to be sure. And it revealed the very heart of all irreligious living. But to the old man it was far from adequate.

What is there that a Christian may not do? What, that is temperate, honest, gentle, patient? What, that is pure and noble? What, that is worth while and enduring? Far from being prohibited, the Christian is earnestly exhorted to excel and abound in *every* good work. (2 Cor. 9:8; Col. 1:10.)

Wonderful, glorious, unbelievable things are taking place today in the church of Christ. Tortured and anguished souls are finding marvellous release. Troubled hearts are being filled with that peace which passeth understanding. Lives are being transformed. Life-long trends are being reversed. Slaves of evil habits and fierce passions are being set free. The flinty hearts of hardened sinners are being broken at the foot of the cross.

All this but briefly sketches the joys and privileges, the opportunities and blessings, of Christian fellowship. Are you refusing them because you think there are so many things you cannot do?

Friend, do you go to church? If you do not, why not accept the challenge of victorious living today? Nothing in all this world is more beautiful than a life consecrated to godliness, and nothing is more certain of triumph than the cause of truth.