

DISCOVERED

CRISIS

PEACE OR WAR

ATOMIC

EASTER A



The Bible and

Our Times



The Reformation Monument in Geneva was the centre of the recent commemoration of the work of John Calvin.

Discerning The Times



A MEMORABLE YEAR

✚ WITHOUT doubt, this year will go down in the history of the churches as a memorable one.

In January came the sensational announcement that Pope John XXIII proposed to call, in about two years' time, an Ecumenical Council, in which top priority will be given to the question of the reunion of Christendom.

During the second week in June, Geneva was ablaze with flags, and the rendezvous of representatives of seventy-five Reformed and Presbyterian churches who trace their spiritual heritage to John Calvin, for the celebration of the four hundred and fiftieth anniversary of his birth and the four hundredth anniversary of the Geneva University which he founded.

The celebrations included the first showing of a film, "Soli deo Gloria," portraying the world outreach of the Geneva Reformation, and the dedication of the restored Calvin Auditorium, where the reformer preached and taught, and where the English-speaking refugees from the persecutions of Mary Tudor worshipped during their sojourn in Geneva.

Focus of the pageantry and colour of the services of the week was the famous Reformation Monument with its central figures of Farel, Calvin, Beza, and Knox. From these men stemmed the Reformed churches of the Continent, the Presby-

terian Church of Scotland, and the Puritanism of New England which, according to Dr. Harrison Ray Anderson, president of the World Presbyterian Alliance, have made "the Reformist and Presbyterian churches" with their forty-five million churchmembers, "the most international of the Protestant groups."

Incidentally, President Eisenhower of the United States is a Presbyterian and a message from him was read.

Then at the beginning of the month of May, the three hundred and fiftieth anniversary of the founding of the first Baptist church in Amsterdam,

Comments on Current Events in the Light of the Bible

BY THE EDITOR

and the beginning of the modern Baptist movement, was duly remembered.

To Amsterdam, early in 1609, came a group of English refugees from Gainsborough, Lincolnshire, led by their minister, John Smyth. Fleeing from ecclesiastical tyranny in England they there came into contact with the Mennonite church, named after the Dutchman Menno Simons, and accepted the biblical doctrine of adult or believer's baptism

in place of the Romish infant baptism. The first English Baptist church of about fifty members was the result. These were led back in 1612 to Spitalfields, London, by another of the original refugees, Thomas Helwys of Nottingham, and from this church the World Baptist Federation has grown, until today it represents some twenty-three million Baptists, of whom more than half a million are behind the Iron Curtain in Russia.

These outstanding events in the life of the Roman, Presbyterian and Reformed, and Baptist communions are not only important to these churches in themselves, but together they provide a striking cross-section of the history of the Christian church and of its witness today.

It was because from the early centuries of the Christian era the Roman church had developed an unbiblical doctrine of the church and in its life had become utterly immoral and corrupt, that the sixteenth century "protest" was made, out of which emerged the Reformation churches.

In Germany, Luther's challenge to Rome resulted in the establishment of the Lutheran church which has spread under various organizations to every part of the world.

In France and Switzerland, after the short-lived movement led by Zwingli, John Calvin made Geneva the centre of a "protest" which gave birth to the Reformed, Presbyterian, and Puritan tradition.

At one time it seemed as if the Reformation in England might have produced a Calvinistic church, as in Scotland, but the Elizabethan settlement and the change of policy of James when he mounted the English throne turned England away from the Puritan tradition and produced a third and Anglican form of the Reformation "protest."

Unfortunately, after their courageous stand against the spiritual apostasy and moral corruption of Rome, all three Protestant streams were "arrested" in their progress toward the recovery of the true faith, partly by the refusal of their leaders to face the full implications of their "protest," and partly by their being closely associated with the states in which they rose and from whose princes and governments they received protection from the Catholic powers.

But there were other leaders of reform who felt that the Reformation should go on "without tarrying for any" and after labouring with Luther, Zwingli, and others, these leaders of what has come to be known as the "Radical Reformation" felt compelled to separate themselves from the developing State Protestantisms for the fuller proclamation of the Gospel.

When the missionary zeal of the leaders of the "Radical Reformation" began to vastly multiply their numbers, the State Protestantisms began first to malign and then to persecute them as bitterly as the Catholics persecuted the Protestants.

True, the Radical Reformation did produce, as might be expected so soon after release from centuries of bondage to the authoritarianism of Rome, some fantastic interpretations of the Bible and even violent fanaticisms, but these were used to condemn the whole movement of the Spirit outside the increasingly powerful State Protestantisms; and as a consequence the Radical Reformation was to a large extent wiped out by fire and sword and drowning.

But the great truths for which the leaders of the Radical Reformation stood, like believer's baptism (for which reason they were called Anabaptists or re-baptizers), the separation of church and state, religious liberty, the relations of law and grace, the true Sabbath, prophecy and the Advent hope, were not wholly obliterated. The toleration of William of Orange made Holland one of the refuges of the Radical Reformation and it was there that John Smyth and the Gainsborough "Separatists" met the Mennonite Anabaptists, adopted the biblical practice of believer's baptism, and originated the modern Baptist church.

(Continued on page 14.)



Keystone

Though his evangelistic campaigns are interdenominational, Dr. Graham is an ordained Baptist minister.

Jehovah—

The Promise Keeper



By Wm. Hole Eyre & Spottiswoode
The returning captives praise God as they see again the
land of Israel.



☿ Is the way that you take rough, thorny, and stony? Have you sorrows, burdens, heartaches, and sometimes tears? Are the problems and difficulties of life pressing hard upon you? Are you at a loss to know which way to turn? Are you wearied, tired, exhausted, and almost ready to faint? Listen beloved, be still, and allow the calm, sweet, and holy presence of our ever-loving and faithful God "whose name is Jehovah" to bring perfect peace to your burdened heart.

"Jehovah" means the Promise Keeper, He is "the Most High, over all the earth," yet He truly cares for you. He enters fully into all your heartaches and bitter sorrows. He can sympathize with you in your weariness. He invites you to rest in the powerful, precious, proved, and perfect promises of the Most High.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:

FOUR

3, 4. Ponder these lovely words, read them through slowly, grasp their beautiful significance, and you will find that "the name of the Lord" is truly "a strong tower."

In His very name, Jehovah, we are assured that all His promises are fully guaranteed. Jehovah is the Creator, there is nothing impossible with Him. Jehovah is also your Redeemer, who loves you more than you will ever be able to comprehend. For these reasons, we can gather strength and peace in contemplating the mighty promises He has made toward us.

The impossible becomes possible with Him; our problems are all solved in Him; our weaknesses are lost in His strength; our sorrows fade and joys illuminate our way. Despair cannot exist in the atmosphere of hope.

JEHOVAH—THE PROVIDER

Of all the beautiful names by which our God is known, none brings greater joy to the humble heart than "Jehovah Jireh" which means, "The Lord will provide!"

Tracing the revelation of God back to Eden

OUR TIMES

we discover that from the beginning of time He has been the "Provider." We hear His words to the serpent, "The seed of the woman shall bruise the serpent's head." (Gen. 3:15.) A way would be provided of escape from the penalty of disobedience, God told our first parents.

To Abraham, bidden to take Isaac his only son up to the Mount Moriah for a sacrifice, God revealed Himself as the divine Provider. "Abraham, Abraham, . . . lay not thine hand upon the lad." Gen. 22:11, 12. And Abraham's eyes fell upon a ram caught in the thicket. God provided a sacrifice.

When the mighty fountains of the great deep were broken up in the Deluge, God provided an ark.

Listen to Joseph's words to his brethren: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20. God provided a way through exile to power, through famine and drought to prosperity.

We see Jehovah Jireh preparing the way of deliverance through the Red Sea, providing a pillar of cloud by day and a pillar of fire by night. He was Israel's rock from which flowed living water. He was their manna.

David testifies, "I have been young, and now I am old; yet have I not seen the righteousness forsaken, nor his seed begging bread." Ps. 37:25. We recall the experience of Elijah, who drank of the brook in the midst of a parched and dry land and was fed by the ravens. Jeremiah is not without an Ebedmelech to draw him from the miry clay of the horrible pit. In the midst of the burning furnace the Provider was seen with Shadrach, Meshach, and Abednego. "God," declared Daniel, "hath sent His Angel, and hath shut the lions' mouths." Dan. 6:22.

Do you know God spiritually as Jehovah Jireh? Without Him we would be lost, condemned to death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. He is the Provider of a Way from sin and death. John the Baptist declared Him: "Behold, the Lamb of God, which taketh away the sin of the world." John 1:29. Jesus became sin for us to provide the way of escape.

By D. J. Handysides

JULY 30, 1959

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Our God is truly Jehovah Jireh! Giver of all, "Provider of all." With confidence in this name we are able to face triumph or disaster, riches or poverty, success or failure, joy or sorrow, life or death with a calmness of spirit that enables us to say, "Come what may, God will provide a way for us, and it will always be the best way."

*O Lord of heaven and earth and sea
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all.*

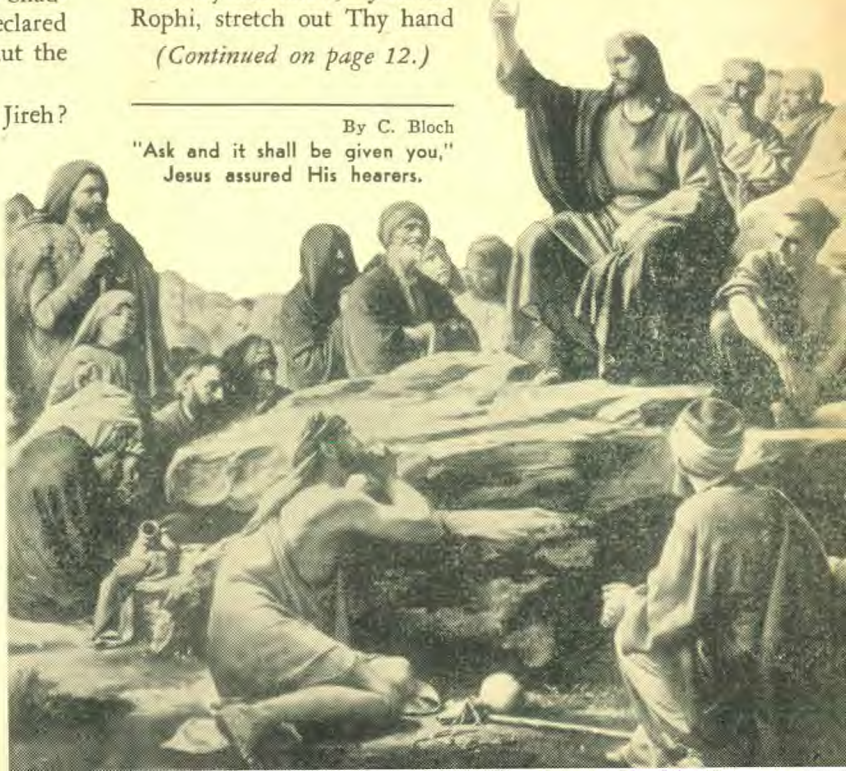
THE DIVINE HEALER

Our God is the Promise Keeper. He is Jehovah Jireh, the Provider. He is also the Jehovah Rophi, the God who heals. Of all the names of God, none brings to the sin-scarred and perishing soul more comfort and relief than this name. The whole world is writhing in pain and groaning in agony and distress. Isaiah graphically illustrates its condition in the words, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6.

A visit to our hospitals, where thousands suffer in pain, urgently reveals the need of a divine Healer. To contact the mentally diseased and the unhappy men and women with nervous disorders is to cry out anew, "Jehovah Rophi, stretch out Thy hand

(Continued on page 12.)

By C. Bloch
"Ask and it shall be given you,"
Jesus assured His hearers.



HEAVEN—

Myth or Reality?



✚ Do you know that there are more than seven hundred references to heaven in the Bible? Yet I don't suppose there is any other subject in the Christian world about which there is so much diversity of opinion, doubt, ignorance, and fanciful speculation.

We used to be told that heaven is "up" somewhere, where good people go when they die and exist as immaterial spirit-forms. Today, thinking people are not satisfied with such a vague and mystical picture. Nor is this the heaven that God speaks about in His Word. I would like to bring this subject right down to earth in order that we might gain a clear conception of that which God has promised.

THREE "HEAVENS"

The Bible says there are three heavens. (2 Cor. 12:2.) First there are the atmospheric heavens (Rev. 19:17) where the birds fly. Beyond are the starry heavens (Psa. 19:1, 2) and still beyond is the very dwelling-place of God. (1 Kings 8:30.) When Jesus left this world, He went back to His Father's side in the third heaven. Before He went He said (John 14:1-3) that He was returning to His Father's house to prepare mansions for His people for whom He would return. We know, therefore, that one day He will fulfil that promise and for a time transfer the ransomed from this world to His Father's home in the third



By C. S. Dixon

Newton

God is planning a "new heaven and a new earth" for the redeemed.

heaven. But let us never forget that the final place of abode for the ransomed people of God is a heaven upon this earth, after God has carried out His cleansing programme. (2 Peter 3:10-13.) God has planned, in His good time, to eliminate from this earth all sin and corruption and to bring into existence right down here where we now are a "new heaven and a new earth" for the redeemed.

What kind of people will live in the new earth? We must let the Bible speak. John and Paul both tell us that we shall be like Christ. (1 John 3:2; Phil. 3:21.) Jesus was not in spirit form after His resurrection, for He said to His disciples, "Behold My hands and My feet, . . . for a spirit hath not flesh and bones, as ye see Me have." No, Jesus came forth in His glorified state with a real body, and we shall be like Him. God has promised a real heaven and He will populate it with a real people.

What conditions will exist there? Notice Isaiah

33:24: "The inhabitant shall not say, I am sick." This is certainly a sick old world in which we live, with its 2,000 or more diseases eating away at the human family. In that land never more will feeble hands clutch pitifully at the bed-clothes for there shall be no more pain. (Rev. 21:4.)

Some may think it foolishness to talk of a new heaven and a new earth and suggest rather that we better the conditions of this world here and now. Unfortunately, men have for thousands of years been endeavouring to do just that, but without success. But suppose we could establish a system of world-wide social security whereby every person would be blessed with an equal portion of the material things of life, there would still be the greying hairs, the wrinkled brow, the stooping shoulders. And finally, what could be done to prevent the cruel hand of death removing our loved ones one by one? Where would our heaven on earth be then? That is why there must be an earth made new, in which "there shall be no more death." Rev. 21:4. God is planning to restore that broken family circle of yours. The human heart was not made for partings and very soon there will be no more.

No words can adequately express the great joy which will be ours on the resurrection day when we shall see and know once more those whom we have laid to sleep in Mother Earth. Notice these words in 1 Thessalonians 4:16, 17: "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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Some, no doubt, will say, "It certainly sounds a wonderful story, but how do you know it is true?" I know it is true because the Bible is true. I have proved the Bible over and over again. Everything it has said about the great nations of the past has been fulfilled to the very letter, and because of that I know that what it says about the future will take place also.

By A. Geoffrey Ratcliffe

Will we know each other there? Will we recognize father, mother, husband, and wife? Yes, we will. Christ was recognized by His voice after His resurrection. You will recall that on the resurrection morning Jesus said, "Mary," and im-

mediately she recognized Him. We will be like Christ, and therefore as He was recognized by His voice, so one day we shall hear again the sweet voices of our loved ones now silenced. And to Christian parents there is given a wonderful promise and sweet assurance that babes lost in death will be restored to their arms. (Isa. 65:23.) David looked forward to the time when he would meet his little son again. (2 Sam. 12:23.)

Some imagine that they could not be happy in heaven if a loved one were missing. God will meet this situation, for He tells us that the curtain of forgetfulness will be drawn across the former things which would cause us sadness and grief.

The Quiet Moment

The Paradise of God

O Paradise! O Paradise!

We seek thy promised rest,
We long to tread thy peaceful streets
For now we are oppressed;
Probation's day speeds to its close
And soon will pass away,
The long, long night of sin will end
When dawns eternal day.

O Paradise! O Paradise!

Thy shores are free from harm,
No curse will spoil thy peaceful rest—
Thou land of perfect calm;
No hand shall rise to mar thy bliss
When time shall cease to be,
When we with Christ, the Prince of peace,
Shall reign eternally.

STANLEY COMBRIDGE.

"The former things shall not be remembered, nor come into mind." Isa. 65:17.

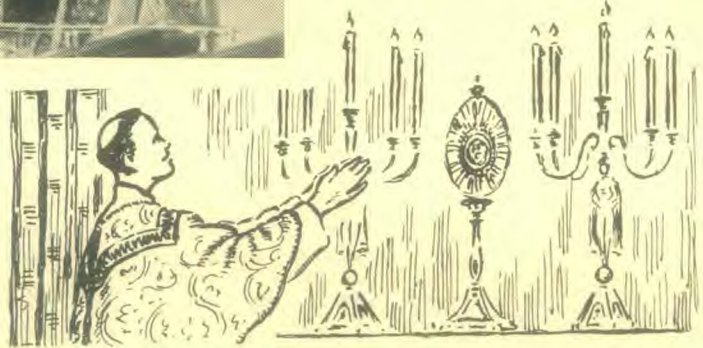
In God's "heaven on earth" the Bible tells us the redeemed "shall build houses, and inhabit them; . . . plant vineyards, and eat the fruit of them." Isa. 65:21. With perfect minds and perfect bodies, the redeemed in that fair land will delve into the wonders and the glories of God's great creation.

But the best part of our story is yet to be told. Jesus will be there and He wants you there. In fact, He says there is a place reserved for you. Heaven is a prepared place, for a prepared people. Are you ready to go home, for God is about to end this reign of sin, and establish this heavenly land?



Keystone
Crowning the Virgin of Laeken.

IMAGES and IMAGE WORSHIP



✠ IN the second commandment of the Decalogue, the making and worship of images is expressly forbidden. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

Implanted in the heart of man is the instinct to worship a Power higher than himself. Every people has had its objects of adoration, its gods. After the fall of Adam, men for long gave reverence to the Supreme God, the Creator of the Universe. As time passed, and mankind strayed farther and farther away from spiritual worship, it was felt that some representation of the Deity was needed to aid in thinking of the Invisible. Men

came to believe that the heavenly bodies were the agents of the Lord, and from that they imagined that the sun and moon were actually divine. Not satisfied with saying prayers to the Unseen Being, copies of what was thought to be the form of God were made. The forces of nature were finally deified, and history corroborates the statement of Scripture that the nations began to worship the creation rather than the Creator. Outstanding in this apostasy was Egypt. There, animals, birds, and creeping things

were revered as gods. To us such a religion appears absolutely degrading, but in those days the most cultured in the land bowed be-

fore a cow or a crocodile and saluted it as divine.

The children of Israel were enslaved for many long years in the land of Egypt, but before ever they went down into that country, their subjugation and eventual deliverance had been foretold to their forefather, the patriarch Abraham. In the process of their emancipation, great plagues were poured out upon their oppressors to show the evil of the worship of idols and false gods. The river Nile was thought to be the guardian of the country, much as the Tiber was later revered by the Romans; the first plague, therefore, turned the waters of the river into blood. And so on, through all the plagues, God desired to show the folly of worshipping creatures and inanimate objects.

At last, by a great and mighty hand, the Lord brought His people out of slavery and gave them His holy law. It might have been supposed that the lessons thus taught would have kept them from the superstitions which had surrounded them in the land of their captivity. But no, at the first opportunity, when it looked as though Moses had left them, they persuaded Aaron to make a golden calf which should lead them back to Egypt.

This tendency to desire some tangible likeness of a superior being seems inborn in man. We think in pictures, and it appears only natural to make copies of the figures created in our minds. The Israelites, despite all God's instruction, had a weakness toward idolatry, and again and again they had to be punished and brought back to the right way. When they entered Canaan, they were solemnly warned against any alliance with the heathen inhabitants. But they soon began to mix with them, and before long fell to honouring the gods of wood and of stone which they saw in their cities. Doubtless they were told that these idols only represented the heavenly powers, but the result was that the people of God were led to deny Him and yield to the wicked practices witnessed in the land they had come to conquer.

As a consequence of their continual lapses into idolatry, the entire nation was eventually taken captive to Babylon. There they learned their lesson, and after the return from captivity we hear no more of any bowing down to false gods and images.

IDOLATRY CREEPS INTO CHRISTIAN CHURCHES

In spite of the lesson of Israel's idolatry, the tendency to seek some tangible, visible representation of what is worshipped, some object to help in devotion, manifested itself very early in the history of the Christian church. There grew up a veneration for material things connected with the Gospel story. The places associated with our Lord's life on earth were held to be especially sacred; fragments of the supposed cross were highly prized. Later on, pictures of sacred scenes

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

and saints were superstitiously venerated, and a supernatural character came to be attributed to them. It was said that portraits of the mother of Jesus had been seen to weep and that pictures of holy people could effect cures. So great did this evil become that the Emperor Leo, the Isaurian,

ordered pictures in churches to be hung too high for the worshippers to touch or kiss them. This command was resisted and a religious war broke out. Pope Gregory III excommunicated all enemies of images. The outcome was that images of saints and of our Lord were retained in the Roman Church of the West, while in the East only pictures of holy men were allowed to be hung and revered in places of worship and in the homes of the people.

Those who countenance the display of images in sacred buildings argue that there is an essential difference between a pagan idol and a Christian image. Actually, however, the dictionary definitions of "image" and "idol" make little difference. The former word is derived from the Latin and the latter from the Greek language, but they are used interchangeably. It is said that when a Christian kneels before an image of the virgin Mary, or of a saint, he knows that there is no virtue in the marble or metal composing the idol; he pays it only relative reverence. But the same can be said of an educated Hindu; he would declare that he did not worship the piece of wood or stone, but the spirit which it represented. Yet it cannot be denied that the more ignorant, both of pagans and of Christians, do impute powers to inanimate idols or images.

One great objection to the display of pictures and images in places of worship, is that it concentrates attention on the human ideas of divine things which lie behind the art of the painter and the sculptor, thus drawing the mind of the worshipper away from spiritual concepts to the imaginations of poor, frail human beings. No-one has valid information of what Jesus, or His mother, looked like; images and pictures differ according to the current ideas of the country and the times. Some are by no means beautiful, nor do they always bear out the characteristics of our Lord as portrayed in the gospels. Some are extremely effeminate and cannot help but colour the thoughts of those who pay them reverence.

It is very common to see the cross and the crucifix, sometimes life-size, placed in prominent positions in churches and in the grounds surrounding them. We know that the cross on which the Saviour died was constructed of rough wood, but many of the supposed copies of it are of precious metal and are richly ornamented. Superstitious regard has been given to the instrument of the Lord's sacrifice, and this has detracted from the proper spiritual worship of Jesus. Small replicas of the cross are often worn almost as talismans,

(Continued on page 17.)

✻ BIBLE readers who hear or see the name *Persia* are at once reminded of Daniel, Esther, Mordecai, Ezra, or Nehemiah, and of Cyrus, the conqueror of Babylon, Darius the Great, or Ahasuerus of Shushan (Susa). They remember also that the Medes and Persians formed the second world empire of the prophecies of Daniel two and seven, and that it was under Persian rule that the Jews returned from their Babylonian exile, rebuilt their destroyed Temple, and became once more a nation in their homeland.

Everyone who studies the Bible would like to visit the place where Esther was queen, where Nehemiah served Artaxerxes as cupbearer, or where Cyrus the Great issued the decree permitting the Jews to return to their homeland. I am one of those who for many years has had the desire to visit the historical sites of ancient Persia. Ever since I became interested in archæology and the history of the ancient world, I have wanted to obtain a first-hand acquaintance with these countries and places that played such a great role in biblical history. Persia, however, lies somewhat on the periphery of the Bible lands; its historical sites are located far apart, or are not easily accessible, and facilities for tourists are almost non-existent. For this reason I had not been able to visit this interesting land during previous trips to the Near East. But at last my dream of many years' standing—to roam over the ruin hills of Shushan, to climb the world-famous Behistun Rock, and study the magnificent palace ruins of Persepolis—came true.

My journey took me on an exciting 2,050-mile trip through deserts and highland plains, over some of the steepest mountain descents on earth, and through some of the deepest rivers a modern car can ford without being lost. In this and subsequent articles I will describe the most important sites visited in old Persia in connection with the history of the kings associated with the Bible story, such as Ecbatana, the capital of the Medes; Pasargadæ, the residence city of Cyrus the Great; the Behistun Rock, on which Darius the Great inscribed his autobiography; Shushan, the palace city of Ahasuerus' and Esther's fame; and Persepolis, the most magnificent of all Persian capitals.

Like most modern travellers I caught my first glimpse of old Persia from the air. Winging my way in a Super Constellation from Karachi to Teheran, the modern capital of Iran, I flew for several hours over a greyish-brown land of apparent desolation. I noticed very little vegetation, and places of habitation seemed to be almost



Persepolis.



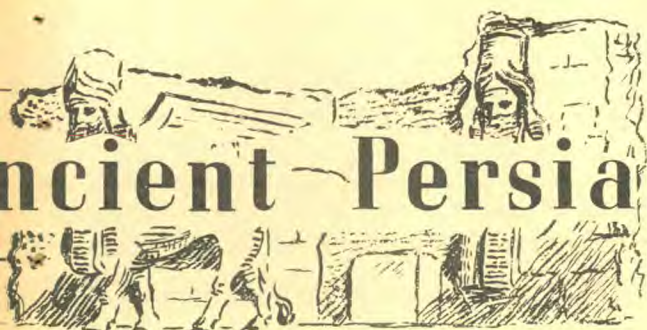
By Siegfried

absent. As far as the eye could reach there seemed to be only barren mountains, desert valleys, and dry plains. Shortly before we reached Teheran we flew over the *Dasht-i-Kavir*, the great Salt Desert, and then viewed the mighty Elburz mountain range, with its beautiful snow-capped peak, 18,600-foot Mount Demavend.

Less than two hours after landing at Teheran we were heading south. Our first hundred miles were travelled on a good asphalt road, and were uneventful except that we had a punctured tyre from picking up a nail. Qum, where we stopped to have our tyre repaired, is a holy city of pilgrimage, having some beautiful mosques with



By Briton Riviere



Hörn, Ph.D.

golden minarets and colourful tiled domes under which several Moslem saints are buried. Since the population of this city is known to be fanatical, I was cautious at first about taking pictures, having read that foreigners have been killed there in the past for doing this. I was glad, however, to find the people of Qum rather friendly. They seemed to have no objection to my taking pictures of their beautiful mosques and colourful street life.

Our next stretch—to Isfahan—took us over a 180-mile-long road that was paved but dusty and in a poor state of repair. Since there were many big lorries on the road, we travelled most of the time in a thick cloud of dust. On this road I ex-

perienced my first sunset in Persia. It was beautiful, as sunsets always are in desert countries. Driving on for several hours in the dark, we reached Isfahan at 11 p.m., but found all hotels full.

Since we were prepared for such emergencies, we spread our sleeping bags on the ground and had as our canopy the Persian sky lighted by the myriads of friendly stars. I slept for more than five hours without interruption. However, upon awakening the next morning I heard that our guide had awakened after having slept for only one hour and had found several men standing around us discussing who we were. Fearing that they might have evil intentions, he talked with them, explained why we were there, and then stayed up the rest of the night, not daring to go to sleep again.

Isfahan, a city with a population of about 100,000, is a treasure house of Moslem architecture, having sixty mosques and several beautiful palaces. I would have enjoyed seeing some of the world-famous buildings at Isfahan, but we had no time for a prolonged stay. It was Friday, and we wanted to visit Pasargadæ during the day and to reach Persepolis before sunset.

All morning we drove over the dusty road that leads to Bushire, a port city on the Persian Gulf. One who has not driven over such a road has no idea how much dust can accumulate on one's body and hair. It literally formed a thick crust on the exposed skin and discoloured the hair so that it looked like the Persian desert grass.

I was especially interested in the intricate water supply system found in many desert regions of Iran, a system that has been in existence since ancient times. At regular intervals one sees five-to eight-foot dirt mounds, in the midst of which is the opening of a shaft. These shafts are thirty and more feet deep, and are connected underground by means of tunnels in which subterranean water is collected. A man travelling through the Persian desert cannot perish of thirst if he carries with him a long rope and a bucket. He is practically always in sight of one of these water holes. Since they have to be kept clean, in several places we saw that people were working in them. We stopped at one *kanut*, as such a water hole is called, and saw a man hoisting buckets of dirt from the bottom of the shaft, which was forty feet deep at that place. We learned that four men, whose singing we could hear, were down in the tunnel cleaning out the sediment and mud. This dirt is placed around the opening of the shaft and forms the characteristic low mound, which reveals to the traveller the presence of a *kanut*.

At noontime we stopped at a roadside tea-house where people travelling in lorries and caravans stop for their meals and drinks. We had a Persian dinner of well-cooked rice and a thick gravy, with vegetables and sour milk. After driving for another hour we reached Pasargadæ. Cyrus' tomb and the remains of his palace are still there. They will be described in a subsequent article.

After spending a few hours at Pasargadæ we were on the road again, and drove nearly fifty miles to Persepolis. As we came around a promontory, the first view of this marvellous place, with its tall columns and picturesque ruins standing on a high platform, made a lasting impression on me.

The small hotel at Persepolis was full, and we could get no better accommodation for the first night than a little room in the servants' quarters. We were happy, however, to be able to take a shower in the restored harem of Xerxes, which the archæologists have rebuilt and use as a museum and expedition headquarters. After having travelled for two days in a continual cloud of dust, we felt that a shower was one of the greatest blessings one could possibly obtain in a desert country.

PALACES OF THE GREAT PERSIAN KINGS

Next day we were on the mountain slope behind Persepolis, gathered in front of the tomb of King Artaxerxes II, and we opened our Bibles to study the experiences of the people of God during the rule of the Persians. No scene could bring the story of the restoration period of ancient Judah better into focus than the one we had before us. Behind us was the tomb of one of the powerful kings of the ancient world, and below us were spread out the ruins of the large palace area of the famous kings Darius I, Xerxes, and Artaxerxes I.

Another wonderful experience came to us at sunset. We had climbed a hill lying east of Persepolis, from the top of which we obtained a marvellous view over the whole countryside. There we watched the sun set behind the western mountains. Soon the many tall columns and other ruins below us were bathed in a red glow for a few minutes. Then darkness fell quickly over this quiet and desolate area that had seen so much history. Here magnificent feasts had been celebrated, revelries to which the victorious Persian armies had returned loaded with the riches of conquered nations. Here also Alexander's Greek forces had descended upon the ancient city to loot and burn it in revenge for the burning of Athens by Xerxes.

(To be continued.)

Jehovah—The Promise Keeper

(Continued from page 5.)

and heal." But the greatest need of our sin cursed and distressed world is that of spiritual healing.

A mind in tune with God, produces a calmness and tranquillity of spirit that passes all understanding. Fears which have disturbed the mind disappear, and the delicate functional mechanisms which control the body marvellously right themselves. Worry and anxiety give place to the radiance of trust and hope. Confidence takes the place of trembling as the soothing hand of the Beloved Physician tenderly smooths away the turbulent sicknesses of the heart to make room for the deep settled peace of God's infinite love. "Be still, and know that I am God," He gently says. "Fret not thyself," the Psalmist echoes. "Trust in the Lord." Psalms 46:10; 37:1, 3. "Wait, I say upon the Lord." Psalm 27:14.

To truly understand this Name of God is to experience a foretaste of heaven. It produces the cleansing and purifying that thrills the soul and empowers it with a transfusion of the divine Life. Why do we hesitate to plead for the transforming creative power of Jehovah Rophi?

It is a tragedy that thousands decline the healing that could be theirs for the asking and receiving. Blinded by self deception, by unsanctified ambitions, by a continuous striving after selfish ends, they shackle the compassionate hands of the Saviour.

Some pray for healing, but before the Master Physician is able to make a complete diagnosis, they hasten from the consulting room to sink deeper into the slough of depression and despondency. The prescription that would bring relief is never dispensed; the balm of Gilead is never applied. The wounds and bruises become more infected, until all hope is lost. "Why will ye die?" asks Jehovah Rophi.

"Come to the Saviour, make no delay." He who healed the waters of Marah, who so blessed Israel that there was no sick person among them, who went about doing good and healing those that were oppressed of the devil, is desirous of healing you.

Are you seeking such healing? Do you wish to receive the help that "Jehovah Rophi" can give? Then lie still upon the examination table, and do not hesitate to confess your wretched condition when He questions you. Strictly carry out His instructions no matter how distasteful the medicine may be. Then restored, healed, empowered, you will go forth in health of body and spirit in God.

Are You a "Godsend"?

By A. B. Cheesbrough

✠ ALTHOUGH it is garaged some three miles from my village home, the bus to town does not pick up passengers until it turns into the top of our road. Consequently I am nearly always the first to enter it; that is, when I am going there myself. When I did so a little while back, I was greeted by the conductor with the exclamation: "You're a Godsend!"

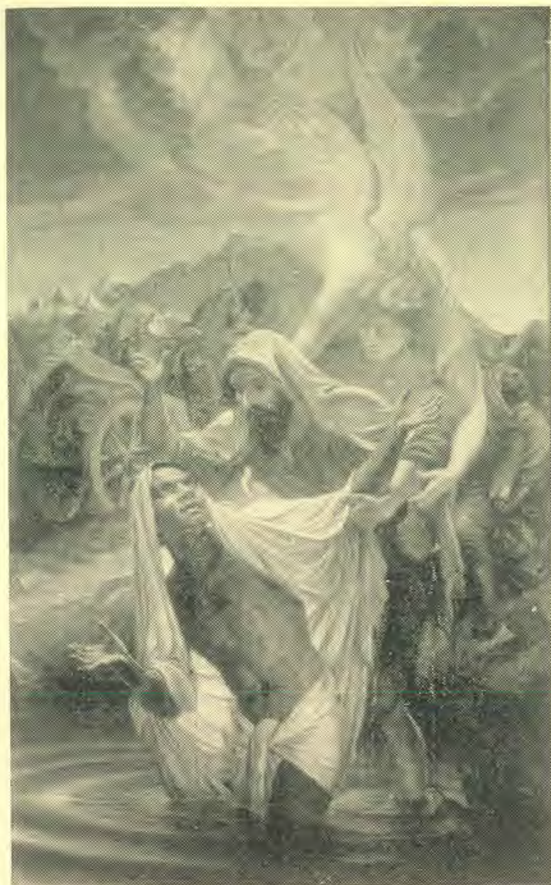
"A what?" I said. "A Godsend," he repeated.

"How's that?" I asked. "Well," he replied, "neither of us knows the way." So I had to make my way to the front and at each turn of the road hold out my arm like a policeman on point duty to show the driver which way to go. Fortunately, after a few miles we came onto the main road, with which he was familiar, and my services became unnecessary.

Thus it was that the use of the word "Godsend" became the subject of my thoughts, though the little help I was able to give by no means justified such an appellation.

The Bible tells us about many men and women who were veritable "Godsends." The example of Philip the evangelist is one which is so clear and forceful, and serves to emphasize so many important truths and lessons that we cannot do better than consider it at the outset.

Those were days of persecution for the church of God. Stephen had been stoned to death. Saul of Tarsus, in his mistaken zeal, was making such havoc of the church that they were being scattered here, there, and everywhere. But Satan, who, of course is at the back of all religious persecution, is wont to overreach himself, and what was intended to put out the Gospel fire only served to spread the flame which Pentecost had started. Philip went down to a town in Samaria and preached there with such remarkable success that we read, "The people with one accord gave heed unto those things which Philip spake . . . and



By F. Shields

Philip baptizes the Ethiopian eunuch.

there was great joy in that city." Acts 8:6, 8.

Similar enthusiastic disciples went everywhere preaching the Word and against a church built upon the Rock Jesus Christ, the one true and sure foundation, and holding the pure doctrines of that Word, the gates of hell will never prevail.

PHILIP AND THE EUNUCH

But while an evangelist may be a special messenger to multitudes he may be commissioned to take the good news of God's saving truth to a single individual. Wherever there are hearts honestly seeking for truth, hearts that are willing to obey that truth when discovered, there are also heavenly agencies arranging just those circumstances that will bring this about.

Thus it was that the Ethiopian Chancellor of the Exchequer, after attending a festival at Jerusalem was returning home in his chariot. Evidently the reading of the Scriptures had aroused in him a desire to understand what he had heard, for he was reading aloud that wonderful prophecy in the fifty-third chapter of Isaiah. Meantime an

angel had told Philip to go south to a lonely spot which the eunuch would pass. How glad Philip must have been as he saw the chariot approach and heard the eunuch reading the words, "He was led as a lamb to the slaughter"! As he ran up he called out, "Understandest thou what thou readest?" Back came the encouraging answer, "How can I except someone guide me?"

That word rings a bell. Was it not the title of a book I read when I was in my teens? Someone the eunuch desired was a human being like you and me, like Philip. Ever since God Himself sought the first wanderer from the fold saying, "Adam, where art thou?" He has been sending forth "someones" on the same errand, for all around us are folk who, like the driver and conductor of the bus, do not know "the way."

Here and Hereafter

Our mortal minds cannot conceive
The glories that one day will be,
When this old world has passed away
With all its sorrow and decay.

The sun shall shine with sevenfold light,
The saints shall walk in garments white
Along the streets all paved with gold,
When pearly gates shall wide unfold.

Then will the ransomed enter in,
Who by Christ's sacrifice for sin,
Out of the mire of guilt and shame,
He drew to bless His holy name.

ALICE DEAN.

Philip had been a "Someone" when he said to Nathaniel, "We have found Him of whom Moses in the law and the prophets did write." "Someone," mark you, not "Somebody." Woe unto any evangelist who begins to think himself "Somebody." Humility is the true mark of the man of God.

Now at the eunuch's invitation Philip got up into the chariot and was asked the question, "Of whom speaketh the prophet this? of himself or some other man?" Philip had met that "other Man." He had seen and heard that "other Man." He could bear witness to the story of His humiliation and gloried in preaching Jesus. So it was the same Word of prophecy which convinced this wealthy man, this man of authority, that Jesus was the Son of God. And on his assuring Philip that he believed with all his heart, he was baptized.

God is calling for "Someones" today, to ex-

plain the prophecies of the Scriptures to others as they have been fulfilled in Christ. Said Jesus, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. Fulfilled prophecy gives the Christian a sure foundation for his faith and provides him with the certainty of the words of truth to those that inquire of him.

A story is told of Dr. Jowitt who had an appointment to see his lawyer one Monday morning about some property. When the business talk was over Dr. Jowitt reached for his hat and made for the door. Looking up from his desk the lawyer asked, "Haven't you a word for an old sinner?" Somewhat taken aback the great preacher paused a moment and then said, "Yes, 'the Lord is very pitiful and of tender mercy.'" The next day he received a note from the lawyer thanking him for his message which he said had been very helpful and comforting to him. A day or two later, on opening his newspaper, he read of the lawyer's death.

All around us are people with aching and unsatisfied hearts. You may be just that "Someone," that "Godsend" whom He will use.

A Memorable Year

(Continued from page 3.)

Many adherents of the Radical Reformation fled to America and there in the "wilderness" found freedom to worship God according to the dictates of their conscience and seek the recovery of the true faith in its fullness. That is why the New World has played so important a part in giving back to the world in the last days the great truths of the Advent hope and the Bible Sabbath, ridiculed, side-tracked, or suppressed by the great churches of the Old World.

So today there is not just one ecumenical movement; there are two. There is an ecumenical movement of "churches" stemming from Rome and the churches of the "arrested Reformation," which prophecy declares will coalesce into "the beast" (Rev. 13:4) and "the image to the beast" (Rev. 13:15) in the final crisis of history, and there is an ecumenical movement of truth in which God, by His Spirit, has progressively led in the recovery of the "whole counsel" of His will and is calling out a people to keep all "the commandments of God and the faith of Jesus." Rev. 14:12.

This ecumenical movement of truth, which is gathering out God's remnant church, rather than the mere integration of churches, is the one about which we should be supremely concerned.



SIGNS OF CHRIST'S COMING

Anyone interested in the event of the second advent of our Lord is naturally anxious to know when it is likely to take place. The apostles were like that and they asked Jesus about it.

"When shall these things be?"

"What shall be the sign of Thy coming?"
Matt. 24:3.

The simple reply that Jesus gave was, "There shall be signs." Luke 21:25.

Though signs would be available as pointers to the approaching advent, our Lord warned, "Of that day and that hour knoweth no man." It might be "at even, or at midnight, or at the cockcrowing" (literally "at morning, noon, or night"). Mark 13:32, 35.

Our Lord divided the signs of His coming into two main divisions:

(a) Heavenly—

"Great signs shall there be from heaven."
Luke 21:11.

(b) Earthly—

"Upon the earth distress of nations, with perplexity." Luke 21:25.

The signs in the heavens concerned the sun, moon, and stars.

(a) The sun was to be darkened. (Mark 13:24.)

This sign occurred, as Christ predicted, "after the tribulation." This tribulation was the persecution occasioned by papal power and which ceased toward the close of the seventeenth century. This sun-sign—a supernatural darkening unconnected with any eclipse—extended over a wide area of the earth's surface and endured for some fourteen hours, for which reason it has come to be known as "The Dark Day." Of it

Webster's Dictionary says: "The true cause of this remarkable phenomenon is unknown." The date: May 19, 1780.

(b) On the night of May 19, 1780, the moon also was supernaturally darkened. In the case of the moon, as with the sun-sign, there was no eclipse and no obvious scientific explanation. One observer (Dr. Tenney) described the scene thus: "If every luminous body in the universe had been shrouded in impenetrable shades or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Note.—It is significant to recall the Creator's words at the time of the creation of sun and moon: "Let them be for signs, and for seasons, and for days, and years." Gen. 1:14.

(c) Moving along the corridors of time from 1780, the third sign—in the stars—occurred on November 13, 1833. This was a falling of meteorites over a vast area covering thousands of square miles. The only satisfactory description of this awesome phenomenon, according to one observer, was that prophetically given in the book of Revelation: "The stars of heaven fell, . . . as a fig-tree casteth her untimely figs." Rev. 6:13. C. G. Dolmage, of the British Astronomical Association, described the scene as "surpassing all displays of the kind ever seen. . . . The stars fell as thick as snowflakes."

Having considered the three outstanding heavenly signs, reaching nearly to the middle of the nineteenth century, the signs dramatically begin to appear upon the earth. In almost all spheres of human life, conditions after the last of the heavenly signs (1833) were to change in a remarkable way and to a remarkable degree.

Here are some of the divine predictions: "Nation shall rise against nation; kingdom against kingdom." "Earthquakes in divers places." "Famines, pestilences, fearful sights." "Distress of nations, with perplexity." "Men's hearts failing them for fear and for looking after those things

that are coming upon the earth." (Matt. 24; Mark 13; Luke 21.)

A brief consideration of these developing signs will show how accurately the prophetic forecast described the conditions of the modern world—and, be it remembered, this forecast was made even while the ancient Roman empire was still standing!

(a) Nation against nation—wars and rumours of war. (Matt. 24:6, 7.)

Throughout the centuries past there have been wars. But not until 1914 was there a *global war* with its frightful carnage and catastrophic destruction. Supposedly this was "the war to end war"! Alas! a more frightful global war was to follow in 1939, when twenty millions were reputed killed.

(b) Distress among the nations with perplexity. (Luke 21:25.)

How accurately this divine prediction describes the grimness of the world's baneful harvest resulting from the two global wars! How well it portrays the desperate attempts, through innumerable conferences, and even "summit" meetings, to find a way out of chaos and a way into the calm and safe waters of peace.

(c) "Famines, and pestilences, . . . earthquakes." Matt. 24:7.

Reliable authorities have estimated that, following the second global war, 500,000,000 people in the world faced the peril of starvation. Of "pestilences" we have but to think of the influenza germ which took a toll estimated at 18,000,000 lives in one year (1918)! And this germ has gone on, in a variety of forms, slaying millions of lives. Polio, cancer, tuberculosis, and other plagues are taking an increasing toll of life—their lethal powers are growing.

(d) "Earthquakes in divers places." Matt. 24:7.

In 1946 an earthquake devastated part of Japan, the force of which was estimated to be equal to 100,000 atom bombs! This table of comparative figures in the field of earthquakes will emphasize the importance of this sign:

	Destructive Earthquakes
First Century	15
Sixteenth Century	253
Eighteenth Century	640
Nineteenth Century	2119

One of the greatest of the more modern developments has been the opening-up of the world. Within the last half-century man's creative ability has produced the oil

age, the jet age, and the atomic age, so that now the furthest ends of the earth can be encompassed in a matter of hours and, through the miraculous discovery of electrical waves and their control the whole world is in constant touch audibly and before long will be visibly. All of which constitutes one of the great signs of the approaching climax.

In "the time of the end," the prophet Daniel was told, "many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Mankind seemed content to "stay-put" and use such means of transport as were available in the days of Solomon, even up to the late eighteenth and nineteenth centuries A.D. Then suddenly an urge to throw off the shackles of immobility took possession of it. This great awakening was divinely inspired to prepare for the closing age of human history.

Dr. A. T. Pierson described this notable development as follows: "One very remarkable feature of this day of God deserves adequate description. We might call it acceleration, concentration, condensation; but there is no fit word for it. Centuries are crowded into years, and years into days, . . . time and space are annihilated."

More important than all the mechanical and scientific aids that have come into man's power has been the remarkable programme of evangelization in all the world which has been made possible by modern transportation and the provision of Bibles in the tongues of the nations through the mechanics of printing. This is truly one of God's great signs.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"Behind events is a divine hand giving them their form and place, and determining their times and seasons, . . . the opening of doors of access, suddenly and strangely, by keys that man could neither forge nor handle; the removal of giant obstacles and barriers, . . . the raising up of prepared workmen . . . making invention and discovery to promote His ends. . . . The Spirit of the Living One is in the midst of the wheels . . . full of eyes of intelligence, and the man's hand is under the wings, as if history itself had both the power of vision and of adaptation."—Dr. A. T. Pierson.

We shall complete this survey of the signs of Jesus' coming in our next study. Meanwhile let us remember the words of our Lord, "When ye shall see all these things, know that it [My coming] is near, even at the doors." Matt. 24:33.

Images and Image Worship

(Continued from page 9.)

and the "sign of the cross" is held by some to have mysterious efficacy. In the medieval Crusades, directed against the Saracens in the Holy Land, the warriors wore the cross on their armour and emblazoned on their banners; yet the most diabolical crimes were committed by those who professed to be followers of the meek and lowly Jesus.

"KEEP YOURSELVES FROM IDOLS"

The greatest condemnation of the worship given to idols and images, and of bowing to and kissing statues of Jesus, the Virgin Mary, and saints is found in Christ's words to the woman of Samaria in John 4:24: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The Psalmist and the prophets of

the Old Testament held up to ridicule the making and worship of images; the writers of the New Testament similarly condemn idolatry. Paul asks, "What agreement hath the temple of God with idols?" 2 Cor. 6:16. The first epistle of John, one of the last books of the Bible to be written, ends with the admonition, "Little children, keep yourselves from idols." It may be that by the close of the first century of the Christian era, the beloved disciple saw the beginnings of the superstitious reverence for sacred relics. It certainly had developed among professed believers in the second century. But there is no need of artificial reminders of our Lord. God calls us to a spiritual communion. Let us, therefore, shun all approach to ceremonialism and come back to the true worship of the Eternal God, yielding to Him our hearts and lives in all sincerity. Then we shall one day see Him "as He is," and we shall be like Him.

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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JULY 30, 1959

SEVENTEEN

THE CHILDREN'S PAGES

SNAKES ALIVE

By Brian Pilmoor



HAVE you ever seen the badge of the medical profession? Have you ever wondered why doctors use this badge with two snakes twisted around a pole? Let me tell you how it all began.

In the Bible we read about a church in the city of Pergamos. (Rev. 2:12.) It was here that there lived a group of people who turned from the true wor-

ship of God at the time of the tower of Babel. Thus Pergamos was a city of many religious beliefs, and there were many temples.

One was dedicated to Æsculapius, "the serpent god," the "god of healing," or "the man-instructing serpent," who, they believed, gave the knowledge of good and evil. A living serpent

was always kept in this temple. It was actually worshipped.

When a famous school of medicine sprang up in this city it took as its emblem the serpent twisted around the pole.

Strange to say, the medical profession still use this symbol. They are the ones who tell us what to do in case of illness or snake bites.

About nine out of every ten people who are bitten by snakes in India survive without any treatment. Hence it is easy for the so-called snake doctors to claim wonderful cures for their medicines, for in most cases their patients would get better without any treatment at all. These men claim to cure snake bites by using roots, leaves, herbs, stones, and charms. Such things only comfort and please the mind. The person takes courage and thinks he is being made better. His mind is at rest.

There is only one poisonous snake in the British Isles. It is called the adder or viper. It can be easily recognized because it has a zigzag mark running down its back. Suppose you were bitten, would you know what to do?

First look for the double fang bite marks. Pain will soon be felt. It is a stinging, burning pain which lasts a long time. If the bite is in the arm or leg, apply a handkerchief between the wound and the heart. Tie it tight. Place a stick or pencil through the handkerchief and twist it round and round, turning it like a tap. When this bandage is very tight it will stop the poison in the blood returning to the heart, and being sent around the body. This is what we call a tourniquet. It must be loosened for fifteen seconds every fifteen minutes.

Then you have to be brave and cut a puncture about an inch long across the bite mark. Use a clean knife or razor blade. This allows the poisoned blood to flow freely out. One can also suck the wound as the poison



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 August 13th. [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!]

will do no harm unless there is a cut in the lips. Apply a mild solution of potassium permanganate if handy.

Then immediately go to a doctor, or better still a hospital. They will inject into the body a special serum, which neutralizes the effect of the poison from the snake bite.

Of course, most people keep

away from snakes because of their danger. But it's good to remember that snakes actually keep away from men. It is a wise plan to keep long grass and rubbish away from the house, for then there is no place for rats and mice to hide. And where there are no rats or mice, the snakes will simply keep away.

our cases. We don't want to be late in the morning."

And in the excitement of packing for a holiday excursion, the mysterious bonxies were forgotten. The bay they were going to was some miles along the coast from the tiny fishing village where the children were staying. Sea-birds wheeled and screamed above the tumbling waves, and when the tide was out, smaller birds were much in evidence as they ran about the beach, probing in rocks and crevices and beneath stones, seeking insects and small crustaceans.

"I say, just look at those brown birds. They keep chasing the gulls and taking the fish from them," exclaimed Kay indignantly.

"Why, they are like pirates!" agreed Tim, his indignation matching his sister's.

Every time a gull or smaller bird captured a fish, the brown birds, which were about twenty-three inches long, would pursue them, uttering loud cries until the fish was dropped. Instantly the robbers would swoop down and retrieve the booty.

"I wonder what they are?" said Tim.

"Skuas, and they are great rascals!" answered Farmer Jones, who had overheard Tim's question. "They live on carrion, small birds and eggs, also fish which they steal from other birds. In Scotland they are often known as 'Bonxies.'"

"So that is what Lijah was talking about," said Kay. "No wonder he dubbed them 'Master Rogues,'" laughed Tim.

SEARCH THE SCRIPTURES

QUIZ ON THE OLD TESTAMENT

By Sadie R. Brightmer

1. Who was found in the bulrushes?
2. Who had a coat of many colours?
3. Who was rebuked by his ass?
4. Who was given to God to serve in the temple?
5. Who was turned into a pillar of salt?
6. Who said: "Am I my brother's keeper?"
7. What was the name of the city whose walls fell down?
8. What was the name of the boy sold as a slave?
9. Who explained Pharaoh's dreams to him?
10. Who stole his brother's birthright?
11. What was the name of the sea that parted to allow the Israelites to cross?
12. Who was called a "Dreamer"?
13. Who had a wonderful dream on a hillside?
14. Who said: "Speak, Lord, for Thy servant heareth?"
15. Who was fed by the ravens?
16. How many plagues were there?
17. Into what was the rod of Moses turned?
18. Who was the mother of Isaac?
19. For how much was Joseph sold?
20. Who built the Ark?
21. What shepherd boy became king?
22. Who was known as a wise king?
23. The name of a wicked queen?
24. How does the twenty-third Psalm begin?
25. To whom did the Lord appear on Mount Horeb?
26. Where did Moses receive the Commandments?
27. Who saw the bush that was on fire without being burned?
28. Who found the manna in the wilderness?

29. Who gleaned in the fields of Boaz?
30. Who was the father of Esau and Jacob?
31. What was the name of Joseph's little brother?
32. What was the name of Esau and Jacob's mother?
33. Who was chosen as the first king of Israel?

ANSWERS

1. Moses; 2. Joseph; 3. Balaam; 4. Samuel; 5. Lot's wife; 6. Cain; 7. Jericho; 8. Joseph; 9. Joseph; 10. Jacob; 11. The Red Sea; 12. Joseph; 13. Jacob; 14. Samuel; 15. Elijah; 16. Ten; 17. A serpent; 18. Sarah; 19. Twenty pieces of silver; 20. Noah; 21. David; 22. Solomon; 23. Jezebel; 24. "The Lord is my Shepherd"; 25. Moses; 26. Mount Sinai; 27. Moses; 28. Children of Israel; 29. Ruth; 30. Isaac; 31. Benjamin; 32. Rebecca; 33. Saul.

Cherry Tree Farm

By Ronald James

"BONXIES be master rogues! Sure as harvest, if—"

The rest of Lijah's remarks were lost to Kay, as the hay-wagon rumbled off out of earshot.

"What are bonxies?" Kay asked her brother Tim. Tim wrinkled his brow in thought.

"Bonxies!" he repeated. "Well, the big stone in five stones is called a bonk-stone, so —"

"No, it's not that," Kay interrupted. "A bonk-stone wouldn't be a master rogue, would it?"

"Oh well, I don't know. Never heard of them," Tim replied. "Come and help me pack

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J. Scheerboom.

Above the Clouds

By Sanford T. Whitman

HE was a man of the country, this elderly gentleman with the quiet manner and genial smile. By nature he had little taste for the sea, and as for flight—never! Or so he thought for many years.

Yet, after the passage of some seventy years of life, the opportunity came to spend two weeks in a far land, flying there and back. It was the event of a lifetime. Coming as it did in the years of retirement, it found him and his good wife as eager as children. By air! It was the stuff of which dreams are made, and seemed scarcely to be real.

For a month the two of them counted the days to flying time. July came, with its clear, settled weather. The hoped-for was in prospect—visibility unlimited.

And then—disappointment!

The morning they were to leave was drab, grey, and overcast. Departure time found the two elderly people in their places, excited to be sure, yet inescapably conscious of the heavy clouds. The plane was readied for flight. The engines roared. They were under way. Moments later they were airborne for the first time in their lives.

Quickly they climbed to cloud level and plunged into the soupy vapour. Visibility zero. For all they knew it would be like that all the way.

Presently they noticed that the light was changing, increasing. The fog was thinning. And then, in the time it would take to step out of doors, the plane broke through into a region of indescribable splendour. They had surfaced in the

middle of an ethereal sea. The underlying clouds were a billowy ocean, shoreless in every direction. Overhead, the sky was flawless. The sunshine was dazzlingly brilliant.

Speechless the two travellers looked out at the spectacle with awe. They hadn't dreamed that anything this side of heaven could be so grand. And like so many scenes of beauty, it was rich with meaning.

For the redeemed of earth there is approaching an experience more glorious far than the breakthrough of a plane leaving the low-lying overcast. For every faithful pilgrim there awaits a moment of transition, of **break-through**, of leaving the old behind, of entering upon the new.

What a moment that will be! Clouds of delay and misunderstanding, privation, and injustice. Clouds of discouragement, failure, and defeat. Clouds of loss and pain, suffering and sorrow. Clouds of disappointment, loneliness, and sadness. Clouds so dark and overspreading that life seems to have lost its direction.

Then suddenly the unbelievable happens. All is different. The clouds are below us. We are above them, rising higher and higher. Overhead, the sky is utterly cloudless and never so blue.

Who can know the surprise and joy when the promises of redemption are fulfilled? Land of mended friendships. Vale of beginning again. Abode of unending pleasure. How wonderful

Well did the Psalmist declare, "Oh how great when the reality shall break upon our astonished eyes!

is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Psa. 31:19.