

FEB 22 1960

DISCOVERED

ATOMIC

CRISIS



EASTER A

PEACE OR

The Bible and

Our Times



Discerning The Times



Current Events in the Light of the Bible

BY THE EDITOR

Religious News Service
While no-one would deny the zeal of this young man,
his theology is open to question.

JUSTIFYING SUNDAY

✠ THE new Government has intimated its intention of doing something about Sunday laws during its term of office, and so the churches, as well as commercial interests, have begun to think out the position they should take when the issue comes before Parliament.

In this situation, however, the churches find themselves deeply divided. The Puritan elements, represented by such organizations as the Lord's Day Observance Society, are proclaiming their intention of insisting on a Sunday-Sabbath on the basis of the Fourth Commandment of the Decalogue. But other spokesmen for the churches disagree with this stand on the grounds that it cannot be justified either biblically or historically.

In an article in the *Methodist Recorder*, entitled "Sabbath or Sunday?" E. S. Waterhouse points out, and we entirely agree with him, that Sunday is not and never has been the Sabbath.

It was introduced, he asserts, in the early Christian centuries as "the day of Resurrection" and he quotes Justin Martyr as evidence of religious services on that day at least as early as A.D. 150.

"Yet," he adds, "it was not" in its beginnings "a rest day."

"The principle of a rest day," he goes on to say, "was introduced rather cautiously by Constantine's edict of A.D. 321," but a definite exemption was given to farmers "lest they should lose the benefits which divine bounty bestows on us."

As time went on, Mr. Waterhouse asserts, Sunday became more and more a sacred day, "but it was still Sunday rather than Sabbath."

Not until the Reformation, and then chiefly by the Calvinistic Puritan stream, was Sunday identified with the Sabbath, which view, he says has "continued as the orthodox view of the matter among Protestants until the dawn of the present century."

As, "up to this time, there were few possibilities for doing anything on a Sunday save going to church or staying at home," the "theology of Sunday," he contends, "has not been an urgent issue. But now the situation is very different. Scores of possible ways of employing Sunday compete with one another." In consequence, "the church will soon have to state its attitude to the question of the modern Sunday" and must therefore be clear as to the case which it advances in support of it.

In his view "to seek to hold onto a Sabbatarian Sunday is vain. . . . We cannot quote the New Testament or the Early Church in its support." All that the church can do, therefore, in the absence of any valid divine sanction for Sunday, is to accept a compromise solution, conceding the right of those who do not wish to keep it to employ the day according to their inclination, while preserving by appropriate legislation the rights of those who do wish to observe it for rest, for worship, and for the opportunities of family life.

There is, however, a third attitude to this increasingly urgent issue, which neither the Lord's Day Observance Society nor those like Mr. Waterhouse who cannot honestly advocate a Sabbatarian Sunday, seem to have considered, namely, a re-thinking of the whole question of Sunday and Sabbath to see how the modern predicament has come about. If that is done it will be found, as this journal has so often pointed out, that the introduction of Sunday observance in the first place was an act not merely without divine authorization, but contrary to a continuing divine command. There is no evidence in the Scriptures that the Sabbath commandment was ever abrogated by Christ, and the seventh-day Sabbath was certainly observed by the church, both Jew and Gentile, for several centuries as the book of Acts and church history abundantly testify.

The reason for the present weak position of the majority of the churches, therefore, in the face of the advancing tide of secularism is because they are trying to justify a day for which there is no divine sanction, while neglecting the only day concerning which God has said, "Remember the Sabbath day to keep it holy."

GOD or "GARBAGE"?

✠ A HUNDRED years ago Charles Darwin, ably assisted by his self-appointed propagandist, Thomas Huxley, began triumphantly to proclaim that man was not the special creation of God, but the product of gradual evolution from an ape-like ancestor. Subsequent speculators took man's supposed ancestry back still further to a virgin speck of protoplasm on a primeval ocean. But it has been left to the scientists of the twentieth century to complete man's demotion by telling him that he may have originated from "garbage."

This depressing news was announced

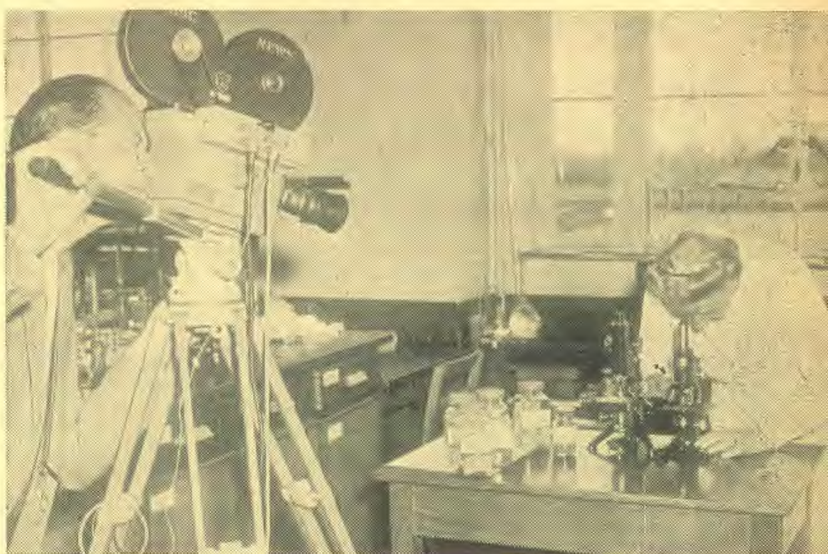
by Professor Thomas Gold, Director of Radio-physics and Space Research at Cornell University, in a lecture to space scientists in Los Angeles.

His idea is that life, which he asserts appeared on the earth around a billion years ago, may have been brought by space travellers from somewhere in our galactic system and that it was left behind as microscopic forms in their discarded "garbage." These germs were able to survive the physical conditions obtaining in that remote time and gradually evolved into the humans of today, who are now almost ready themselves to take off into space. Within the next century, Professor Gold suggests, earth-men will be visiting sterile planets of other solar systems and carrying on the good work.

"Most of these planets will have unsuitable conditions for us to live there freely, but if they have no life on them, it is still possible that they can be contaminated with some form of microbiology brought along by the space travellers. Low forms of life are adaptable to a great variety of conditions, and so it is likely that they will stay on the planets while the space travellers will not." There they will start up new evolutionary processes which, in another billion or so years, may have produced beings ready in their turn to move further out into the stellar universe, spreading life as they go.

As our galaxy, the Milky Way, has, according to evolutionary estimates, been in existence for fifteen to twenty billion years, Dr. Gold suggests that life may have been space-hopping from planet

(Continued on page 14.)



Examining 4,000-year-old food fragments found in a remarkable state of preservation in ancient Jericho.

Keystone

The new NATO headquarters in Paris indicates that while the nations speak peace they must prepare against the contingency of war.



When they say **PEACE**

By A. S. Maxwell

✚ MANY people are saying it today. It is the most hard-worked word in the English language.

Mr. Eisenhower used it several times in every speech he delivered on his recent eight-nation tour. Mr. Khrushchev did the same on his visit to the United States. And we may be sure that it will be the most frequently used word at the forthcoming summit conference.

Not that there is anything wrong about talking peace. It is much better to discuss peace than war. Talking about peace sometimes prolongs it, and every hour of peace is beyond price.

However, it is important to remember that merely repeating "peace, peace" over and over again does not ensure its preservation.

Some people use the word as though it were some magic charm which, uttered with sufficient frequency, will make war impossible.

Nothing could be farther from the truth. Or from experience. Time and time again down the centuries the brightest prospects of peace have suddenly vanished behind clouds of war. Scarcely have vows of eternal friendship been taken than they have been drowned by shouts of bitter hatred.

Writing of the days preceding the second coming of Jesus Christ, the apostle Paul said to the Thessalonians: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

The Revised Standard Version renders this passage: "When people say, 'There is peace and security,' then sudden destruction will come upon them as travail comes upon a woman with child. And there will be no escape."

It is a solemn warning to all Christians to be on their guard against being lulled into spiritual slumber by false propaganda. Merely talking about peace will not prevent another global holocaust.

It may sound alluring. It may tempt us to say, How wonderful that so many national leaders are on such friendly terms! But unless hearts and lives are changed—on a massive scale—there

can be no lasting peace. "There is no peace to the wicked," wrote the prophet Isaiah twenty-six centuries ago, and his words are equally true today. So long as wickedness is predominant "sudden destruction" is as inevitable, says Paul, as childbirth to a pregnant woman.

This is not pessimism but realism. If there were some evidence that the world were turning to Christ and becoming more genuinely Christian, there would be sound reason to hope that the present peace talk might develop into disarmament and ultimately universal brotherhood. If we could see the kindness, gentleness, unselfishness, and forgiveness of Jesus Christ being manifested on a wider and wider scale around the globe, we might properly conclude that Utopia was at hand. But who dare say that any such widespread spiritual transformation is taking place? On the contrary with crime statistics mounting and the fires of national hatreds burning more fiercely than ever, it becomes all too clear that the current cries of "peace, peace" have a hollow sound.

Soon all eyes will be turned upon Paris. Millions will be awaiting with eager hope the results of the summit conference. But we all need to look higher than this summit. Not Khrushchev, nor de Gaulle, nor Macmillan, nor Eisenhower knows the way out of the world's problems. Not from these men, important though they may be at the moment, will the ultimate solution come.

To avoid disillusionment and disappointment we must needs turn our eyes from man to God. It is in His purpose to bring peace to this world. But it will be on *His* terms and at the time of *His* choosing.

Wrote the prophet Isaiah long ago: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Isa. 9:6, 7.

Through Christ alone will enduring peace come to our world. And this only when He shall return in power and glory as King of kings and Lord of lords.

WILL MAN INVADE SPACE?

(Continued from page 7.)

of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"THIS IS OUR GOD"

When Jesus shall at last cause His glorious

voice to be heard (Isa. 30:30), how will it fare with you, dear reader? Are you looking eagerly for the "Day of the Lord"? Do you anxiously await His return? The Bible says: "Unto them that look for Him, shall He appear the second time without sin unto salvation." Heb. 9:28.

How may we be sure that in that day we will be among those who will lift up their heads and say, "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation"? Isa. 25:9. What will entitle them to say that? Because they have not only believed in Christ but have *done* His will. Says the Scripture of the saved remnant: "Here are they that *keep* the commandments of God and have the faith of Jesus." Rev. 14:12.

To them the gates of the City of God will open wide, for the Bible declares, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. And again, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12.

When Jesus comes they will stand triumphant with Him because they have not only been "called" and "chosen" but have proved "faithful" to the end.

Keystone

A Soviet military parade in Red Square, Moscow.



WILL MAN INVADE SPACE ?



By Leslie Shaw

ABOVE.— Rocket experts study models of future space vehicles.
BELOW.— United States jet pilots who have been selected as America's first space men.

Keystone



✚ SCIENTISTS first asserted the possibility that the planet Mars was inhabited because of certain similarities between that planet's atmosphere and the earth's. Then novel writers seized upon the idea to dramatize the invasion of this earth by Martians! But any idea of an invasion in reverse had hardly been suggested until most recent times.

Now suddenly, with the almost incredible development of modern rockets, and by means of them actually scoring a "bullseye" on the moon, and photographing its hitherto unseen side, the idea of landing men on the moon and even of reaching and conquering other worlds does not seem completely beyond the power of man after all. So now space novels of all kinds are flooding the bookstalls. We have been suddenly thrown into a space-thinking age.

WILL GOD PERMIT IT?

However what may seem scientifically feasible may be put entirely out of count on other grounds. For on such a momentous issue we surely have

to reckon with God as well as with men, and the Psalmist declares categorically, "The heaven, even the heavens are the Lord's: but the earth hath He given to the children of men." Psa. 115:16.

The Bible tells us that God made a "paradise" of this earth and placed man in it. Tragically our first parents succumbed to temptation, and through ensuing sin a state of open hostility and rebellion has developed between man and his Maker. However, in His unfathomable love and mercy for His creatures, God has found a way whereby man might be reconciled with His Maker through His Son Christ Jesus. "To every thing there is a season, and a time for every purpose under heaven," the wise man tells us, and God has a time schedule in His plan for the solving of the sin problem and for the "restitution of all things." Acts 3:21.

In the meantime, while God's plans for man's salvation are progressing through the carrying of the Gospel by His messengers to the ends of the earth, it seems hardly likely that God will stand idly by and allow sinful man to extend his rebellion by the conquest of other spheres and worlds in the universe which God has not given to or intended for man. Surely God must say to man, as once He did to the waters of the sea, "Thus far shalt thou go, and no farther, and hither shall thy proud waves be stayed." We may be sure that God will not stand by and allow this conflict between good and evil to extend itself or even prolong itself beyond the confines that He has fixed for it.

So what may be scientifically possible may be an utter impossibility because it is confronted by the purposes of omnipotent God. In the past man has schemed and planned and calculated without taking God into account only to find God intervening and ruining his grandiose schemes. The Bible refers to a number of such occasions when worldly rulers, leaving God out of their thinking, have sought to exalt themselves, only to have Him completely frustrate their plans in order to teach them the lesson that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:17. If God has often seen fit to intervene in man's affairs upon this earth, we may certainly expect Him to intervene if man attempts to break out of the confines of his earthly existence into the heavenly spheres.

Therefore scientists and rulers of this world would be well advised not to get too haughty and proud in their achievements as to feel that they, by their ingenuity and skill, will be able to carry the flag of sinful humanity as a conquering force into other domains of God, because "those that walk in pride He is able to abase." Dan. 4:37.

HOW GOD WILL INTERVENE

It was Satan's ambition, the Bible reveals (Isa. 14; Ezek. 28), to carry his dominion into spheres of the universe other than that which had been committed to him. This led to "war in heaven" (Rev. 12:7), and the casting down of Satan and all his angelic sympathisers. Instead of their becoming conquerors they were defeated. They lost their original exalted position and now await their final judgment, everlasting darkness. (Matt. 25:41.) Therefore let

man learn before it is too late not to meddle with things not committed to him! And let him remember also that for that which is committed into his care he holds a stewardship and must finally give an account to God.

The Bible teaches that in the "latter days" demonic forces will gain control of the minds of men and lead them in an insane attempt to marshal all the forces of the earth in an effort to prevent Christ from returning to this earth in great power and glory. (See 1 Timothy 4:1; Revelation 16:13-16; 17:13, 14; 19:11-21.) But he will not be able to frustrate God's plans in His own time to intervene finally and decisively in human affairs. (See John 14:1-3; 1 Thessalonians 4:15-17, etc.)

However far man may be allowed to go in his grandiose schemes of invading other worlds there is one thing that the Bible makes abundantly clear, and that is that this world is going to be invaded by Jesus Christ at the head of the armies of heaven. (Rev. 19:11-21; Matt. 25:31.)

At that time, every faithful believing soul, everyone who has been transformed by divine grace and has gained the victory over sin, will be received by Jesus Christ as a member of His kingdom. To each He will say, "Come, ye blessed

(Turn back to page 5.)



Mr. Khrushchev standing beside a Soviet space rocket at the Leipzig Fair.

Keystone



Aerial view of St. Peter's and the Vatican, Rome.

Topical



By J. A. McMillan

✠ FROM the window of a hotel in Aberdeen I looked out upon a beautiful church steeple. On it three significant symbols caught my eye and my imagination.

The first symbol was the cross. This reminds us that the church is entrusted with the Gospel of salvation through faith in the atoning sacrifice of Christ. This message is charged with eternal verities, involving the infinite and the absolute.

*In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.*

The other two objects on the steeple were a cock and a clock. These remind us that the church is composed of frail human beings, like Peter, and that while it bears a heavenly message, it is located in time, and conditioned by earthly circumstances and events. As we review the history of the church during the past nineteen hundred years, we should keep in mind the cock and the clock.

Our Lord sent forth His apostles as His "witnesses both in Jerusalem, and in all Judea and

THE CHURCH OF THE LIVING GOD. — 4

Samaria, and unto the uttermost part of the earth." Acts 1:8, R.V. The inspired book of Acts records how the early church obeyed His commission and it ends with the apostle Paul "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness" in the city of Rome, capital of the Roman Empire. (Acts 28:31, R.V.) It is reckoned that there were over a million Christians in most parts of the Roman Empire by the end of the first century.

The early Christians were simple people, enjoying a "common salvation" in "the faith which was once for all delivered unto the saints." Jude 3, R.V.; 1 Cor. 1:26-31. As the Word of God spread and congregations came into corporate being, the apostles and the churchmembers elected deacons and elders and ordained them to officer the congregations. (Acts 6:1-6; Phil. 1:1) The bishops mentioned in this latter text were identical with the "elders" mentioned elsewhere, the terms being used synonymously. (Titus 1:5-7; Acts 20:17-28; 1 Peter 5:14.) These bishops, elders, or pastors were to be brethren in equality. Jesus taught, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." Matt. 23:8.

WARNING OF APOSTASY

Returning to the record in Acts 20, we read that Paul called the elders of the church together and warned them of perils and pitfalls that awaited the church in the future. "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Acts 20:28-31, R.V.

Paul repeated this solemn warning in his epistle to the Thessalonian believers. They had assumed that their ascended Lord would return almost immediately but Paul reminded them of his aural teaching and how he had outlined "the times and the seasons," that would elapse before the consummation of their hopes. "Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God setting himself forth as God." 2 Thess. 2:3, 4, R.V.

These scriptures predicted that a falling away

or apostasy would engulf the church in the coming ages, and ominously Paul noted that this "mystery of lawlessness doth already work." 2 Thess. 2:7, R.V. He further forewarned that it would continue its dastardly work right up to the time when the Head of the church returned in person to destroy it "with the breath of His mouth, and bring to nought by the manifestation of His coming." 2 Thess. 2:8, R.V.

These inspired predictions dispose of the idea that the anti-Christian apostasy would be a brief affray either at the beginning or near the end of the Christian era. It was beginning to manifest itself then in Paul's day and would persist throughout the ages until it was brought to nought at the coming of Christ.

The other apostles also spoke of the dangers that would encompass the early church. John and Jude, as well as Peter, exposed the dual dangers of heretical teachings and the lust for power that would so threaten the character of the church of Christ that in time it would come to resemble the synagogue of Satan. Men began speculating regarding things that God had not revealed and the apostles had to warn their converts to beware of false prophets and false doctrines. Those who picture the early church as a body thrusting forward in unity and perfect amity have not read the epistles carefully. There were professed Christians who even denied the resurrection. (1 Tim. 1:19, 20; 2 Tim. 2:17, 18.) There were those

(Continued on page 16.)



Keystone

One of Bernini's famous sculptures of the early Popes in St. Peter's, Rome.



Tyndale continued his work of translation even in prison.

✠ JOHN FOXE says that "William Tyndale, the faithful minister and martyr of Christ, was born about the borders of Wales, and brought up from a child in the university of Oxford, where he by long continuance, grew up and increased as well as in knowledge of tongues and other liberal arts, as especially in the knowledge of the Scriptures." Tyndale was, in fact, born about the year 1484 in the county parish of North Nibley in Gloucestershire.

From Wyclif, we take a stride of one hundred years. It is a long step to take but it is a most important one. During this time a discovery had been made which was destined to play a great part, not only in the spread of Bible truth, but in the revival of learning and the spread of knowledge generally around the world. It was the invention of printing.

You are able at this moment to read the printed

words of the present writer instead of the original writing which was in "pen and ink." We can thank God for the invention of printing and also that the Bible was the first book to which this wonderful art was applied.

Wyclif's Bible and all other books up to this time, and some after, were copied by monks and learned men, who toiled in their "scriptoria" at the work of copying by hand with "pen and ink."

When Tyndale was ready to issue his New Testament in English he had the printing press to help him multiply it into thousands of copies which could literally be spread throughout Britain as the leaves of autumn.

The printing press had a twofold effect upon the translation and spread of the Bible. Instead of men having to work many weary months at copying

Tyndale and

the Bible by hand, it could now have its pages struck off very quickly.

If you were to sit down and "write" just one page of the Bible and note how long it takes, and then multiply that number of minutes by the number of pages found in your Bible you would have some idea of how long it took to produce a copy of the Bible in olden times.

Then, too, the printing press enabled the Bible to be produced at a much lower cost. In John Wyclif's time a Bible cost anything from £70 upward, but today, with the generous and devoted service to the world of the British and Foreign Bible Society, it is possible to purchase one for as little as a few pence.

This wonderful invention of printing has been used to the full in the spread of the Word of God and of Christian knowledge. Every year many millions of copies of the Scriptures are printed and sold, and it is still "the world's best seller."

The printed Bible immediately began to exert a great influence upon the lives of the British people. It was read by merchants, workmen, and even by the plough boy. Tyndale had said, "I defy the Pope and his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest." And his words were in a comparatively few years wonderfully fulfilled.

Sir Winston Churchill in his *History of the English-Speaking People* says: "In the field of religious belief the Reformation brought profound change. The Bible now acquired a new and far-reaching authority. The older generation considered that Holy Writ was dangerous in the hands of the unlearned and should only be read by priests. . . . But complete printed Bibles, translated by Tyndale and Coverdale, had appeared for the first time late in the autumn of 1535, and were now running through several editions." "As a further blow to the old school,

Many have called it a de-formation, but those who look at those times in the light of Scripture, well know the religious powers of that day badly needed reforming.

This Gloucestershire youth early found distinction in his studies at Oxford and Cambridge, and during that time met Erasmus, the foremost Greek scholar of the day. He does not appear to have been very wealthy, so it was to others that he appealed when the great burden came to him to put the Bible into the English tongue.

Several merchants in Britain and on the Continent gave him help. But soon Tyndale felt that to remain in Britain would be dangerous, for he had seen men led to prison for committing what was considered less serious offences than what he was doing. So in the year 1524 he left England for Hamburg. Here and at Cologne he toiled on

d the English Bible

By G. E. Marshall

the Government commissioned in Paris a great printing of English Bibles, more sumptuous than any previous edition, and in September, 1538, directed that every parish in the country should purchase a Bible of the largest volume in English, to be set up in each church, where parishioners might most commodiously resort to the same and read it. Six copies were set up in St. Paul's, in the City of London, and multitudes thronged the cathedral all day to read them, especially, we are told, when they could get any person that had an audible voice to read aloud. This Bible has remained the basis of all later editions, including the Authorized Version prepared in the reign of James I.—*Vol. 2*, pages 64, 67.

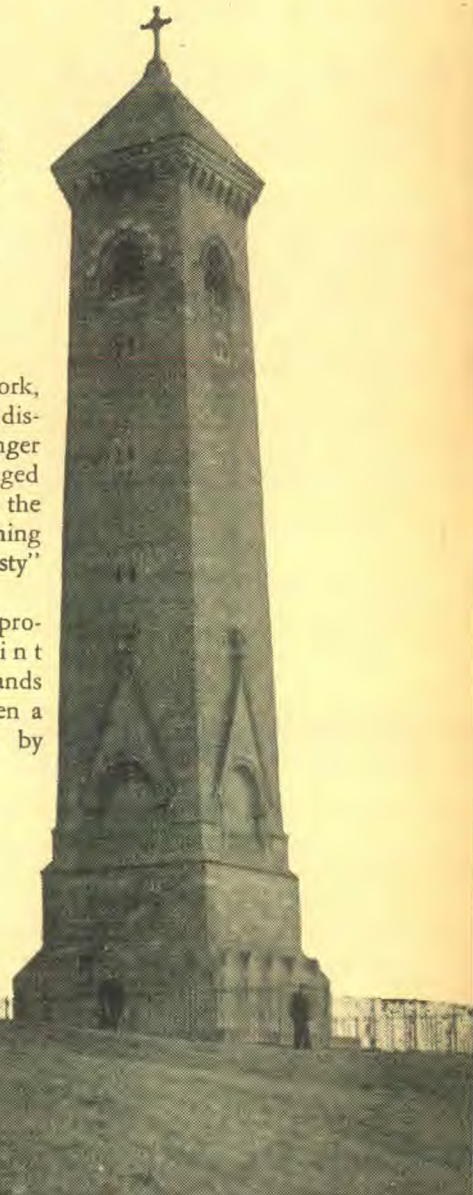
When Tyndale was born Martin Luther was about one year old. The seeds sown by the faithful Lollards whom Wyclif had sent out were bearing wonderful fruit in the great reformation.

with his noble work, suffering poverty, disgrace, and even danger to life, ever encouraged by his desire to see the Scriptures nourishing "hungry and thirsty" souls.

The work had progressed to the point that it was in the hands of the printers, when a bigoted priest, by

Reece Winstone

Monument erected to the memory of Wm. Tyndale at Knibley Knoll, Glos. near his birthplace.



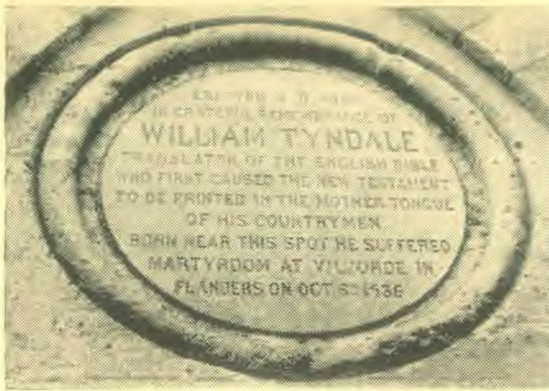


Photo: P. Cumings

Inscription to Tyndale on the Knibley Knoll Monument.

making the printers drunk, got from them the secret that they were printing the book. Hearing of the magistrates' order of arrest, Tyndale rushed to the printers, seized the precious sheets and fled in haste to Worms, the great Lutheran centre, and there found refuge.

By 1526 Tyndale had his New Testament printed and copies were ready for dispatch. But now he began to wonder if after all his work it would be possible to get his books into England, for already the port authorities of the country had been alerted by the priests.

In order to escape the vigilance of the watchers the books were packed in bales of cloth, sacks of flour, and cases of goods of all kinds, and so by this means many hundreds of copies were introduced into England and circulated far and wide among many eager people.

"To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded, 'Do you know who taught the eagles to find their prey? Well, that same God teaches His hungry children to find their Father in His Word. Far from having given us the Scriptures, it is you who have hidden them from us, it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves.'"—*D'Aubigné, Book 18, chap. 4.*

It is sad to read how the Bishop of London when he learned that Tyndale's New Testament was in the country gave orders to buy copies for no other purpose than that he could burn them publicly in London and elsewhere. Yet though, as a result, many copies were destroyed this could not hinder the spread of God's Word. Tyndale commented, "I am glad, for these two benefits shall come thereof, I shall get money to bring myself out of debt and the whole world will cry out against the burning of God's Word."

TWELVE

A fragment of Matthew's gospel in Tyndale's translation is still to be found among the treasures in the British Museum, the sole remaining fragment of the original edition printed in Cologne.

The work of Tyndale did produce lasting results, but like so many other pioneers of the Gospel he had to suffer also for the cause. He toiled in exile, in poverty, and in sickness on his translation of the Old Testament, but at last his noble career was cut short by the malice and treachery of his enemies and false friends.

One day while returning home he was seized and hurried off to prison. Here in a cold cell he suffered much. Then in 1536 he was strangled and then burnt to ashes at the stake. He died a terrible death, yet on his lips was a prayer for his enemies, "Lord, open the King of England's eyes." How like the Saviour of mankind who prayed, "Father, forgive them, for they know not what they do."

GOD OR "GARBAGE"?

(Continued from page 14.)

making the biggest assumption of all, namely that matter and life, as well as space and time, are infinite and eternal.

In the famous evolution controversy of the nineteenth century, Disraeli expressed himself as being "on the side of the angels," meaning to say that he preferred the Bible account of creation to the ape-theory of Darwin. And confronted with this latest suggestion of genesis from "garbage," we must confess that we still feel the same!

The Quiet Moment

EXAMPLE

I ask no other thing of Thee,
O Thou who guidest from my youth,
That I may ever constant be,
A guardian of Thy precious truth.
You know, O Lord, my inmost heart,
The heart that lifts its prayer to Thee:
Oh, never let a soul depart
From Thy dear side because of me;
But rather let each soul be blest
And find, in spite of me, Thy rest.

—Stanley Combridge.

OUR TIMES

SUPPLANTER

to

Prince

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

☛ THE promises made to Abraham, that he should be the heir of the world, were made again to his son Isaac. It was to Abraham and his seed that the inheritance should come. But to Isaac were born two sons, and in the ordinary way the elder of the two should have been the head of the family on the decease of the father. This meant that Esau, the firstborn, would claim the major share of the property, and also become the priest of the household. But as the two boys grew up, it became apparent that their natures differed greatly. Esau was a cunning hunter, a man of the field; Jacob was a quiet man, living in tents. And incidentally Isaac loved Esau, while Rebekah loved Jacob. There were many things about the character of the elder brother which were very likeable. He was manly and fearless, generous and strong. But he lacked an appreciation of the higher things of life. As a result he despised his birthright and shunned the responsibilities which should have devolved upon him in becoming the head of the tribe. The inspired comment is that he was profane and irreligious, and in the end he sold his birthright for a meal when he was hungry. By contrast, despite his many faults, Jacob appreciated the privileges that would come to the one who had the birthright and so it was appointed by God that in the line of his posterity the Redeemer of the world should come.

Many have looked superficially at the history of these two grandsons of Abraham, and have felt that Esau was cheated out of the inheritance which was his by right, and which he deserved. We cannot excuse the trickery of Jacob (his very name implies that he was a supplanter), but against all the shameful things he did, we must



Jacob dreams of the ladder reaching to heaven.

put the redeeming feature, that he had an overwhelming desire for the spiritual blessings appertaining to the birthright. It is true, that he and his mother went the wrong way to obtain them, and possibly neither appreciated to the full all that the coveted honour involved, but Jacob did not despise it as did his brother. Esau's career proved him to be totally unfitted to be the leader of the chosen people of God.

The first result of Jacob's deceiving of his father, was that he had to leave home hurriedly, and hasten to the country of his uncle Laban. It was many days' journey away, and on the second night of his travelling, he had a wonderful dream. He saw angels of God ascending and descending on a ladder which reached to heaven. Above this ladder stood the Lord, who assured him that in his seed, should all families of the earth be blessed. On awaking, Jacob vowed a vow that, if God would be with him, and keep him in his way, then the Lord would ever be his God. Moreover, he promised he would return to God a tenth of all that would be given him. We see here an indication of Jacob's character and his relationship to the Lord. Not arbitrarily did God select him to be the one to carry on the tradition and work of Abraham. For him there would be bitter experiences ahead, and many trials to correct the unlovely traits in his life, but essentially he was a godly man, and would not disappoint the Lord.

The promise of God's blessing, given Jacob at Bethel, was repeated on a number of occasions. It was recognized by Laban, when he urged him to stay with him. "I have learned by experience,"

he said "that the Lord hath blessed me for thy sake." Gen. 30:27. The promise to Abraham, that in him and his descendants all the families of the earth should be blessed was beginning to be fulfilled.

Perhaps the outstanding occasion of blessing which Jacob experienced was when he was on the way back to his own country, and heard that the brother he had deceived was coming to meet him. He was greatly afraid. That night a man wrestled with him until the breaking of the day. Recognizing at last that he was contending not against a mortal man but against a spiritual being Jacob cried out that he would not let Him go, "except Thou bless me." The Unknown replied: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Jacob, therefore, called the name of the place Peniel, "for," he said, "I have seen God face to face, and my life is preserved." It was the Son of God who came to the patriarch that night. He came to bestow a blessing, but He was not recognized. When he did realize the divine presence, he craved a blessing, and would not be denied.

SALVATION THROUGH ISRAEL

There were yet many conflicts ahead for Jacob, and many sorrows to be borne, but the new name, Israel, given at Peniel, was to be the name for the twelve tribes descended from Jacob through whom God proposed to bring blessing to all mankind. Unhappily they did not carry out fully this plan, and they had to be punished for their waywardness. But through it all God's purposes moved steadily forward. We think of the great leaders of the children of Israel, Moses, Aaron, Joshua, and Samuel, who upheld the true faith in a pagan world. The Scriptures were given through the agency of the Hebrews. The writers of the thirty-nine books of the Old Testament were, without exception, descendants of Abraham, Isaac, and Jacob. What an inestimable blessing the psalms of David, the wisdom of Solomon, and the prophetic writings of Isaiah, Jeremiah, and the other prophets have been to all the world throughout the ages. Jesus truly said to the woman of Samaria, "Salvation is of the Jews." John 4:22. The Jews traced their lineage from Judah, the fourth son of Jacob. Jesus was born a Jew. The Gospel was first proclaimed by Jews to Jews, for the twelve disciples were all of the stock of Jacob. The great missionary to Europe, Saul of Tarsus, later known as Paul, was an Israelite of the seed of Abraham. The blessing bestowed on Abraham, Isaac, and Jacob has indeed flowed out to all the

world, and through their ultimate seed, Christ, all the families of the earth have been blessed. In Christ Jesus, there is neither Jew nor Gentile, bond nor free; all are one, and as Christians share in all the privileges bestowed on the children of Israel. In the glad day when the redeemed inherit the earth we will see Abraham and Isaac and Jacob and with the faithful of all nations will join together in praise to God.

GOD OR "GARBAGE"?

(Continued from page 3.)

to planet and solar system to solar system during all this period. "Biology" thus "may be widespread cosmically, and the evolution to intelligence, and with that eventually to space travel, may be the essential means of starting the biological evolution suitable for each particular planet."

So Professor Gold builds up his amazing picture of life going back untold billions of years into the past and forward untold billions of years into the future on worlds still to come into existence as new galaxies emerge from the expanding central core of the universe.

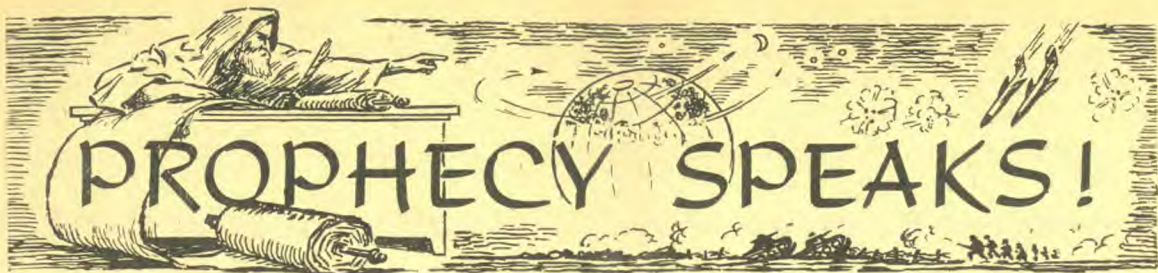
This new space-age theory of the development of life on the earth, of course, lets both biologists and astronomers out of a number of problems which have greatly troubled them. Hitherto, as biologists have no experience of life originating except from pre-existent life, they have had to imagine all sorts of theoretical physical and chemical processes by which non-living matter might develop the characteristics of life. Professor Gold relieves them of this initial hurdle by suggesting that the earth was originally "seeded" by already living matter from another world.

The astronomers, too, could only think of life being carried across interstellar space by meteorites, which unfortunately burn upon reaching any planet with an atmosphere. Now they are provided by the professor with space-vehicles to solve their transport problems!

But even if one is credible enough to accept Dr. Gold's fantastic theory up to this point, there is still one fundamental difficulty which even he has not been able to think out, and that is where the first space travellers came from. For, however far back the "seeding" process is carried, life still had to originate somewhere and at some time.

So the problem of life, though expanded in terms of space-travel, is still not solved, except by

(Turn back to page 12.)



THE FIRST PROPHECY

By S. G. Hyde

When the world was formed and the first human pair were created in the image of God, all was happy and satisfying.

"God saw every thing that He had made, and, behold, it was very good." Gen. 1:31.

But man, whom God had created was under test; he was not immortal. That attribute which God alone possessed, would come later when he proved himself worthy of it. Would man proceed to immortality or deviate to corruption?

Sad to say, by subtlety man's loyalty was divided; he gave ear to an alien voice and took to himself another god.

"Thou shalt have no other gods before Me."
Exod. 20:3.

"The serpent beguiled me. . . ." Gen. 3:13.

So tragedy came to Eden. Death, man's enemy, began its merciless mission.

"In the day that thou eatest . . . dying, thou shalt die." Gen. 2:17. (Hebrew free translation.)

"As in Adam, all die. . . ." 1 Cor. 15:22.

Then it was that God, not through a delegated prophet, but by direct and personal revelation, introduced the "gift of prophecy" and by it, gave to the man He had created, his very first prophecy.

"I will put enmity between thee [Satan] and the woman [the church—see Revelation 12:1] and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

NOTE.—"To feel the full force of this germinal prophecy, we must stand where our first parents stood. The awful fact was before them that the serpent had fatally stung humanity at the very heart, and brought death into the world, 'and all our woe.' Eden was lost, God's favour forfeited, and innocence for ever gone. That deliverance could come at all was wonderful; that it

should come by the seed of her who led the way in the first sin was more wonderful still; that it should not only bring healing to lost man, but a crushing blow to the very head of the serpent-tempter, was most wonderful of all. Yet all this was mysteriously wrapped in that first enigma of Messianic prediction. There was to be triumph of humanity over the evil principle represented in the serpent, and exhibited in the Fall."—*Dr. A. T. Pierson.*

This first prophecy was perhaps the greatest ever given. For in their darkest hour and the despair of eviction, this prophecy of God provided hope in a hopeless situation; light in their darkness; love, when only love could soothe the broken heart.

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

NOTE.—"In His abounding mercy and infinite wisdom God [through His promise of Genesis 3:15] provided the solution of the terrible problem that disobedience had created."—*A. G. Daniells.*

This first prophecy constituted a promise, a pledge that "in the fullness of time" a Deliverer would be provided; a Restorer of that which had been lost through the tragedy of sin and disobedience.

"There shall come out of Sion, the Deliverer." Rom. 11:26.

NOTE.—Paul speaks of the ceremonial law as providing types of the Deliverer which was to be in operation "till the Seed should come to whom the promise was made." Gal. 3:19.

Obviously, the promised Deliverer, the mystic and miraculous "Seed of the woman" refers to Christ Jesus, the Son of God, who, by the mystery of His incarnation became the "man, Christ Jesus," whose perfect life would be offered as a propitiation for the sins of man and, at the same time, provide a mortal blow to the tempter.

"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.

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

NOTE.—The glorious success of our Lord's mission, sealed by His resurrection and glorification, is the earnest of the ultimate destruction of the Adversary, the end of sin and death, the complete restoration of all that was lost and the complete and eternal effacement of all mortal corruption.

The story of the preservation and propagation of the "Seed" is a complete revelation of the omnipotence and providence of God. To trace its development from the days of mother Eve, through the generations of Abraham, Isaac, Jacob, David, etc., is to become increasingly aware of the wonder of that first prophecy and its sure fulfilment.

"When the fullness of the time was come, God sent forth His Son, made of a woman, . . . to redeem them that were under the law." Gal. 4:4, 5.

NOTE.—"This seed-prophecy puts forth its slender blade, and begins to branch out into particular predictions. The general vague promise narrows down; the Deliverer is to come of the posterity of Shem; later still the promise grows more specific, and limits this Deliverer to the descendants of Abraham, . . . Isaac, . . . Jacob, . . . David. The prophecy thus branches out into more and more minute particulars, until the ramifications of the prophetic tree reach the tiniest twig; and yet, with each new descent or ascent into particulars, the prophecy becomes the more impossible of fulfilment *if no divine purpose and power are behind it.*"—Dr. A. T. Pierson.

The first prophecy was not only a promise of hope, but also a promise of warfare. The protagonists in this war would be the promised Seed (Michael or Christ) and the would-be usurper of Christ's place (the Dragon or Satan). Both would be bruised in their fight, but the bruising of Christ would bring life eternal to those for whom He was bruised; but the bruising of Satan would be lethal and permanent.

"There was war, . . . Michael and His angels fought against the dragon." Rev. 12:7.

"The devil that deceived them was cast into the lake of fire." Rev. 20:10.

The remnant of the "seed"—the true children of God living today—will learn to walk in the path of obedience. It is their obedience that nominates them to the line of the "seed"—to those who walk by faith and will possess the eternal kingdom for ever.

"The dragon was wroth with the woman [the church] and went to make war with the remnant of her seed, *which keep the commandments of God and have the testimony of Jesus.*" Rev. 12:17.

Strange to relate, though the first prophecy was given so early in the history of mankind, it is one that looked further into the future than any other. It foretold victory for the cause of righteousness; victory for Christ; for His church, and for His dear people.

"The Lamb shall overcome them: [the powers of evil] for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Rev. 17:14.

"The kingdoms of this world are become the kingdoms of our Lord, . . . and He shall reign for ever and ever." Rev. 11:15.

THE EMERGENCE OF ROME

(Continued from page 9.)

who sought to reimpose the legalism of Judaism upon the churches. The faith was attacked from within and without. (1 Tim. 6:3-5; 2 Cor. 12:19-21; Jude 8-16.)

In addition to corrupting the faith, there were men who like "Diotrephes, loveth to have the pre-eminence." 3 John 9. This was to be repeated over and over during the succeeding centuries. Leadership is as necessary in the Christian church as elsewhere, but history records the tragic story of men rising up to dominate their fellows and dictate their course of action. Already John detected "the spirit of Antichrist" at work. Later centuries would see this grow in substance as the professing church lapsed from grace and substituted pagan rites and philosophical speculations for the revealed truths of Christ.

In the second, third, and fourth centuries a struggle began for church supremacy. Jerusalem first enjoyed a commanding position among the churches by reason of its religious significance and the presence within its assembly of "the apostles." When questions of doctrine were raised, the disputed points were rightly referred "unto the apostles and elders" at Jerusalem. (Acts 15.) Antioch also became an influential church in the early days because it was a missionary church in a strategic position. (Acts 13.) As the Word of God spread, the number of Gentile believers began to outnumber the Jewish believers and when Jerusalem was destroyed by the Romans, its in-

fluence waned and sank into insignificance. Five great centres emerged in the following century: Alexandria, Antioch, Constantinople, Carthage, and Rome. These became metropolitan bishoprics or sees, and the struggle for supremacy continued.

By virtue of its political and geographical position, Rome was accorded a respect and recognition beyond that given to lesser places. The church of Rome was governed by a series of bishops who steadily pushed their influence ever farther throughout Christendom. By stratagems, by forged decretals such as the so-called "Donation of Constantine," and by invoking the alleged primacy of Peter, the Roman pontiffs extended their imperial will. Gregory VII wrote to William the Conqueror: "Like the two great luminaries fixed by the Creator in the firmament of the heaven to give light to His creatures, so also hath He ordained two great powers on earth by which all are to be governed and preserved from error. These powers are the pontifical and the royal; but the former in the greater, the latter the lesser light.

... As ye desire to possess your kingdom in peace, so yield unto me unconditional obedience."

In view of all this it is somewhat ironic to

note that when the Bishop of Constantinople (the new Rome) claimed the title of Universal Bishop, Gregory admonished him in the following terms:

"I earnestly admonished my brother and fellow-bishop that if he had any regard for the peace and concord of the church, he would abstain from this foolish title. For I confidently assert that whoever calls himself, or desires to be called, Universal Bishop, is the forerunner of Antichrist, because he proudly sets himself above others." (St. Greg. Vol. ii, Col. 881, Paris, 1705.)

At the same time we should keep in mind that while these battles for power were proceeding between the Papacy and the States of Europe, simple Christians continued to practise and propagate the pure faith. Says Newman: "It is a grave mistake to regard the Middle Ages as a period of stagnation or retrogression. . . . When we remember that outside of the hierarchical churches there were throughout the Middle Ages in the East and the West vast numbers of evangelical Christians, and that inside of the established churches, even at their most corrupt state, a large number of earnest Christians were found."

—*A Manual of Church History*, Vol. 1, page 438.

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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FEBRUARY 18, 1960

SEVENTEEN

THE CHILDREN'S PAGES

Simon and Tibby

By J. C. Mitchell

IN the home where I live there are two lovely cats.

Simon is a big black cat with a grand silky coat of fur.

Tibby is white and grey, and is very pretty.

Both are so lovable. If they were in your home you would just take them in your arms and hug them. Simon, when evening comes, walks into the big room where a number of ladies are sitting before a warm fire. He looks round, then up he jumps onto his favourite lap, that of an elderly lady, Mrs. Ball. He

does this many evenings during the week, and I'm sure he knows that Mrs. Ball loves to provide her lap as a cosy place for him to lie.

He loves his mistress, too. He walks into her room, sits near a writing desk waiting for the Matron to open it, then up he jumps onto the writing table to have a nice saucer of food.

Tibby has a friend named Dot. Dot calls for Tibby at night and in she comes knowing there is some food waiting for her.

All of us in this home love both cats, but unfortunately they won't be friends with each other. They live under the same roof, walk through the same rooms, wander about in the same garden; but be friendly? No, they will not.

Now, you can't say to Simon or Tibby: "If you won't be friends, you shall not have any supper; you must go to bed without any."

No, they would not understand. I heard one elderly lady say to them: "You are naughty pussies for not being friends."

And Simon just looked up with wide open eyes, as much as to say: "What are you talking about? Why don't you use cat language—then I would understand you?" All I know of cat-language is "meow."

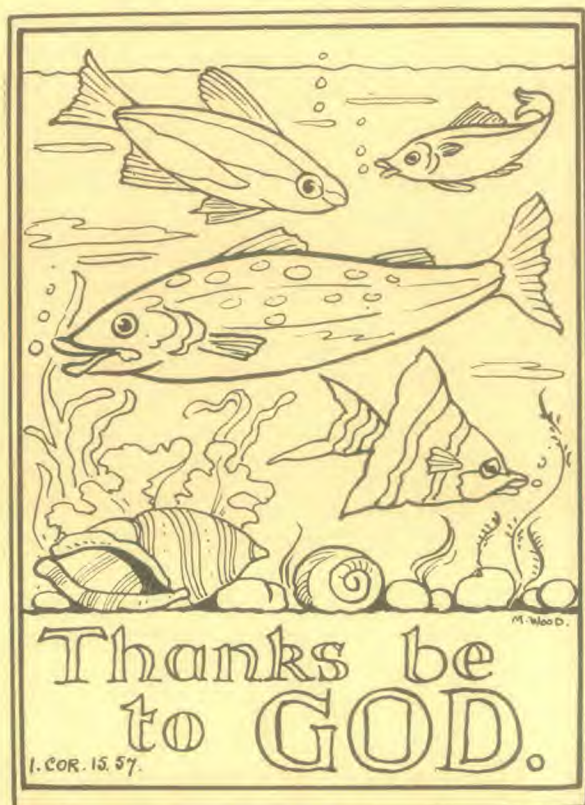
Now boys and girls are different. God has given us sense so that we understand what being friendly means. We know how to be friendly, and we know what it means to be unfriendly. If we want friends we must be friends. A cat can't be blamed for being unfriendly. It doesn't know any better. But boys and girls can be blamed for being unfriendly. Of course animals do have what we call "brains," but we have a great deal more than they. When we are good friends, we help to bring a bit of sunshine into the lives of others.

I knew a boy named Billy, who lived in a fine home. He had everything he wanted. He became friends with a boy named Harry. Harry had no father, and his mother had to work to provide him with food and clothes.

One day, when his mother had been talking about holidays, Billy said: "Mum, can Harry come with us on our holiday? I'd love him to come. We could have such fun together."

"Harry come with us? But his mother hasn't the money to spare, Billy."

Billy was silent for a second or two, then he said: "But



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 March 3rd. [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!]

couldn't I give him some of my savings? Then perhaps he could come with us?"

Mother was a little surprised, but very pleased at Billy's kind thought.

After thinking about it for a few moments, she agreed: "Yes, Harry may come with us, and he won't have to pay anything."

"Oh, Mum, that's wonderful!" said Billy, very excited.

"That's all right, Billy. I'm pleased to see you and Harry so friendly, and to know that you are ready to help him. Real friends always help each other."

And what a grand time they had together on holiday!

Cherry Tree Farm

By Ronald James

THE hedges showed green where elder buds were breaking, and in the woods the pale green, egg-shaped leaves of honeysuckle attracted attention.

"Spring won't be long now," said Kay. "Why, look! there are some hazel-catkins."

But her brother Tim was too busily engaged peering at the ground for tracks, to take notice of catkins. At Christmas he had been given a book on tracks of animals and birds, and at every opportunity he would try to identify imprints made by wild creatures.

"No good here! too many leaves and sticks, to say nothing of grass," he complained.

"Why not visit the stream?" suggested Kay.

"Smashing idea," Tim agreed; and soon the children were exploring the banks of the small stream which wound its way through the Big-woods.

"A moorhen has walked here," exclaimed Tim in triumph, pointing to a bird's tracks imprinted in the mud.

"What's been here?" demanded Kay suddenly. Tim bent and stared at the marks etched

A HOUSE FOR MOUSE

By RONALD JAMES

Peeping through the hawthorn hedge

I saw a round, white dome,
With pretty, curtained windows,
Just the neatest little home.

And as I stared, a harvest-mouse
Came trotting through the door,
A shining, scarlet berry held

In dainty, soft, pink paw.
He had a lovely russet coat,
His eyes were big and bright.

But when he found me watching him,
He scampered out of sight.
Dad says I saw a puff-ball and

The mouse was passing by.
The window curtains, he explains,
Were just a butterfly.

But Mummy thinks, as I do, that
A clever harvest-mouse,
Had changed the giant puff-ball

To a little summer-house!

in the soft soil. "It's only a dog!" he pronounced scornfully.

"Pretty big dog; only Mr. Fox's Alsatian would leave prints as big as that. He wouldn't bring it here, and

there are no other big dogs living round about."

"You'll make a detective yet," chuckled Tim. He began to turn the pages of his book.

"I say, it's a badger's track!" he cried excitedly. "Look, you can see five distinct toe-marks, claws too; a dog leaves only four marks."

"Well, I saw it first," Kay reminded him.

"So you did," Tim admitted, "but I identified it."

"All right, it's a draw," laughed Kay. A thought suddenly came to her. "But, Tim don't badgers hibernate during winter?"

"Not in the true meaning of the word, Kay," said Farmer Jones overhearing his daughter's question. "Old Brock retires below ground in the autumn, and remains dozing in his sett for long spells. He may come up occasionally, perhaps for a stretch and a drink."

"Wish I'd have seen him," Tim sighed.

"Me too," agreed his sister.

— Your Letter —

My dear Sunbeams,

Boys and girls who are members of our Sunbeam Band, have always been fond of animals and will do their utmost to protect them from hardship and unkindness.

Not long ago I heard from Sunbeam Colleen Dawson of Cleethorpes, Lincolnshire. Here is part of her letter: "The other day, when I was taking my baby brother out, I saw a boy, about thirteen or fourteen years old, hitting a dog with a stick, and also kicking it. So keeping to our rule, 'I will defend all animals I see unkindly treated,' I went up to the boy and told him to stop beating the dog."

Colleen goes on to say that she got a stick herself and frightened the boy, so he went away and stopped molesting the dog. That was a very brave thing for Colleen to do, as the boy was older than her. I believe that our heavenly Father, who notices the sparrows fall, would be pleased with Colleen's action that day, don't you, Sunbeams?

Reading our animal story this time, reminds me of some texts in the Bible. You will find them in Psalm thirty-two, verses eight to eleven.

David here tells us not to be like the animals who cannot understand as we do, but to look to God, and His Word, the Bible, for instruction and guidance.

Good-bye for now, Sunbeams.

Yours affectionately,

AUNTIE PAM.

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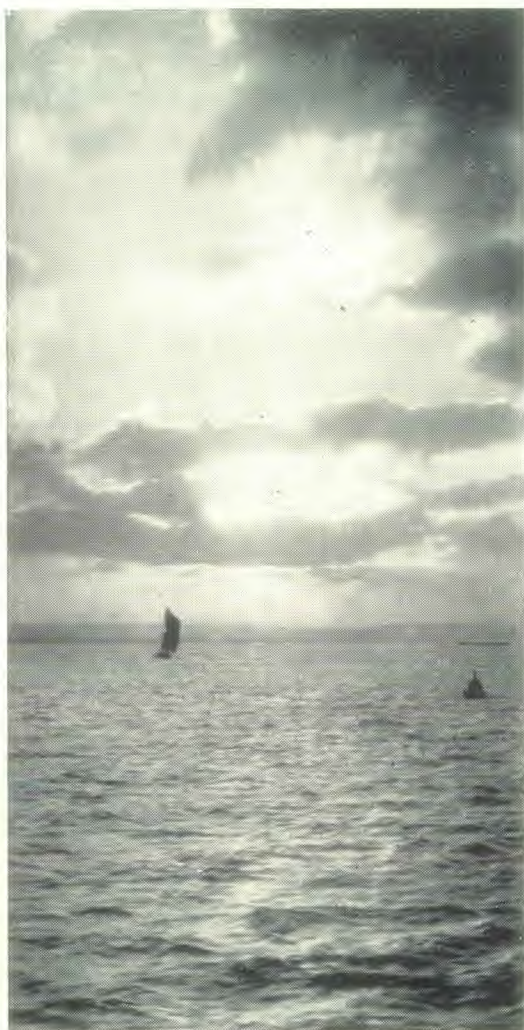
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Reece Winstone

Love that Passeth Knowledge

By Ella M. Robinson

✠ THE young Bible student looked up with a puzzled expression on his face. "There's a verse in the Bible," he said, "that I know and yet do not quite understand. It says that we are 'to know the love of Christ, which passeth knowledge.' Now how can we know a thing that is beyond our knowledge?"

The answer came in the form of another question: "Have you ever seen the Atlantic Ocean?"

"Yes, of course, many, many times."

"Are you sure?"

"Why not?"

"Will you permit me to challenge your statement? If you have seen the Atlantic Ocean you are the only person who has ever done so. For no human eye is large enough, no human vision wide enough, to take in that vast expanse of water. What you have seen is a small section, perhaps a thousandth or a millionth part of the entire ocean, just a little strip of water bordering a few miles of sandy shore. Yet you have seen the Atlantic Ocean, enough of it to know what its waters are like, and to gain some faint idea of its immensity.

"So it is that we find ourselves standing on the shore of the great ocean of God's love. We know His love by experiencing its wonderful joy, peace, and blessedness. We sense new springs of action, new reasons for praising Him. But when we try to comprehend the breadth, and depth, and length, and height of that love, we realize that nothing short of an eternity of time will suffice to comprehend a love of eternal dimensions."

"God so loved the world," Jesus said, "that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Those who appreciate God's love and accept His gracious offer of salvation will be given the privilege of living for ever, so that endlessly they may learn more and more of this love that "passeth knowledge."