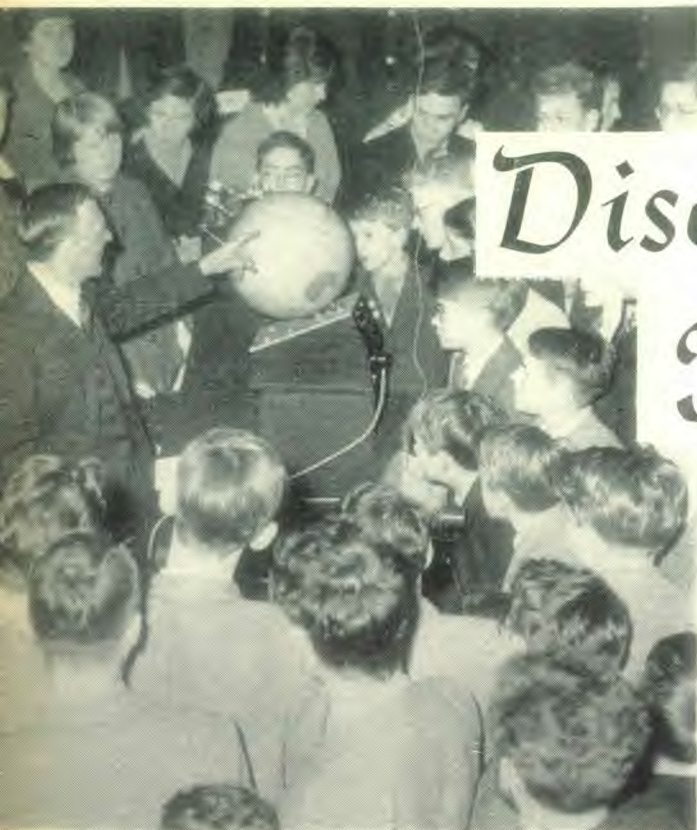


JUL - 6 1959



The Bible and

Our Times



Keystone

School children attending a special lecture on astrophysics at the Royal Institution, London.

Discerning

The Times



THE BATTLE OF THE SCHOOLS

✚ THE present controversy over increased government aid for church schools in Britain raises fundamental problems for the individual, the churches, and the state.

That there is a case for church schools will be admitted by most thinking people. The purpose of education is not merely to produce a literate population with secular skills adequate for earning a living. A true and full education involves the training of body, mind, and spirit, and therefore must include the inculcation of ideals and spiritual values. Parents, therefore, have a right to expect that the teachers to whom they commit their children will have ideals and values corresponding with their own. This is not always possible in state schools where the teacher's religion or philosophy of life does not enter into his or her selection.

It is true that the Christian home and the

church exert an immense moulding influence which can to a degree counteract the influences of educators in state schools who may be neutral or even hostile to religion, but clearly the ideal is for the school, the home, and the church to be fully integrated in the training of children and youth.

Roman Catholics, Anglicans, Methodists, and indeed people of every religious persuasion have therefore an unassailable right to send their children to schools where they will be educated according to their highest conceptions of material and spiritual values if they feel that the education provided by the state schools does not sufficiently inculcate those ideals, or may be subversive to them.

So far so good, but when we come to the next vital question, "Who should pay for the church school?" we are on more debatable ground.

In the United States the principle rules of complete separation of church and state. If parents want their children educated in church schools then they, in co-operation with the church, must build and maintain them.

But while this preserves the vital principle that public money should not be used for sectional religious purposes, it unfortunately means that parents who send their children to church schools are paying twice for their education, and at the present time there is considerable discussion in America relative to this inequity.

In a recent American report entitled, *Religion*

and the Schools, an agnostic and a Jewish educationalist stand fast against aid, while a Catholic and a Methodist urge direct aid to schools.

In Britain this latter approach to the problem has already been taken by the adoption of the "Dual System," which means that both state and voluntary schools are given a place in the educational system and the latter, provided they maintain a proper standard of physical plant and teaching qualification of the staff, are entitled to maintenance grants from the Education Fund. These were fixed by the 1944 Education Act at fifty per cent for maintenance, with additional grants to assist voluntary schools to reach the required standard and to build new schools.

Admittedly this settlement was a compromise. The Free Churches, which subscribe to the principle of the separation of church and state, objected to public monies being used for denominational purposes, but they agreed to the plan to avoid religious controversy.

The Roman Catholics accepted the grant as the best that could be negotiated at the time, but they never regarded the agreement as permanent and ever since have been agitating for a higher level of support for their schools.

When the present government indicated its readiness to initiate legislation to raise the grant to voluntary schools to seventy-five per cent, with corresponding increase for the erection of new schools, the whole controversy was opened up again.

Speaking for the Roman Catholics, Bishop Beck of Salford argues that as religious education is provided for in the British educational system, Catholics "have the right to ask that the voluntary schools should be supported entirely from public funds." For the present, however, they are prepared "to contribute twenty-five per cent of the cost from our own resources . . . so as to avoid religious bitterness and controversy."

The Free Churches, on the other hand, object to any change in the 1944 settlement. As a Memorandum of the United Protestant Council representing twelve Protestant Societies, states:

"This council and other Protestant bodies, churches, and denominations, accepted the 1944 settlement even though it entailed many concessions and a substantial departure from their historic

position . . . in the interests of preventing a continuation of inter-denominational bitterness and strife." The Government, therefore, ought not "to take any action which would upset this voluntary agreement and give rise to just that sort of controversy which it was the aim of all of us then to prevent."

The Protestant churches know that if they agree to a seventy-five per cent grant to Catholic schools this will not be the end, and that before long a new agitation will begin for the total support of Roman Catholic schools. They know, too, that Roman Catholics regard their schools not merely as necessary for the training of Roman Catholic youth, but also as a powerful aid to the expansion of the Roman church in Britain. They feel, therefore, that in process of time more money will be taken out of the Education Fund than Catholics are putting into it and that Protestant money will be used for building up the Roman Catholic church in this country.

That this is a very real possibility shows that however laudable the "Dual System" may be in its



Keystone
Half a million Germans demonstrate to declare that Berlin must "remain free."

attempt to relieve tax-paying parents of the burden of paying twice for the education of their children, it does raise serious problems. For as

(Continued on page 12.)



Keystone



God's Answer to the **ATOMIC BOMB**

☪ JUST a few years ago a famous reporter, William Ripley, broadcast from Hiroshima, the atom-bombed city in Japan where 74,000 lives were lost. His words were spoken over a world-wide radio network and millions heard him make this startling statement: "I am standing on the spot where the end of the world began!"

Not long afterward an innocent-looking cloud drifted across the Caucasus Mountains from Southern Russia. Shepherds and border guards took little notice, but some watchers were suspicious. A test was made and it proved to be a radio-active cloud. The news was flashed to Washington. Russia now had the atomic bomb. The United States cabinet was hurriedly summoned, and at the conclusion President Truman solemnly stated, "This means that we have no time left!" The East had drawn level with the West in ability to destroy scientifically, and so the stockpiling of atomic bombs began. The United States had 4,000 of them ready, when one morning we awoke to read of the existence of the hydrogen bomb, which was stated to be 600 times greater in destructive

power than the "Uranium 235" bomb that destroyed 74,000 at Hiroshima! Nobel Prize scientist, Professor Powell, soon after told us that "ten atomic bombs of this type could end organized life in Britain."

Since then the terrifying cobalt bomb has come onto the scene; its power is beyond description!

LADEN WITH DOOM

Whatever our political persuasion we must all agree with Sir Winston Churchill's summary of the situation today: "Mankind is placed in a situation both measureless and laden with doom." These are not the words of a long-faced preacher, but a great politician and statesman.

Commenting further on the absence of absolute defence against the H-bomb, Sir Winston despairingly cried, "What shall we do? Which way shall we turn to save our lives and the future of the world?"

Scientists and statesmen today are rightly described as "The League of Frightened Men." Listen to the testimony of Dr. Hans Thirring, the man

who discovered the principle behind the hydrogen bomb:

"It should properly be called the End of the World Bomb, because a single large one encased in cobalt could put an end to every living thing; the radio-activity would be sufficient to kill all organic life. There is no answer."

No wonder Dr. Urey, another atomic scientist, wrote: "I am a frightened man; all the scientists I know are frightened men. . . . The gravity of the world situation is frightening beyond words to express!"

Surely the times in which we find ourselves are those which Jesus referred to in His startling forecast: "There shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

WARNING BUT ALSO HOPE

But for such a time as this Jesus not only has words of warning, but also of comfort, courage, and genuine hope. The Bible provides the only answer to these unparalleled times. In it we find Christ's simple, profound, and inevitable plan of perfect peace, and an invitation to prepare for His coming kingdom.

In Daniel, chapter two, we are taken back six hundred years before Christ's birth to the time of the great Babylonian empire. You will remember that the Hanging Gardens of Babylon were one of the seven wonders of the ancient world. Archaeology records that the capital city was one of the most magnificent this world has ever seen. This great empire had conquered all the great nations of the earth and the king felt himself supreme. He even showed his scorn of the God of Israel by using the sacred vessels captured from the temple in Jerusalem. But God determined to show him that there is a "thus far and no farther" for all nations, and to assure His people that one day His universal kingdom would supplant all worldly empires. So in a dream given to Nebuchadnezzar, God traced history down through the ages to the time Christ calls "the end of the world."

Today we use cartoon images to represent nations, e.g., John Bull for Britain; Uncle Sam for the United States. God uses the same type of illustration to represent the nations in Nebuchad-

nezzar's dream image, and Daniel the Hebrew slave was deputed to give the meaning of the vision to this great earthly dictator. (Read Daniel 2:36-40.)

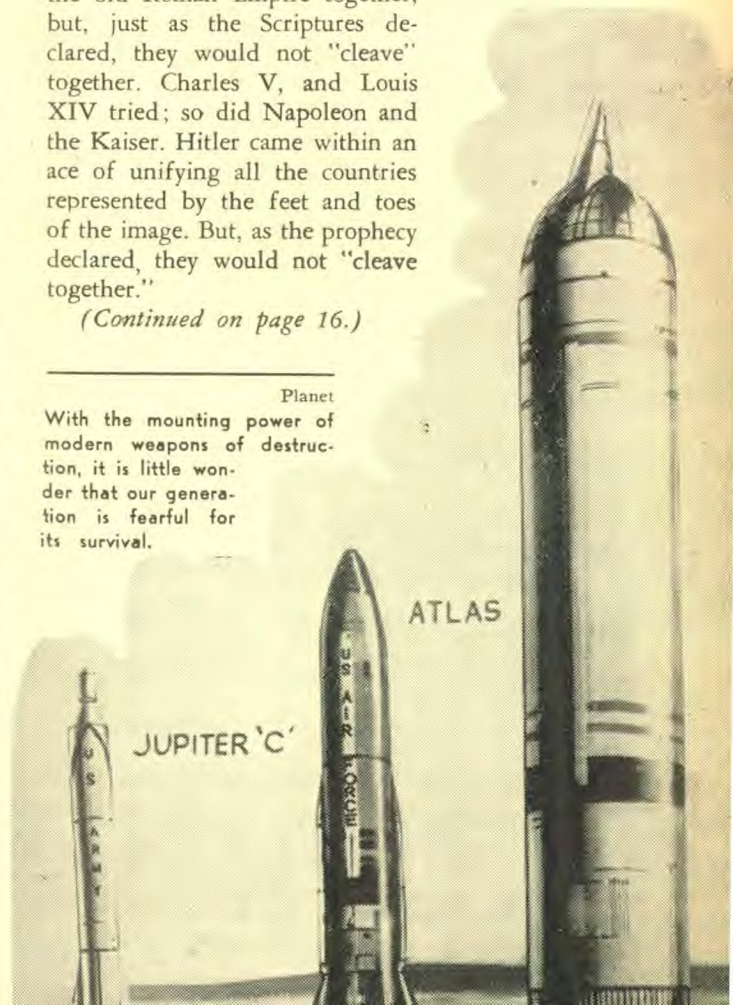
The head of the image he saw, Daniel told him, represented the Babylonian empire, the chest the next world empire (Medo-Persia), the thighs the third great empire (Grecia), with the legs of iron as the fourth empire (Rome). History corroborates these four successive world empires. Listen to the famous historian Gibbon: "The arms of the republic [Rome] advanced in rapid strides to the Euphrates, the Danube, the Rhine and the ocean, and the images of gold, silver, and brass that might serve to represent the nations or their kings were successively broken by the iron monarchy of Rome."

HISTORY WILL HAVE AN "END"

Now some may say that this repetition of empires is purely "chance." History always repeats itself. Now this is where the prophecy becomes really intriguing. Note the next developments in verses forty-one to forty-three. For after the four world empires God, through the prophet, declared that "the kingdom shall be divided; . . . they shall not cleave one to another." Many have tried to unite the countries of the old Roman Empire together, but, just as the Scriptures declared, they would not "cleave" together. Charles V, and Louis XIV tried; so did Napoleon and the Kaiser. Hitler came within an ace of unifying all the countries represented by the feet and toes of the image. But, as the prophecy declared, they would not "cleave together."

(Continued on page 16.)

Planet
With the mounting power of modern weapons of destruction, it is little wonder that our generation is fearful for its survival.



By George E. Bryan

JULY 2, 1959

☩ JESUS Christ is coming again! The pages of Scripture resound with this good news. Nearly two thousand years ago on the eve of His crucifixion on Calvary Jesus declared categorically to His disciples, "I will come again." John 14:1-3. One verse out of every twenty-four in the New Testament alone speaks directly or indirectly about the second coming.

Today we live in a trouble-swept world. Multitudes live in fear of what tomorrow may bring. With the great increase in knowledge, particularly in the field of nuclear energy, man today has a power within his grasp which could be used wonderfully for the betterment of mankind. But

By C. S. Dixon
Newton
"Every eye
shall see
Him."



How Will Christ Come?

alas, man has not the moral capacity to control the great power he has uncovered in nature. America has built up a huge stockpile of atomic weapons as a so-called "deterrent" to war, while on the other side of the Iron Curtain Russia is competing in the development and production of intercontinental ballistic missiles. How assuring then are the words of Christ as they reverberate down the centuries to us who are living today, "I will come again" to "cause wars to cease unto the end of the earth." Men often fail to keep their promises, but the promise of Jesus is as certain as daybreak.

HOW WILL HE COME?

"But how will He come?" you ask. True, there is much difference of view among Christian people as regards the manner of Christ's second coming. Some, for instance, believe that Christ will steal silently upon the world and that His true followers will be taken away in a flash, while the great multitudes are oblivious to the event, except that great numbers of people will be found to be "missing." Others believe that He will come

to one localized spot on the earth. Still others believe that He is here already and has been for many years. Why are there so many conflicting views on the subject? Simply because people will not accept the plain and simple teaching of the Bible on this vital matter.

In Psalm 50:3 we read, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." This clear statement of Scripture sets conclusively on one side the erroneous idea of a secret coming. God may seem now to be silent; no divine voice is heard. But it will not always be so. The time is coming when God will manifest Himself in no uncertain way.

In Isaiah 66:15 we are told, "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury; and His rebuke with flames of fire." When the Lord comes the second time He will come clothed in fire, like a whirlwind sweeping every opposing obstacle out of His way. If a whirlwind were to sweep through the area in which we live we would certainly all know about it.

Turning to the New Testament we note the words of our Lord Himself in Matthew 24:27: "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Christ here compares His coming to the lightning which flashes across the sky and illuminates the dark of night.

WITH THE SOUND OF A TRUMPET

The apostle Paul in 1 Thessalonians 4:16 says that the coming of Christ will not only be visible but audible also. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." When Christ comes the second time He will come with a shout that will awaken the dead. By it the righteous dead of all ages will be raised. Those of His followers who were burnt to ashes at the stake, those who rotted away in loathsome dungeons, those who were blown to pieces by explosives, the omnipotent God will bring into being again to live with Him for ever.

THE WICKED WILL SEE HIM AND LAMENT

In 2 Thessalonians 1:7-9 we read, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." While Christ's coming will bring joy to His people, He will come to take vengeance on those who know not God. Those who have spurned the plan of salvation, and "trodden under foot the Son of God" (Heb. 10:29), will also see the King in His majesty. They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne. (Rev. 6:16.)

Some scoff at the second coming and ridicule everything connected with it. They say, "You

coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. As this sort of argument is prevalent today we know of a surety that the coming of Christ is near, even at the doors. (Matt. 24:33.)

IN CLOUDS OF GLORY

In Revelation 1:7 we read, "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." When the Lord Jesus returns He will be accompanied with clouds. This is in complete accordance with the uniform representation of the return of our Saviour in the gospels of Matthew and Mark. (Matt. 24:30; Mark 13:26.)

Clouds are appropriate symbols of majesty and God is often represented as appearing in this manner. (Exod. 19:18; Psa. 18:11.) "Every eye shall see Him." He will be made visible in His glory to all the inhabitants of the earth. The eye of the atheist, the person who denies the existence of God, will see Him. The eye of the sceptic, the one who doubts and disbelieves everything pertaining to Christianity, will see Him. The eyes of the blind will be opened and they too will behold His glory. Saint and sinner alike will witness His advent. Some people try to evade the implication of this text of Scripture by saying that it refers only to the eye of faith, but the verse declares plainly that "every eye shall see Him."

When Christ comes the second time He will come in indescribable glory as the Son of the immortal God. No more despised and rejected of men, He will sweep down the vaulted heavens past blazing suns and galaxies innumerable; He will come as King of kings and Lord of lords. He will come in His own glory and in the glory of His Father. Accompanied by myriads of shining angels He will descend in flaming fire, with clouds as His vesture.

VISIBLE, AUDIBLE, UNIVERSAL

The second coming of Jesus Christ will be visible, for "every eye shall see Him." Audible, for He comes "with a shout." Universal, for "all kindreds of the earth shall wail because of Him." And it is imminent because He said, "Behold, I come quickly." Rev. 22:20.


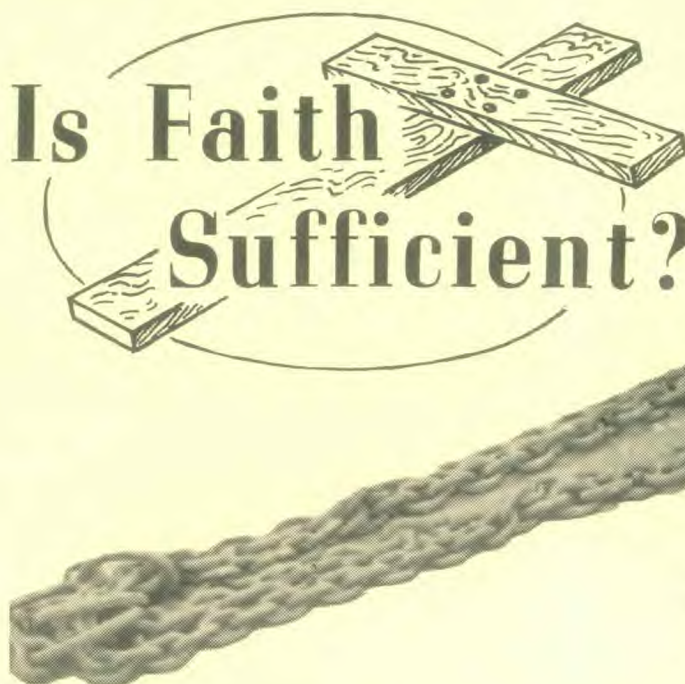
"The Lord Himself," is coming again. "This same Jesus," we also read in Acts 1:11. The same Jesus who walked the lowly streets of Nazareth and healed the sick. The same Jesus

(Continued on page 16.)

By R. D. Porter

people have been preaching for years that Christ is coming again and He hasn't come yet." They but little realize that the very words they utter are an exact fulfilment of prophecy uttered over nineteen hundred years ago. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His

Is Faith Sufficient?



Planet
Easter penitents drag their
chains through the streets of
Madrid in Spain.

*Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.*

✚ IN the minds of very many people there seems to be a rooted objection against receiving something for nothing. There is a natural pride which scorns to accept a gift without offering something in return. We rather look down upon those who beg for favours, especially when they are not in need. Some boast that they have made their way in the world unaided, that they are "self-made men." Actually no-one can be completely independent of his fellow-men; but we all admire a person who has made a success in life against great odds, and largely by his own initiative and courage.

Some would carry over this spirit of independence into religion, and seek to achieve salvation by "works." But this is an entirely different matter and one which the Bible clearly explains is not within the competence of fallen man. Paul had to deal with those who would subject his converts again to the ceremonial law, as though it were necessary to do something to augment God's free grace. Paul's theme in Romans is, "The just shall live by faith," and he shows incontestably that by the deeds of the law no flesh shall be justified before God. We are absolutely helpless when it comes, to the obtaining of eternal life; we must come to God just as we are.

To the unregenerate it is hard to confess that we are helpless and unworthy; that in our flesh dwells no good thing; yet this is the only right attitude when we approach a holy God. As we study the Scriptures, we find that from the very beginning man had to come with fear and trembling, acknowledging his unworthiness and pleading the mercy of the Creator. Like the publican, he had to say, with true contrition, "God be merciful to me, a sinner." The pagan religions hold that a man has to make himself worthy before he can expect to be acceptable to God, but the glory of the Gospel is that we are saved "without money and without price."

IS THERE MERIT IN MARTYRDOM ?

In spite of the clear teaching of the Bible, this reliance on one's own good deeds and merit persisted after the apostolic age. We find evidence of it in the writings of the Fathers and the early records of church history. Thus there grew up the belief that suffering commended oneself to God; that those who were put to death for their faith were especially privileged, and formed a sort of aristocracy above their brethren. This idea prevailed to such an extent that some even courted martyrdom, and provoked the heathen rulers to

torture and kill them. Early in the second century, Ignatius, on his way as a captive to Rome, and condemned to a cruel death, wrote imploring the Christians not to intercede for him and thus deprive him of the honour of suffering. It came to be thought that prayers of those awaiting death had particular efficacy in heaven.

As time went on, the idea developed that those who were not fortunate enough to suffer a violent death for their belief, might compensate for this by afflicting themselves. This strange view became popular when persecution largely ceased, on the accession of Constantine to world dominion. Men began to imagine that there was a higher life than living in association with their fellow-men, and they left their homes and went away to abide in the deserts, there devoting themselves to prayer and fasting. They became known as "eremites," from the Greek word for desert, from which we have the word "hermit" to describe one who lives the solitary life. Later, groups of devotees would share a communal abode and deny themselves the comforts and amenities of normal homes. They abstained from marriage, as though this denial was conducive to making oneself holy before God. Unnecessary privations were undergone; they would inflict corporal punishment upon themselves in order to rid themselves of the defilement of sin. We read of "Saint" Simeon Stylites, in Syria, who built a pillar and lived on the top of it for thirty years. Tennyson wrote a poem, describing how this man imagined he was doing God's will in thus shunning contact with the world of sin.

ROMAN DOCTRINE OF MERIT

This erroneous belief, that man must do something to help forward his salvation, is current today in the Roman Catholic church: that, while a person is initially justified by faith, he must thereafter use the grace of God for the accomplishment of meritorious works, by which he is ultimately saved. From this arose the conception of a "treasury of merit." While the vast majority of people have all they can do to work out their

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

individual redemption, occasionally there are some who live such holy lives that they achieve something in excess of their personal salvation, and have extra credit which, stored up in heaven, can be dispensed to less worthy candidates for eternal

life. If interceded for in a suitable manner, some of this super-abundance may be transferred to the account of those who here below are struggling against great odds to win through. Chief among these benefactors of the faithful is reckoned the Virgin Mary, who has been declared by Papal dogma to have been kept from all sin, and even to have been immaculately conceived. The Council of Trent set forth the doctrine in this way: a man if already justified, "through such good works as he does by the grace of God and merit of Christ whose living member he is, truly merits increase of grace, eternal life, and the actual attainment of eternal life, if he dies in grace." This has led to the idea that what we do finds favour with God, and helps on our final acceptance with Him. Repeating over a sentence or two, such as "Hail Mary!" counts to our advantage; saying again and again the Lord's Prayer; counting the beads of the Rosary; all such lip-worship is held to be pleasing in God's sight. Crossing oneself when passing a church, bowing before the image of Mary, such actions are meritorious.

While being careful to state that "the just have no claim for a reward apart from God's merciful promise," and that "we cannot profit God by our service," one Catholic Dictionary goes on to state, "He [God] has graciously promised to reward our good works with life eternal," and "there is a real proportion between the work done and the reward given. The reward is merited or, in other words, God's justice, no less than His fidelity to His promise is the warrant that it will be given." Again, "When the sinner has passed from death to life, the least work done by God's grace merits heaven." We can see how such teaching can lead to a slavish dependence on outward actions, without the yielding of the heart to the Lord. Many evils have sprung up in the wake of this doctrine of merit.

WITNESS OF GOOD WORKS

What does the Bible say about this question? We quote from the epistle of Paul to the Ephesians: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. Romans 6:23 makes it very plain that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

It may be asked, "What then is the function of good works?" The answer is they are an evidence of Christian experience, but have no merit

(Continued on page 17.)



Keystone
A museum curator describes a prehistoric monster to visiting school children.

☞ WHETHER he realizes it or not, a man's attitude to the theory of evolution profoundly affects his attitude to life, and there are few fields of human thought that have not felt its influence. This becomes very evident from a consideration of recent surveys of public and scientific opinion on the subject.

The most obvious finding of these opinion polls on "Evolution" is that people are inclined to believe what they want to believe or what it is most convenient to believe. History is replete with examples which show that "scientific conclusions"

can usually be tailored to fit whatever theory happens to be foremost in the minds of the scientists at the time. Today, with new facts, new discoveries, and new theories appearing at such a frightening rate, it is not surprising that the layman also will select just those that suit his own thinking.

PUBLIC OPINION VAGUE AND CREDULOUS

Although probably two-thirds of the population of England would express themselves as being in favour of the theory of evolution, very few of these would be able to give a satisfactory reason for their belief. The most common reason given in a recent survey was that "there is no other acceptable theory." A few people claimed that "the rocks," or "fossils," or "the study of skeletons," supported their beliefs, but they were



Why People S

generally unable to make their evidence any more specific than that. In view of the definite way that many of them declare themselves on the subject, it is surprising (or rather, enlightening) that the background to their beliefs is so vague.

The people interviewed were asked to complete the sentence, "Giraffes have long necks which enable them to feed on the leaves of trees . . ." by choosing one of three statements. These correspond to the Lamarckian view ("they have been stretching them for a long time"), Darwinian—Survival of the Fittest ("long-necked giraffes replaced shorter necked ones"), and Special Creation views ("the first giraffes created had long necks"). No fewer than fifty per cent of those interviewed chose the Special Creation view in spite of the fact that about two-thirds of the whole group had already said that they "believed in evolution."

It seems that modern man, whatever his opinion, knows little more of evolution than its

name and that it claims that man came from the ape and not from the hand of God.

STUDENT OPINION MORE CONSCIOUS OF INCOMPATIBILITIES

Surveys of opinion among students undergoing scientific training in fields not directly connected with evolution (i.e., non-biological sciences) show that their attitudes to evolution are similar to those among the general public, although as might be expected, a closer acquaintance with the results of scientific investigation permits them to be more explicit when asked for their views, whether in favour of or contrary to evolution. Few of them are more than mildly interested in the subject and about the same ratio of attitudes pro and con prevails, but the number with "no opinion" is definitely smaller. It is interesting to note that,

Another article in the series:

"The Bible and Evolution."

The scientist usually asks us to believe that because a group of animals possess characteristics which can be arranged in a certain order, then the animals themselves must have evolved in this order. Arguments such as this can be extended *ad absurdum* since science has now made a rather extensive tabulation of "characteristics." A remarkable number of different theories can be supported in this way; indeed, this is how most of them have



among scientifically trained people, those who did not believe in evolution were quite emphatic about it, stating at length their reasons. They usually mentioned the incompatibility of evolutionary theory with observation, but seemed short of positive evidence for the theory they did support.

EVEN EVOLUTIONARY SCIENTIST ADMITS LACK OF EVIDENCE

Although convinced of its truth, many scientists qualify their claims for evolution by statements like, "We accept evolution, not because it is proven, but because no other theory is acceptable or capable of scientific analysis."

Judging by the evidence they give, it seems that there can be very few who form their opinions on the basis of a completely objective examination of the evidence. Most students are committed one way or the other long before they have ever become acquainted with the evidence, and there must be very few who change their minds, at least for "scientific" reasons.

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

originated, receding slowly from view when new and discordant characteristics are discovered. The presence of the ABO blood groups in both man and ape certainly indicates a biochemical similarity between the two, but it is no more significant with regard to evolution than is the fact that birds, bats, butterflies, and flying fish all possess wings of considerable aerodynamic efficiency.

Moreover it is one thing to say what characteristics have developed and when, but it is a problem of another order altogether to say how and why. No satisfactory mechanism of evolution has been discovered and few scientists are now willing to advance theories in an attempt to do so. The orthodox mutation-selection theory purports to be a mechanism, but it is, as several eminent scientists have pointed out recently, no mechanism at all. All the experimental evidence points to the fact that the selection of mutations can do no

more than cause degenerative and invariably trivial changes. One well-known geneticist recently suggested that the major evolutionary changes occurred in a manner which transcends the effects of mutations, but which is so slow in operation that we cannot observe it, but only its effects!

Sooner or later, every evolutionary theory requires the suggestion that "time will make inevitable what now appears impossible." Time is the *sine qua non* of evolution.

This argument would have more force if the processes it attempts to explain were simple and straightforward. For instance, if two pennies are tossed, there is only one chance in four that both will land heads up, but it is almost certain that two heads will appear sometime if we toss them twenty times. However, the probabilities with which we are concerned in discussing evolution are of a vastly different order, and even the millions of years supposedly available are far too short to affect them in any way. In the formation of the most rudimentary chromosome that would suffice to enable the simplest imaginable form of life to live, we have some millions of links to be joined together in a chain in a certain order so precise that one link out of place may ruin the whole structure. This enormous improbability could not possibly be affected by æons of time.

It is physically possible that the billions of molecules in the air underneath a table could suddenly cease their chaotic motion and all move upward together, and the object would rise from the floor under the terrific forces of their concerted action. But this is so improbable that no physicist and not even an evolutionary biologist would suggest that it could happen however much time were available. Yet this event is no more unlikely than any of the steps which are so essential to evolutionary theory.

Muller, the famous geneticist who discovered so much of what we know about mutations, estimated that the number of mutations necessary to turn an amoeba into a horse would be of the order of one thousand raised to the power of one million.

Scientific and popular opinion must be considered in the light of the education that people have received on the subject. Few scientists and few laymen are aware of any rival to the theory of evolution and generally both seem to be unable to think of any objections to it. Whether this ignorance is wilful or not, it highlights the attitude of mind of the exponents of evolution responsible for its dissemination. In no other branch of science would scientists condone the

acceptance of a theory, however plausible, until serious study had been made of the objections to it.

It is little wonder that the world is unable to comprehend a theory which involves creation, for the Creator has been removed from its comprehension. One leading theologian actually said recently that he considers it archaic to believe that God really exists; that "God" and "Christ" are merely useful symbols for abstract ideas.

This is the root of the problem, for one's conception of God determines one's attitude to what God is supposed to have done. The vague popular conception of God fits snugly into the theories of those who wish to harmonize the apparent demands of science and the less inconvenient aspects of Christianity. But there is no essential difference between this kind of evolution and that which ignores God altogether. The latter, in fact, seems to be the more logical.

The Battle of the Schools

(Continued from page 3.)

soon as the State begins to use public funds for denominational purposes, there is danger that they may be diverted into channels which are contrary to the profound convictions of many of those who contribute to the revenue.

On the basis of the "Dual System" the Catholics have right on their side. They pay their taxes like everyone else, and are therefore entitled to have the cost of education of their children met from funds to which they have contributed. And if the grants they receive result in the advancement of Roman Catholicism in this country they suggest that it is to the discredit of those Protestants who fail to avail themselves of the opportunity which is equally theirs of providing schools in which the spiritual values which they believe to be supreme are emphasized.

The Free Churches, on the other hand, may well feel aggrieved that after making considerable concessions to principle in the interests of peace and equity they should be forced to agree to more and more concessions by a church whose avowed aim is to destroy Protestantism and lead Britain back to the Roman fold.

As it now turns out it would have been better to have sought a solution of the inequity without compromise of principle. But short of some new and radical modification of the educational system, it is entirely proper for the Protestant churches to press for controls which will prevent the present system becoming an instrument of Roman propaganda.



Nelson

Lot and his wife flee from Sodom.

✚ ESCAPE! The very word implies a distressing situation, in which one's supreme concern is to find a way out. Escape stories are always thrilling. There is the suspense of not knowing whether the attempt will be successful, and the relief when the fugitive has got safely away. Unfortunately there is an element of risk in any human escape plan, and too often the attempt is foiled, or the prisoner is recaptured.

The great leaders of the world today are anxiously seeking to find a way of escape from the threatened destruction of our civilization, for the time has come which Jesus predicted when He said that there would be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Yet to save, or to lose, this present life is of minor importance compared with finding a way of escape from the most desperate situation of all—the judgment of Almighty God which will result in

eternal destruction for those who are found guilty before Him.

Because all have sinned, the whole world is guilty before God, and under sentence of eternal death, but the same Judge who, because He is just, must condemn the sinner, has provided a way of escape from condemnation. No wonder the apostle Paul cries, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. The answer is, of course, that we shall not escape, for there is only one way of salvation. "There is none other name

How Shall We Escape?

By Lois L. Lane

under heaven given among men, whereby we must be saved." Acts 4:12.

Jesus is the only "escape route" from the righteous judgment of God, yet no power on earth can block that route or prevent a condemned sinner from passing through it to a free pardon and eternal life, if he chooses to do so. "Verily, verily, I say unto you," said Jesus, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and *shall not come into condemnation*; but is passed from death unto life." John 5:24.

ESCAPE FROM EGYPTIAN BONDAGE

The greatest escape of all history was the escape of the Israelites from Egyptian bondage. It was impossible from every human standpoint. They had been reduced to abject slavery, and were helpless and hopeless. All they could do was to sigh and groan about their oppression, and cry to God to save them, which is all any sinner can do to escape from the bondage of sin. But, thanks be to God, "their cry came up unto God by reason of their bondage, . . . and the Lord said, . . . I know their sorrows; and I am come down to deliver

them, . . . and to bring them . . . unto a land flowing with milk and honey." Exod. 2:23; 3:7, 8.

As God sent Moses to deliver Israel from Egypt, so He sent His Son from heaven, "who gave Himself for our sins, that He might deliver us from this present evil world." Gal. 1:4. Truly it is a great salvation that is offered to the captives of sin! The Great God who created all things, cared so much for this rebellious race that He made the greatest possible sacrifice to ransom them from the bondage into which they had fallen. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

REJECTED BY THE MULTITUDE

How foolish then it would seem to refuse to take the only way of escape from the fearful predicament toward which all are inexorably moving! For the only alternative is to continue in the bondage of sin and receive at the end the "wages of sin" which is death. It seems incredible that anyone would deliberately make this choice instead of accepting the "gift of God" which is "eternal life through Jesus Christ our Lord." Rom. 6:23. Yet it is a sad fact of history that this great salvation has been neglected, made light of, scoffed at, and rejected by the great majority, and even those who accept it often do so half-heartedly, carelessly neglecting the simple instructions that ensure success.

When a plan of escape from earthly captivity is offered, no matter how risky and dangerous, how eagerly it is studied, how fervently do prisoners apply themselves to the necessary preparations, how scrupulously do they follow the instructions given! Many weeks or months of wearisome and painful labour have been undertaken willingly for even a slim chance of escape. Yet so many captives of sin will not trouble even to inquire about the sure way of escape provided by an omnipotent Deliverer.

AS THE DAYS OF NOAH WERE

It was so in the days of Noah. For 120 years this "preacher of righteousness" warned the bond-slaves of sin that God would destroy by a flood all who were not in the ark at the time appointed. Noah himself showed his faith in God's message, both of judgment and of escape, by following the instructions God gave him, and was saved from the destruction that came upon those who "neglected" the great salvation provided

To the majority the idea of a flood, when they

had never even seen rain, was so unheard of that they simply did not believe it would happen. So they went on carelessly ignoring the warning and neglecting the way of escape till it was too late.

"As the days of Noah were," said Jesus, "so shall also the coming of the Son of man be." Mat. 24:37. Many will similarly be taken unawares because they will not believe the Word of God which plainly declares that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," 2 Peter 3:10.

In the same chapter we read, "There shall come in the last days . . . scoffers . . . saying, Where is the promise of His coming? for . . . all things continue as they were from the beginning of the creation." They will be "willingly ignorant," which means that they will not know because they do not want to know. There is abundant evidence in the condition of the earth's crust today that "the world that then was, . . . perished," and what has happened once can happen again. The same God who destroyed the antediluvian world by "water" declares that "the heavens and the earth which are now . . . are reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7) when God shall "destroy them which destroy the earth." Rev. 11:18.

DO NOT "NEGLECT SO GREAT SALVATION"

How shall we escape? Not by neglecting, but by accepting gratefully and humbly the great salvation so freely offered, believing on the Lord Jesus Christ as Redeemer and Deliverer, trusting Him utterly no matter what happens, following Him closely wherever He leads, and carrying out day by day the instructions He gives.

God wants everyone to escape, for "He is not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Ever since man first fell into the bondage of sin He has been pleading earnestly with sinners to flee from the wrath to come. "Why will ye die?" He cries. Why neglect the one way of escape till it may be too late? The escape route is not always a path of roses, but it is sure and safe, and when the great day of God's judgment comes, all who have not neglected His great salvation will escape the condemnation of death and pass safely over the border of the enemy's land into eternal life and peace—safe home, safe home at last!

*(Compiled from sermon notes of the late Pastor
L. E. A. Lane.)*



THE PAPACY (Part 3.)

The principal identifying characteristics of the Papacy as revealed by the prophets Daniel and John we have discovered to be:

1. Blasphemous, or "great words" against the most High.
 2. Persecution of the saints of the most High.
 3. Tampering with "the times and the law" (R.V.)—obviously, of the most High.
- (See Daniel 7:25; Revelation 13:5, 6.)

N.B.—The first of these three characteristics were considered in our last study. We now consider the remaining two.

From its inception the Papacy was hindered in growth and restricted in prestige by men and women who refused to be regimented in matters spiritual; who rejected an alien doctrine and who were ready to carry their loyalty to God by being "faithful even unto death." These hinderers and devotees of truth the Papacy found it convenient to liquidate.

"He [the little horn] . . . shall wear out the saints of the most High." Dan. 7:25.

"She [the woman in scarlet] was drunken with the blood of the martyrs of Jesus." Rev. 17:6.

The three centuries before the Reformation were one continued massacre. "The church of Rome earned for herself unrivalled notoriety as a persecutor. Pagan Rome shed the blood of the saints, but Papal Rome was drunk with the blood of the saints."—*Wylie*.

History and the historian has attempted to assess the extent of Papal persecution and her "wearing out" of the saints. Some of the tyrannies which darkened the pages of history are appended.

- a. The hounding and eventual extermination of the Huguenots, the Albigenses, and the Waldenses.
- b. St. Bartholomew's Massacre.
- c. The diabolical torture, suffering, and death

inflicted by the Inquisition whose creator, St. Dominic a "fierce, cruel, and blood-thirsty bigot" has been canonized by the Roman church!

It is part of the Romish conception that all those who are not in sympathy with her aspirations and beliefs—particularly Protestants—are heretics. And further, Rome has always felt it her right and duty to wage war against heretics.

"From the birth of Popery . . . to the present time, it is estimated by careful and credible historians, that more than fifty millions of the human family, have been slaughtered for the crime of heresy by popish persecutors."—*History of Romanism*.

Pope Martin V proclaimed: "Be assured that thou sinnest mortally if thou keep faith with heretics."

We now come to the last of the three identifying characteristics, viz., the Papal tampering with the divine laws and times.

God Himself could and would not change any fundamental precept or covenant.

"My covenant will I not break nor alter the thing that is gone out of My lips." Psa. 89:34.

"Think not that I am come to destroy the law, or the prophets: . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

But what God could not do, Rome claims to be able to do. True to her blasphemous assumption of divinity, she boldly assumes pre-eminence over God by the professed ability to change or supersede divine decrees. (See again Daniel 7:25.)

"Yea, he magnified himself against the Prince of the host [Christ], . . . and it cast down the truth to the ground; and it practised, and prospered." Dan. 8:11, 12.

What Rome claims: a. "We hold upon this earth the place of God Almighty."—*Pope Leo XIII*

b. "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretalia*.

c. "He can pronounce sentences and judgments in contradiction . . . to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior."—*Decretalia*.

The decalogue, which our Lord declared to hold its place in the church, even under the new covenant, and which all Protestant churches accept, is changed and modified by Rome.

Let us consider these changes—changes that Rome had to make in the interests of consistency and in the interests of her assumption of divinity:

a. The second commandment of the decalogue has been removed. In an organization that glories in image worship this commandment—"thou shalt not make unto thee *any graven image*" would pose embarrassing questions.

b. To make up for the deposed second commandment, the rather long "covet" command (the tenth) has been made into two commandments.

c. The fourth commandment—the Sabbath commandment—has been drastically cut; reference to the Creator, the creation, and the specific naming of the day to be observed, have been omitted so that the papal Sabbath command merely reads: "Remember that thou keep holy the Sabbath day."

d. These changes have, for Romanists, changed the numbering of the commandments almost entirely.

Rome's tampering with the decalogue has altered the balance between commands relating to one's love to God and those relating to one's love to man. God gave four to the first relationship and six to the second. Rome has changed that to three for the first and seven to the second. (See Exodus 31:18; 20:1-17.)

The key commandment is the fourth. In it one finds what legalists might call the "instrument of authorization" for the whole decalogue. The name of the Giver or Author is there. The basis of His authority—Creation—is there. And the extent of His authority is there.

All of these, Rome has removed, thus paving the way for the introduction of her own sabbath on the first day of the week instead of the seventh. For when her sabbath command merely says, "Remember that thou keep holy the sabbath day" with no special day named for observance, the way is wide open for Rome to say which day—and she has chosen a pagan day—the day of the sun—to replace the seventh day, Creation's

memorial. What is worse, is that Rome has succeeded in making her counterfeit sabbath acceptable even to the Protestant churches.

The prophetic descriptions of the Papacy have been given in order that we might identify it as the anti-christ and be able to separate ourselves from its baneful influences and practices.

"I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins." Rev. 18:4.

God's Answer to the Atomic Bomb

(Continued from page 5.)

The accuracy with which this unique development in Europe has been fulfilled according to God's age-old forecast may well cause us to ponder the startling prophecy which follows. God says in verses forty-four and forty-five, that in the days of these "kings" the God of heaven shall set up a kingdom which shall never be destroyed! A great stone cut out without hands, that is, without human intervention, smashes the image of the nations and becomes the one great universal kingdom of God. This is exactly as Christ Himself prophesied in so many places in the gospels. How very plain and simple are Christ's precious promises of the glorious renewing of this old world. Soon history will reach its grand climax and Christ will return, as He promised; this time not as a little Babe, but as "King of kings."

Constantly the Scriptures appeal for us to be in readiness for Christ's coming kingdom. "The day of the Lord will come. . . . Wherefore, beloved seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:10-14.

Let us then live as He would have us live, and prepare to the end that we may be saved for peace, happiness, and love in His "everlasting kingdom."

How Will Christ Come?

(Continued from page 7.)

who spoke words of encouragement and inspiration to the downhearted, and was ever ready to help those that were weak. The same Jesus who suffered and bled and died on Calvary for the sins of a lost world, is coming again, and coming soon. World conditions demand His return.

He alone can bring peace and concord out of the chaos in which this world now finds itself.

Where will you stand in that glorious yet fearful day? The King of all the universe pleads with you today. "Come unto Me," He says, "and I will give you rest." Wherever you may be, at home, in the workshop, office, or hospital, won't you respond to His call today? He gave up His life willingly that you might live one day in paradise, and He says, "Him that cometh to Me, I will in no wise cast out." Come then to Him and He will give you joy and peace and a more abundant life, here and in His eternal kingdom.

Is Faith Sufficient?

(Continued from page 9.)

in earning salvation. Men are justified solely by the merits of Christ, imputed to them or reckoned to their account. Some have thought that Paul and James disagreed about faith and works because James said, "Faith without works is dead." But they forgot that Paul taught the necessity of

bearing fruit, and in Galatians, chapter five, he lists the "fruits of the Spirit." When a sinner has been justified, out of love for his Saviour he begins to live for Him, being surrendered to His will. Keeping the commandments and waging a victorious war against sin is not carried on with the purpose of accumulating merit, but out of sheer love for the Redeemer and desire for holiness. It is true that those who are righteous shall shine as the sun in the kingdom of their Father, but that is because their righteousness comes from the grace of God. Jesus said that when we have done all we should do, we are still unprofitable servants. All worthiness springs from our Redeemer.

We say, then, that faith is sufficient to obtain eternal life. "Whosoever believeth in Him" shall be saved. But the real significance of that belief should be understood. It is more than the mere acceptance of a fact; it includes trust, surrender, and consistent living. May we all by the grace of Christ, have and continue to hold such a saving faith.

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?

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ARE ANSWERED
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JULY 2, 1959

SEVENTEEN

THE CHILDREN'S PAGES

How Jesus Defeated Satan

By Ellen V. High

IN the wilderness of Judea lived a rather strange but wonderful man. He was an out-door man, living in the desert, wearing rough camel skins, and eating the simplest food, such as wild honey. He was a very good man, a prophet and preacher, and he lived in the time of Jesus. In fact, it was his task to prepare the people to receive Jesus. He was none other than the famous John the Baptist.

Jesus at this time was almost ready to begin His own wonder-

ful ministry. As a forerunner to prepare the way for Him, He had John the Baptist, who was actually His cousin. John announced to the people that the Lord was about to come among them.

The little winding River Jordan that had played such a great part in the history of the Jews was near by. After preaching, John would collect his followers together by the water's edge. As a sign that their hearts had been washed clean from sin

John led them right into the river and dipped them under the water. This was the "baptism of John."

One day, as John stood in the midst of a new group of people, the sun seemed to shine extra brightly and the sky was very blue. Down to the banks of the river came the pure and holy Jesus Himself.

John was greatly surprised that Jesus should come to him in this way to be baptized just as other people were doing. Realizing his own unworthiness compared with the wonderful perfection of the Saviour Jesus, John began to excuse himself. He felt unfit to perform the service of baptism for Jesus.

Jesus knew exactly how John felt, but urged him not to be fearful. Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." So John very gladly performed one of his most memorable duties, the baptizing of Jesus.

While John was doing this, the heavens opened, and the Holy Spirit descended in the form of a dove and rested upon Him. After being baptized Jesus was led by the Spirit into the wilderness.

A terrible time awaited Him there, because He lived for forty days and forty nights with nothing to eat. After this time, when He was weak with hunger, Satan came to tempt Him. Satan appeared to Him in a most sympathetic mood. "If Thou be the Son of God, command that these stones be made bread," he said. He was reminding Jesus that there was no need to be hungry, but Jesus was ready for Satan. He replied with a text from the Bible. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The devil was defeated—but not long afterward he tried again. He asked Jesus to prove whether He was really the Son of God, and said: "If Thou



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than July 16th.

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

be the Son of God, cast Thyself down from this high pinnacle of the temple, for it is written in the Psalms: 'He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'

Jesus replied by again using the Scriptures. "It is written again," He said, "Thou shalt not tempt the Lord Thy God."

A little while later, the tempter took Jesus up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said, "All these things will I give You, if only You will fall down and worship me [instead of God]."

Then Jesus, more firmly than ever, replied with another passage from the Word of God: "Get Thee hence, Satan; for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Jesus was victorious over Satan in all the temptations because He was full of the Holy Spirit, and because He used the Word of God, which, as Paul says, is the "Sword of the Spirit." Thus Jesus conquered Satan every time.

Bible Quiz

By Felicity Fayers

HERE is a quiz about the names of the cities, towns, or villages mentioned in the Bible stories. Some of them are still in existence today. Try to answer as many questions as you can; if you don't know the answers, look up the stories in the Bible. It is fun finding out, so don't look up the answers until you have had a good try.

1. What was the name of the first city mentioned in the Bible?
2. Where did Lot live? It was called a wicked city.
3. What city did Joshua besiege, conquer, and finally destroy?
4. The Lord told Jonah to go to a great city. What was it called?

5. Where did Solomon build his temple?

6. When Mary and Joseph returned from Egypt, where did they live?

7. In which village did Jesus perform His first miracle?

8. Jesus talked with a woman of Samaria, by a well, near what city?

9. In what town did Jesus heal a man sick of the palsy, whose friends let him down through the roof?

10. A strong city on the coast mentioned in both the Old and New Testaments. Near here Jesus healed the daughter of a woman of Canaan.

11. Where did Mary, Martha, and their brother Lazarus live?

12. Where were Christ's followers first called "Christians"?

13. Where was Paul going when he had his vision and was converted?

14. In what city did the worshippers of the goddess Diana riot against Paul?

15. In what city did Paul see an altar with the inscription, "To the unknown God"?

16. Where was Paul going when he was shipwrecked, and when he eventually arrived was kept a prisoner for two years before his death?

Cherry Tree Farm

By Ronald James

"THIS is a fine short cut!" grumbled Kay, as the children made a wide detour in order to avoid a large expanse of particularly evil-looking mud.

"Well, how was I to know the forest was so muddy?" protested her brother Tim.

"You might have guessed it," Kay retorted. "It would have been quicker if we had kept to Lippet's Hill."

"I jolly well wish we had," groaned Tim.

ANSWERS TO QUIZ

1. Enoch. (Genesis 4:17); 2. Sodom. (Genesis 14:12); 3. Jericho. (Joshua 6); 4. Nineveh. (Jonah 1:2); 5. Jerusalem. (1 Kings 8); 6. Nazareth. (Matthew 2:23); 7. Cana. (John 2:1); 8. Sychar. (John 4:5); 9. Capernaum. (Mark 2:1-12); 10. Tyre. (Mark 7:24); 11. Bethany. (John 11:1); 12. Antioch. (Acts 11:26); 13. Damascus. (Acts 9:2); 14. Ephesus. (Acts 19); 15. Athens. (Acts 17:23); 16. Rome. (Acts 28).

As they began to ascend a steep slope, the ground became drier. Suddenly from almost beneath their feet, two deer sprang up and with simply astonishing leaps, vanished over a huge bush. For a moment the children stood speechless.

"Made me jump!" said Tim, who was the first to recover.

"And me," agreed Kay.

"Look! you can see where they have been lying," exclaimed Tim, pointing to a depression in the dead leaves and bracken beneath the bushes.

"Didn't they go! The way they jumped right over that bush!" exclaimed Kay.

"Now are you glad we came through the forest?" Tim asked.

"Yes; I don't mind about the mud now," his sister admitted.

All the way back to the farm they could talk of nothing but the two deer.

"I suppose they were fallow-deer; I've heard Jack talk about them," said Kay.

"I don't think they were fallows because they were not spotted," replied her brother.

"Fallow-deer are not always spotted, Tim," explained Farmer Jones overhearing his son. "True, most of the fallow-deer seen in parks are spotted, but most of these were introduced into England from abroad. Epping Forest is famed for its herd of black fallow-deer. Most of the truly wild deer are of the small, dark variety. Doubtless it was two of these which you saw."

"I do hope we see them again," sighed Kay.

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Holman Hunt

The Light of the World

By Valerie Birch

caused to come upon the Egyptians to humble the haughty Pharaoh. One of these plagues was a thick darkness over all the land of Egypt so dense that the Egyptians could not even see one another. The inspired record says, "Neither rose any from his place for three days; but all the children of Israel had *light* in their dwellings." Verse 23. Even so in our day when "darkness covers the earth and gross darkness the people," we can have light in our homes, the Eternal Light which never dims.

David, in one of his most famous psalms, wrote, "The Lord is my light and my salvation; of whom shall I be afraid?" (Psa. 27:1), and again in Psalm 4:6, "Lord, lift Thou up the light of Thy countenance upon us."

One way in which we can receive the Light is through the study of God's Word. Psalm 119:130 says, "The entrance of Thy words giveth light." Why? because on every page of Holy Scripture is revealed Jesus, the "true Light, which lighteth every man that cometh into the world."

Jesus said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. And right through the centuries of time Christ has been the Light of His faithful people.

One day, we pray not too far distant, we shall have no more need of artificial light, nor even the light of the sun and moon, for the beautiful eternal home which God is preparing for His redeemed ones will be lightened by the glory of God, and the Lamb will be "the light thereof." "There shall be no night there; . . . for the Lord God giveth them light: and they shall reign for ever and ever."

As we think of these precious promises let us pray that the Light of the world may shine in our hearts now and throughout the ages of eternity.

"Even so, come, Lord Jesus."

☩ I THINK all of us, at some time in our lives, will have seen that beautiful and meaningful picture by Holman Hunt called, "The Light of the World." The story is told that somewhere in Russia a copy of this picture was seized and displayed in the street. Under the title of the picture were written the words, "PUT IT OUT." How true it is that Communism and other materialistic ideologies have sought to put out the Light of the world—our Lord Jesus Christ Himself—by their false teachings and propaganda.

Thank God that those of us who worship the living Christ know that the light He sheds will never be put out!

All through the ages men have found Christ to be the Light of the world and of their own lives.

At creation, when "the earth was without form and void; and darkness was upon the face of the deep," the Word says, "the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." God intended that light not only to illuminate the earth, even as He ordained, but also to shine into the hearts of all who would receive it.

In the tenth chapter of Exodus, there is told the story of some of the plagues which God