

DISCOVERED

CRISIS

PEACE OR

ATOMIC

EASTER A

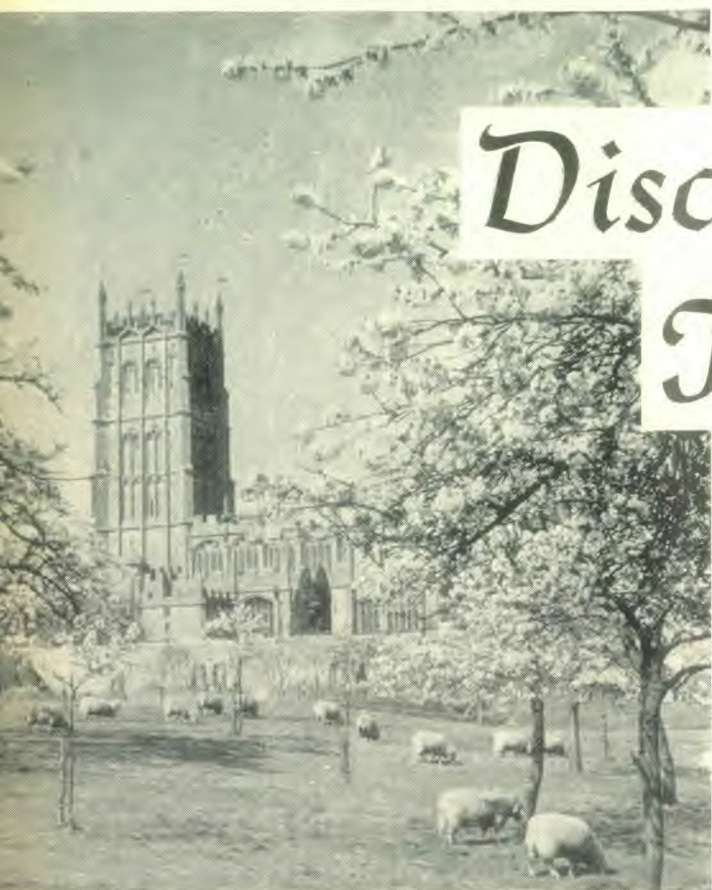
MAY 19 60



The Bible and

Our Times





A sense of responsibility for financing the church's programme and needs, will be felt by the mature Christian.

# Discerning The Times



*Current Events in the Light of the Bible*

BY THE EDITOR

## Horizons of Stewardship

✠ IN RECENT years, and particularly during the last twelve months or so, the subject of the Christian stewardship of money has greatly exercised the minds of both leaders and laity in the churches. With more and more time being absorbed in money-raising schemes, some of which are questionable to the sensitive Christian conscience, study is being redirected to the biblical principle of tithing, which hitherto so many have regarded as belonging exclusively to the Old Testament, and having nothing to do with the New.

Now Christians are beginning to recognize that if the faithful Israelite acknowledged God's ownership and blessing in his life by rendering to Him a tithe of all his increase, the Christian living in the full light of Gospel truth can do no less than this. As a result many churches are already receiving appreciable benefit in the maintenance and extension of their work through "planned giving," and individual Christians are

experiencing the promised opening of the "windows" of spiritual blessing in their lives as a result of their faithfulness. (Mal. 3:10.)

But in certain quarters a new problem seems to have arisen. Some have apparently felt that having pledged themselves to planned giving for the support of the local church and its work, their responsibility has ended and that it thereafter rests with the church to see that all the multifarious aspects of Christian activity are fostered and advanced.

This, of course, is a complete misunderstanding of the Bible principle of stewardship, as well as of the books and articles written and the sermons preached on this important theme.

A study of Bible stewardship makes it immediately clear that there are two complementary aspects of the stewardship of means, which are designated in Scripture as "tithes and offerings." Mal. 3:8.

First of all, in return for the "strength" which God gives to man to labour and get "wealth" (Deut. 8:18), whether greater or less, He asks that a divinely-fixed proportion, the tithe or tenth, be returned to Him in recognition of His ownership of all. God, of course, does not ask this of



us because He needs the "sacred tenth" as a human owner needs rent, or interest, or profit. Indeed, He does not really take it from us, for by "ploughing" it back into the work of His church on earth He returns it in full, transmuted and enriched by His grace into spiritual blessing.

Secondly, beyond this proportional return to the Lord as an acknowledgment of His bounty, God asks that, according to the prompting of our hearts, we add our "free-will offerings." Deut. 12:6. These, as the name implies, are intended to give full scope both to the depths of our thankfulness to Him for His blessings, and to our particular and individual concerns in Christian service. Some may have a special burden for one particular aspect of ministry more than others, as for example, welfare work, radio evangelism, the ministry of Christian literature, foreign missions, and these will make special claims on their "freewill offerings." But all will stand ready to give their offerings to any needy cause in the world work of the church as the Lord directs.

Thus in the principles of "tithes and offerings" we see the divine wisdom and the full blessing of Bible stewardship.

## Religion and Temperance

✠ AT A recent meeting of the Reginald Carter Foundation Clinic in the Merchant Taylors Hall, London, Fr. Trevor Huddleston, well known for his outspoken comments on race prejudice in Africa, gave a most discerning address on the problem of alcoholism.

While, he said, in some backward countries like Africa, drunkenness may be predominantly a problem of poverty and ignorance, in more civilized lands like our own its roots stem primarily from a sense of insecurity produced by "the complexity, pace, and size of present-day society."

"In a big city, as nowhere else," he said, "it is difficult to believe that a human being counts." Society has become depersonalized and the combined effect of these three factors "create and build up new stresses, tensions, and strains, and when they are thrown at a character with a weakness, then he seeks an escape from reality. It is this insecurity which causes the social disaster of alcoholism." And how serious the disaster has become is evidenced by the fact that in this country there are some 86,000 chronic alcoholics and a further 344,000 in earlier stages.

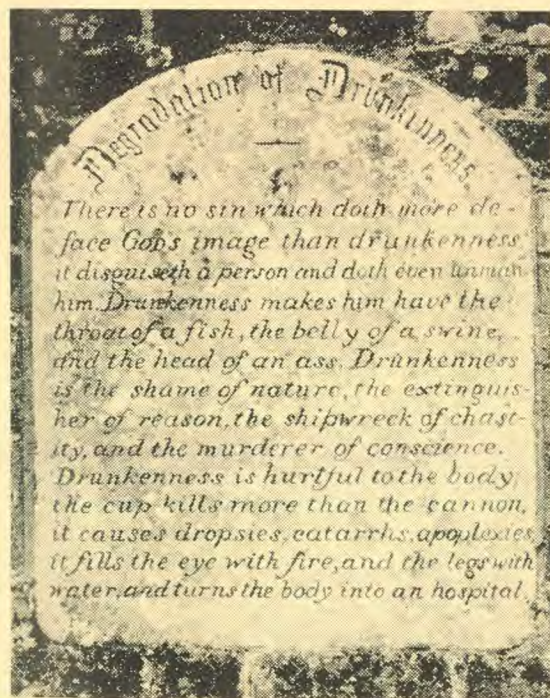
From this it becomes clear, Fr. Huddleston went on to say, that the fundamental solution of the problem of alcoholism is to "give alcoholics a sense of security, a sense of purpose," and here it is that the church comes in.

"This," he said, "is the function of the Christian church—to find men where they are and draw them up to what God means them to be."

With this we are in the fullest agreement. Something, of course, is being accomplished by the treatment of alcoholism as a physiological or psychological condition. But at best these approaches are no more than a treatment of symptoms and relapse is all too frequent on discharge because the root of the trouble in the spirit of man is not touched.

By contrast, Dr. B. M. Merriman, consultant psychiatrist to the Foundation, declared that by making the primary purpose of treatment to give to the patients a sense of security in God and a purpose for living, they were able to report no less than eighty per cent success among those placed in their care.

Temperance, indeed, in its widest sense, is a Christian virtue, and a "fruit of the Spirit." Clearly, therefore, the only temperance work that can hope to produce lasting results is that which seeks to inspire in men the desire to be living "temples of God."



This quaint sign, which is self explanatory, is built into the wall of Kirdford Vicarage, Sussex.





# THE GIFT of TONGUES

## AND THE GOSPEL COMMISSION

By Ernest Cox

**B**EFORE Jesus left His disciples He promised them His presence and His power in their world-wide proclamation of the Gospel. "All power is given unto Me," He reminded them. "Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

The Saviour had already warned His followers that a universal Gospel witness must be given before His promised reign of righteousness could begin. "This Gospel of the kingdom," He had declared, "shall be preached in all the world for a witness unto all nations; *and then* shall the end come." Matt. 24:14.

Our Lord's biddings are always enablings. He did not leave His humble Galilean helpers without adequately supplying them with those specific spiritual and mental qualities necessary to the accomplishment of their world-task. Indeed the Psalmist joyfully predicted of the risen Redeemer, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received [and then bestowed] gifts for men." Psa. 68:18. These gifts, the apostle Paul plainly states, were assuredly and most generously given by God for the express purposes of "perfecting . . . the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.

Furthermore, these divine gifts were to remain within the church, naturally varying in intensity and application as succeeding generations and differing circumstances would require, until the church's world-task was finished, until "we all come in the unity of the faith, . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

### *Gifts of the Spirit*

Among these divine gifts bestowed at Pentecost, was the gift of tongues. In harmony with the foregoing Scriptures, it is evident that this gift, together with the Spirit's other gifts of knowledge, faith, healing, miracles, and discernment was to be used, as occasion demanded, for the proclamation of the Gospel.

There are some, however, who teach that the evangelistic use of the gift of tongues in the early church was only incidental, and that its main purpose was for the expression of ecstatic religious fervour. It is contended that, although in its modern manifestation this "super-natural utterance" may be without precise meaning to the majority of the hearers, it is nevertheless an infallible evidence of the speaker's special acceptance with God.

OUR TIMES



It is essential then, that we examine somewhat closely the first exercise of the gift of tongues as it was manifested by the apostles at Pentecost. On this occasion, as we know, Jews were gathered at Jerusalem from many lands, and they were led eventually to exclaim, as they listened to the risen Saviour's newly-empowered preachers of the Gospel, "Are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? . . . We do hear them speak in our own tongues the wonderful works of God." Acts 2:7, 8, 11.

Here two very different Greek words are used to describe the first manifestation of the gift of tongues. The second word admittedly is capable of several shades of meaning from that of ordinary language to the opposite extreme of ecstatic, irregular, and incomprehensible utterance. However, the first word invariably implies normal language, based on known grammatical rules and construction, used by whole communities as a regular vehicle of precise communication.

The use of these two distinctive words, apparently interchangeably, in the careful Luke's story of Pentecost, shows, without doubt, that the apostles spoke directly and intelligibly, fluently and persuasively, to the various language groups in their familiar tongues, somewhat to their consternation, but certainly to their conviction. The apostles' words were not in any ecstatic, half-hysterical strain, such as these much-travelled Jews might have heard any day in their native towns from the voluble lips of almost any heathen priest. Such a performance, from an apparently orthodox Jew, would probably have aroused more indignation than amity among his fellow Jews.

### Why Corinth?

In this connection it is appropriate to consider some aspects of the gift of tongues in relation to the troubled Corinthian church, and why there is no mention of this matter when Paul writes at length to much more mature and spiritually-minded believers, the Galatians, Ephesians, Philipians, Colossians, and Thessalonians. Surely if the continued exercise of the gift of tongues were a supremely important part of the early church teaching

and doctrine it is almost inexplicable that there is no mention of this particular gift in these spiritually more advanced communities.

The reason the Christian church at Corinth, in spite of her grave imperfections (1 Cor. 5:1-3), was nevertheless favoured by God with the gift of tongues in special measure, was undoubtedly because Corinth occupied a strategic position as a most important centre of world trade. Corinth possessed two ports, one on the Ionian, and the other on the Aegean sea. With Ephesus, which also had near access to the sea, and also received the gift to some degree (Acts 19:1-7), Corinth had her sailors and her traders constantly visiting every part of the then-known world, and merchants from every land were constantly visiting her.

### Perverting the Gift

There would thus be ideal and frequent opportunities for the spread of the Gospel by the Corinthian Christians. And their witness would be the more remarkably facilitated as the Lord imparted to them, as to the apostles at Pentecost, the ability to converse freely and persuasively with travellers from many lands. It was, therefore, a cause of great anxiety to Paul, that their unique opportunities, privileges, and divinely-bestowed abilities caused some of them to be unpardonably "puffed up." 1 Cor. 5:2. They had apparently perverted their God-given gift to serve purposes of personal exhibitionism among themselves, rather than using their talent to contact and convert unbelievers. Indeed the apostle Paul felt it his duty to recall the Corinthian Christians to a due sense of their responsibility in the proper and wholly evangelistic exercise of their gift. "Tongues are for a sign," he reminds them, "not to them that believe, but to them that believe not." 1 Cor. 14:22.

Incidentally, if the Corinthian "tongues" manifestation had been composed merely of ecstatic, unintelligible utterances, then the heathen around would hardly connect it with the soberness and righteousness of the Christian faith. They would have connected them with the subtle deceptions of the then popular Delphic Oracle, or the wild fanaticism of some Eastern cult, rather than with a saving appeal from a crucified and risen Christ.

(Continued on page 15.)



At Pentecost the gift of tongues served a divinely-ordained purpose.



# PARTNERS with G O D

By J. A. McMillan

**T**OO often the professing church of God has diverged far from God's plans for the support of His work in the earth. Raffles, Bingo, and other questionable means of raising money have been resorted to with a view to financing the work of the church. Recently the press carried the report of a football pool run by a Roman Catholic Church in Chichester in which "more than 17,000 people" subscribed a shilling each to the pool every week, bringing in £25,700, which paid more than half of the cost of a new Catholic church, presbytery, and school.

On the ethics of raising money for religious purposes by gambling, Father Fox commented: "It is the Protestant churches that object to all forms of gambling. The Catholic line on this sort of thing is the same as it is on drinking: it is all right in moderation."

This statement makes all the more significant the fact that in the sixteenth century it was the unbiblical sale of papal indulgences which precipitated the collision between the Roman church and Luther, and sparked off the Protestant Reformation. In Germany, Tetzel the officially appointed salesman, whose coming was announced by a town crier, "The grace of God and of the holy father is at your gates," went so far as to promise that "by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him," and that "not even repentance" was necessary.

## God's Plan of Gospel Finance

The Scriptures make it very plain that we cannot buy the favour of God with money, but they do also teach that in thankfulness for "free" salvation it is the sacred obligation of every Christian to support the church and the work of the Gospel



Practical recognition of Christian stewardship is something which God promises to bless in a unique way.

in the earth. Paul laid it down that "elders with a gift of leadership should be considered worthy of respect, and of adequate salary, particularly if they work hard at their preaching and teaching. Remember the scriptural principle: Thou shalt not muzzle the ox when he treadeth out the corn, and, The labourer is worthy of his hire." 1 Tim. 5:17, 18. (J. B. Phillips translation.)

There is a general idea that Paul supported himself by tent-making and received no financial support. Paul corrects this misconception by his letter to the church in Corinth. "I preached to you the Gospel of God for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren when they came from Macedonia, supplied the measure of my want." 2 Cor. 11:7-9, R.V.

The apostle elsewhere speaks of giving to God in proportion as the Lord has prospered the individual. (1 Cor. 16:1, 2.) He also cites examples of the soldier, the vine-dresser, and the shepherd receiving wages for their labour. Then he adds, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? . . . Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel." 1 Cor. 9:7-14, R.V.

## The Christian and the Tithe

This raises an important question for the Christian. The question is asked and answered in the following quotation: "What proportion of that



amount or that prosperity was to be given to the cause of God? In this there could be then no difficulty. The very lowest proportion known to Scripture was a *tenth of all*. . . . How wretchedly we fail from this standard of giving in the churches of the present day. What poor man thinks of giving a pound out of every ten? What rich man a hundred out of every thousand? Yet this is the lowest proportion known to Scripture."—R. H. Carson in *The Church of the New Testament*, pages 164, 165.

Let us study this point more carefully. Where and when did the tithing system originate? The earliest reference to paying a tenth is recorded in Genesis fourteen. Abraham, returning from his conquest of Chedorlaomer, was met by "Melchizedek, king of Salem . . . and . . . priest of God Most High. . . . And he blessed him, . . . And he gave him a tenth of all." Gen 14:16-20, R.V.

Dr. A. H. Sayce has this interesting information: "This offering of tithes was no new thing. In his Babylonian home Abram must have been familiar with the practice. The cuneiform inscriptions of Babylonia contain frequent references to it. It went back to the pre-Semitic age of Chaldea, and the great temples of Babylonia were largely supported by the *erea* or tithe which was levied upon prince and peasant alike." Babbs takes up this thought from the linguistic angle, taking the Latin, the Greek, and Hebrew words for tenth as a religious "tax." He concludes "that three of the old universal languages have left ingrained in the ancient way of thinking a notion of the sacred tenth." (*Law of the Tithe*, pages 13, 14.) This confirms the assertion that "into almost every known country of importance in the ancient world," the paying of the tithe was observed. (Lansdell in *The Sacred Tenth*, Vol. 1, page 37.)

The second scriptural reference to tithe is significant. Jacob, as a result of his unfortunate relationships with his father and twin brother, had to flee from home. He lies down to snatch a few hours' sleep and is accorded a comforting vision of heavenly help. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, . . . then shall the Lord be my God, . . . and of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:12-22.

Jacob thus acknowledged that the blessings of God called for a reciprocal thank offering from the recipient of Heaven's bounties. His response to the assurance of divine guidance and protection is reminiscent of the blessings promised to the faithful tithe-payer in Malachi. "Bring ye the

whole tithe into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10, R.V.

### **The Reward of Faithful Stewardship**

Roy M. Johnson, wealthy oil investor, defends the accuracy of this promise by citing Rockefeller, Colgate, Penney, LeTurneau, Kraft, and himself as having been enriched through faithful tithing. "Many of the nation's greatest fortunes have been built by Christians, who in their humble youth, started out religiously paying tithe."

It should not be thought, of course, that every tithe-payer will automatically become a millionaire! These examples are cited merely to establish the fact that faithfully paying a tithe to God's cause does not impoverish. God's blessings are not always of a material nature, but none of us can afford to risk losing the spiritual blessings that are enjoyed by the faithful steward.

It is a recognition of these patent facts that has promoted the Seventh-Day Adventist Church to practise tithe-paying for over 100 years. As Charles A. Cook has phrased it: "Tithing is an expression of our stewardship in giving. We tithe in recognition of God's ownership of the whole, just as a tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm."—*Stewardship and Missions*, page 123.

In the Middle Ages, tithing was imposed upon many landowners as a levy to support the church. One of the evils of the union of church and state in those times was the enforcement of baptism at the point of the sword, and the enactment of tithes as a form of religious income tax. This created resentment, especially as the church grew fabulously rich at the expense of the citizens. This brought the principle of tithing into disrepute, as the scandals of churchmen brought

(Continued on page 16.)



# The FAITH and WORKS of a FAMOUS DOCTOR

By G. E. Marshall

IN THE churchyard of the little country village of Woodham Mortimer, in Essex, there is buried one of the most outstanding Protestants of the seventeenth century and one who has a particular interest to readers of this journal. We refer to Dr. Peter Chamberlen. Unlike most other tombstones which simply state, "Here lies the body of . . ." with perhaps the age and relationships of the deceased, there is on his impressive tomb a remarkable personal history. Evidently his life was regarded as so outstanding that a permanent record of it was felt worthy of being engraved on his tomb.

This is what the inscription says: "The said Peter Chamberlen took ye degree of Doctor of Physick in several universities both at home and abroad and lived such above three score years being Physician in Ordinary to three Kings and Queens of England, viz., King James and Queen Anne, King Charles ye First and Queen Mary, King Charles ye Second and Queen Katherine: and also to some foreign princes: having travelled most parts of Europe, and speaking most of the languages. As for his Religion he was a Christian keeping ye commandments of God and faith of Jesus, being baptized about the year 1648, and keeping ye 7th day for ye Sabbath above 32 years.

*"To tell his learning and his life to Men  
Enough is said by here lies Chamberlen."*

## **An Outstanding Physician**

We could write at length of the noble Huguenot family to which Peter Chamberlen belonged and of their flight to England from bitter persecution in France. We could recount his achievements in midwifery, and tell of instruments which he invented, and which even today have not been greatly improved upon. But these are sufficiently remembered by the fact that the tomb has just been handsomely restored by the Royal College of Obstetricians and Gynaecologists, as the photograph on the next page shows.



Royal Physician, Dr. Peter Chamberlen, who was a devout Christian and faithful Sabbath-keeper.

During his lifetime the Royal Court Doctor did not get much encouragement for some of the reforms he recommended in the medical sphere (among them the daily washing of babies), nor did he receive encouragement from his colleagues and friends on the grounds of his religion, for it will be noticed that his tombstone says, "As for his Religion he was a Christian keeping ye commandments of God and faith of Jesus, being baptized about the year 1648, and keeping ye 7th day for ye Sabbath above 32 years."

The doctor, in common with Baptists like John Bunyan, believed in baptism by immersion, after the pattern of which Jesus left us an example. And in this his faith was truly biblical for this is indeed the only way the death, burial, and spiritual resurrection of the believer can be



symbolized according to the Scriptures. (Rom. 6:3-6.) Chamberlen believed also that as only an adult can personally understand what dying to sin meant and what rising to walk in newness of life means, and can personally accept the way of salvation by faith, there was no real validity in infant baptism, and so he was baptized in adult life on profession of his faith in Christ.

### Kept "The Commandments"

We note further that the doctor stood alone in the King's palace, as a keeper of the seventh-day Sabbath, also according to the Scriptures. At this time there was considerable discussion as to the scriptural validity of Sunday, the first day of the week, as the Christian's rest day. Dr. Chamberlen believed from his study of the Scriptures that the fourth commandment, "Remember the Sabbath day to keep it holy . . . for the seventh day is the Sabbath of the Lord thy God," was still as obligatory to the Christian as all the other commandments of the Decalogue and so he stands out prominently in the line which has come down to our day and is now represented by more than a million Sabbath-keeping Christians in every nation under heaven.

Dr. Chamberlen was a contemporary of John Bunyan. The converted tinker, because of his convictions, was placed in jail. But we can still be thankful to God for this, for what appeared

to be a triumph for the enemy against one of God's witnesses, produced that great work, *The Pilgrim's Progress*. By contrast Dr. Chamberlen's medical skill gave him favour in the highest places, but he did not hide his light and he was privileged to witness for the truth in kings' palaces.

The question may be asked, Why, if this matter of the Sabbath was so important, did not Luther and hundreds of other reformers accept the message of the true Sabbath?

A little incident that happened in school will perhaps help to clarify this question. The teacher placed on the blackboard three sets of numbers for the youngest child to add. She inadvertently made one of the columns of digits add up to ten; and as the child had not yet been taught how to put down the cipher and carry the one, the work when finished looked like this:

2	3	4
1	5	2
5	2	3
<hr/>		
8	10	9

"That's right," said the teacher. The child, however, was puzzled to know what amused the teacher so. Of course, the teacher commended the child for doing the sum correctly according to the understanding he had. But if a child in the sixth form had done such a piece of work the teacher would have reproved him for not using the greater knowledge he possessed.

So also it must be realized that in Martin  
(Continued on page 16.)

The tomb of Dr. Peter Chamberlen at Woodham Mortimer, Essex, with its revealing inscription.





# HELPING the M

**T**HIRTY-TWO years ago, in June, 1927, Songa Mission Hospital in the Belgian Congo had its beginning with Dr. J. H. Sturgess. In the early days few Africans would venture for treatment, being afraid to stay in the white man's hospital. When at last, through the good work of the doctor in the villages, some were persuaded to come to Songa, they insisted that their husbands or relatives should sleep on the floor by their beds!

A leper dispensary was opened in 1931 and the following year the first six huts of the leper colony were built. Few dreamed then that such a large work would develop from such small beginnings. But as the years have passed, more and more sick have come for treatment at the hospital, and more homes had to be built in the leper colony. Nine doctors and fifteen white nurses have shared in promoting its usefulness and growth.

Today Songa Mission hospital cares for over 2,500 in-patients every year. The doctors and nurses give some 1,800 out-patient treatments every week!

In the 400 homes of the leper village live 550 lepers. What a transformation a stay of only a year or two will make in the physical condition and the outlook of these afflicted people! Not only is their suffering relieved but they find faith and trust in God. Their children receive a practical Christian education at the mission school.

We wish you could see their new church, built by themselves, under the direction of the mission

doctors. And you should hear their children sing the Gospel songs taught by Miss Thelma Irwin, the supervising nurse of the hospital!

\* \* \*

COME with us on a journey of 300 miles into the heart of the Kalahari desert, where live the most backward of all Africa's tribes—the Bushmen, who roam the large semi-desert areas in search of game and water.

Climb into the seat of the three-ton truck piled high with petrol drums, water tanks, medicine boxes, and food. Listen to Dr. Jack Hay tell why he didn't think it enough for him and his colleague to supervise an eighty-seven bed hospital with a large tuberculosis ward. Hear him explain why the training programme for twenty-four African nurses and a continuous building activity—adding urgently needed units to already existing ones at Kanye Medical Mission, and filling his day to the brim—was not enough.

The needs of the desert dwellers, who live without help and die without God, urged this missionary doctor to establish a chain of clinics to care for them.

As we sit in the little reception rooms, established at strategic points, witnessing the ravages of disease, we begin to understand. There is a woman with half her face eaten away by yaws, with a string of bones threaded as beads around her neck in an effort to stop a ruthless disease.

There is a young boy coughing himself ex-



Though leprosy has robbed him of his fingers, this man found health and faith in God at Yuka Hospital, N. Rhodesia.

LEFT.—Dr. Ralph Royer, at Malamulo, Nyasaland, decides surgery will be needed on the infected eye of a child.



# NEEDY and AFFLICTED

hausted with advanced tuberculosis. There are those little children with patches of sores on the entire head. There are those who need surgery. They must go back with us on the truck, and then return with the doctor in two months' time.

With stethoscope and Bible, with medicine and the message of God, the doctor and his African helpers come out six times a year from the mission hospital. They come because God gave them the vision of a need in the desert where are found some of the world's most primitive, most needy people.

## BURNING JUJUS IN AFRICA

By M. O. Dyboh

FOR twenty-eight years, Chief Enwereji held the "respected" place of juju high priest and chief of his village. His nine wives helped him with his juju worship. Almost daily he sacrificed chickens to this juju, and on certain occasions, as required by custom, he offered rams, goats, and dogs.

He was one of the most popular and influential chiefs; so he would have nothing to do with "church men"—representatives of Christianity.



MAY 12, 1960

## IN JUNGLE HOSPITAL and DESERT DISPENSARY



This little Pakistani boy beams gratefully as he hugs a can of dried milk received from the mission.

LEFT.—A patient arriving by canoe at Ngoma Hospital, near Lake Kivu.

ELEVEN



Many times he repelled the efforts of our laymen to bring him the Gospel, but they continued to visit him from time to time, tactfully drawing the conversation toward the Scriptures.

Some time ago he became very ill. It appeared that he might die. Then he recalled what he had heard about the foolishness of worshipping wood, pieces of bone, and skulls, and earthenware pots. So, for the first time in his life, he prayed to the "God that creates." He confessed that his idols could not save him, then promised that if God would spare his life, he would serve Him all the days of his life.

His prayer was answered. Chief Enwereji then asked that his highly treasured possession—his juju—be burned. He took this step even though he knew it would mean trouble with his people, because the juju is considered a sacred trust; the chief holds it for his people, the juju being much older than he.

But having given his heart to God, Chief Enwereji was determined to give up the juju to be burned, not caring what his relatives and the villagers would do to him. So before a large crowd the juju was burned to ashes. The chief now wants to be baptized.

---

## MEDICAL WORK IN THAILAND

By Ralph F. Waddell, M.D.

THE past twenty years have witnessed the transformation of our small city clinic in Bangkok into a major hospital, which in turn has been instrumental in establishing medical centres in Bhuket, Ubol, and Haad Yai. Schools of nursing and midwifery are also operated.

In 1958 a new wing was added to our Bangkok hospital building, giving it a total of 200 beds, and an additional out-patient department, a new maternity section, increased laboratory and X-ray facilities, and a modern kitchen and cafeteria. These features have greatly increased and improved the services of the institution.

A new building for the school of nursing has since been erected. This comprises classrooms, laboratories, library, and offices of the school, in addition to providing sixty-one rooms for students.

Our doctors and nurses cared for a total of 6,793 in-patients and gave 66,618 out-patient treatments during 1958.

## IN THE WILDS OF NEW GUINEA

By G. Oosterwol

AFTER ten days walking from Sarmi, a European centre on the north coast of Netherlands New Guinea, I arrived at a village where the Waf tribe lives. This tribe was very kind to me.

The Waf told me of the Bora-Bora, a very wild and dirty tribe further inland. The only way to the Bora-Bora tribe runs through several rivers. Many times the water reached to my neck, and for one whole day I had to walk in water, sometimes through mudholes with the mud up to my knees. And it rained almost every day on the trip.

This tribe is completely untouched by Western civilization. Most of the people had never seen a white man before, so they pulled at my hair, touched my arms, legs, and shoulders, played with my fingers, etc. After a few days we were good friends. Fortunately, several tribesmen already knew a little of the Malay language, which they had learned from former travellers, especially bird hunters.

Their territory is a breeding place of malaria, yaws, and other tropical diseases, so I began to help them physically. The bodies of many children were covered with tropical sores. But penicillin proved very effective. One or two injections were sufficient to heal many of the sufferers. Treating the sick took a great deal of my time and strength, but it opened the hearts of the people.

This tribe is longing for something they lack. A couple of years ago they burned down their karawari houses (ghost houses) and destroyed their holy flutes (instruments of the several spirits), because they no longer received satisfaction from them. Without any influence from outside (either government or missions), they radically broke with tradition. They felt, however, an emptiness that had to be filled. So I promised to show pictures and tell them about the wonderful Gospel the next day.

They especially enjoyed the song service. Hardly had my Papuan assistant and I begun to sing before they joined in. It was thrilling to hear them singing: "Duduk dekat kati Isa." ("Sitting at the feet of Jesus.") Unconsciously they had longed for this when they destroyed their karawari houses and sacred flutes, but did not know how



# YOUR HELP — THEIR HEALING

and where to find something better. Now they had found it, and were enjoying it.

It is a custom among the tribes of this territory to ignore their sick when there is no hope of recovery. Sickness is considered to be caused by sorcery or evil spirits; and when anyone, especially a relative, helps the sick, it is believed that he will also fall ill and die. So the sick, like the aged, are left to die.

One day as I visited their houses, talking with them, helping and teaching them how to wash their babies, sewing a few clothes, and learning their language, their habits, and customs, and listening to their stories, I noticed a boy I had not seen before. He was almost blind and so under-nourished that he could not stand on his feet nor walk. Nabak was the boy's name. He was about nine years old. Because of his misfortune he had been entirely neglected, even by his mother. When I gave him some food, several men came to me to warn me: "We don't want you to get sick also, Tuan. Don't look after the boy."

We fed and cared for Nabak, praying that God would bless our ministry. Then one day I took him by the hand. He stood on his feet and took a few steps. When I let go of his hand he walked by himself. The boy, who had never stood or walked before, left his mother's house and walked

A sufferer from the disfiguring disease of yaws, in New Guinea.



through the village. How we thanked God for His love and grace! The whole tribe of the Bora-Bora now know that Jesus, who healed the sick in former days, lives today and cares for His children.

At last the time came when I would have to leave my Bora-Bora friends. Several days before my departure the oldest men of the village came to me and asked for a *guru* (a teacher) to teach their children and to tell them more about the Gospel. They wanted to start building a school, a church, and a house for the *guru*. They presented to me a deputation of three Bora-Bora men to go as delegates to Hollandia to ask for a teacher.

After a journey of sixteen days we arrived at our training school at Dojo, near Hollandia. There the Bora-Bora delegates are waiting now for their *guru*, whom we hope to send soon.

## The World-Wide Advent Missions:

- operates 197 hospitals and clinics.
- annually serves 220,000 in-patients and 2,000,000 out-patients.
- cares for thousands of lepers in Africa, India, and the Pacific.
- preaches the Gospel in 787 languages.



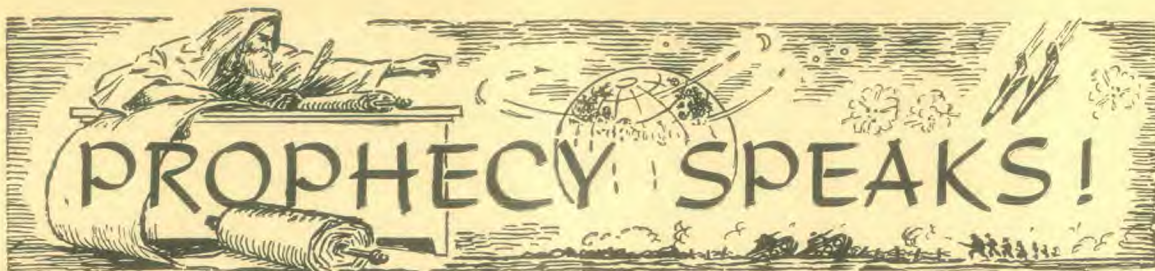
To the Editor, "Our Times,"  
Stanborough Park, Watford, Herts.

I have read with interest of the ever-expanding work of World-Wide Advent Missions and have pleasure in enclosing herewith £..... s. ....d. toward this worthy work.

Name. ....

Address .....





## A REMARKABLE HISTORICAL FORECAST

By S. G. Hyde

Daniel, the Hebrew prince, as a result of the Babylonian captivity was called to high political office by Babylon's king. He was exalted to the prophetic office by the Most High and became God's interpreter of Nebuchadnezzar's divinely given dream.

"The king made [Daniel] . . . ruler over the whole province of Babylon, and chief of the governors." Dan. 2:48.

"Daniel had understanding in all visions and dreams." Dan. 1:17.

The dream was the basis of a remarkable prophecy whose historical delineation spanned the long period of time from the seventh century B.C. to the end of human history.

"God" hath "made known what shall be in the latter days. . . . He that revealeth secrets maketh known . . . what shall come to pass." Dan. 2:28, 29.

NOTE.—This prophecy introduces us to Him to whom "all the future is as the present." Like all divine prophecies, it conforms to the canons by which, according to Dr. A. T. Pierson, a true prophecy can be tested:

1. It must be an unveiling of the future which no human foresight could possibly conceive
2. Its details must be sufficient to exclude the possibility of human perception
3. There must be such lapse of time between prophecy and fulfilment as to preclude the possibility of the prophet effecting or affecting the result.

Let us then proceed to examine, briefly, this unveiling of the future into which no human connivance could have entered:

The head of this dream image was golden. It represented the Babylonian kingdom, under Nebu-

chadnezzar, "the beauty of the Chaldees excellency."

"Thou, . . . art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength and glory. . . . Thou art this head of gold." Dan. 2:37, 38.

The rest of the image was a symbolical representation of succeeding empires and nations from Babylon's fall to the end of human history.

"After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: . . . it [shall] break in pieces and bruise." Dan. 2:39, 40.

NOTE.—History furnishes the identity of these three succeeding world-powers. They were:

1. Medo-Persia, made famous by three of its royal architects, Cyrus, Darius, and Artaxerxes.
2. Grecia, made to "bear rule over all the earth" by the genius of Alexander the Great.
3. Rome the "iron monarchy," whose "bruising" by military prowess was offset by bequeathing to the world the benefits of its civilizing genius.

NOTE.—When God gave the dream to Nebuchadnezzar, Babylon, the head of gold, was flourishing. No-one suspected her end. Yet, God, through the dream and Daniel's interpretation, revealed otherwise and, in addition, successor nations as yet unborn were made known with unerring accuracy.

In the feet of the image one reads the divine forecast of a dramatic change in the political sphere. The era of single world-empires was to pass and be replaced by many contemporary kingdoms.

"Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided." Dan. 2:41.



NOTE.—The Roman Empire, which eventually extended itself from the Rhine and Danube in the north to the Sahara in the south, and ruled without hindrance for nearly six hundred years, was, according to this Divine prophecy, given a thousand years beforehand, to be "divided." By the barbarian invasions of the fourth and fifth centuries A.D. this forecast was literally fulfilled; and by the year A.D. 476 Rome had disintegrated, and in her place were the powers that were to become the European nations (such as Britain, France, and Germany) with which we are familiar.

Not only did God foresee the dividing of the empire of Rome into smaller states, but He also, with divine accuracy, foresaw the swaying fortunes of those states which their histories have so remarkably revealed.

"The kingdom [Rome] shall be divided; . . . as the toes of the feet were part of iron, and part of clay, so the kingdom [of the divided states] shall be partly strong, and partly broken [weak]." Dan. 2:42.

NOTE.—From time to time history has thrown up leaders who were strong even to the point of simulating the old-time world-rulers. Such were Charlemagne, Charles V of Austria, Louis IV of France, Napoleon, Kaiser Wilhelm, and Adolf Hitler. These possessed the "strength of the iron," but overall, the history of the past fourteen centuries has been a manifestation of successive strength and weakness.

Through this dream prophecy, we learn that world-rulership under human direction will never again be realized.

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but *they shall not cleave one to another.*" Dan. 2:43.

NOTE.—The intermarriage of the royal houses of Europe, so that nearly all the rulers of Europe became related, failed to prevent the first global war in 1914. Numerous treaties, leagues, and alliances, including the League of Nations, failed to prevent global war the second in 1939. The inability to mix iron and miry clay, as stated by God, is the measure of international weakness and the reason for man's failure to make peace or form any kind of world government.

The swaying history of these unmixable nations will continue until the close of time when Christ, the rightful Ruler, will take to Himself His universal power and reign over a united and redeemed people as King of kings and Lord of lords.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:" nor "left to other people, . . . but it shall stand for ever." Dan. 2:44.

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

In the king's dream, the image received eventually a crushing and destroying blow from the "stone" uncut by human hands, a reference to the divine kingdom of Christ.

The stone broke in pieces "the iron, the clay, the brass, the silver and the gold [and they] became like the chaff. . . . And the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35. (See also verse 45.)

This dream-prophecy awaits only the final act, the coming of Jesus, to fulfil it completely. And as all other details in the prophecy have been accurately fulfilled, so will the final act.

"God hath made known . . . what shall come to pass . . . the dream is certain and the interpretation sure." Dan. 2:45.

## The Gift of Tongues

(Continued from page 5.)

It is therefore proper for us to judge God's gracious gift of tongues, not by its misuse by some few misguided Corinthian believers, still less by the various shades and degrees of some modern manifestations, but by the valuable use which the Lord made of the gift, through the consecrated ministry of His witnesses in centres of strategic influence like Jerusalem, Caesarea (Acts 10:46), Ephesus, and Corinth. Doubtless it was in part through this gift that Paul was, before his death, able to declare, that the saving truths of the Gospel had been adequately and effectively preached "to every creature which is under heaven." Col. 1:23. But this could only be done through the intelligible and reasoned presentation of man's plight in sin, and his urgent need of a Saviour.

Speaking of the memorable happenings at Pentecost, one Bible expositor with exceptional insight into sacred history, has this to say: "Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the Gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit



did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the Gospel abroad, speaking with accuracy the languages of those for whom they were labouring. This miraculous gift was a strong evidence that their commission bore the signet of heaven."—E. G. White in *Acts of the Apostles*, pages 39, 40.

After all, the language barrier presents no obstacle to God. At Babel He erected it. At Pentecost He removed it. And each act, at the time, served His sovereign will.

We can today surely be grateful that we are rapidly approaching the time when the work on earth will be completed and, to adapt the saintly Wesley,

*A thousand redeemed tongues will sing  
Our great Redeemer's praise,  
The glories of our God and King,  
The triumphs of His grace.*

## Partners With God

(Continued from page 7.)

into question the validity of the Christian faith.

A similar situation existed in the days of our Lord. The Jewish church practised a punctilious observance of tithing regulations and neglected the deeper spiritual objectives of its mission to the world. Jesus upbraided the Pharisees thus: "You pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practice without neglecting the first." Luke 11:42. (*Twentieth Century New Testament*.)

Jesus deplored the lack of religious balance that drove the Pharisees to observe the minutiae of duties while neglecting "the great things of My law." Hos. 8:12. But He placed His approval on their scrupulous payment of tithe. "These are the things you ought to have attended to, while not neglecting the others." Matt. 23:23, Weymouth.

Today, more and more churches are returning to the biblical principle of tithing as being the best way of church finance. Since 1950 ten of the major Protestant churches have launched a campaign to revive tithing. Where tithing has been adopted, blessing has ensued both for the corporate body and also for the individual. Bishop Everett Holland Jones rightly describes tithing as a "revolution in which giving now assumes spiritual proportions. Its greatest result is the commitment of the whole person—time, talents, and treasure."

What more stirring appeal can conclude this examination of Gospel finance than the following from E. G. White: "The work of the Gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. If His people were liberally to sustain His cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honoured, and many more souls would be won to Christ."—*Patriarchs and Prophets*, page 529.

As we consider giving, it is well for us to remember that when the Gospel reaches our hearts, it reaches our purses, too.

## Faith and Works of a Famous Doctor

(Continued from page 9.)

Luther's time the Reformation was at its beginning. There were many errors to be discovered and corrected and many truths to relearn and no-one could be expected to learn them all at once. Only when truth fully emerges does it become sin to reject it, as the apostle James tells: "To him that knoweth to do good and doeth it not, to him it is sin." James 4:17.

It should also be remembered that there were factors operating which actually arrested the elimination of all the errors of Rome. It was, in fact, John Calvin of Geneva and the Puritans who were chiefly responsible for blocking the recovery of the true Sabbath. It was they who first began to call Sunday the Christian Sabbath, and many of their followers today still continue the erroneous and unbiblical practice of calling Sunday the Sabbath day.

History records that the Sabbath-keeping church in London to which Dr. Peter Chamberlen belonged was eventually broken up by persecution, and yet, as in the days of the early church, this only resulted in the spread of the Sabbath truth to other lands, including America, which fifty years before had received the first "pilgrims" for truth.

Through the years misguided churchmen have time and again called on the civil authorities to help them compel Sunday observance, and today a new interest is being taken in investigating the truth about Sabbath and Sunday.



# 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



WHY NOT  
SEND IMMEDIATELY FOR  
THE BIBLE LESSONS  
ESPECIALLY PREPARED  
FOR MEN, WOMEN AND  
YOUNG PEOPLE OF EVERY  
CREED...

I wish to apply for the  
**ENTIRELY FREE**, easy-to-  
understand lessons on the Bible's  
great teachings and prophecies,  
it being understood that I place  
myself under no obligation whatever.

POST IN UNSEALED 2d. STAMPED ENVELOPE

NAME MR.  
MRS.  
MISS

ADDRESS

PLEASE USE BLOCK LETTERS

SPECIAL LESSONS  
FOR  
YOUNG PEOPLE

Please state age  
if under 21

The Voice of Prophecy Bible School, 123 Regent Street, London, W1.

The only way to answer the questions which are being asked today about the ancient Sunday Observance Acts is to turn to the Bible and to obey its precepts. The Scriptures plainly call for the continued observance of the seventh-day Sabbath, which we now call Saturday. It gives no sanction whatsoever for the observance of Sunday.

We are very grateful today to be living in a land of religious freedom, where we can keep the true Sabbath according to our conscience. It was not so 300 years ago. Men and women then had to suffer for their faith. If they saw further light from the Scriptures, which was contrary to the teaching of the state church, they were persecuted and even martyred.

Today in almost every country in the world more than a million Christian believers regularly meet for worship and Bible study on God's true Sabbath, and the publishers of this paper will be only too glad to put any of its readers in contact with such faithful groups, who by grace

and faith, "keep the commandments of God, and the faith of Jesus," and who rejoice in all the promises of God from the first to the very last and most significant one: "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. 22:14.

## AWAKE TO LIFE!

Tiny buds and birds on wing,  
Harbingers of joyful spring;  
"Awake to life," they seem to say,  
"The gloom of winter's passed away."

May I from gloom of death arise  
To see my Saviour in the skies;  
And so His praises ever sing  
In the Land of Eternal Spring.

Kathleen Miller.

PICTURE CREDITS: Page 2, Scheerboom; page 3, Fox Photos; page 4, Mansell; page 5, Newton; page 6, Fox Photos; page 7, Studio Lisa; page 8, Paul Cumings; page 9, A. G. Prior; back cover, Keystone.



# THE CHILDREN'S PAGES

## A Different Viewpoint

By James Gauld

As John Gale walked home one evening, he saw in front of him one of his Sabbath school scholars. The lad was slouching along, with downcast head, looking very miserable. John caught up with him, and slipping his arm round the boy's shoulders, said: "Hello Tom, just getting home from school? You don't look very happy. Are you feeling all right?"

Rather sulkily the boy replied: "I'm not; I feel fed up."  
"Oh, what's wrong?"

"Well, sir, I've had a busy day at school, indoors all the time, and now when I could be enjoying a game of football on this fine spring evening, I'll have to spend most of it swotting algebra, and other subjects."

"But you have your week-ends, don't you?"

"Yes, but we get homework to do in them as well."

"H'm, you certainly don't seem very chirpy, Tom?"

"No, sir, I'm annoyed with everything and everybody!"

"Too bad! too bad!" said Mr. Gale; and then stopping at his gate, he said: "Won't you come in for a minute? I'll not keep you long; I want to show you something."

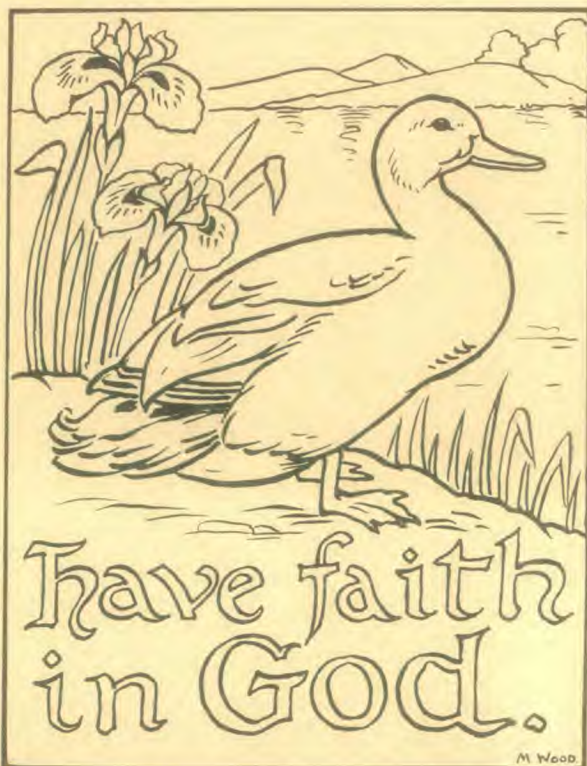
Tom followed him into the lounge, and bidding the boy be seated, Mr. Gale went out. When he returned he was carrying a large tumbler, which was half full of orange squash.

"Now, Tom," he began; "I hope you will enjoy a drink, this warm evening; but before I hand it over, tell me how you would describe it. Would you say this tumbler is half full or half empty?"

Tom, who was very thirsty, had been wondering why the glass was half empty so he blushed a little and, after a slight pause, said: "It is both, sir!"

"That is so," replied Mr. Gale. "But a lot depends on which description you use! If you decide it is half full, then you will think it is a big glass, and even half full, it will make a refreshing drink. But if you decide it is half empty, you are probably thinking: 'What a mean chap he is, giving me a half empty glass instead of a full one!'"

Tom went even redder! Mr. Gale handed the glass to him and went on: "If you want some more you are welcome, but I wanted to teach you a lesson. You see, Tom, life is like that. We all would like the full glass and if we only get half of what we think we deserve, we get discontented and grouse about it, forgetting how many good things we have. You were grumbling about homework on a spring evening, but you forget that you have it to do because you were fortunate enough to win a scholarship, and that you have a good home, and excellent parents who are making sacrifices to enable you to take advantage of that scholarship. If you are successful in your studies you will be able one day to get a very good job, and will have a fine career before you. You have



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 May 26th. [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!]



been given a chance that many others do not have—and yet you say you are annoyed with everything and everybody.”

Tom looked miserable, but his teacher smiled, and told him to cheer up. “Don’t worry Tom! When you feel miserable just count your blessings. If you do that I’ll guarantee it won’t be long before you will be smiling again. Now, let me fill up your glass!”

Tom smiled as he drained the glass, and as Mr. Gale watched him from the front door, walking briskly up the road with his head in the air, he knew that Tom’s “fit of blues” had gone.

## Cherry Tree Farm

By Ronald James

OVER the Long-pond, dragonflies darted swiftly to and fro, their brilliant colours gleaming in the bright sunlight. Kay watched them with admiration, but Tim, her brother was too engrossed in fishing to attend to anything else. Kay had no interest in fishing.

She went to the water’s edge, peering into the pond’s depths. Shoals of sticklebacks drifted lazily by, until Kay’s shadow startled them into rapid movement. A giant water-beetle paddled upward toward the pond’s surface.

“Quick, Tim,” Kay called. “Come, and look at this enormous water-beetle.”

“I’ve seen lots of water-beetles before,” muttered Tim.

“Not as big as this one; hurry!” his sister warned.

Tim was just in time to see the huge insect, before it vanished beneath the pond’s bank.

“Yes, it was a whopper!” he admitted, and returned to his fishing.

Kay began to pick flowers. An hour passed by and suddenly

## THE HOUSE THAT GOD BUILT

By Lena M. Butler

This is the house that God built.  
My eyes are the windows shiny and bright  
Through which I look with all my might  
To see that everything goes just right  
In this WONDERFUL house that God built.

My mouth is the door through which I take  
Everything good which helps to make  
This house grow tall and strong and straight,  
This STURDY house that God built.

These are my arms and fingers strong  
Which I keep busy all day long  
Working for others and filling with song  
This USEFUL house that God built.

Here are two feet I can’t do without  
To carry this house of mine about  
Safely and carefully, do not doubt,  
This PRECIOUS house that God built.

This suprising house has a radio, too,  
Here are my ear phones, see? There are two.  
Messages come, some false, some true,  
But I’m keeping tuned, dear Lord, to You,  
For blessings on the house that God built.

the placid waters of the Long-pond were disturbed by violent motion. Something tore through the water in a frenzy, leaving a trail of bubbles in its wake. It was Tim’s turn to shout for Kay now.

“What is it?” asked his sister hurrying up.

“No idea,” Tim replied, “but look! there it goes again. I say, it looks like a fish.”

“It is a fish; I saw it flash silver,” Kay cried.

The disturbance continued for some minutes, and then came to an end.

“It was probably caused by Dytiscus, the giant water-beetle which inhabits our ponds,” said Farmer Jones when told of the curious happenings. “These

beetles are real terrors and prey on most of the smaller pond dwellers. Sometimes they choose a victim a great deal larger than themselves. Perhaps a newt or a fish. They fix themselves firmly to the unfortunate victim, who in his natural desire to rid himself of so unwelcome a visitor, will tear up and down the pond, in an endeavour to shake it off.”

“Perhaps it was the very beetle we saw earlier?” said Kay.

“Wish I’d have caught it,” answered Tim, whose sympathies were with the fish.

## — Your Letter —

My dear Sunbeams,

LAST time I wrote to you, I told you about a little boy whose missionary offering grew from a farthing until it reached £40; and now there is an opportunity for each one of us to give some of our own pocket money to help spread the Gospel story.

On the centre pages of this magazine, you will see some mission pictures. We know it will take a great deal of money to fill all these needs, but just as the biggest ocean is made up of little drops of water, so if we all give what we can, however little each gift may be, great and wonderful things will be accomplished.

Would you like to have a small part in helping World-Wide Advent Missions, Sunbeams? If so, please send whatever you can, stamps or postal orders, to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., and put the letter “M” on the top left-hand corner of the envelope.

Thanking you in anticipation,

Yours affectionately,

AUNTIE PAM.

## The Bible and OUR TIMES

(Formerly “Present Truth”)

Vol. 76. No. 10. Price 4d.  
Printed and published in Great Britain  
fortnightly on Thursday by

The Stanborough Press Ltd.,  
Watford, Herts.

EDITOR: W. L. EMMERSON  
Twelve months ..... 13/- post free  
Six months ..... 6/6 post free



# *The FOUNTAIN of GRACE*

By Lois L. Lane

THE most beautiful fountain I ever saw was illuminated with many coloured and ever-changing lights. At one moment the rising waters would be all blue, soft and subdued, then a refreshing green, a challenging red, a shining orange or an awesome, mystic purple. Then two or more colours would be blended, and at times the whole fountain would burst forth into a glorious cascade of all the colours of the rainbow.

I thought of this fountain when I read Meyer's translation of John 1:16: "And of His fullness have all we received, grace interchanging with grace."

The grace of God has many qualities, and is bestowed on us in whatever form will best meet our immediate and individual need. The apostle Peter speaks of "manifold temptations" that bring "heaviness of heart" to the followers of Christ, but also of the "manifold grace of God," which grace, according to the apostle Paul, is "exceeding abundant" and all-sufficient for every experience of life.

All grace wells up from the boundless reservoir of God's love, and comes to us through Jesus Christ. And He, knowing our weaknesses and our manifold temptations, controls the fountain to supply the appropriate "grace to help in time of need"—grace to renew, to comfort, to subdue, to encourage, to rouse, to strengthen, to warn, to humble, and to glorify.

Through Jesus Christ "we have access by faith unto this grace wherein we stand." Let us therefore, with gladness and thanksgiving, take our stand beneath this saving fountain, so that it may fall all around us, enclosing us within the love and power of God. There, however weak we may be, however many and

grievous the temptations that may assail us, we will find an abundance of grace to give us victory always—grace interchanging with grace to suit our every need.

Even in this life there are wonderful, soul-thrilling occasions, when the fountain of God's grace bursts forth into a thousand tints of "joy unspeakable," and by faith we are carried forward to the glorious day when the fountain will pour forth its unending blessings for the people of God in the earth made new.

Illuminated fountain, Trafalgar Square, London.

