

DISCOVERED

CRISIS

ATOMIC



PEACE OR WAR

EASTER

The Bible and

Our Times





Current Events  
in the light  
of the Bible

✠ EVER since Roman Catholic Senator John Kennedy, son of a former United States Ambassador to this country, offered himself for nomination as the Democratic party candidate in the coming presidential election, the so-called "religious issue" has dominated the campaign.

The debate has been on two levels. On the level of his vote-getting capacity, leading Democrats have had to consider whether a Roman Catholic candidate would alienate more non-Roman Catholic votes than he would attract to himself from his nearly forty-one million fellow churchmembers, who now constitute the largest single religious group in the United States. This question seems to have been answered by the almost solid Catholic vote in the Wisconsin primary, which suggests the probability of a heavy Catholic vote in his favour throughout the nation, and his equally decisive victory in Protestant West Virginia, which indicates a great decline of anti-Catholicism in America since Roman Catholic Al Smith contended unsuccessfully in 1928 for the presidency.

These particularly significant successes, backed by an uninterrupted series of victories in the other primaries, have assured the majority of Democrats that Kennedy's faith is no disadvantage and could be an advantage if he were selected as their can-



Senator John Kennedy has already established himself as the favourite Democratic candidate.

By  
THE  
EDITOR

## Vacancy in the White House

didate, and already something like 620 votes out of the 761 needed to secure the nomination, have been pledged to him.

But while these developments may have established Kennedy's candidature as the best chance of wresting the presidential office from the Republicans, it is quite incorrect for Mr. Harry Truman to suggest that "Mr. Kennedy's West

Virginia primary victory has settled and disposed of the religious issue for all time." It has merely allayed the doubts as to whether it would prejudice his chances of election, but it still leaves wide open the question as to what would be the ultimate effect of a Roman Catholic president on United States policies and on world affairs.

Not long ago an article entitled "Firm Positions" was displayed prominently on the front page of the Vatican journal, *Osservatore Romano*, setting forth the basic and unchanging principles governing Catholics in political life. Of these, the first and fundamental principle was this:

"The church which Jesus Christ founded as a perfect society with its hierarchy has full power of real jurisdiction over all the faithful, and thus has the right and duty to guide, direct, and correct them on the plane of ideas and the plane of action in accordance with the dictates of the Gospel," and that in consequence, "a



Catholic can never depart from the teachings and directives of the church. In every section of his activity, his conduct, both private and public, must be motivated by the laws, orientation, and instruction of the hierarchy."

Naturally so authoritative a pronouncement could not but be noted by the American public, and *Time* magazine pointed out that "although the editorial was specifically designed to warn Italian Christian Democrats against allying themselves with Marxist groups, its general implications obviously applied also to Kennedy."

At once, however, Senator Kennedy's press secretary, Pierre Salinger, issued a statement to the effect that "the American office holder is committed by an oath to God to support and defend the Constitution of the United States, which includes Article I providing for the separation of church and state," and that Mr. Kennedy's support of this principle "is not subject to change under any condition."

Senator Kennedy himself followed this up in a television broadcast by stating that for an American president to take orders from the Pope would be a violation of the presidential oath and that in his public life he had never accepted any orders from his church, and that none had ever been given him. "I did not, would not, nor have I accepted that kind of dictation," he asserted.

These affirmations, the sincerity of which no one would doubt, have apparently satisfied the majority of American voters, but those who know Rome do not believe that even this disposes of the "religious issue."

As we mentioned in an editorial in this journal some weeks ago, Roman theology makes a very subtle distinction between *thesis*, which is what Rome teaches when she wields unfettered power, and *hypothesis*, which provides a modified basis of action when she is not able to carry out her unhindered will.

This makes it possible in Italy, where the Catholic faith is the religion of the state, for her to give "orders" to the laity, even in high government office, and expect them to be obeyed, whereas in America, where no church is allowed to exercise authority over the state, the Roman hierarchy, acting on the basis of "hypothesis," would not think of giving

"orders," nor would any government official think of accepting them. On this basis Roman Catholic bishops in America can even claim to "accept" the American constitution and the principles of religious liberty and the separation of church and state. But this has not prevented them from exerting all possible informal pressure on the government for the attainment of their ultimate ends. And obviously the chances of success would be greatly increased if they had not merely the "ear" but also the "heart" of the occupant of the White House.

And if by informal ecclesiastical pressure the Roman church was able vastly to increase its influence in the United States, it is not inconceivable that the time could come when it would no longer have to act indirectly by "hypothesis," but would be able to impose its will by "thesis" upon the United States, and through the United States upon the world.

No wonder, therefore, that discerning students of the Bible feel that the prophecy in the latter part of the thirteenth chapter of the Revelation, of the "lamb" which begins to speak as a "dragon" and eventually makes an "image to the beast," should be a warning to the people of the United States in the coming presidential election.



Women members of the legal profession in America visit the Magna Carta Memorial at Runnymede.

AUGUST 4, 1960



By Ernest Cox



# Why JESUS is SUPREME

THE Galilean crowd had just been listening to the Prince of preachers. They had heard the greatest sermon ever uttered by inspired lips to soothe the fears and sustain the faith of harassed men.

Compared with the tradition-ridden instruction monotonously retailed by the official temple teachers, the Nazarene's message was scintillating in its freshness, forthright in its admonition, yet comforting and inspiring in its portrayal of God's purpose for mankind. The people had never before been told that heaven belongs to the "poor in spirit" and that the highest spiritual perfection is possible for the peasant as surely as for the priest. (Matt 5:3, 48.)

The crowd were palpably astounded by this "new" teaching, and they were even more amazed by the new Teacher. For it is recorded that "when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as One having authority, and not as the scribes." Matt. 7:28, 29.

The reason for this was not merely that He was unfettered by the slavish scholasticism of the rabbis and unconfined by the popular modes of priestly instruction. There was a far more important reason for the startling difference between His teachings and those of the priestly caste. It was because the weight of His words was unborrowed. He was, in Himself, sufficient Authority for everything He taught. Not only did He preach, but He *was* also, Himself, essentially, "the Way, the Truth, and the Life." John 14:6.

Indeed the apostle John, with a fine spiritual insight, begins his gospel by emphasizing the Saviour's supremacy as the incarnate Creator. "In the beginning was the Word . . . and the Word was God. . . . All things were made by Him. . . . In Him [supremely and initially] was life; . . . He came unto His own, and . . . as many as received Him, to them gave He power to become the sons of God." John 1:1, 3, 4, 11, 12.

## ***My Father's house***

Thus it was inevitable that the Saviour's spiritual authority should clash with the unworthy ecclesiastical domination of the temple rulers. On the occasion of His first Passover after beginning His public ministry, Jesus was obliged to register a strong protest against the temple's more obvious corruptions. He "found in the temple those that sold oxen and sheep and doves,

OUR TIMES



and the changers of money sitting: and . . . He drove them all out of the temple . . . and said, . . . Take these things hence; make not My Father's house an house of merchandise." John 2:14, 15, 16.

Jesus knew that their unscrupulous rule and personal avarice was rapidly sapping away all the spirituality of the temple worship. They were managing "a house of merchandise" rather than serving "a house of prayer." John 2:16; Isa. 56:7. They were fast destroying the temple as a place of true worship, in their eagerness to use it for pecuniary profit.

The reaction of the temple priests to His intervention was instant and truculent. "What sign," they demanded, "showest Thou unto us, seeing that Thou doest these things?"

The Saviour's reply was at once truly authoritative and conclusive. They might ruin men's spirituality by their avarice, but He would restore it by His sacrifice. "Destroy this temple," Jesus declared, "and in three days I will raise it up." What they were doing to His Father's temple they would seek to do to the infinitely more sacred and undefiled "temple of His body" but in neither would they succeed for the ultimate authority was His. (John 2:21.)

### **Devils rebuked**

On a later occasion, it became evident that the Saviour's authority extended beyond this earthly plane into the unseen realms where evil spirit forces have their dark domain. One Sabbath day, in the Capernaum synagogue, there was present a man possessed by "an unclean spirit; and he cried out, saying, Let us alone; . . . Jesus of Nazareth, . . . I know Thee who Thou art, the Holy One of God." Mark 1:23, 24.

However, at the Saviour's stern rebuke, the troublesome spirit was immediately silenced and banished. Whereupon the attendant congregation "were all amazed, insomuch that they questioned among themselves, saying, What thing it this? . . . for with authority commandeth He even the unclean spirits, and they do obey Him."

Thus everywhere Jesus went, He invariably spoke and acted with a kindly, but calm and inherent authority—an authority against which both priestly fury and demon power raged in vain. He walked in this world as its Creator. He grieved for men's sins as their Redeemer. He soothed their sorrows and healed their hurts as the heaven-sent Prince of Peace. (Isa. 9:6.)

### **Lawgiver and the law**

In still another aspect of human conduct, Jesus also decidedly asserted His authority. The same ecclesiastical authorities who had shown themselves so lamentably "liberal" in matters involving temple sanctity were by contrast legalistic



Above.—Jesus drives the temple traders from His Father's house. Below.—As "Lord of the Sabbath," Jesus rebuffed the Pharisees' accusations of Sabbath-breaking.

in the extreme in their interpretation of God's law. Indeed they had themselves added so many hundreds of positive and negative commands to the Fourth Commandment, for example, that it had become quite impossible for the layman even to remember them, still less to obey them. The inevitable result was that, in the Saviour's day, the privilege and blessing of true, simple Sabbath

*(Continued on page 16.)*



By J. A. McMillan

# TEACH US TO PRAY!

THE third step taken by Abraham in his pilgrim's progress was that of prayer. It is deeply significant that almost everywhere where Abraham journeyed "there he builded an altar unto the Lord." Gen. 12:8. Two exceptions were Haran and Egypt. Haran was the "half-way house" where Abraham stayed until his father died. How long they dwelt in Haran is not disclosed, but Abraham must have been about seventy-five years old when he finally arrived in Canaan. But he built no altars until he arrived in the promised land to which God had called him. Nor did he build an altar when he temporarily forgot God in Egypt.

The Scriptures emphasize in varied ways that communion with God is not determined by circumstances, but by our state of mind and heart. A half-way position, when we are trying to play the neutral, is one where prayer becomes a form. Whether we are in Haran, poised half-way between being disciples of Christ and lovers of this present world, or whether we are in Egypt, symbol of hostility to God and all His purposes, "where also our Lord was crucified" (Rev. 11:8), communion with heaven is stifled. Prayer with God demands sincerity of purpose and singleness of heart.

Through Isaiah, the Lord reminds His people, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:1, 2.

It is significant that the Hebrew word translated "altar" literally means "slaughter place." When Abraham built his altars, it was for the purpose of offering a sacrifice to the Lord. The first reference to an altar in the Bible was in the days of Noah. "And Noah builded an altar unto the Lord; . . . and offered burnt offerings on the altar." Gen. 8:20. It is a prerequisite of true communion with heaven that we recognize

our need of expiation. A proud and arrogant spirit knows no need; and therefore receives no blessing.

In the early days of our twentieth century when men were filled with pride at the achievements and accomplishments of mankind, R. J. Campbell wrote a book entitled *The New Theology*. There was no altar in this new humanism. Campbell boasted, "There is no such thing as punishment, no far-off judgment day, no great white throne, and no Judge external to ourselves."—Page 213.

## ***The prayer life of Jesus***

Our Lord, in common with Abraham and Saul of Tarsus, sensed His need of continual communion with His Father. When He felt the darkening shadows of Gethsemane and Calvary closing in upon Him, He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered." Heb. 5:7, 8, R.V. Prayer will not always remove the difficulties, the problems, the disease, or death which we dread, but it will bring heaven's strength and fortitude to enable us "to bear it." 1 Cor. 10:13.

It would be natural for our Lord to pray at the periods of great crisis in His life, and He did, but He also made prayer a constant and continual feature of all His days. "And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there





In the supreme crisis of His life, Jesus poured out His heart in prayer to His Father.

invisible means of support." Are you? Have you prayed today?

### **Opening the heart to God**

One of the finest definitions of prayer is the following: "The opening of our hearts to our heavenly Father, the acknowledgement of our entire dependence, the expression of our wants, the homage of grateful love, this is true prayer." (E. G. White.) All the vital ingredients of prayer are here envisaged: the laying aside of all pretence, the reliance on divine aid, the uplifting of empty hands and the homage of grateful hearts. No one who has felt these emotions sweeping through his soul has failed to pray. And such prayers, God is sure to accept and bless.

It was so in the case of Abraham. He suffered his first major disappointment when he found the Canaanite in possession of the land. But when the Lord assured him of the inheritance that had been promised at the beginning, he built his altar "unto the

Lord who appeared unto him." In a later stage of his pilgrimage, he returned to this hallowed spot "and there Abram called on the name of the Lord." Gen. 13:4.

When Lot separated from Abram and went his way, the Lord again reassured His servant concerning His immutable purpose and again the aged patriarch "built there an altar unto the Lord."

In the final crisis of his life, when he was instructed to offer up his beloved son, Isaac, Abraham's prayer life sustained him. He came to Mount Moriah, where centuries later God's own Son would be offered up as a sacrifice for the sins of mankind, and he told his servants, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you." Gen. 22:5, R.V. Abraham's heart was breaking with unspeakable grief, but his resolution never faltered. He was sustained by a lifetime of prayerful trust in the goodness of God.

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prayed." Mark 1:35, R.V. This made a deep impression on His disciples. "And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray." Luke 11:1, R.V. Jesus will teach you to pray if you will come to Him with open heart.

A heart-warming story is told of King George VI, when he was a cadet on H.M.S. *Colinwood*. A sailor who looked after the prince knocked and entered the cabin, to discover that His Royal Highness was on his knees, saying his prayers. When the prince had finished his prayer and arose, he turned to the lad, and simply said, "Any time you enter my cabin and find me on my knees, remember there's room down here beside me." You see, he knew that when prince and peasant kneel before the throne of grace, they both reach the same height. Prayer levels all mankind, because it lifts all up to the throne of eternity.

It was Lord Tweedsmuir who once said, "There are too many people trying to live without some



# USING THE

# LAW

# LAWFULLY

By Leslie Shaw

**T**HE apostle Paul set forth the character of the law when he declared, "Wherefore the law is holy, and the commandment holy, and just and good." Rom. 7:12. But like all good things it can be misused and so frustrate the grace of God. The apostle, therefore, adds, "But we know that the law is good if a man use it lawfully." 1 Tim. 1:8.

It is very clear, then, that there is a right and a wrong use of the law. So we may, ask, "What are its lawful uses?"

The apostle, in his explanation of the lawful use of the law goes on to say: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." 1 Tim. 1:9, 10.

This list, with its all-inclusive ending, makes it clear that the law's main purpose is to stand as a restraint and corrective of evil of all kinds. A little intelligent thinking will likewise reveal that this is the main function of all true law. Basically law is made to protect the well-doer against the evil-doer. That is as it should be. So Peter says, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the



king, as supreme; or unto governors, as unto them that are sent for the punishment of evil-doers, and for the praise of them that do well." 1 Peter 2:13, 14. It is unthinkable that the law should punish a man for right doing! "And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:13.

## ***To guide in the way of righteousness***

But there is another clear function of the law, and that is to act as a teacher and guide. While Paul does not specifically refer to this function



in 1 Timothy 1:8-10 as among the lawful uses of the law, yet in another place, in his own writings he himself tells us that the law served this very purpose in his own experience. He says that it taught him exactly what sin was. Notice his words on the matter: "I had not known sin, but by the law." Rom. 7:7. And again: "By the law is the knowledge of sin." Rom. 3:20.

Now it is conceivable that a man might want to commit an act, and then, when he discovers that the law says, "Thou shalt not," he may find the law a little irksome, and so he may be inclined to have a quarrel with it. Prohibitions are indeed irksome and frustrating to selfwill. But a little reflection will alleviate this feeling, for it becomes obvious that the law stands as a safeguard of our interests and our liberties. To flout its authority is to bring suffering upon ourselves quite unnecessarily, and also to restrict our own freedom. We should therefore be most



thankful for the law, for the rights it gives and protects, and for the freedom that it offers us within its safe boundaries.

Now we will revert to the apostle Paul's experience again. He had previously said, "I had not known sin, but by the law." A little later on he refers to a time when he did not have a full knowledge of the law's requirements. He says, "I was alive without the law once." Rom. 7:9.

What was the effect of this lack of knowledge on the part of the apostle Paul? Was he benefited by this lack, or was it detrimental to him? This is an important and serious point which all those that would throw off all law-restraint should

most certainly consider and deeply ponder. He says: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. . . . Sin, taking occasion by the commandment, deceived me, and by it, slew me." Rom. 7:8, 11.

It was no doubt owing to his own experience that the apostle Paul later on warned his fellow Hebrew Christians to beware "lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. There may be so-called freedom outside the law, but that freedom is abject slavery to sin! "Whoso committeth sin is the servant of sin." John 8:34. True freedom lies within the law, unbridled licence without it; and that licence is always self-destructive. As one writer has well said: "The only certainty that we shall not have



Left to right: Elijah reproves Ahab of sin. Jesus exposes the hypocrisy of the Pharisees. From the pulpit of his Bristol chapel, Wesley often preached on the true relation of law and grace.

to take the last step in sin, is not to take the first one." Sin binds the will and enslaves the soul with such strong fetters that apart from the grace of Christ there is no escape. The law stands as a guardian to prevent us from getting enmeshed in sin. Not that it has the power to stop our transgressing, but it warns where we may not safely go, and then if we will stop to ask Christ

*(Continued on page 12.)*



**I**T IS never wise to give way to despondency. Courage gives strength and hope brings inspiration. But admittedly it is becoming increasingly difficult to be both optimistic and realistic! Is there anywhere on earth today where one can say the outlook is really encouraging? Internationally there is tension between the powers.



Savage as were the wars and persecutions of past centuries, none can match the systematic annihilation of which the ovens of Dachau stand today as a horrible symbol.

Efforts at conciliation have so far proved abortive. Menacing rocket missiles stand ready on both sides of the iron curtain and patrolling bombers

are in a state of constant alert for the flash-point of war.

Internally, many countries are experiencing sporadic outbreaks of violence due either to an upsurge of nationalism or to inter-racial enmity. It is no exaggeration to say that lawlessness in many places is rampant. The rising statistics of crime are ominous. Delinquency in the young is an unsolved and seemingly unsolvable problem. Social evils, open or concealed, continue to flourish. In the realm of nature the succession of earthquakes, floods, tidal waves, and other disasters serve only to accentuate the norm of human suffering.

Man's reaction to the modern human situation is surprisingly contradictory. To some, religion makes a deep appeal, giving them the comfort of a faith. Others, however, have succumbed to a spiritual nihilism. They just cannot reconcile the sombre facts of life with the Bible assurance that "God is love." If God really exists, they contend, He is evidently unable to cope. And that is

# Has God's

tantamount to saying that the love of God has failed!

## *Divine love and human free-will*

But is not such a judgment rather superficial? Isn't it much too hasty? For what account does it take of the divine gift of free-will to man, and his consequent right to exercise the power of choice? What liberty would there be for a man if action contrary to his personal choice were made compulsive? What development of character could there be for that man without the God-given ability to choose either good or evil?

One cannot even begin to understand how God can be a God of love without first recognizing that He also is a God of law. For "love is the fulfilling of the law." Rom. 13:10. Because God loves us the reliability of His natural laws makes for physical safety. Because He loves us the balance of His moral law makes for social harmony. And although the great God of love will not compel any man to act rightly, in fairness He sets before him the consequences of doing wrongly! (Rom. 6:23.) Law-breaking inevitably hurts, for we are warned, "Be not de-





ceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. This statement reminds us that our course of action, if wrong, may conceivably injure others besides ourselves. Guilt may transmit harm to posterity. (Exod. 20:5.) Thus the innocent can suffer through no fault of their own, an alleged injustice of which the critics make much capital!

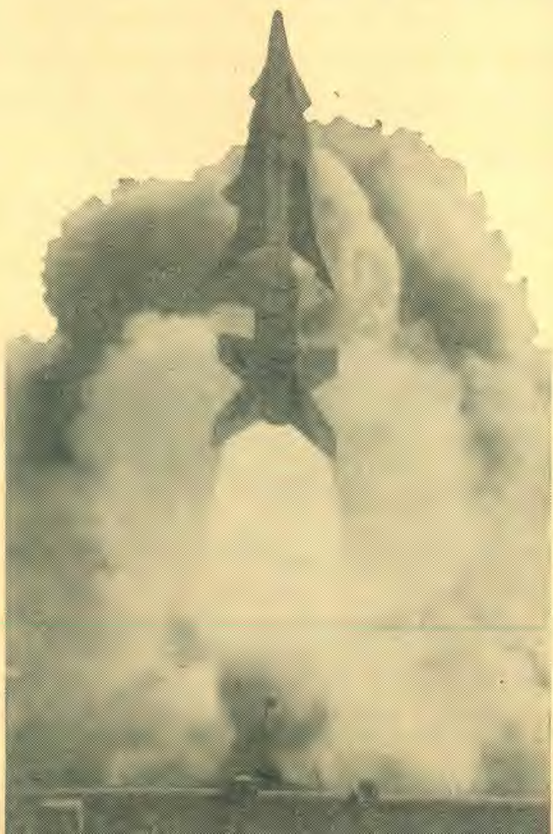
But how inconsistent, and indeed incongruous, it would be, if the Creator, after bestowing the first prerequisite of a moral being, the power of choice, persistently intervened to stop its use? Inevitably therefore evil-doers must injure the innocent in this present world, if, in spite of all warnings they *choose* to disregard their Maker's will. Jesus acknowledged this sorry fact, saying, "For it must needs be that offences come," but He added this solemn implication of retribution; "woe to that man by whom the offence cometh!" Matt. 18:7.

Those who presume to judge their God for the misuse of the liberty He has given all men,

# love FAILED ?

By G. Elliott

At the touch of a button the munitions of modern nuclear warfare could be unleashed upon the world.



would do better to place the blame in the right quarter, that is, not on the Giver of freedom, but on the receiver who abuses it. Furthermore, are there not evil spiritual forces in opposition to God? Why not condemn the evil one, not the Holy One? It is Satan who basically is responsible for all sin and suffering.

## ***Love's great gift and purpose***

It is therefore proper to ask, has God made any provision for the righting of wrongs, for the recovery of those who do wrong, and for the ultimate abolition of wrong? From that amazing Gospel text John 3:16 comes the stirring answer. It declares that God loved *all* humanity, with such an infinite capacity, that He emptied heaven's treasury in the gift of His beloved Son Jesus, that *everyone* who accepts and believes in Him may escape from total death and qualify instead for measureless life!

From love's provision we come to love's application, for salvation is useless unless it is applied successfully in a saving purpose. The Scriptures clearly show that God plans through the grace of the Lord Jesus to deliver the victims



of sin, (1 Tim. 1:15.) That Christ's atonement has cancelled out the penalty of sin. (Rom. 6:23.) That having paid the price of sin (Heb. 2:9), He is able to pardon sin, and to cleanse the guilty from sin. (1 John 1:9.) That by virtue of His victory over sin (Heb. 4:15), Christ has broken the power of sin (Rom. 8:3), and exposed the nature of sin. (John 15:22.) In so doing Jesus has unmasked the author of sin and ensured the eventual end of both him and sin! (Heb. 2:14; 1 John 3:8.)

Meanwhile all the resources of Omnipotence are being thrown into the contest with evil, and for the benefit of those who unite with the Lord in His loving purpose. The Word of God is literally dotted with the absolutes of His power to save, to heal, to restore, and to provide! In Christ the love of God is prepared to "freely give us *all things*." Rom. 8:32. He "*performeth all things*" in answer to the cry of faith. (Psa. 57:2.) He will cause those who seek Him to "know that *all things* work together for good to them that love God." Rom. 8:28. He has further promised the "restitution of *all things*" (Acts 3:21), and, "in the fullness of times" the gathering together in Christ Jesus of "*all things*" in eternal and imperishable harmony! (Eph. 1:10.)

### ***His love never fails***

How comprehensive then, how all-embracing, is the programme of the Gospel! How marvellous in wisdom is our God! Of a truth His love is abundant in its *provision*. But what of its *application*? Why are so many in this world so unwilling to receive it? There is never any failure in the giving of God's love to men. There is only failure in the refusal of that love by men! Remember, God will no more compel human beings to receive His grace than He will compel them to obey His laws!

But the love of God can never be said to have failed when it has done all that love can do! The love of God can never be said to have failed when it has, or will, compensate for all human misuse of free-will, to result in lasting benefit to the greatest possible number! The love of God can never be said to have failed when it guarantees that "affliction shall not rise up the *second time*." Nahum 1:9.

The Sovereign of the universe, in His infinite compassion, has done much more than assure us that He will, so far as is possible, undo all the havoc wrought by the ravages of sin. He declares, with all the eloquence of His being that no action

of the past, present, or future, no dimension, no form, nothing whatsoever that exists in time or space can separate us from His overwhelming love for us in Christ Jesus our Lord! (Rom. 8:38, 39.) Will even a fugitive thought now venture to suggest that the love of God has failed? No, No. One look at those savage scars that our sins left upon our Saviour is enough! His "love never faileth." 1 Cor. 13:8, R.V.

## **Using the Law Lawfully**

*(Continued from page 9.)*

to give us help, we shall be preserved from evil. In this function it serves just as effectively, and should serve even more effectively, for Christians than non-Christians.

Finally, on the point of the law's not being made for a righteous man, is there any Christian that can claim himself such? It would seem that humility is necessary here. "If we say that we have no sin," John says, "we deceive ourselves, and the truth is not in us." 1 John 1:8. And he adds, "If we say we have not sinned, we make Him a liar, and His word is not in us." Verse 10. It would therefore not be amiss to freely admit the necessity of the law for all Christians as well as for non-Christians.

### ***To reveal the enormity of sin***

Another great function of the law is that it reveals the true character of sin. Sin is deceitful, though often attractive, often alluring. The trouble with sin is that its end is altogether different from its beginning. And this we need to understand. Sin is malignant. Sin is a destroyer. Sin is man's greatest foe. Sin is Satan's deadly instrument to exterminate mankind. And it is the function of the law to make man see the character of sin, and to discern sin, and so disarm Satan of his deadliest weapon. Is it any wonder then that Satan hates the law?

Oh, that all might see the truly deadly character of this vile thing called sin! It will eventually destroy all who will not allow Christ to eradicate it from their lives. And in consequence to all who persistently cling to sin it will be said as it was to Israel of old, "Thou hast destroyed thyself."

### ***To bring us to Christ***

The last great function of the law, as revealed by the apostle Paul is, "Wherefore the law was

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# ARE YOU HONEST

By R. T. Bolton

**T**HOMAS FULLER once wrote, "Honesty is a fine jewel but much out of fashion. He that resolves to deal with none but honest men must leave off dealing." With regret and shame we must acknowledge the truth of this statement in the second half of the twentieth century.

As in the seventeenth century, it is a grave weakness in our social fabric today. It so destroys trust and confidence that we have little faith in the utterances of politicians; we suspect the genuineness of business transactions; personal relationships are marred, and indeed the whole social order is undermined. It is vital to our well-being and prosperity as a nation that we preserve the precious jewel of honesty. Truly as John Lyly has written, "He that loseth his honesty hath nothing else to lose." Unless we halt the rising tide of dishonesty all our fondest hopes are doomed and the vaunted progress of the twentieth century will be seen to have been but a bubble.

How shall we define honesty? It is closely bound up with all the noblest virtues. It is hand-maiden of that highest of all virtues, love. Its insistence on fair dealing in all our relationships with our fellows is tantamount to saying, "Love thy neighbour as thyself," that great precept from the Sermon on the Mount to which all men give praise. Truthfulness, sincerity, justice, loyalty, and fidelity all are present in the character of the honest man.

## ***Easy to be dishonest***

Such is the perversity of human nature that it is easy to be dishonest. A word or even a look may have a dishonest purpose if a man does not determine in his heart that he will be true. An unpaid bus fare, an overcharge in a business deal, idling away our time when the boss is absent, booking more time than we have worked,

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In commercial transactions and business, dishonest practices are all too common.

AUGUST 4, 1960



THIRTEEN



using the office stationery for private letters, defrauding the income tax authorities, these and many other forms of dishonesty are common practices. But if you do these things you are not to be trusted. He who will steal a pin will steal some greater thing. Thus the lives of many are disgraced and degraded and the fair name of the nation is discredited.

"Let a man examine himself," is the apostle Paul's timely injunction. "Honesty is the best policy, but he who acts on that principle is not an honest man," says Bishop Whatley. We need frequently to search out the motives of our words and actions lest we be caught in this unholy snare. Usually we know when we are dishonest. That mysterious faculty we call conscience is ever our moral guardian, but a desire for something on the cheap, fear of what our fellows will say if we take a firm stand for the right, or a proud heart which will not admit a fault—with these and other devices we try to quieten that inner voice. There is a light "which lighteth every man that cometh into the world," says John in the first chapter of his gospel, verse nine. This God-given light must be heeded lest its warnings cease and the divine light goes out.

### **Worth of an honest heart**

There is joy in being honest. The sense of our own integrity, the knowledge that we can look every man in the eye is a satisfaction not to be despised. There is also a consciousness of not only being right with men but also of being right with God. The Psalmist says, "Mark the perfect man, and behold the upright: for the end of that man is peace." *Psa. 37:37.*

A three-figure win from the football pools is highly prized and desired today, but this is not to be compared with the worth of an honest heart. Shakespeare says in "All's Well that Ends Well" that "no legacy is so rich as honesty" and Pope says in his essay on "Man" that an honest man is the noblest work of God. Nothing then is more to be desired than an honest heart. The whole world respects the honest man. He is much sought after by employers; he is much valued as a friend; he is honoured by his Maker.

The world is not so much in need of great men as of good, honest men. It may be we cannot be great men because we are not richly endowed with the necessary abilities, but we can all be good honest men. Will you swell the depleted ranks of honest men and become a friend of God and of men?

## **Using the Law Lawfully**

*(Continued on page 12.)*

our schoolmaster to bring us unto Christ." *Gal. 3:24.* As the divine mirror it reveals to man his sin, his filth of character, and should thus drive him to Christ for cleansing and forgiveness.

Now it is at this point that law and grace touch each other most closely. The law reveals man's need; grace supplies that need. The law reveals man's sin, grace supplies the atonement for that sin. The law reveals man a sinner; grace presents the Saviour. And even when we have accepted Christ we still tend to sin, unfortunately, and consequently still need divine forgiveness for those sins committed after confessing Christ. What function does the law serve in this situation? Let John Wesley give the answer:

"Yet, in another sense, we have not done with the law: for it is still of unspeakable use, first, in still convincing us of the sin that yet remains both in our hearts and lives, and thereby keeping us close to Christ, that His blood may cleanse us every moment. . . . Now the more I look into the perfect law, the more I feel how far I come short of it, and the more I feel this, the more I feel the need of His blood to atone for all my sin, and His Spirit to purify my heart. . . . Therefore I cannot spare the law one moment, no more than I can spare Christ, as I ever want it to bring me to Him. Otherwise this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed each is continually sending me to the other—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to flee to the love of God in Christ; on the other, the love of God in Christ endears me to the law, 'above gold or precious stones;' seeing that I know that every part of it is a gracious promise which my Lord will fulfil in its season."—*Wesley's Sermons*, Vol. 1, Sermon 34, pages 494, 495.

So grace and law are not irreconcilable and antagonistic principles. "By grace are ye saved through faith." *Eph. 2:8.* Yet we do not "make void the law through faith." "God forbid!" says Paul, "we establish the law." *Rom. 3:31.*

May the law of God continually send us all to Christ to receive of His redeeming grace, and may His redeeming grace fulfil in us all the requirements of the law just as Paul declared it would: "That the requirements of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." *Rom. 8:4, R.V.*





## "I COME QUICKLY"

By S. George Hyde

The book of Revelation is the only book in the Bible for which our Lord was personally responsible. While the Bible, generally, "testifies of Him," the Revelation is His own testimony.

"The revelation of Jesus Christ, which God gave unto Him." Rev. 1:1.

NOTE.—The Revelation is largely a book of surveys, surveying the era of the New Covenant, and prophetically pin-pointing the principal developments and characters from the church's beginnings until her triumphant climax.

The apostle and prophet John was the human instrument Jesus used to convey this prophetic message. At the time it was given, Jesus had returned to heaven and John had been banished to a prison-isle by the persecutors of the early Christian church.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the Word of God, and for the testimony of Jesus Christ." Rev. 1:9.

Right at the outset, in the dedication and introduction, John proclaims the second advent.

"Behold, He cometh with clouds; and every eye shall see Him, and . . . all kindreds of the earth shall wail because of Him." Rev. 1:7.

In His message to the "seven churches"—in effect a prophetic survey of the Christian church in the seven phases of her history—our Lord foreshadows His second coming with increasing emphasis.

(a) To the church at Smyrna:

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

NOTE.—Paul mentions that all who "love His appearing" will receive the crown of life. (2 Tim. 4:7, 8.)

(b) To the church at Thyatira:

"Hold fast till I come." Rev. 2:25.

(c) To the church at Sardis:

"I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. (Compare Matthew 24:42-44.)

(d) To the church at Philadelphia:

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

(e) To the church at Laodicea:

"Behold, I stand at the door, and knock." Rev. 3:20.

NOTE.—We live today in the Laodicean phase of the church's history—the last days; when our Lord stands upon the threshold awaiting the opening of the door that will usher Him into the world, the second time "without sin unto salvation."

In the survey of the "seven seals"—also a prophetic delineation of certain aspects of church history—the sixth seal introduces the signs of His coming to be seen in the heavens, signs Christ had foretold during His earthly ministry, and which He now reiterates.

"When he had opened the sixth seal, . . . there was a great earthquake; the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13.

NOTE.—These are the signs of Christ's coming which He Himself first gave to the apostles in Jerusalem in response to their query, "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

In another survey—under the symbolism of the "seven trumpets"—events are enumerated under



the seventh angel which can be fulfilled only by the return of Jesus.

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord." "The time of the dead [is come], that they should be judged and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great." Rev. 11:15, 18.

NOTE.—The rewarding of the saints is expressly associated with the second advent, for Jesus says: "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be." Rev. 22:12.

A dramatic picture of the coming of Jesus as the great Harvester is portrayed in the fourteenth chapter of Revelation.

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. . . . An angel [cried] with a loud voice, . . . The time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:14, 15.

In the apocalyptic picture of the seven last plagues, a graphic portrayal of the sixth plague, that of the great battle of Armageddon, is revealed and the second coming of Jesus associated with it.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." Rev. 16:15.

NOTE.—It would seem, from the context of this story that our Lord returns as the battle of Armageddon reaches its climax.

A remarkable preview of the Lord's coming, pictured in glorious symbolism, is given in the nineteenth chapter of Revelation, the chapter whose remarkable imagery Handel immersed himself in, and whose inspiration enabled him to provide the world with the immortal oratorio, "The Messiah."

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." Rev. 19:11.

This pictorial prophecy shows that the triumphant Christ will not return alone. Riding His own "white horse" He will lead the entire angelic hosts, veritably the cavalry of heaven.

"The armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Rev. 19:14.

"When the Son of man shall come in His glory, and all the holy angels with Him." Matt. 25:31.

Leading the armies of heaven our Lord now comes "in the greatness of His strength" (Isa. 63:1) as the mighty universal Potentate to liquidate the hosts of evil.

"In righteousness He doth judge and make war. . . . Out of His mouth goeth a sharp sword, that with it He should smite the nations. . . . I saw the beast, and the kings of the earth, and their armies, gathered together against Him . . . and His army." Rev. 19:11, 15, 19.

NOTE.—In addition to the three names attributed to Jesus in this remarkable chapter, viz., (a) Faithful, (b) True, (c) The Word of God, He also assumes the name of the One to whom has been given "all power in heaven and in earth"—a name that befits Him to whom all the kingdoms of the world now belong. "King of kings, and Lord of lords." Rev. 19:16.

The book of Revelation concludes with a three-fold reminder of the certainty of the second advent; that when the day of His coming arrives, it will be unexpected—happening quickly.

"Behold, I come quickly." Rev. 22:7.

"Behold, I come quickly." Rev. 22:12.

"Surely I come quickly." Rev. 22:20.

NOTE.—The true believer will take comfort in Christ's assurance and reply, "Amen. Even so, come, Lord Jesus!"

## Why Jesus is Supreme

(Continued from page 5.)

observance had been ecclesiastically legislated out of existence.

This crushing burden of extravagant legalism was condemned by Christ. He declared that "the Sabbath was made for man," for man's physical rest and spiritual refreshing and in token of His authority as the original Giver of the law He asserted that He was "Lord also of the Sabbath day." Mark 2:27, 28.

As Lord of the Sabbath, Jesus, by precept and example, proceeded to show men how the seventh day should be kept. He kept the Sabbath Himself. "As His custom was, He went into the synagogue on the Sabbath day." Luke 4:16. And He taught His followers to keep it, as a day of rest and worship. (Luke 23:56.) He did not hesitate to sweep aside the petty and senseless pharisaical restrictions, and showed men how the Sabbath could become "a delight."



# 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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Openly on the Sabbath day, to the horror and consternation of the ever-watchful Pharisees, He healed a man with a withered hand, a stricken woman, a case of dropsy, and one of blindness, as well as many other ailments not specifically mentioned. To the Saviour the Sabbath was a day to bring help and healing to men, as well as worship to God. And His teaching and example is our authority for the keeping of the Sabbath today. We should keep it on the day He kept it—the seventh day—and by His grace we should keep it as He kept it. Truly He came from heaven to earth as "One having authority." To bow to His authority in all things is the way of abundant blessing here, and eternal life hereafter.

### Teach Us to Pray!

(Continued from page 7.)

Does prayer really influence God? S. D. Gordon answers: "Prayer surely does influence God. It does not influence His purpose. It does in-

fluence His action. Everything that ever has been prayed for, of course, I mean every right thing, God has already purposed to do. But He does nothing without our consent. He has been hindered in His purposes by our lack of willingness. When we learn His purposes and make them our prayers, we are giving Him the opportunity to act. It is a double opportunity: manward and Satanward. We are willing. Our willingness checkmates Satan's opposition. It opens the path to God and rids it of the obstacles. And so the road is cleared for the free action already planned."—*Quiet Talks on Prayer*, page 54.

May Abraham's example of consistent praying and trusting help to "clear the King's highway" that our steps may be guided on the way to the kingdom. Thus we shall on our part be answering the prayer of Paul who wrote tenderly to his converts in Thessalonica, "Exhorting you and encouraging you, and testifying to the end that ye walk worthily of God, who called you into His own kingdom and glory." 1 Thess. 2:11, 12, R.V.



# THE CHILDREN'S PAGES

## Pamela's Prize

By Margaret Taigel

PAMELA felt very happy. So many nice things were happening. First she won a silver badge in a painting competition. Then Granny called to take her to the seaside for the day.

"O Granny! How lovely!" she cried, her cheeks pink with excitement. "And I shall be able to wear my beautiful new badge!"

Mummy smiled as she helped her on with her blazer, and pinned the badge onto the lapel.

"You must take great care of it," she said.

As Granny's car sped through the country lanes, Pamela kept glancing down to make sure her badge was still safe. But by the time they reached the seaside, the sun was so hot that she was glad to take her blazer off.

"You will not need it again until we are on the steamer," Granny told her, as she folded it away.

Pamela clapped her hands de-

lightedly. "Are we really going on a steamer?" she exclaimed.

She could hardly wait until the boat came chugging into the landing stage. Then holding tightly to Granny's hand she trotted beside her up the gangway.

It was a wonderful trip. When they were nearly back, one of the sailors swung the little girl up on his shoulder so that she could see better. But when he put her down again Granny noticed Pamela glance quickly down at her blazer. Next moment her grand-daughter's eyes were filled with tears.

"What is the matter, dear?" she asked anxiously.

"O Granny!" Pamela sobbed. "I—I've lost my badge. It's fallen into the sea!"

Although Granny did her best to comfort her, it was a very sad little girl she brought home that evening. When Mummy took her upstairs to bed, she was still having a private weep.

"Tell Jesus about it, dear," Mummy advised, "when you thank Him for this lovely day He has given you."

"Then will He send my badge back to me?" Pamela asked eagerly.

"Perhaps," Mummy explained, "if it is right for you to have it back. There may be some reason why it is better for you not to have it. Just tell Jesus, and then leave it to Him to decide."

Pamela did as Mummy said, then climbed into bed, feeling a great deal happier.

When she came downstairs next morning, she was surprised to see Grandpa sitting at the breakfast table waiting for her. He held out his hand.

"Guess what I have here?" he said.

"O Grandpa! Is—is it my badge?"

Slowly he unclasped his fingers, and Pamela gasped with delight when she saw that he was indeed holding her beautiful badge.

"Last night when the tide went out, I searched all along the beach and at last I found



See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than August 18th. [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!]



it," he explained, "then Granny cleaned and polished it, so that I could bring it back to you this morning."

Pamela threw her arms round his neck.

"O Grandpa!" she whispered, "I told Jesus about it last night, and He sent you to find it for me. Thank you both for giving it back to me!"

## Cherry Tree Farm

By Ronald James

"POOR old Fury!" sighed Tim, as the report of a gun shattered the silence.

Big tears rolled down Kay's cheeks. Fury had been one of their favourite cats. He had been missing for several days, and eventually turned up hobbling on three legs. The fourth was in a shocking state. It had been caught in the cruel jaws of a steel trap. So it had been necessary to put poor Fury out of his pain. Presently old Lijah appeared carrying a cardboard box.

"Thought you'd like to bury him. He was a rare 'un; a master ratter."

Had Fury been alive and present, he would have purred with pleasure at such praise. The children buried him under an apple tree. Kay put red campion and cat valerian on the small mound of earth.

"Never mind, he was very old," Tim consoled his sister—which was quite true.

"But why is it allowed for people to set those horrible steel traps?" asked Kay tearfully.

"Well, strictly speaking, it is against the law and should not be tolerated, Kay," said Farmer Jones overhearing the question.

"Unfortunately, because rabbits must be kept under control, some authorities turn a blind eye to the use of these wicked, steel traps. Apart from the agonies rabbits must suffer when caught

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## SHEPHERD AND SHEEP

By Ellen V. High

Loving Saviour, Shepherd dear,  
We Thy Lambs Thy constant care—  
Lead us daily in Thy sight,  
And protect us through each night.

Verdant pastures round us spread,  
Well supply our daily bread;  
Streams of living water free—  
Free to all—a gift from Thee.

Happy days with Thee we spend—  
Thou, our Shepherd and our Friend;  
There is work for us to do,  
Caring for the sick lambs, too.

When the thorns our way obstruct,  
And the stones our feet would cut,  
To our Shepherd then we pray,  
For direction in His way.

For our Shepherd knows His lambs,  
Calls us one and all by name;  
Leads us daily in His way,  
Lest our feet should ever stray.

Safe within the fold at night,  
We are safe from every fright,  
With our Shepherd by our side,  
We are safe whate'er betide.

There are lambs of other folds,  
Of Thy Name have ne'er been told;  
These must come and hear Thy voice,  
That with us they may rejoice!

\*\*\*\*\*

in these awful contraptions, other creatures like cats, dogs, chickens, game-birds, and lambs are all likely to suffer when the traps are set in the open.

"Gamekeepers may sometimes use them, but then they are set in the runs of weasels and stoats or rats, and there is small chance of an innocent victim.

"Rabbits must be kept in check, but there are more humane methods, and it is a pity that the law is not enforced, where these traps are concerned."

"If I see any I'll spring the beastly things with a stick and throw them in the Long-pond," proclaimed Tim.

"Me too!" agreed Kay valiantly.

"Well, I hope you will never find any on our land," commented the farmer.

## Sunbeams' Corner

— Your Letter —

My dear Sunbeams,

WHAT a lot of budding artists we have among the readers of Our Pages!

I know it's so, partly because of the lovely painting entries which appear on my desk just after the postman has been. And another thing I know, because "a little bird told me," some boys and girls faithfully paint the competition pictures every time, but they just don't send them in! Can it be that they haven't a stamp? (And by the way, a 2d. stamp is sufficient if the envelope is left unsealed.) Or perhaps they just forget to post their entries?

Maybe you are one of these boys or girls? If so, why not send in the picture on which you have spent so much time? It may win you a prize outright, or an Honourable Mention. And, remember, six Honourable Mentions entitle you to a prize!

The holidays are here, and the days are long. So, boys and girls, get out those paintboxes, and let me see just how well you can colour the picture on the opposite page!

Yours affectionately,

AUNTIE PAM.

### Results of Competition No. 11.

*Prize-winners.*—Roy Hole, 1 Council House, Widgegates, Looe, Cornwall. Age 6; Michael Jeffery, "Quiets," Blackhorse Lane, Honiton, Clyst, Exeter. Age 7.

*Honourable Mention.*—Doreen Floate (Felixstowe); Susan Floate (Felixstowe); Clare Dibble (Watford); Linda Trigg (Chepstow); Mary D. Lowe (Llandudno); Sylvia Floate (Felixstowe); Brian Mufford (Swilly); Janet Williams (Codsall); Susan Beavers (Acomb); Susan Campbell (Walthamstow); Jean Perrett (Rickmansworth); J. Robson (Newcastle).

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# STORM *and* a STAR

By Jane Lush

IN THE late afternoon I walked alone into the desert. The wind whipped my hair in fine, biting lashes against my face. It ripped at my jacket. The very sand beneath me was moving in shifting swirls before the wind. The low sun reflected each dip and lift of the dunes, making long shadows behind every object. My own shadow was enormous and grotesque. Startled, I saw my footprints fast fading with the rising wind. A great helplessness came over me.

I stood still in my wilderness. The brightness faded, a greyness covered the lights and shadows, and the swirling wind threatened to engulf me. I was afraid.

And then I saw it—a constant thing in all this shifting uncertainty—the first star. This could guide me. This single star in the deepening sky shining as from a secret place of the universe, majestic, steady, bright, erased my helplessness. I was no longer afraid; I was no longer alone. I had the star.

There is a message for us in the wind, the sand, and the star. Sometimes we feel alone in the frightening dunes of discouragement and frustration, buffeted by the winds of misfortune ripping and tear-

ing at us. Sometimes our footprints of experience fail us; the shadows of defeat seem enormous and grotesque. We feel afraid of the shifting unknown, and darkness threatens.

Just as little puffs of sand, gentle gusts of wind, can unexpectedly become a violent desert storm, with dense black clouds covering the sky and whole dunes hurled before the wind, so too can storms come up in our lives.

We lower our eyes and travel in a circle of despair, exhausting ourselves until we are lost. But just as the traveller caught in a desert storm is told to "dig in," not to wander unseeing, so too must we when a storm hits our lives. We must find a sheltered place and wait.

Our shelter lies in quiet meditation; in time to re-evaluate our lives and renew our trust in God. And from this meditation a star of faith will shine again through our clouds of doubt.

We may feel that our hearts are almost split asunder by the buffeting winds. But we need not fear when we have our star of faith in God's goodness shining through the storm.

Let the shifting sands sting us. Let the winds swirl about us. Let them roar! We have the star!

With the star we can lose our helplessness, our fear, our aloneness. We know that what happens is for good. The star of faith is ours; it leads us forward with God.

