



THE BIBLE

AND

OUR TIMES



What Glory This!

Up the mountain, through the glen
God's power is seen;
Over river, rock, and fen
His hand hath been.

Lowly shrub and towering tree
E'er speak His praise;
Singing bird and busy bee
Proclaim His ways.

Changeless course of sun and star!
What wisdom His!
Upholds He all things near and far!
This His glory is.

Greater glory due His Name
My soul to save;
Greater love hath no man
Than the life He gave;
Greatest gift!—all heaven outpoured
To pay the price!
I adore Thee, loving Lord,
For such a Sacrifice!

Mrs. M. H. Cooper.

THE BIBLE
AND

OUR TIMES

A Family Journal of Christian Living, Dedicated to the proclamation of the Everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our All-Sufficient Saviour and Coming King.



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This month . . .

THE BIBLE AND OUR TIMES takes a notable step forward. From now on it will appear as a monthly journal with an enlarged format, on better paper, with more pages, and an attractive four-colour cover.

This important development will make possible a more comprehensive survey of the momentous events of our time in the light of the Bible and a wider coverage in each issue of the great truths of Scripture for our day.

In this issue of the new, enlarged, monthly OUR TIMES, besides many topical and devotional articles by writers new and old we begin four fascinating new series:

"Palestine Panorama," in which Mrs. Charlotte Hastings makes the lands of the Bible come alive as she relates the story of her recent travels.

In "The Bible, Science, and You," J. A. McMillan shows how modern science, far from repudiating the Bible, underlines its trustworthiness and inspiration.

"The Life Beyond," by Leslie Shaw, reveals what the Bible teaches about God's eternal purpose for His children.

"The Story of a Lost Day," by A. J. Woodfield, gives our readers the benefit of his scholarly researches on the Sabbath controversy which is perplexing so many minds today.

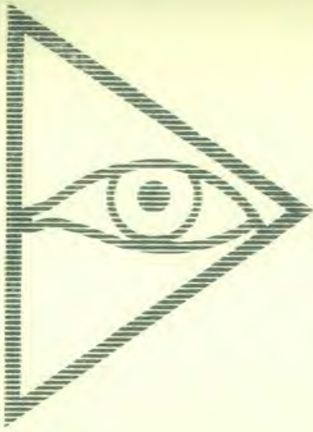
All the regular features which our readers have enjoyed in the past will be continued and new ones will be added, including "Mirror of Our Time" reflecting trends of thought and activity in this unparalleled age.

Three special pages will continue to feature stories for the children, painting and other competitions, and a monthly letter from "Auntie Pam."

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DISCERNING THE TIMES

**CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .**



**BY
THE
EDITOR**

AT the outset of his address to the Fifteenth General Assembly of the United Nations, President Eisenhower made the momentous statement:

"Only through the United Nations Organization can humanity make real and universal progress toward the goal of peace with justice."

And in the light of the rest of his speech his conviction became evident that if now, by any means, the United Nations is sabotaged, our last hope of "peace with justice" will vanish from the earth.

Not without reason did the President of the United States sound the alarm, for this session of the Assembly has brought the United Nations to the greatest crisis in its chequered history.

Up to the present, in spite of many difficulties, the United Nations has been able to exercise a real restraining influence in a sadly divided world by reason of the majority which it could invariably muster against potential breakers of the peace. From now on, however, its power of restraint will no longer be automatic, for with the addition at the present session of seventeen

The Real Hope for Peace



Addressing the United Nations Assembly, Mr. Khrushchev demanded far-reaching changes in the structure of the organization or else—!

newly independent nations—sixteen African states and Cyprus—the greatest collective voting power in the organization has passed from the West into the hands of the "uncommitted" Afro-Asian states, which now number no less than forty-three.

It was because Mr. Khrushchev realized the decisive importance of this change in the balance of power that he rallied the leaders of all his satellite states and took them to New York for a grand effort to gain the allegiance of the new states, and why the leaders of the Western nations were compelled also to go to the Assembly to oppose the Communist plan and seek to preserve the United Nations' power for peace.

When Mr. Khrushchev set off with his retinue on the *Baltika* he thought everything would go his way, but in the bitterest debates which the United Nations Assembly has ever experienced, he has suffered a series of severe set-backs.

His attempt to replace the Secretary-General by a tripartite Secretariat, which would give him veto-power over anything of

which he disapproved, has found little favour. His still more radical suggestion of removing the United Nations to Geneva, or even Russia, was pronounced absurd. His attempt to widen the membership of the Disarmament Conference to his advantage gained no appreciable support, and his renewed attempt to get Communist China into the United Nations has also failed.

Enraged and frustrated by these decisive defeats, Mr. Khrushchev has played his highest card in a threat which could precipitate a crisis not merely of balance of power in the United Nations Organization, but of its very survival. For he declared that if he failed to get his way, the Soviet Union might actually withdraw from the United Nations and form a new United Nations in opposition to the existing organization.

"What would happen to the United Nations," he cried, "if we, the socialist countries, were to go away from the United Nations and to organize our own United Nations with an appeal to those countries which would wish to take part and become members of our United Nations? That would be the graveyard of the United Nations."

Many times Mr. Khrushchev has berated the United Nations over actions it has taken in one part of the world or another, but never before has he thrown down the gauntlet so blatantly as to threaten to wreck the entire organization.

Perhaps heads will become cooler and speeches less inflammatory now Mr. Khrushchev has gone home, but undoubtedly President Eisenhower was right, at the very beginning of the session, in alerting the United Nations and the world to the decisive hour to which we have come. For before long the very existence of the United Nations may be in jeopardy.

To those who view the deepening tragedy of the disunited nations in the light of Bible prophecy the spectacle provides further evidence of the utter impotence of unaided man to bring "peace on earth." To modify some words of the apostle Paul, "If in the United Nations, or any other human organization, only we have hope," then we would have every reason to be "of all men most miserable."

The United Nations is undoubtedly one of the forces by means of which "the winds of strife" have been restrained on the earth, but if it were the only remaining bulwark against overwhelming catastrophe, hope would indeed be well-nigh gone.

But while President Eisenhower was right in his assessment of the gravity of the world situation, he was not correct when he said that *only* the United Nations can lead the world to lasting peace. It may indeed be the last *human* hope, but in a world in which the hearts of men are "failing them for fear, and for looking after those things which are coming

on the earth" (Luke 21:26), the open Bible proclaims a *divine* hope which will not fail.

Opening to His disciples His great panoramic view of world history recorded in the twenty-first chapter of Luke, Jesus spoke of the "distress of nations, with no way out [lit.]" in the last days of earth's history and then He said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. And the nature of that coming world deliverance He indicated when He said further, "Then shall they see the Son of man coming in a cloud with power and great glory." Verse 27.

Hope in the United Nations may have steadily declined during the decade and a half of its existence, and in many minds today it may be almost extinguished, but the "blessed hope" that Jesus Himself will intervene to cause "wars to cease unto the end of the earth" (Psa. 46:9), and bring in His eternal reign of righteousness and peace, grows ever brighter against the darkening skies of earth's oncoming night.

Sunday Battle Now in Germany

✚ IN THE Ruhr a battle is raging between the Roman Catholic church and the steel industry over Sunday work. The steel manufacturers insist that Sunday work is essential if the industry is to keep pace with its foreign competitors. The Roman Catholic church counters that continuous Sunday overtime is detrimental to religion.

At first the Ministry of Labour attempted a compromise by allowing the steel works to work up to sixteen hours on Sundays on repairs. This did not satisfy the church authorities and a new compromise was proposed banning work during certain specific hours. Still the Roman Catholic church objected, and despite vigorous opposition it has succeeded in getting the North Rhine-West-
(Continued on page 28.)

Indicative of the avid nationalism of the new African states is this striking Nkrumah robe in Ghana.





A BOOK FOR TODAY

IS THE Bible relevant to our times? Can a Book whose authors lived and wrote from three thousand to about nineteen hundred years ago make a serious contribution to this unprecedented age?

Cowper in one of his well-known hymns gives, I believe, the answer:

*A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives but borrows none.*

"It gives a light to every age." This is true because it deals with the virtues and vices of human nature, which has remained unchanged through the ages. The wave of crime, so much in the news of late, gives point to the agelessness of the Bible, because, in the following passage written nineteen hundred years ago, it will be seen that the crimes of our time are deeply rooted in the nature of the human race:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy,

By R. T. Bolton



murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:18, 25-32.

Here is a description of the moral depravity of our own age. Here is pictured the same violence, the same dishonesty, the same sensuality, and every vice that mars the face of our civilization, and the warning "that they which do such things shall not inherit the kingdom of God" is of equal force today.

Guidance for youth

The Hebrew sages gave some wise counsel to their pupils more than two thousand years ago which needs repetition in every generation. What better admonition can be given to our children today than the following from the book of Proverbs:

"My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy

neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6:20-22.

And this in Ecclesiastes was surely written for our youth and teddy boys:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccles. 11:9.

At this time when about a third of life's span is spent in gathering the knowledge of this world in order to gain distinction among men, how timely are the words of another Hebrew sage who says:

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

The Bible sums up this whole matter in these words:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Treasury of consolation and hope

The above is only half the Bible story, however, for it is not alone a book of instruction in Christian morality; it is also a source of comfort, hope, and courage to every generation as it rises to face the joys and hazards of life on this planet.

No piece of literature in all the world is equal to the inspired book of Psalms as a consoler of men's hearts. There are words for the despondent: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." Psa. 42:11.

For the troubled: "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Psa. 27:5.

For the fearful: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Psa. 27:14.

For all who look to God for mercy: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him." Psa. 103:8-11.

Much else might be added from this treasury of consolation and hope. But the New Testament also has much that is uplifting. What a "blessed hope" is the following!

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Reveals a Saviour from sin

The greatest need of our times is the need of a Saviour. The world is hastening on, it knows not whither; some believe to halcyon days, but most men have their doubts and there are many prophets of doom.

The trouble and curse of this world is sin and we are all sinners—"there is none righteous, no not one." No Buddha, Mohammed, or any of the modern national saviours can save us, for they are but men who cannot even save themselves. But the Bible tells of a Saviour both human and divine. In His humanity He can grasp sinful humanity, and through His divinity He lays hold of the throne of God. The Bible calls it the throne of grace and invites us to

"come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

This is the good tidings of which the angel spoke to the shepherds nineteen hundred years ago. Let us read the welcome news, for it is for our times:

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising

(Continued on page 26.)

FROM VIGOROUS YOUTH TO THE EVEN-
TIDE OF LIFE THE BIBLE IS OUR ONE
SURE GUIDE AND STAY.





THE SHAPE OF THINGS TO COME

THERE are two handles, remarked a certain sage, by which we may grasp the future: the handle of anxiety, or that of faith. Till fairly recently, the future seemed likely to shape itself in such a way as to justify hope and optimism. The handle of faith was, therefore, cheerfully grasped by thinking people everywhere.

But a striking change has come. The advent of this atomic age, combined with other important factors, has brutally wrenched from men's feeble grasp the handle of faith, and substituted in its place that of anxiety.

In a recent political speech—his first for two years—Sir Anthony Eden struck the kind of gloomy note with which we are growing increasingly familiar. Speaking in London at a meeting of the Young Conservatives, he said: "The free world is confused and in considerable danger, greater danger, as I believe, than at any time since 1939. . . . The margin of safety is now slender."

Clasping the future's handle of anxiety, many feel that the only realistic course is that of striving to delay the atomic storm which one day seems bound to burst upon us. Theirs is the stoical courage that works with unflagging energy, even though it is known that the ship is damaged beyond repair and is slowly sinking.

Neither unknowable nor hopeless

Yet, in actual fact, the shape of things to come is neither unknowable nor hopeless. There is every reason why the future should be grasped with the handle of faith. For there is available for us the clearest portrayal of earth's final chapters. God's own declaration of human destiny has been recorded by holy prophets in His Word—the Bible.

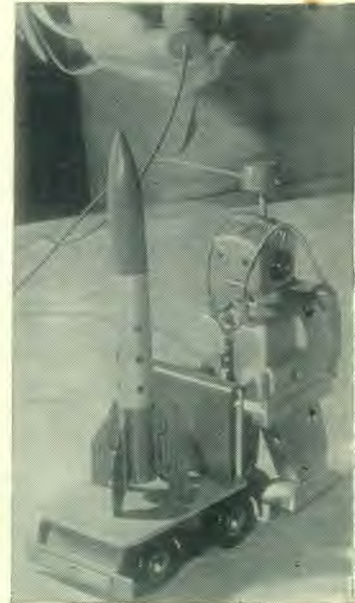
But, it may be asked, what cause have we to place any trust in what the Bible says about the shape of things to come? We answer: Because this same Book has traced with unflinching accuracy the shape of

human history for the past 2,500 years. Further, it has traced a picture of the very times in which we live. The response of past and present is one of perfect conformity to what the Bible said so long ago.

We may thus be well assured that the shape of things to come will just as faithfully follow the Bible pattern. Indeed, the Bible's two-fold purpose is to let men know of the future, and how they should prepare for it.

Greatest cause of unrest

But first let us try to assess the situation as we now see it. Hackneyed but truthful is the admission, "We must have one world or none." Disunity is the



In the very toys with which they play the children of today are becoming familiar with the fearful weapons of the atomic age.

modern curse. Everyone recognizes it as such.

Forgetting about the great diversity of political colours, ranging from blood red to sky blue, forgetting also about the deep-rooted national differences which today are so clamant and so productive of strife and bitterness, we focus on the world's really big and basic trouble. As a cause of disunity, it is infallible and potent. It has no parallel.

It is none other than man's general abandonment of God's truth. As sure and absolute as the law of gravity, is the Bible's law of right and wrong. So important is this law of moral behaviour, that it was not left to some theological Newton to discover

it. It was defined and recorded by God Himself, and the result for all to see is in His Word.

A sure harvest

To neglect or spurn this standard has a sure fruitage which the Bible thus describes: "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments . . . the Lord shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways." Deut. 28:15, 28, 29. (Isa. 59:10, 13-15.)

"Madness," "blindness," "astonishment," "groping

such so-called "bigotry" is frowned upon, and even vigorously condemned.

Yet God's Word alone is the truth. Neglect of its absolute principles yields a sure harvest of trouble and disaster. Such a harvest we see today, for men have largely abandoned the Bible and adopted substitute standards which are as diverse as they are numerous.



By R. D. Vine



Atheists, agnostics, and materialists have superseded the Bible as the prophets of our time.



No wonder the hearts of men are failing them for fear as they seek to stem the massing forces of destruction on the earth.

in the dark"—how truly descriptive of conditions today! Admittedly, such have ever been the case, but never so emphatically as today. The cause? Simply what the Bible said—abandonment or neglect of God's holy law as set forth at Sinai, and as exemplified in the life of Jesus Christ.

Christianity, based as it is on the Bible, is today regarded merely as one system of life among many. "Big minded benevolence" decrees a "live-and-let-live" policy for all religious systems. The kind of "bigotry" which insists that though kindly tolerance of those who differ from us is a moral duty, yet the Bible alone is right, and its law alone is absolute—

Popular writers versus the prophets

Today, the Bible prophets are passed by for the popular modern writers. Three who have wielded the greatest influence on ideals and behaviour are Shaw, Lawrence, and Wells. We quote the following fair samples. From Shaw: "As long as I can conceive something better than myself, I cannot be easy unless I am striving to bring it into existence. That is the law of my life. . . . It was the supremacy of this purpose that reduced . . . religion for me to a mere excuse for laziness."—*Back to Methuselah*, page 411.

(Continued on page 30.)



WAS JESUS CHRIST GOD?

be born in Bethlehem, the Son of a virgin. They timed the period of His work to cover about three and a half years, commencing around A.D. 27, and ending in His violent death. They saw too that His message would have world-reaching effects. History again proved them correct, for Jesus fulfilled all the specifications of their predictions.

A little closer investigation of these interesting prophecies reveals that they expected the long-looked-for Messiah to be more than an ordinary human being. They saw Him as the God-man, or God revealed to man in human flesh. Isaiah said "a virgin shall conceive and bear a Son, and shall call His name Immanuel." Isa. 7:14. "Which being interpreted is, God with us." Matt. 1:23.

No divine title was as sacred as "Jehovah," but this revered name was frequently used by holy prophets in their description of the promised Saviour. "And this is the name whereby He shall be called, The Lord our Righteousness," or as the margin reads "Jehovah Tsidkenu," meaning "Jehovah saves." Jer. 23:5, 6. In his Ascension prophecy David answered the question, "Who is the king of glory?" with the words, "The Lord of hosts [Jehovah], He is the King of glory." Psa. 24:7-10.

These men believed Christ would be God. God in every way; in the fullest sense. Not only did they call Him God, they called Him Jehovah—the eternal, everlasting, pre-existent One. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been from old, from everlasting." Micah 5:2. Isaiah climaxed his description of the Child born to be the Son of man with the thrilling words, "And His name shall be called

WAS Jesus Christ God? I know He was. No one can doubt the tremendous impact the Galilean made on the course of history. The shape of the entire world was changed by His three and a half years' teaching. Little did the world of His day realize the far-reaching consequences of His brief appearance in the insignificant country of Palestine. They did not know that the fate of nations, the destiny of Europe, and the civilization of the entire world would be influenced by Him.

There had always been something different about the Jewish religion. Its prophets had most remarkably delineated the course of history. Daniel had foreseen the fall of Babylon, the rise of Medo-Persia, the emergence of Greece. Isaiah predicted the overthrow of Tyre, Ezekiel the desolation of Egypt, Jeremiah the siege of Jerusalem and the captivity of Judah.

History proved each of these predictions true, unexplainably true. These prophets also foresaw the appearance of a "Messiah." They declared He would

Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." Isa. 9:6.

Looking hundreds of years into the future, and from different standpoints of history, the prophets of the past unitedly proclaimed Christ's deity and divinity. They said Christ would be God.



He was recognized as divine

But what of those who knew Him when on earth, those men who worked and toiled and associated with Him? Did they corroborate the testimony of the Old Testament writers? They had plenty of opportunity to observe Jesus at close quarters. They frequently witnessed the supernatural powers He displayed. They saw Him heal the sick, cast out devils, bring the dead back to life. They watched Him read men's minds, discern men's thoughts. They undoubtedly believed He was the Messiah. Andrew said, "We have found the Messiah" (John 1:41), and Philip said, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph" (John 1:45), and Nathanael said to Him, "Rabbi, Thou art the Son of God; Thou art the King of Israel." John 1:49.

But looking back on their three and a half years' association with Him, after all the excitement of His mission had passed, did they still believe He was God? The certainty of their convictions on this matter is unmistakable. John prefaced his gospel with the confident statement, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1-3. And the closing words of his first epistle were these: "And we know that the Son of God is come, and hath given us understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." 1 John 5:20.

The doubts of Thomas concerning the resurrection were removed when, in the upper room, he saw and felt and heard the risen Jesus once more. In wonderment and adoration he dropped to his knees and exclaimed, "My Lord and My God." John 20:28.

Among an array of declarations of his ardent belief that Jesus was both Lord and God, Paul wrote: "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13; "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9); and "who is the image of the Invisible God." Col.

1:15. Paul affirmed that Christ was both in the form of and equal to God. "Who, being in the form of God, thought it not robbery to be equal to God." Phil. 2:6.

We have no reason to doubt the sincerity of these men's statements. Their testimony concerning Jesus Christ rings true. They were sure His words were truth, and His words became their doctrine. Their belief in His divinity came from His belief.

Christ claimed to be God

Christ claimed to be God. He believed He came from heaven, for He stated, "I came down from heaven not to do Mine own will, but the will of

By
Russell M. Kranz



"My Lord and My God," Thomas confessed as he looked upon the pierced hands of the risen Christ.

Him that sent Me." John 6:38. He believed He would return to heaven, and said, "What and if ye shall see the Son of man ascend up where He was before?" John 6:62. That belief became reality when His disciples saw Him ascend from the Mount of Olives and heard two men in white apparel comfort them with the words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts. 1:11.

On His return Christ believed He would occupy a place of glory with His Father. His prayer was, "And

(Continued on page 21.)

SCIENCE has become, in this twentieth century, the chief guide of modern man. Many people have transferred their allegiance from religion to science and have invested scientists with the infallibility that once was reserved for the pronouncements of priests.

However, a healthy caution is returning to thinking men as they see scientists, no longer as magicians who are about to usher in the new heavens and new earth of technology, but as men who have stumbled on some of the secrets of nature and who might even bring about the destruction of the human race. The scientist is not merely a thinking, objective individual, but he is also beset by the passions and prejudices of humanity. In consequence, the powers that his knowledge has unleashed have placed in the hands of politicians and military strategists appalling powers of destruction that threaten the existence of all life on our planet.

We are concerned, however, in this series of articles not so much with the progress and amazing skills that have been evoked by science in our twentieth century and their possible use or misuse, but with the influence of the speculative theories of scientists regarding our universe, its origin and destiny, upon the moral and spiritual experience of our generation. For despite the scientists' authority in the realm of physical phenomena it is important to realize that when it comes to a question of the origin and purpose of life and what our ultimate destiny may be, the scientist may be even less qualified to dogmatize than the simple Christian believer.

Two contradictory ideas

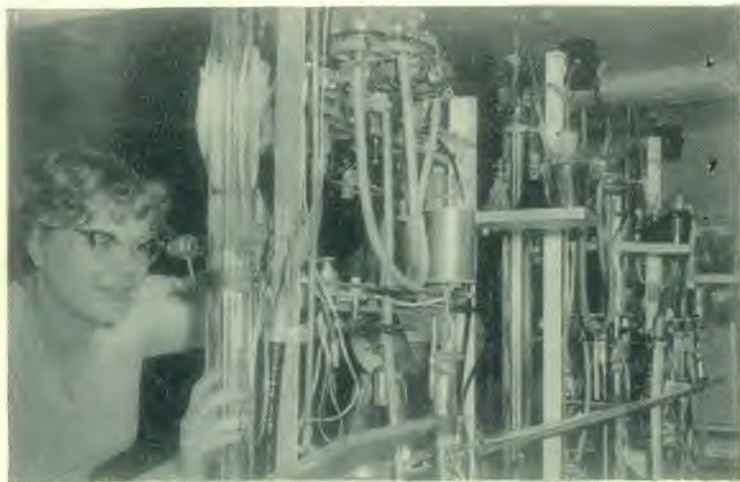
When we consider our place in the scheme of things, we face two mutually contradictory ideas. One, which is being advanced by many speculative scientists and which already pervades the thinking of many educated "moderns," is the theory of evolution. The other is the Bible teaching that our universe in general, and our planet and its inhabitants in particular, owe their existence to the creative purpose of God. "In the beginning, God." Gen. 1:1. What has science to say about God? What kind of God does the Bible reveal? Is there an irreconcilable conflict between science and the Bible on this basic idea? **And in this connection let us remember that the word "science" originally came from a Greek word meaning "knowledge."** Thomas Huxley once defined science as "all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions." And, he added, "If anyone is able to make good the assertion that his theology rests upon valid evidence



While a wealth of evidence of by-gone life on the earth is strikingly displayed in our museums, it should be realized that the manner of its presentation is often highly speculative.

THE BIBLE,

The more the nature of life is investigated in the laboratory the more clear it becomes that it is not the product of accident and chance.



The wonderful organization of nature reveals that it was conceived in the mind of a personal Creator for the benefit and blessing of His creatures.



and sound reasoning, then it appears to me that such theology must take its place as a part of science."
—Cited by Henry Drummond in *Natural Law in the Spiritual World*, pages 23, 24.

This clash, let me emphasize, is not between the Bible and science, but between the teachings of the Bible and the *speculations* of scientists regarding the origin of life and the destiny of man.

The Bible is committed to the doctrine of God's existence, His nature, character, and creative purposes. We cannot prove the existence of God by science, neither does science disprove the existence of God. Our convictions, one way or the other, must rest on evidence and reasoning, not on demonstration.

The scientific method claims to approach the sub-

the origin of life, scientists are now reviving the out-moded notion of spontaneous generation to account for the beginning of living things. Thus Dr. Urey admits that "biochemical evolution seems to those most expert in the field to be almost impossible. Thus a time of 2,000,000,000 years from the beginning to photosynthesis may help many to accept the hypothesis of the spontaneous



By J. A. McMillan

SCIENCE

ject with an objective mind and weigh the pros and cons dispassionately. This is the truly scientific approach. But it should be realized that evolution rests on faith, not on demonstration. In that regard it stands on the same ground as religion. Thomas Huxley, a century ago, eloquently confessed his belief in evolution. He spoke of expecting, "back through the prodigious vista of the past, . . . to be a witness of the evolution of living protoplasm from non-living matter . . . but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."—*Discourses Biological and Geological*, Ed. 1896, pages 256, 257.

That was sixty-six years ago. But the situation today remains unaltered despite the vast amount of research and experimentation that has taken place since. G. W. N. Sullivan writes, "We have the impression that it is only by an extraordinary act of faith that biologists can suppose that the actual progress of life can be explained in the terms they adopted."—*The Limitations of Science*, page 166.

Since this is not generally recognized, we quote from some other leading scientists. Louis T. More admits, "Only by faith and imagination is there continuity of variation." (*The Dogma of Evolution*, page 161.) And Prof. Bateson in *Science*, January 20, 1922, wrote, "Though our faith in evolution stands unshaken, we have no acceptable account of the origin of species." Evolutionary dogma rests on *faith*, not on scientific demonstration.

Unscientific science

Because of the paucity of real knowledge about



and you-

A PERSONAL CREATOR

generation of life"—*The Planets*, page 156.

The reason why evolution-believing scientists accept this unscientific theory, denied by Lister and Pasteur and every modern successful surgical operation, is that "most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative belief in special creation, are left with nothing."—Dr. Wald in *Scientific American*, August, 1954.

It is the refusal of educated minds to entertain the idea of God's existence and creative energy that compels them to explain the origin of matter and life as due to causes of chance and luck.

Science itself teaches us that life comes only from life. "Time" is no substitute for life, nor can it produce life from the non-living. Reason and science, as well as faith and revelation, force us back to that sublime statement, "In the beginning, God." "In the beginning was the Word, . . . In Him was

life; and the life was the light of men." Gen. 1:1; John 1:1, 4.

Creation most reasonable

The Christian rejects spontaneous generation as being both unscientific and unreasonable. He finds the adequate first Cause in the words of Moses, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psa. 90:2.

Against the faith of the evolutionist in his spontaneous generation or such-like theories, the Christian sets his faith in an all-powerful, all-wise, benevolent Creator.

Against a blind, material universe, without soul, without purpose, without pity, and without a future, the Christian possesses a heavenly Father whose heart beats with compassion for His earth-born children. We see all around us the evidences of God's skill, wisdom, power, and love. "For since the beginning of the world the invisible attributes of God, e.g., His eternal power and divinity, have been plainly discernible through things which He has made and which are commonly seen and known, thus leaving these men without a rag of excuse." Rom. 1:19, 20, J. B. Phillips.

Dr. Mason rightly points out: "Certainly no other theory satisfies all the demands of reason like the Christian theory. If we call it impossible to prove that there is a God, we know it to be much more truly impossible to prove that there is not. It is a task which no serious thinker has ever attempted. . . . Christians do not deny that there are difficulties in the way of belief, but they hold that the difficulties of unbelief are far greater, and that in Christianity they have the key by which at least every door of thought may be unlocked which unbelief only bars more firmly."—*The Faith of the Gospel*, pages 4, 5.

In our next article we shall consider some of the evidences for faith in God, but let us ponder the words of a modern scientist: "If there be no God, what nonsense and worse than nonsense is everything. What is life but a particularly bad game of chance?"—Dr. Dwight in *Thoughts of a Catholic Anatomist*, page 70.

This same author says, "The need of a cause is probably a self-evident truth. Certainly it is accepted as such in science when any phenomenon is under study." (*Ibid.*, page 67.) We believe that the First Cause is God: Infinite, Omniscient, Immortal, and revealing Himself in His world, in His Word, and in His Son, Jesus Christ. We therefore believe in God the Father, Maker of heaven and earth.

"O come, let us worship and bow down: let us kneel before the Lord our Maker, for He is our God." Psa. 95:6, 7.

POWER TO LIVE AGAIN

By J. M. Howard



During his years of prison visiting the author has brought a new experience in Christ to many.

A YOUNG man I used to visit in one of the London prisons was under sentence of death. As long as I live I shall never forget those last soul-stirring days! Under the influence of Jamaican rum, he had struck a man and he died. Letters

from his relatives overseas were constant and many. I quote a few sentences from one.

"Please pray with us that, if it be God's will, his death sentence be changed. Also I beg of you to be with him as much as you can. He needs a loved one or a friend now in these last moments on earth. . . . One more request, please try to persuade him to turn his life over to Jesus, who forgives the blackest of sins if we are truly sorry. He needs Jesus now more than anything else. If he has faith in having a home with Jesus one day, the sentence won't seem too hard. Our hearts are heavy, sad, and aching and throbbing with pain. We are so glad God has sent you to him. It is a miracle how you came into contact with him. We know that God has not forgotten us even though the outlook at present is dark and hopeless."

Four days before this young man of twenty-two was to be hanged, I was with him in the condemned cell. He gave his heart to God. When I left him he wrote me a letter from which I quote.

"Pastor Howard, I have my Bible right beside me and I am going to turn to the text you gave me in the cell—Jeremiah 33:3. How comforting are these words. I believe the Lord is going to show me His mighty works in one way or another. I have



also gone to Him in prayer and asked His forgiveness, and if it is His will to work the miracle of miracles in my life. This is something I can honestly say I have never done before. I sincerely accept the One above as my God and my Saviour. Although a sinner I know He will accept me and let me in."

We rejoice to tell that this young man was re-prieved. He is still alive and his faith in God is growing. He has been given "power to live again."

Some months ago a new student joined my study group in a prison I visit every week. There was something about this young man that appealed to me. He was so open and independent. Yet he knew little of the power of God. Recently he wrote to friends, and the following is part of his letter:

"It is impossible for me to explain, but within myself I have felt a very distinct change. Never before have I knelt and said a prayer before going to bed. Now I find that it is automatic and I find pleasure in doing so."

Paul frequently had to remind his converts of what they had been, because he wanted them to recognize the amazing miracle that had taken place since they had surrendered to the Lord.

In his epistle to Titus he said, "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:3-5.

"When the soul surrenders itself to Christ a new power takes possession of the new heart"—the power to live again. As Paul so expressively said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.



Paul the prisoner, reveals to his Roman jailer the way of escape from the prison-house of sin.

GO BACK AND WIN

*So you have failed, old soldier!
Failed as a coward fails;
Fled from your conquering Captain,
Quailed as a weakling quails.
Go back to the field of failure,
Child of a warrior King!
There are battles yet to be fought and won
E'er the peals of victory ring.
Go back where the flag of mercy
Lies trampled, disgraced, disowned,
To plant again the cross of shame
Where Christ for all atoned.
It is where you have conquered failure
That victory counts the most:
One Christ-converted coward
Becomes with God a host.*

Muriel M. Howard.

THE LIFE

Is there life
after death?

BEYOND...

THE problem of the nature of man and life after death has concerned religious and irreligious minds alike. Both are faced with the inescapable phenomenon, death, and in death the physical organism of the godly and ungodly perishes in the same way. "All go unto one place; all are of the dust, and all turn to dust again." Eccles. 3:20. "All things come alike to all: there is one event unto the righteous and to the wicked; . . . they live, and after that they go to the dead." Eccles. 9:2, 3. "In Adam all die." 1 Cor. 15:22. The Scriptures recognize the universal phenomenon of death.

But what happens to man when he dies? Is death the end of his existence, or is there a survival after death? Is the grave only a temporary, or is it a permanent, lodging-house? The godly patriarch Job put the question, "Man dieth, and wasteth away: yea, man giveth up the ghost [spirit or breath] and where is he?" Job 14:10.

A universal hope

These are all most important questions, for it cannot be disputed that mankind as a whole looks upon death as an enemy and there is a universal will to survive death, and live eternally. As Emil Brunner in his *Man in Revolt*, says: "Man does not die as other creatures die, . . . his life, which is destined for death, also contains within it a desire to disbelieve in death, a revolt against death, even a desire to escape death." (Page 467.) There may be some exceptions among men to this attitude toward death through the imbibing of a fatalistic philosophy, or from a determined rebellion against the constant warning voice of a God-given conscience, but these are just about the only exceptions. Man wants life, eternal life. Man hopes for something beyond the grave, something better than th's present life. Is his hope sound, or is it a mere illusion, based upon wishful thinking?

The great apostle Paul speaks of himself as being "in hope of eternal life" (Titus 1:2), a life, he says, that God who "cannot lie, promised before the world



Preparing the Field of Remembrance at St. Margaret's, Westminster, in memory of the dead of two world wars.

began." Obviously Paul understood that man was not created to die, but to live for ever. Life, not death, is man's proper destiny; death is an intruder that must eventually be cast out and finally destroyed. As he affirms, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Paul does not speak of himself as already in possession of immortality, but says he is "in hope of eternal life." So immortality was not Paul's present possession, neither is it ours, for all Christians are included in Paul's "hope." But it is nevertheless a certainty for all who are in



By Leslie Shaw

Christ, for God has promised it, and God "cannot lie."

Man is now "mortal," for the Bible says, "Shall mortal man be more just than God?" Job 4:17. And again it declares that God "only hath immortality." 1 Tim. 6:16. But man desires immortality, and he is seeking it. And the Bible tells us that all who by "patient continuance in well-doing, seek for glory and honour and immortality," will eventually have eternal life bestowed on them

by God. (Rom. 2:7.) It is the Gospel message that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. So Jesus Christ has "brought life and immortality to light through the Gospel." 2 Tim. 1:10. We must never forget that "this is the record, that God hath given to us eternal life," yet "this life is in His Son." And Paul adds, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye appear with Him in glory." Col. 3:3, 4.

So far then we have seen that man does not actually possess immortality now, but he is "in hope of eternal life." And this hope is secure because it is hidden with Christ in God. But when does man receive the fulfilment of his hope? At present Christ holds it in trust for him. Does he receive it immediately at death, or at some later specified time? And if it is at some later specified time, in what condition does man rest in death?

When immortality is conferred

That man actually receives his immortality at the second advent of Jesus Christ is made abundantly clear in the Bible. The apostle Paul states emphatically: "We shall not all sleep, [die] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. And 1 Thessalonians 4:13-17 makes it quite clear that this resurrection of the dead is at the second coming of Jesus to this earth, for it says: "But I would not have you to be ignorant, brethren, concerning them which are asleep. . . . For the Lord Himself shall descend

from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first [from their graves]. Then we which are alive and remain [to the coming of the Lord] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

It is altogether a great pity that so many Christians today should have lost sight of this great Bible truth of the "sleep of the saints" and their resurrection by Christ at the "last day." It seems that believers in Old Testament times were better informed than many today on this Bible doctrine of what happens at death, the condition of man in death, and the glorious hope of eternal life through the wonderful resurrection by Christ from the dead. David was quite clear about it. "I shall be satisfied," he said, "when I awake with Thy likeness." Psa. 17:15. The patriarch Job declared, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another." Job 19:25-27. And it is stated in the New Testament of all the faithful of Old Testament days that they endured their trials and sufferings and mockings and scourgings, not accepting deliverance "that they might obtain a better resurrection" Heb. 11:35. This can only mean that they understood and sought to have a part in the resurrection of the "dead in Christ" in the last day.

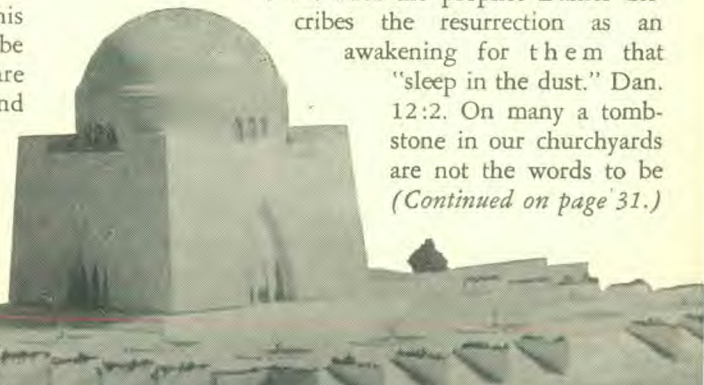
See how harmonious this all is with the clearly set forth teachings of Jesus. Four times within only a few verses (John 6:39-54), Jesus emphasizes that He will raise up all believers from the dead "at the last day." And concerning Lazarus who had died He said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples, not understanding what Jesus meant, said, "If he sleep, he shall do well." Jesus then said unto them plainly, without using a figure of speech, "Lazarus is dead."

Death a "sleep"

In both the Old and New Testaments the term "sleep" is often euphemistically used for death. David said, "lest I sleep the sleep of death." Psa. 13:3. Job speaks of sleeping "in the dust." Job 7:21. And the prophet Daniel describes the resurrection as an awakening for them that "sleep in the dust." Dan. 12:2. On many a tombstone in our churchyards are not the words to be

(Continued on page 31.)

A model of the new Quaid-e-Azam Mausoleum, which will honour the illustrious dead of Pakistan.



PALESTINE PANORAMA-I

CERTAINLY our tour of the Holy Land, so interwoven with its historical associations of the life and teachings of our Lord, and the subsequent beginning of the Christian church, was a wonderful experience; and I want to share with you some of the impressions and spiritual insight it brought very vividly to me.

We took off from Gatwick airport in a Viscount four-engined prop-jet airliner carrying our party and climbed to a height of 19,000ft. Each of the engines developed 2,000 h.p., totalling 8,000 h.p. Sunlight gleamed on the light alloy metal casing of the wings as we reached our cruising speed of 320 m.p.h.

Soon the diaphanous cotton-wool carpet hanging low over the English coast broke up and we saw boats and steamers floating like specks on the expanse of soft grey-blue beneath us. Then we passed over the intensively cultivated fields of France—geometrical patterns in shades of biscuit to jade green. Approaching the frontier of Switzerland we crossed the broad range of the Jura mountains. Beyond, the snow-capped peaks and fissured crags were broken, here and there, by the glint of lakes, or the silver ribbon of a river winding along the depths of a valley.

Flying above the Pennine Alps we sighted, to one side, the snowy sentinel of Mount Blanc, rising through its misty veiling toward us. Just to look at these vast bastions of rock is awe-inspiring. They stand in eloquent testimony to the One who changes not; whose mercy and watchcare over us is the same for ever.

Looking down on the "eternal city"

Skirting the coastline of Italy, with the Mediterranean, sparkling sapphire blue to one side, we came to Rome, our first scheduled stop. Circling over the "eternal city," we were able to identify many of its monumental buildings—the light grey cupola of St. Peter's, designed by Michelangelo and the piazza in front with its mammoth colonnades; the Tomb of Hadrian overlooking the Tiber; the elliptical expanse of the Colosseum, recalling the cruelty and suffering imposed on the infant Christian church and the frail human beings who courageously witnessed there for their faith. For them indeed is the victor's crown, as the apostle Paul testified, just before he himself was led out to his martyrdom from the nearby Mamertime prison: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

By Charlotte Hastings

OUTWARR



Speeding by fast plane across Europe the author glimpses the monuments of ancient Rome and Greece. Then at last she gazes across the Kedron Valley at the domes and towers of the Holy City.

shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

A desolation of broken monuments, ruined temples and palaces passed beneath us—the remains of the Roman Forum, once the hub of the ancient world, now a vivid reminder in stone of the transience of earthly majesty and might. From them our thoughts went to the really eternal city, the coming metropolis of the kingdom of God, "which hath foundations, whose Builder and Maker is God." Heb. 11:10.

A red light flashed, illuminating the indication board, "Fasten your safety belts." In a series of switchbacks, the plane jerked its way through several air-pockets. Then we were down, taxi-ing along the air-strip toward the Alban Hills.

We left following the course of the old Appian Way, upon part of which the apostle Paul, as a prisoner, had walked to bear witness before Nero, and then across country to Brindisi, on the heel of Italy. The next "hop" took us across the Adriatic, over the gulf of Corinth to Athens, where we shall be "sightseeing" on our return journey. Far below we saw the numerous isles of the Aegean. Although

Mrs. Hastings who has written so much on her travels in Protestant and Catholic Europe now begins her story of a wonderful journey to the lands of the Bible.



sparkling brilliance of many white buildings, the minarets and multi-coloured domes, against a background of dark green velvet—the orchards of apricot, pomegranate, and other fruits; date palms, walnut, olive, cypress, and many kinds of trees. Truly it lived up to its ancient description, "A handful of pearls in its goblet of emerald."

D B O U N D



mostly rocky and barren, they looked like precious stones set on a scintillating ground of turquoise shallows deepening to azure and purple.

Nearing Rhodes, we saw on the left the tiny Isle of Patmos, where the apostle John, in exile, was given that wonderful preview of the climactic world events which will precede Christ's second coming in power and glory, and of the beauties of the New Earth, which will be the home of the redeemed for all eternity.

Touch down in Damascus

Lying beneath us as we crossed the Palestinian coast were Beirut, Sidon, and still farther to the south the rocky ridge of old Tyre, once the capital of a powerful trading nation. Because of its stubborn continuance in sin, its doom was pronounced, and today it provides yet another testimony to the truth of God's Word: "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it." Ezek. 26:14.

On over the Lebanon and Anti-Lebanon Mountains to Damascus, capital of Syria, the oldest, continuously inhabited city in the world, on the edge of the vast Syrian desert. Legend says that here was the Garden of Eden, Abel's tomb is pointed out on a nearby hillside. As the plane circled, losing height, none of the poverty and squalor of the narrow, crowded streets and "sukhs" could be seen, only the

All the merchandise of the Orient—brocades, silk scarves, stoles, bedspreads, objects of brass, mother-of-pearl inlay—are still sold in the tiny shops of the Street called Straight.

Somewhere along its mile length, Saul of Tarsus, temporarily blinded by the intensity of the heavenly illumination as he neared the city, on his terrible mission to wreak vengeance upon the Christians was led by the hand to the house of one named Judas. To him came Ananias, a devout disciple endued with divine power to restore his sight and instruct him in the faith. As a result of his momentous conversion, Paul became the pioneer missionary to the Gentiles—a well-spring of hope and blessing, with repercussions for good affecting all the world.

Here at Damascus we "touched down," not for refuelling, but so that the Damascene air security officials could inspect us. And so at the outset we sensed the explosive situation existing today in the Near East. No photography was allowed. Soldiers were all around, and a squadron of Russian "MIGS" were a little distance away across the airfield.

Leaving Damascus on our last lap, we looked down upon the vast Syrian desert, a static ocean, broken into tawny crests and deeper brown to purple troughs. Although the endless caravans to and from Baghdad and Egypt have to a great extent been replaced by lorries, and tremendous balloon-tired coaches, there still are strings of camels making their way across. From our high vantage point we

could distinguish the confusion of imprints of their spreading, softly-padded hooves.

Up the Jericho road

After landing at Amman, capital of Jordan, our luggage was piled high on the top of a waiting, antiquated type of coach. Some of us wondered if it would prove to be the "last straw," especially as in the darkness upon the precipitous Jericho road, the lights flickered and almost went out, necessitating one of several stops.

But after an interminable journey, going down and down to Jericho, which we shall visit again later,



Left.—The blocked up Golden Gate in the East Wall of Jerusalem.



Right.—Ancient and modern mingle in the streets of the city.

and then climbing the long winding ascent of the Jericho road, we saw the lights of Jerusalem 2,466 feet above sea level.

First sight of Jerusalem

The view from our hotel, situated on the Mount of Offence, is but little different, although not so extensive as that seen from Olivet; from where Jesus "beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

Set on the height of Mount Moriah with Zion rising slightly behind it to the west, Jerusalem takes on the nature of a vast woven tapestry, against a background of passing years, depicting the salient features in the progressive drama of world conflict between the forces of good and evil.

The view from the mountains around arouses in the Christian a sense of awe and solemnity. Within those silver-grey battlemented walls God's Son showed forth the love of our heavenly Father and

then bore in His body on the cross the penalty for the iniquity of fallen humanity, including your sins and mine. Reaching to this utmost depth, He gave His life a ransom for all who would accept its merits. There He overcame the stranglehold of satanic influence and blazed the way to eternal peace and happiness.

Facing us across the Kedron Valley was the Temple area. Here once stood Solomon's glorious sanctuary, wherein the divine Presence was visibly manifested in the Skekinah above the mercy-seat in the Holy of Holies. It was in the shade of the portico of Herod's glistening white marble and gold-embellished Temple that Jesus taught His disciples and the people. Now the Moslem Dome of the Rock rises over the site. The old cupola of metal, dimmed by verdigris, has recently been replaced by a gleaming covering of untarnishable gold-aluminium alloy.

In ancient times the Golden Gate in the eastern wall used to be the nearest to the Temple courts. Through this the scapegoat was led out into the wilderness, as part of the ceremonial service of the Day of Atonement. It was used by Jesus, in all probability, for His triumphal entry to mark the significance of His mission. The Turks blocked up this entrance, it is said, to prevent Jesus from entering it in triumph at His second coming!

Such people as Jesus blessed

In the crowded, narrow, often steep streets of the city, there are still all the sorts and conditions of people who thronged around Jesus and from Him obtained healing from sin and loathsome disease. Just outside the walls we visited a Home for the Blind. Visitors did not come often, and so it was a special day for those living there. One small boy about three years old sat on my knee. His name was Roly-Poly. As the children gathered and started to sing a hymn his small voice joined in the singing, "Jesus loves me; this I know, for the Bible tells me so." Perhaps if someone had found him earlier, the microbes of the deadly fly would not have destroyed the delicate structures of his poor eyes. He would never see, but because of the devoted missionaries, he will not waste away in some Syrian hovel. He will grow up able to occupy his hours profitably, and in hope, for he knows that Jesus loves him.

Often we would look across at the walls of Jerusalem, as they reflected the radiance of each passing hour. Morning revealed golden hues against an opalescent sky. Under the brilliance of noon each minaret, and dome and spire stood out with photographic clearness. With sunset came roseate tones, then the ivory and dove-grey with long, purple shadows until the myriad shining stars appeared. Beautiful it all was indeed, yet it concealed the dirt and rubble of a ruined city. And so from it our thoughts would wander to that other future city

of which John on Patmos wrote: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 21:2. This is no figment of the imagination. Nor will its inhabitants, redeemed from the old earth, be nebulous beings. Though you may never have the privilege of seeing old Jerusalem you may become a citizen of that wondrous, golden, eternal City.

Was Jesus Christ God?

(Continued from page 11.)

now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

During His ministry on earth as the Son of man He was consciously aware of His divinity. To Satan's insidious temptation in the wilderness He replied, "It is written again, Thou shalt not tempt the Lord Thy God." Matt. 4:7. When He claimed, "I and My Father are One" (John 10:30), His enemies lost no opportunity in pressing home the meaning of His claim. Said they, as they took up stones to hurl upon Him, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33. And He did not deny it.

Was Christ God? The prophets of the Old Testament said He would be. The disciples and apostles of the New Testament said He was. He said He was. I believe He was and is.

If He made such an astonishing claim and knew that claim was false, He was a deceiver. But one of His closest associates on earth said He "did no sin, neither was guile found in His mouth." 1 Peter 2:22.

If He made such an astonishing claim and sincerely believed it though it was not so, He was deluded. But a skilled physician who had plenty of opportunity to think otherwise, for he was familiar with every aspect of Christ's life, prefaced his gospel with these words: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:3, 4.

Once you accept the fact that Christ is God you cannot dismiss lightly the claims He has made upon your life, for He is "the true Light, which lighteth every man that cometh into the world." John 1:9. He is more, far more than the greatest man who has ever lived. He is God, and you will want to worship Him as your Creator. You will want to serve Him as your Redeemer. You will want to love Him as your Saviour. You will want to reverence Him as your High Priest. You will want to respect Him as your Judge, and honour and obey Him as your King.



THE HANDS of JESUS

By Valerie Burch

IN a painting by a well-known Christian artist there is shown a little girl sitting on the knee of her Saviour and she is saying to Him, with a look of loving wonder on her face, "What has happened to Your hands?"

The hands of Jesus—so often raised to bless, to heal, to comfort, to entreat, to welcome. How rarely lifted to condemn!

Though so little is told in the Bible of Jesus' childhood and youth, we can picture His tenderness and helpfulness toward His mother in every aspect of His home life. His hands were quick to help and serve others. We are told that even a sparrow does not fall to the ground without our heavenly Father knowing. Our Saviour's love extends not only to men, but to all living things as well. The gentleness of His hands in ministry was all the greater because He was the One who had given life, first of all to the animals and birds, and then, in the crowning act of creation, to man.

Never were His hands idle. They were trained to work in the carpenter's shop. He brought to His work all the loving care and attention to detail we would expect from the One who made the exquisitely delicate wing of a butterfly and the flowers in all their beautiful multiplicity of colours. Not for Him the jagged edge, the splinter not smoothed off, the joint that did not quite fit. Every article made by Him was perfect in its workmanship. He is the One who "doeth all things well."

In the seventh chapter of Mark's gospel there is told the story of one who was brought to Christ





suffering from deafness and an impediment in his speech. The people besought Jesus to put His hands on him. He touched the man's tongue and put His fingers in his ears and the man was healed. Those who watched were astonished "beyond measure" and said, "He hath done all things well." How many times the blind, the sick, the lame, the lepers, must have praised God for the healing, restoring hands of Jesus laid on them, bringing first hope, and then joy, as their diseases left them!

Christ's were the hands that washed the disciples' feet just before the last supper. Though He knew that Judas would soon betray Him, Jesus knelt and washed the feet of His betrayer. How Judas must have shrunk from the gentle touch of Jesus' hands, knowing what he had plotted against Him—how that last ministry must have reproached his guilty heart!

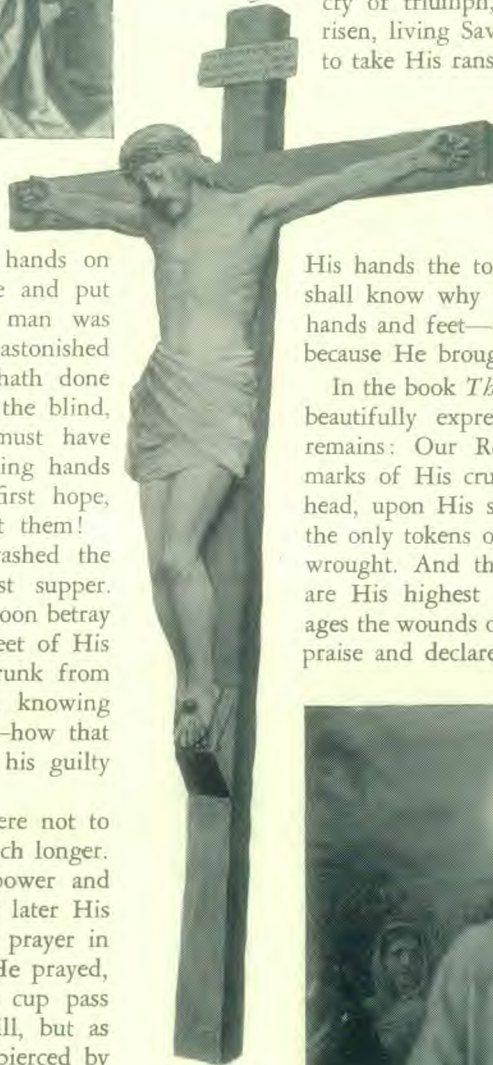
But the hands of Jesus Christ were not to do their work of mercy on earth much longer. The priests were jealous of His power and were plotting to kill Him. A little later His hands were clasped in an agony of prayer in the Garden of Gethsemane, when He prayed, "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Soon His hands were pierced by the cruel nails, and when Jesus hung there on the cross, there was no hand to wipe the sweat from His brow or to support His drooping head. The One whose hands had ever been ready to help others, had no-one to minister to Him in those last agonizing hours. Even

His mother and the beloved disciple John were not able to help Him then. The famous hymn-writer Isaac Watts wrote, "See from His head, His hands, His feet, sorrow and love flow mingled down: Did e'er such love and sorrow meet, or thorns compose so rich a crown?"

But ringing down the centuries comes the cry of triumph, "It is finished!" Jesus is a risen, living Saviour and He will soon return to take His ransomed people home. What joy when we are able to walk and talk with our Saviour in the earth made new, when faith shall be made sight, and we shall be able to look into His face and see on

His hands the tokens of His love for us. We shall know why those marks are there in His hands and feet—they will be there for eternity because He brought us salvation!

In the book *The Great Controversy* it is thus beautifully expressed: "One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only tokens of the cruel work that sin has wrought. And the tokens of His humiliation are His highest honour; through the eternal ages the wounds of Calvary will show forth His praise and declare His power."



The hands which brought healing and blessing to multitudes were at last nailed to the cross in a final divine act of love and mercy.

CHRIST and the

10

COMMANDMENTS

By R. H. Pierson

JESUS says of those who will be waiting to meet Him at His second advent that they "keep the commandments of God, and the faith of Jesus." Moreover, we are told that those who "have right to the tree of life, and may enter in through the gates into the city" will also be the ones who "do His commandments." Rev. 14:12; 22:14.

It is important, then, that Christians who are looking for the "blessed hope" (Titus 2:13) should be well acquainted with the place God's law occupies in the Gospel message and in the life of His children.

"Follow Me"

In Christian experience and in doctrine we are bidden to follow our Lord Jesus. He is our perfect example. He is our unerring Teacher! He taught "as one having authority." Matt. 7:29.

Centuries before Christ became "God with us" in Bethlehem's manger, Isaiah, the Gospel prophet, foretold His attitude toward God's law: "The Lord is well pleased for His righteousness' sake; *He will magnify the law, and make it honourable.*" Isa. 42:21 (italics supplied).

During His earthly sojourn the Saviour fulfilled Isaiah's prophecy. Evil men sought to accuse Him of undermining the law of God. Jesus, detecting their malicious intent, met their indictments even before they spoke: "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfil them. For truly, I say to you, till



Given to Israel on Sinai, the moral law of God reached back to the beginning of human history and will be the standard of Christian living to the end.

heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matt. 5:17, 18, R.S.V. Thus in the early days of His ministry Jesus sought to forestall any attempt His enemies might make to link Him with the abrogation of heaven's holy precepts.

Not a dotting of an "i," not a crossing of a "t" in the law did the Master abolish. In fact, He declared that heaven and earth would pass away before His "Ten Words" could be set aside. These words are clear. They leave no room for misunderstanding. They are the words of our Lord. We should accept them.

Not only did Christ teach the eternal claims of God's law upon all men; He also practised what He preached. "I have kept My Father's commandments," He asserted, "and abide in His love." John 15:10.

The test of our love

The Saviour goes on to reveal the test of our love for Him. "If ye love Me," He declares, "keep My commandments." John 14:15. So if we intend to "follow the Lamb whithersoever He goeth" in the earth made new (Rev. 14:4), we must begin to follow Him in this life here and now. We should "follow His steps." 1 Peter 2:21. This, according to Scripture—the very words of Jesus Himself—means keeping God's commandments as He kept them.

The death of Christ upon the cross is the crowning proof of the immutable character of God's law. John three sixteen indeed is sufficient to make commandment-keeping mandatory. If the law could have been abrogated, then naturally the penalty for breaking it would likewise have fallen away.

During the war many special laws and regulations were brought into existence to meet the exigencies of wartime demands. Penalties were exacted of those who failed to abide by these special measures. But when the war was over these laws were revoked. Naturally their penalties were likewise revoked.

But because God's law could not be done away, the death penalty for sin (Rom. 6:23) also stood, so Jesus had to die upon the cross to save repentant sinners. John three sixteen is thus one of the most convincing proofs that we have in the Word of God that His law still stands unchanged!

The law exposes sin — the Gospel saves

Of course the law in itself cannot save. The law points out sin—it shows the seeker for truth wherein he comes short, so that Christ can make him whole. The Ten Commandments sum up man's "whole duty"—both to God (first four commandments) and to his fellow-man (last six commandments).

John defines sin as "the transgression of the law." 1 John 3:4. The law reveals the transgressor guilty before God. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin," the apostle Paul says, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

A person sees his neighbour's goods. He feels within his heart he should possess that which belongs to his neighbour. Such covetousness might well reach its fruition in either violence or theft—perhaps both. But the law reveals the sinfulness of harbouring such feelings. The tenth commandment warns, "Thou shalt not covet." Exod. 20:17. The covetous person is revealed to himself a sinner. The law does not cleanse him of sin; it but reveals his sin to him.

James, writing under the inspiration of God, portrays the significance of the law in relation to the Gospel to that of a man looking into a mirror. "For if any be a hearer of the Word, and not a doer,

he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

A miner has been down in the coal pit at work all day. At home in the evening he looks at himself in the mirror. The looking glass tells him his face is dirty. What does the miner do? Does he take the mirror and attempt to wash his face with its smooth surface? No! Does he smash the glass to bits on the floor in anger because it revealed a dirty face to him? Such a course obviously would be foolish. It would never cleanse his face!

The apostle Paul explains along these lines the relationship between the law and the sinner. It parallels the experience of the miner with the mirror. The miner represents the sinner. The law is the looking glass. The law reveals the sin in our lives. But the law can no more cleanse us from sin than the mirror could make the miner's face clean. The looking glass sends the miner for soap and water to wash his face. Likewise Paul says, The law is "our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. The moral law, once it has pointed out sin in our life brings "us unto Christ" for cleansing that we might be "justified by faith." Only through His precious blood can we find the cleansing the law can never effect.

The saving logic of the Gospel thus makes clear the place of law and grace in the plan of salvation:

The law of God *points out* sin. The blood of Christ *cleanses from* sin.

The law of God is the *mirror*. The blood of Christ is the *soap and water*.

The law of God diagnoses my troubles. The blood of Christ alone *can make me whole*.

We do not keep the laws of our country in order to earn a reputation as good citizens. But as good citizens we desire to keep the laws! Similarly we do not keep the commandments in order to be saved, but when we have made a complete dedication to the Lord and are safe in His blessed arms we will obey His commandments because we love Him.

"But," someone objects, "it is impossible for anyone to keep the law!"

Quite true—it is impossible for anyone to bring his life into harmony with the Ten Commandments in his own strength. But we may say with the apostle Paul, "I can do all things through Christ which strengtheneth me." Phil. 4:13. The one who points out the path of righteousness, also supplies the enabling grace that His child might walk in it.

So will the true follower of Christ walk the commandment keeping way to the gates of the eternal city.

THE STORY OF A LOST DAY—1.

By A. J. Woodfield, M.A.

MAN," said Eliphaz the Temanite to his suffering friend Job, "is born unto trouble, as the sparks fly upward." But it never was, nor is it today, the intention of a good God that this should be so.

When God created our first parents, He put them in Paradise and surrounded them only with that which was very good. As a final blessing He gave them a day on which He had put a special mark of approval, a day wherein He Himself ceased from His creative works, a day which He blessed and sanctified as an institution for man's physical and spiritual well-being. Recalling this kindly act, our Saviour said to one of His misguided critics, "The Sabbath was made for man, and not man for the Sabbath." The advent of sin brought with it a dastardly, concerted, and widespread attempt by the Evil One to frustrate all the beneficent provisions of a benevolent God for His cherished children; and one of Heaven's most kindly gifts, the Sabbath day, has ever been an object of determined attack.

A blessing for all

It is most important to realize that the provision of the Sabbath day was essentially an act of benevolence and kindness. It was impressed on the Hebrews that it was a day wherein they were to think on the blessings of freedom for themselves and to extend a similar freedom to all associated with them: "And



A DAY of BLESSING

remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched-out arm." So all the family, both kinsmen and servants, were to share in the joyful freedom of the day. "Thy manservant and thy maidservant may rest as well as thou." Deut. 5:15, 14. It was to be a holiday for all; it was an ordinance directed to the end of fostering a love of one's equals and social inferiors that should equal the love a man had for himself. It was also an ordinance that was intended to teach man that he depended entirely on God for his existence, his family, his homestead, indeed for the very earth that lay beneath his feet: "Remember the Sabbath day, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." Exod. 20:8-11. So the Creator designed this day to be a period when His children should think compassionately on their fellows and gratefully on their Maker. It was, then, to be a joyful festival, and its observance an act of grateful commemoration and philanthropy, a safeguard against forgetting the invisible Sustainer of life and as essentially a moral provision as the enactments that protected God from blasphemy and irreverence and a man's fellows from slaughter, robbery, slander, and envy. Just as all the

The tower of the village church rises among the picturesque thatched cottages of Godshell, Isle of Wight.



other nine decrees were for the good of man, so too was this most important provision.

In the ancient dispensation the importance of the Sabbath was emphasized, as were other phases of the God-and-man relationship, by the incorporation of the Sabbath institution into the civil and ceremonial laws of the Jewish people. The seventh month of the year was to be holy, ushered in by the Feast of Trumpets, and including the Day of Atonement and the Feast of Tabernacles, the "joy of the law." Every seventh year was a Sabbatical year, when the whole land was to rest (Lev. 25:4-7) and enjoy nature's Sabbath; and after "seven Sabbaths of years" came the year of Jubilee, when Hebrew slaves went free and land reverted to its original owners. Thus the religious and civil laws of Israel conspired to help the people to remember this beneficent moral ordinance. How tragic, therefore, that there has been so much misunderstanding about this blessed institution.

Unfortunately, in later times there developed a tendency to "worship the creature rather than the Creator," so that a superstitious attitude to the day developed, the well known pharisaic attitude so roundly condemned by our Lord. This travesty of the Sabbath has resulted in the very word which once meant so much of joy and freedom to God's people being held in contempt by many who should know better and in the loss to countless numbers, of a blessing that only the good God can give. How much the troubled man of our twentieth century needs this weekly festival that helps him to "cease from man" and his harassing concerns and to turn, on a day of tranquil rest and gladness, to "the Most High," who "ruleth," even in an age of nuclear horrors, "over the kingdoms of men."

How the true Sabbath was lost

The creation of a confusion of thinking about the status and permanence of the Sabbath day are cunning weapons in the armoury of man's adversary to deprive him of a most important source of spiritual and physical well-being. Pharisaism made the day a burden, not the delight that Isaiah knew it to be. Prejudice against Pharisaism went a long way, especially when linked with an extreme and pseudo-Pauline antinomianism, to produce such a reaction against Judaism as to reject almost everything that savoured of the Jew. Because Pharisaism made so much of ceremonial, Moses and the Sabbath were pitchforked out of the church, willy-nilly, bag and baggage.

Of course, this was not effected in the twinkling of an eye. There is no mention of an abandonment of the Sabbath in the New Testament. But gradually, blinded and bigoted men thrust it out

because the Pharisees had made it almost the badge of their orthodoxy. However, it did not go without a struggle; it did not disappear overnight; nor did it vanish entirely. The *Schaff-Herzog Religious Encyclopedia* (under article "Sunday," Vol. 9, page 145. Italics supplied.) states: "Christians had, *after the example of Christ Himself* and as a continuation of the Old Testament custom, kept the Sabbath, but with some freedom as to the method of its observance." Indeed, history abundantly testifies to the fact that it has been impossible to get rid of the Sabbath, quite impossible; and it has persisted in men's affairs both in its original form and in garbled versions from creation to the present day. Unfortunately, it is the garbling of the version that has played into the enemy's hands and left the majority of Christendom following a poor substitute; while only a minority, but by no means negligible nor ineffective, continue to enjoy the blessing of the original intention.

It was the avowed purpose of the Reformation to recover the pristine purity of the faith of Jesus Christ, to rescue truth from trash, and to reinstate the authority of the Word of God in the direction of the church's life whence the inventions and traditions of men had displaced it. Much was recovered; one important truth was almost recovered but then it was snatched away again. That truth was the biblical doctrine of the Sabbath.

A Book for Today

(Continued from page 7.)

ing God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14.

Such is the Bible's supreme message to this God-forgetting age. As an educator for statesmen, parents, youth, and children it is without a rival. In every age the minds of men have found in it subjects for deepest thought and the highest aspiration. Without controversy the Bible is the book of ancient literature, of ancient history, of noble philosophy, and high morality which "gives a light to every age." The poet Whittier summed up the matter for us when he wrote:

*We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.*

The Present Truth.

"Sanctify them through thy truth: thy word is truth."—St. John 17: 17.

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THAT PRECIOUS 1^D PAPER!

THERE are no more fascinating stories in the world than those which any trusting child of God can tell—the way God led, the way God over-ruled, how they found the Lord, and by what remarkable chain of circumstances they became aware that the good hand of their Maker was upon them. Soon we shall again be carolling, "Hark the herald angels sing." There were those once who actually did



By Mary J. Vine

hear the angels sing, and there were others who followed that wondrous guiding light. Each and all came to the feet of the Saviour. Moses heard Jehovah in the burning bush, and Peter and John, Andrew and the others were constrained by the beseeching tones of the Lamb of God Himself.

Perhaps we have envied them. We too would like to hear a Voice, or see a light, or be entranced by angels' songs. We are all, nevertheless, led by ways equally wonderful. A word spoken in season just when we were at the dividing of the ways; a manifest working together of all things for our good; a sudden, unexpected glimpse into life's deep significance and meaning; a more immediate awareness that He is there, "closer than breathing, nearer than hands and feet;" a sermon, a poem, a book, a text, a memory, a consciousness perhaps of some restraining Hand just when we were about to fall. Looking back we can all recall some moment when there was no doubt at all but that it was His Voice we heard saying absolutely plainly, "This is the way, walk ye in it."

Turned our world upside down

Just such a divine indication was that penny paper. Only a bit of a paper it was of I forget how many pages, but to our home they were pages of dynamite. They turned our world upside down. Life was very real from henceforth. Life was desperately earnest.

For more than three-quarters of a century this journal, originally known as "Present Truth," has not ceased to proclaim Christ crucified, risen, ascended and coming again as the Hope of the World.

THE UNPARDONABLE SIN. (See Page 142.) Nov. 23 1916.

THE PRESENT TRUTH

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"

Jesus was coming soon, and not only must we be ready to meet Him ourselves, we must do all in our power to make our friends equally aware also. And whereas, as a family, we had always enjoyed the quiet pleasantness of Sunday, never before had we experienced such blessings as we enjoyed when we partook, with others of like faith, in the keeping of God's own seventh-day Sabbath. Here was something of which we had never previously had any idea, for the joys inherent in the keeping of the day God has Himself hallowed can only be tasted by those who in simple faith accept its obligations.

It was by now a regular weekly visitor to our home, indeed so enthusiastic were we that we ourselves circulated it by the hundred every issue. Being still a child, however, I particularly enjoyed the Children's Pages, conducted as they were then by the inimitable Uncle Arthur. There was the story of "Silver Wings," prophetic almost, for aeroplanes were in a very early stage of development in those days. And I still remember my keen appreciation of those two other serials, written by that same author, so young then, "The Secret of the Cave" and "Denver and Co." If she had dreamed, that child who looked so eagerly for each forthcoming issue, that one day she would work for that same Uncle Arthur—but it is just as well God keeps His secrets hid, else we might not accept so willingly the steps by which we seem sometimes so slowly led.

So it happened however.

Called to serve

I remember as one of the greatest pleasures of my childhood reading the paper aloud to Grandfather, as well as a vast amount of other reading matter. Grandfather couldn't read, but he loved being read to, and if sometimes it seemed a pretty exacting chore for a lively fourteen-year-old there was certainly a purpose in it, as I came to realize when, in the sacred precincts of the Editorial Department, I used to proof-read that self-same paper (then 2d.) that had had such an authoritative influence on my early experience.

I shall always owe a debt of gratitude to Uncle Arthur (A. S. Maxwell), our good editor's predecessor. There used to come to his desk occasionally an article from a fine writer and a very fine woman. Her name was Agnes Lewis Caviness. She was the busy wife of a minister and the mother of a family of boys. Somehow, nevertheless, she found time to make those not-so-infrequent contributions to our little paper. It was on the arrival of one such that my good chief said something that I never forgot. Carefully slitting the envelope he remarked, "I am looking forward to the day when I shall be equally happy to see an article from you on my desk as I

am now to see one from Agnes Lewis Caviness." It is a long time since then, but who knows, I may yet some day be able to hold a candle alongside Agnes Lewis Caviness. In any case I am very thankful that he helped me on my way.

In mission lands

Years afterward, in the mission field in the heart of the Niger Delta, we had already been preceded by the little paper, bringing us friends and assuring us a welcome.

"It makes my heart sweet," said Michael the Abuan.

"I read it regularly," said the Lagos merchant.

It has turned rough seamen into eloquent ministers of the Gospel. From the humblest homes it has brought forth evangelists, missionaries, doctors, educators. Sometimes a few torn pages have set in motion so fantastic a series of events that the most antagonistic have been led humbly to believe. Truly it has turned lives upside down in every corner of the world.

And now it is taking on a new dress. The little penny paper is now bigger, more colourful, and not just a penny. But the truth it expounds is the same, the work it is trying to do is the same, the Power it represents is the same, and the unlimited resources and the joyous future and the life everlasting to which it wants to introduce us, they also are the same. God bless it and every one both who reads and distributes it.

Sunday Battle Now in Germany

(Continued from page 5.)

phalian government to pass a law totally banning Sunday work from November 1st, under penalty of severe fines. But the battle is not over and the manufacturers are taking issue with the law on constitutional grounds.

While the working man has a right to protection from the exploitation of his labour and the churchgoer has a right to protection in the exercise of his religious life, we cannot but deplore the growing agitation in Britain, America, and on the Continent for legally enforcing Sunday observance upon all, irrespective of religious conviction. It is just as wrong to seek to compel a person who does not wish to observe Sunday to do so, as it is to compel a person who wishes to observe it in a religious way to work on it. And when it is further realized that there is no divine command anyway for the observance of the first day of the week, but only for the "seventh day" of the week (see Exodus 20:8-11), it is evident that Sunday laws are contrary both to the Bible principle of religious liberty and to Bible teaching concerning the true Sabbath day.

In the first year of Belshazzar king of Babylon Daniel And I saw a new heaven and a new earth: for the had a dream and visions of his head upon his bed: first heaven and the first earth were passed away; then he wrote the dream, and told the sum of the and here was no more sea. And John saw the matters. Daniel spake and said, I saw in my vision holy city, new Jerusalem, coming down from God by night, and, behold, the four winds of the heaven, prepared as a bride adorned for her strove upon the great sea. And four great beasts husband. And I heard a great voice out of heaven came up from the sea, diverse one from another. The saying, Behold, the tabernacle of God is with men, first was like a lion, and had eagle's wings: I beheld and He will dwell with them, and they shall be His

PROPHECY

SPEAKS!

The Christian Church in Prophecy

By S. G. Hyde



prophecy forecasts accurately the changing scene and provides further evidence that God sees the end from the beginning.

The first period of the church, the Ephesus period, was that which was contemporary with the first apostles.

"Unto . . . the church of Ephesus write; . . . I know thy works, labour, . . . patience." Rev. 2:1-7.

NOTE.—As the name "desirable" implies, this was the period associated with the glorious "acts of the apostles," with the baptism of the Spirit at Pentecost, and the launching of the church's mission to all nations.

Jesus predicted a change in the fortunes of the church as it passed into its second phase. Among other developments, the growing church was to suffer persecution and martyrdom.

"Unto the . . . church in Smyrna write; I know thy . . . tribulation. . . . Fear none of those things which thou shalt suffer." Rev. 2:8-10.

The Smyrnan church period covers, approximately, the second and third centuries A.D. It included the Diocletian persecutions which persisted for ten years—302-312.

"Ye shall have tribulation ten days." Rev. 2:10.
(A prophetic day represents a literal year.)

NOTE.—That intense suffering and death would characterize this period is evinced by the phrase: "Be thou faithful unto death, and I will give thee a crown of life."

During the third period—that of Pergamos—the church was to become "elevated" and popular, as its name implies. But the price of popularity was the debasement of its standards.



Before Jesus left the founder members of His church He made this promise: "Lo, I am with you always, even unto the end of the world." Matt. 28:20. That promise was reaffirmed, graphically, in His special revelation to His beloved disciple, John.

"I saw seven golden candlesticks; and in the midst . . . one like unto the Son of man." Rev. 1:12, 13.

"The seven candlesticks which thou sawest are the seven churches." Verse 20.

The seven churches are named. But as some of the names used were not represented by existing churches, and as our Lord would not fulfil His promised presence exclusively to seven churches, it is obvious that the names were chosen to represent seven phases of church history—from Pentecost to the triumphant return of Jesus. Each of these seven names has a specific meaning, and the name used of each period graphically denotes its special characteristic.

Name	Descriptive Meaning
Ephesus	Desirable
Smyrna	Sweet-smelling Savour
Pergamos	Elevation
Thyatira	Sacrifice of Contrition
Sardis	Song of Joy
Philadelphia	Brotherly Love
Laodicea	Judging the People

NOTE.—Thus, by the nomenclature used in this survey of the church's history, the sure Word of

"To the . . . church in Pergamos write; . . . I have a few things against thee, because thou hast there them that hold the doctrine of Balaam . . . [and] the doctrine of the Nicolaitanes." Rev. 2:14, 15.

NOTE.—It was during this period that Constantine, Emperor of Rome, professed conversion to Christianity. This act was a major factor in the seduction of the church from its Founder's standards in much the same way that Balaam's "doctrine" affected Israel in more ancient times. The date suggested for this period is from 323 to 538, the year that Papal Rome began its conflict with God and His true people.

The fourth period was to see the Papacy in full cry against truth and truth-lovers. The Jezebel-like seduction (1 Kings 16:31) reached a climax during this period, which included the "Dark Ages" and extended from 538 to 1798, the year that the Papacy received its "deadly wound." Through nearly twelve centuries Rome sought the mastery by a campaign of ruthless repression and extermination.

"Unto . . . Thyatira write; . . . Thou sufferest that woman Jezebel . . . to seduce My servants. . . . I will cast her . . . and them that commit [spiritual] adultery with her, into great tribulation . . . and kill her children with death." Rev. 2:18-23.

NOTE.—Prophecy has much to say about the period of Papal domination. Under the symbols of "the little horn," the "man of sin," and "the seven-headed leopard," her character and career are exposed. It was during the "Thyatiran" period that her evil is described as reaching "the depths of Satan." Rev. 2:24. It is estimated that some fifty million Christians suffered martyrdom at the hands of the papacy during this period. It would have been an even greater slaughter but for the divine intervention. (See Matthew 24:21, 22.)

The fifth phase, that of Sardis, represented the period of happy release from the pangs of persecution. Meaning "song of joy," it was in this period that Christians were able to rejoice in their newly-found freedom, a freedom made possible, to a large extent, by the Protestant Reformation.

"Unto . . . Sardis write; . . . Be watchful, and strengthen the things which remain. . . . Remember . . . how thou hast received and heard, and hold fast." Rev. 3:1-3.

NOTE.—The reference in verse three to Christ coming as a thief indicates that during this Sardis period, the first signs were to appear. (See Matthew 24:29, 30, 42.)

Philadelphia, meaning "brotherly love"—is the sixth church period, extending from 1833 through the remainder of the nineteenth century, when the spate of scientific and mechanical discoveries paved the way for the "open door" experience—rapid advance

in the field of world-wide evangelization and Bible dissemination; all of which was by way of preparation for the coming of Jesus.

"To . . . Philadelphia write; . . . I have set before thee an open door. . . . Behold, I come quickly." Rev. 3:7, 8, 11.

Laodicea—the seventh period—is the period of the "last days." And though Jesus is "at the door" and the great consummation is not far away, the spiritual condition of the church is "wretched and poor," and blindness, both inward and outward, robs the Laodicean of the experience that should be his.

"Unto the . . . Laodiceans write: . . . Thou art lukewarm, . . . wretched, and miserable, and poor, and blind, and naked. . . . Behold, I stand at the door." Rev. 3:14-20.

Very briefly we have scanned the prophetic delineation of the church. History testifies to the accurate fulfilment of the prophetic Word so far as the first six periods are concerned. And we, living in the times of the seventh period, can testify to the accuracy of the Laodicean forecast.

The Shape of Things to Come

(Continued from page 9.)

"Striving for the better" is substituted for "trust in God and belief in His Word." Striving there must be, of course. But without the definite direction of the Bible, it will make confusion worse confounded; for merely human conceptions of what is "better," are frightfully diverse and horribly contradictory.

We turn to D. H. Lawrence: "All I want," he writes, "is to answer to my blood, direct, without quibbling intervention of mind, or morals, or what not. . . . The real way of living is to answer to one's wants." (*Letters*, page 94.) Is not this philosophy—that of selfish and reckless go-getting—a major cause of the world's troubles?

Widely influential is H. G. Wells. He thought of progress in terms of science and education which, he hoped, would triumph over old conventions. Yet shortly before he died, he realized how worthless were his hopes and ideas. "Our universe," he wrote, "is not merely bankrupt; . . . it is going clean out of existence, leaving not a wrack behind."—*Mind at the End of Its Tether*.

Truly, as the Bible long ago declared, "the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. The fruitage of man's many substitutes for God's moral law of love, is "madness," "folly," "groping in the dark." The Bible, of course, foresaw such worthless philosophies as moulding "the shape of things to come." Describing our very own time, Paul was inspired to write that men would "wax worse and worse." 2 Tim. 3:13. Through rejection of God's

truth they would become "lovers of their own selves, . . . boasters, proud, . . . truce breakers, false accusers, . . . fierce." Verses 1-3. Our own days answer accurately to this prophetic picture. Our newspapers prove the truth of it. We live in a world of selfish and opposed ideals, because God's law is generally rejected.

Yet "the shape of things to come" is good beyond compare. The very gloom and badness of our days is declared by Bible prophecy to be a certain sign that earth's final chapter is about to begin—an unending chapter that will be ideal in every way, uncursed by war or crime or suffering or death or even the slightest blemish.

With man at the end of his tether (Luke 21:26), the long promised kingdom of Jesus Christ will be ushered in. (Matt. 24:30, 31.) The earth will be purged of every taint, and every impenitent sinner will be mercifully removed. (2 Peter 3:10-13.) This coming kingdom will have God's law as its basis—the law of love as expressed in the Ten Commandments. (Exod. 20:3-17.) Prospective citizens must here and now accept that law as their philosophy and way of life. Even more essential—hopes of future citizenship, with the immortal life and happiness which that implies, will be most certainly realized only through faith in the saving power of Jesus Christ.

It is a splendid prospect. Summit meetings may be abortive and disappointing, UNO may miserably fail, many may be our personal setbacks, but the golden day of Christ's eternal kingdom is coming, and coming soon. The glorious "shape of things to come" is not mere wishful thinking. It will very soon be eternal reality, "for the mouth of the Lord hath spoken it."

The Life Beyond . . .

(Continued from page 17.)

found "asleep in Jesus," or "at rest," or the letters R.I.P.?

Now what is the condition of man in sleep? Surgeons give human beings anaesthetics to put them into a deep sleep so that they may painlessly operate on their bodies without the patient possessing any knowledge of what is being done. When a man is in a deep sleep he is unconscious, and so knows

nothing at all of what is taking place around him. And so it is, the Bible tells us, in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalms 146:4.

Death then is the cessation of life, not the continuance of life in another form. It is the end of man's existence in this present world. "Thou shalt die, and *not* live," said Isaiah to King Hezekiah. Death, God emphatically declares, is *not* to live.

What a man is in character at death, therefore, cannot be changed afterward. There is no future place for development. "It is appointed unto men once to die, and after this the judgment." Hebrews 9:27. And so Jesus speaks of two resurrections (John 5:28, 29), one a resurrection of life, the other a resurrection of damnation.

It is in the light of such considerations as these that the Holy Scriptures make special appeal to men to give consideration to the shortness of their days so that "we may apply our hearts unto wisdom." Psalms 90:12. As the wise man says, "For to him that is joined to all the living there is hope" (Ecclesiastes 9:4), but once death has come, and the sinner has not accepted Christ, then it is for ever too late. So long as the sinner lives, there is hope that he may respond to the Holy Spirit's pleadings, turn to Christ, and live. But death seals his destiny. After that the impassable gulf is fixed. There are no transfers. Of everyone who is sealed for all eternity it can be truly be said at death, "Blessed are the dead which die in the Lord." Revelation 14:13. But what can be said to him who enters into a Christless grave? Nothing but, "Abandon hope, all ye who enter here."

So with so much at stake in this life, in respect of the life to come, may God teach each one of us so to apply our "hearts unto wisdom," that while grace lingers we may avail ourselves of the salvation which is in Christ Jesus. Then, whether found waking or sleeping, we shall all be in Him!

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The Shortest Letter

By Jean S. Risk

THE market place was crowded with shoppers. It was an open market in Jerusalem. On one side were stalls hanging with rich silks and satins of all colours; and long flowing garments were attractively displayed by the sellers.

The younger women gathered round this stall were having a gay time, choosing and comparing this silk with that, and chattering and laughing as is usual with young people. On the other side of the market square were the foods—luscious fruit of all kinds, including rich, black grapes from the nearby vineyards, beautifully displayed on large green olive leaves. There were dates, figs, and bananas for sale in huge bunches just as they were plucked from the trees.

But no-one noticed the rather lonely and sad looking lady who was doing her shopping. It was easy to see that she was a noble lady. She was, in fact, the Governor's wife. She did not join in the gaiety of the throng. She made her purchases for the household carefully and quietly. And yet she lingered each day among the chattering groups—listening; and each day, in the quietness of her lovely home, she would recall fragments of the conversations she had overheard.

It seemed that the Prisoner, Jesus, who had been brought to her husband, Pilate, by the people for trial, was the very same Man who had healed little Joel—who was crippled from birth. How well she remembered his mother—poor little woman! She was just a poor widow. But now Joel was old enough to work, and he was able to provide for his mother. The lad often talked about the tall Stranger, Jesus, who had spoken so kindly to him that day when he wanted to play and run with the other children by the seaside, but because he was crippled, he could only sit by his mother's side.

Then one day the Stranger came and talked to his mother. He looked so kindly at Joel's poor, misshapen

body, He took him by the hand, lifted him to his feet, and just said, so simply: "Joel, I want you to walk and be healed."

That was all! And Joel had walked, and played, and skipped, ever since.

Often he had followed the tall Stranger and had seen Him heal others. Why, it seemed there was nothing He could not do. And He was so kind to the poor folk, healing them, blessing them, and telling them about the Kingdom of God. Little Joel wanted to be with the Stranger, always.

The Governor's wife, as she moved among the stall-holders and chattering crowds, heard so much about this dignified Stranger. Day after day she heard more about His works and teachings. It seemed that on one occasion, one of the rulers of the synagogue was called home suddenly because his little daughter had suddenly collapsed and died. Some said it was sunstroke.

The grief-stricken father called in this Stranger. He put out of the bedroom all the mourners and only took in three of His own followers. When all was quiet in the house He said gently, "Tabitha, I say unto you: arise!"

The lonely lady pictured the overjoyed parents, when their beautiful young daughter, who was the joy of their home, yawned, and sat up—alive and healed.

This lady had much to think about. Her home was rich and yet she and her husband had no real friends. Pilate, being the Governor under Rome, was hated by the Jews and the Romans themselves disliked him. Truly, she longed for the happiness the Stranger had given to the common people.

And now, this Man was in her husband's hands, and the priests were clamouring for the death sentence. She knew her husband wanted to free Him, for Jesus was quite different from all other prisoners, He did not try to escape, but with noble calmness He had

borne the buffetings, the mockings, and painful scourgings.

She did not doubt that Pilate was worried. She herself was restless, and very troubled. What if this Man, who had done such wonderful works, whose words could heal and bring the Kingdom of God into the hearts of the people—what if He really were the Messiah! What if He really were God's Son!

Quickly she arose, and going to her writing desk, she hastily wrote a letter to her husband who was now being pressed by the mob to pass the sentence of death. Would she be in time to save this just Man's life? . . .

A Roman officer pressed through the rabble crowd, and thrust a letter into Pilate's hand. It read: "Have thou nothing to do with this just Man: for I have suffered many things this day in a dream because of Him."

It was just the very shortest letter, but I am sure that woman's name is written in the Book of Life, even though her letter failed.



Your Letter

My dear Sunbeams,

SOMETHING exciting has happened to OUR TIMES!

You've already noticed its bright, colourful jacket, and bumper size. But there is another surprise for you. If you turn over this page, you'll find that we now have three whole pages to ourselves; more room for stories, puzzles, pictures, and other good things. You'll not want to miss any issue, so do make sure that someone in your family orders a copy regularly!

Can it be that this is the first time that you are reading the Sunbeams' letter? If so, you will be eager to

know all about the Sunbeam Band, and learn how you can become a member. So far well over 5,000 boys and girls who love Jesus and determine to shine for Him in a special way have been enrolled.

Our earliest members are now grown-up, and many of them as missionaries, doctors, nurses, teachers, ministers, and youth leaders, are doing a splendid work in different parts of the world. Occasionally one of these grown men or women will come into the office and say, "I remember the time when I used to write to the Sunbeam Band myself, and how the Sunbeam Promises helped me to be a better boy (or girl)."

And then we feel very proud of the Sunbeam Band, and its high

ideals, and we wonder just what the future holds for the boys and girls who are the Sunbeams of today.

There are just five simple rules to obey in order to join our band, and here they are:

1. I will read a portion of the Bible every day.
2. I will not forget my morning and evening prayer.
3. I will help someone every day.
4. I will defend all animals I see unkindly treated.
5. I will write a letter to "Our Corner" at least once in three months.

Every boy and girl likes a challenge, and I know that you, too, can keep these promises, and enjoy doing so, especially if you ask Jesus our great Sunbeam Leader, to help you.

You want to join? Then fill in the little coupon at the foot of my letter, and post it to Auntie Pam, The Sunbeam Band, Stanborough Park, Watford, Herts.

An application form will be sent to you by return of post. When this is completed, a very attractive Sunbeam badge and membership card will be forwarded to you. Those of you who are already Sunbeams may send for forms for your friends.

I shall look forward to hearing from you, so good-bye for now.

Yours affectionately,

Auntie Pam

To Auntie Pam: I am interested in joining the Sunbeam Band. Please send me an application form(s).

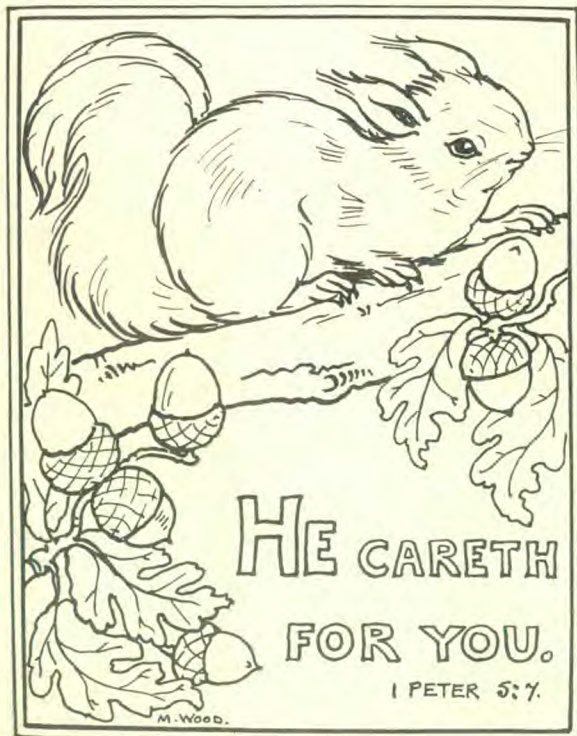
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Results of Competition No. 17.

Prize-winners.—Roy Doggett, 58 Wellesley Avenue, Norwich, Norfolk. Age 9; Jean Stephen, 26 Longford Road, Reddish, Stockport. Age 12.

Honourable Mention.—Jacqueline Cheadle (Codsall); Brian Palfrey (Malpas); Lyndon Palfrey (Newport); Susan Whent (Chelmsford); Alden Palfrey (Malpas); April Dunnett (Rickmansworth); Sylvia Floate (Felixstowe); Susan Clay (Burton-on-Trent); Christine Barker (Thundersley); Susan Brittain (Saltley); George Fistorazzi (Westcliff-on-Sea); Susan Pain (Lincoln); Veronica Clarke (Erdington); Keith Gravenell (Norwich); Doreen Floate (Felixstowe); Susan Floate (Felixstowe); James Flack (Ipswich); Irene Goodman (Gorleston); Angela Gooderham (Lowestoft); Lily Broom (Shepherds Bush); Anne Dalton (Bere Alston); Stephen Gibbs (Theydon Bois); Marilyn Gibbs (Theydon Bois).



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 December 10th. [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!]

"Well Caught, Tom!"

By Edgar A. Warren

IT WAS a warm August afternoon—just the time, Tom thought, for a swim.

So, never even dreaming of the thrilling adventure that was in store for him, he set off for the beach. There he met some of his friends, and together they splashed and played games in the lovely cool waters of the bay.

But all too soon it was time to be going home, so with a cheery "Good-bye!" to his friends, Tom started to walk home.

Though he was walking through the busy streets, he was far away in his thoughts, planning a camping week-end with his pals. Whatever made him do so he never could tell, but just as he was passing a block of flats, something made him look up at the tall buildings.

What he saw completely took his breath away. He felt as though his stomach had turned a complete somersault!

There on a ledge on the fourth floor he saw something white!

It was moving!

Was it a cat—or a dog—or?

No! Oh, how dreadful—it was a little baby—crawling along the narrow ledge!

And, yes, there behind the baby was the tell-tale open window through which she had crawled.

Tom didn't know what to do. If he shouted, the baby wouldn't understand. Indeed, he might frighten her, and she would fall to her death right at his feet.

Perhaps he could run up the stairs and tell the mother in time to save her? But then, what could the mother do anyway with the baby so far out of reach?

All these thoughts and many more too, rushed through Tom's mind in far less time than it takes to write them.

True, other people had stopped by now to look in horror at the little girl's plight. But none knew what to do.

However, while they were watching they saw another movement on

the ledge, and everybody gasped: "She's falling!"

A lady near Tom screamed and covered her face with her hands. A big man began to run—but in the wrong direction. Only Tom seemed to know what to do. He spread out his arms and somehow found himself right under the falling baby.

Suddenly he felt as though a sack of cement had hit him, and in a moment he was rolling over on the pavement with something in his arms. Just what happened during those few awful moments he never could tell.

But when he came round he saw a lady weeping over a white little bundle in her arms, and for the first time in his life, he was glad to hear a baby crying!

Soon both Tom and the baby—and the baby's mother—were in the ambulance, and on their way to the hospital. Wonderful to relate, though the doctor examined them both carefully, neither Tom nor the baby was hurt; and after a rest they were allowed to go home.

How happy Tom felt when he realized that he, a twelve-year-old boy, had, by his quickness and presence of mind, been able to save the life of a baby girl.

Just what the mother said to Tom when it was all over, I leave you to guess, but I can tell you this, it made Tom feel as though he were the happiest boy in all the world.

For my part, I think I would have given Tom a gold medal! Don't you think he deserved one? I do.

THE HOUSE BY THE ROAD

By M. E. Brooks

I live in a house by the side of the road;

And many a soul who is bearing a load
Slips in for a word of kindly advice,
To help them along in the battle of life.

If I lived in a villa of grand design,
This great joy of service would never be mine;

For thoughts of my household would
take up my time
Till I'd have no desire for work so divine.

Cherry Tree Farm

By Ronald James

"HELP me to repair the rockery," Tim called to his sister Kay.

Kay put down her book; the winter sunshine looked inviting. It was cold outside, but moving the heavy stones kept the children warm.

Suddenly Kay gave a startled cry. "What's the matter?" asked Tim in alarm.

"A dead newt!" wailed Kay. "I nearly picked it up, too," she shuddered.

"Well, it wouldn't have hurt you, dead or alive," sniffed Tim. "Poor old newt; he was jolly useful on my rockery, too. Used to eat slugs and all kinds of pests."

"Let's give him a respectable burial at any rate," Kay suggested. "I've a cardboard box indoors which will be just the job."

Tim picked the newt up and followed his sister into the farmhouse.

"It's upstairs; I'll fetch it," said Kay.

But a shout from her brother arrested her.

"Its alive! Look, you can see it moving," cried Tim excitedly.

"Yes, and look at its eyes, they are open," put in Kay.

"Take it straight back to the rockery," advised Farmer Jones who had just entered the room. "A number of hibernating creatures appear dead when in that state. It was the warmth of Tim's hand that roused Master Newt."

"Will it be all right now?" Kay queried after the little creature had been returned to the garden.

"We must hope so," smiled her father. "Often these winter sleepers awake for a short period without meeting mishap. It can, however, be fatal for them. For one thing, there may be no food available; and then should the mild conditions which have aroused them, suddenly end and hard frost set in before they can find suitable shelter, their chances of survival are slender."

"Well, I hope our good old newt will be around next spring," said Tim, fervently.

MIRROR



of

OUR TIME

Explosive age

MORE important than the atomic bomb explosions which menace our world, asserted Abbé Pierre in London recently, is the "biological explosion" of the world's ever-growing population and the "psychological explosion" of the awakening peoples in the under-developed countries.

Chemical and biological warfare

LETHAL chemicals have now been developed to such a potency that one gram could kill 50,000 people, while one-sixth of a gram of a bacterial toxin called *botulinus* could kill an equal number by paralysis and asphyxia.

Mobile atheism

It is reported in the *Jewish Chronicle* that "mobile atheists" clubs have been organized by the Soviet authorities to travel from town to town in a new drive against "the disease of religion among Russian youth."

Roman Catholics in America

ACCORDING to Roman Catholic sociologist, Dr. Donald N. Barnett, there are now 43,650,000 Roman Catholics in the United States. In the past decade Roman Catholics have increased by 35.8 per cent, or more than twice as fast as the total population, which has increased by only 16.6 per cent.

Growth of cremation

THOUGH last year only one in a thousand persons was cremated in Italy, one-third of all who died in Britain were cremated. By 1970 equality with earth burials may be reached. Australia comes next to Britain in percentage of cremations, followed by New Zealand, Denmark, Sweden, and Switzerland.

Pope's "Magna Carta"

FR. MARCO GIRANDO, O.P., deputy to the Commissioner of the Sacred Congregation of the Holy Office, recently described the setting up of a Secretariat for Christian Union as Pope John's "Magna Carta" in this field. "It is the first time," he said, "the church has officially entered into contact with the leaders of the separated churches."

Missile tracking

A SWEDISH invention is being tested in America which, by reflected light waves, is capable of computing the position and trajectory of missiles with an accuracy of "the width of a toothpick" per mile.

Dead Sea cities not found

EXTENSIVE American diving operations in search of the lost cities of Sodom and Gomorrah, believed by some to be buried beneath the waters of the Dead Sea, have failed. No ruins whatever have been found.

Radio satellite

THE first of the new American radio station satellites now in orbit is stated to be capable of receiving and sending 68,000 words a minute. It could retransmit the entire contents of the Bible in twelve minutes.

Fewest Christians

SPEAKING recently in London, Miss L. E. Lea stated that Japan has a smaller percentage of Christians than any other country in the world. There are one and a half per cent in a total population of ninety millions.

Micro micro camera

ACCORDING to *Time*, the U.S. National Bureau of Standards has developed for research purposes a camera which is capable of putting a page of the Bible on an area less than that of a pin head.

Ghana's new gospel

"WHY don't we give up the Bible and preach Nkrumaism?" Richard C. Wald of the *New York Herald Tribune* heard someone say in Accra recently. "The Bible is contradictory but Nkrumaism is a clear way."

Rising world population

ACCORDING to United Nations estimates, world population will rise from 2,500 million to over 6,000 million by the year 2000. Africa's population will increase two and a half times, Asia nearly three times, Latin America over three and a half times. For the rest of the world the increase will be about 1.7 times the present level.

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