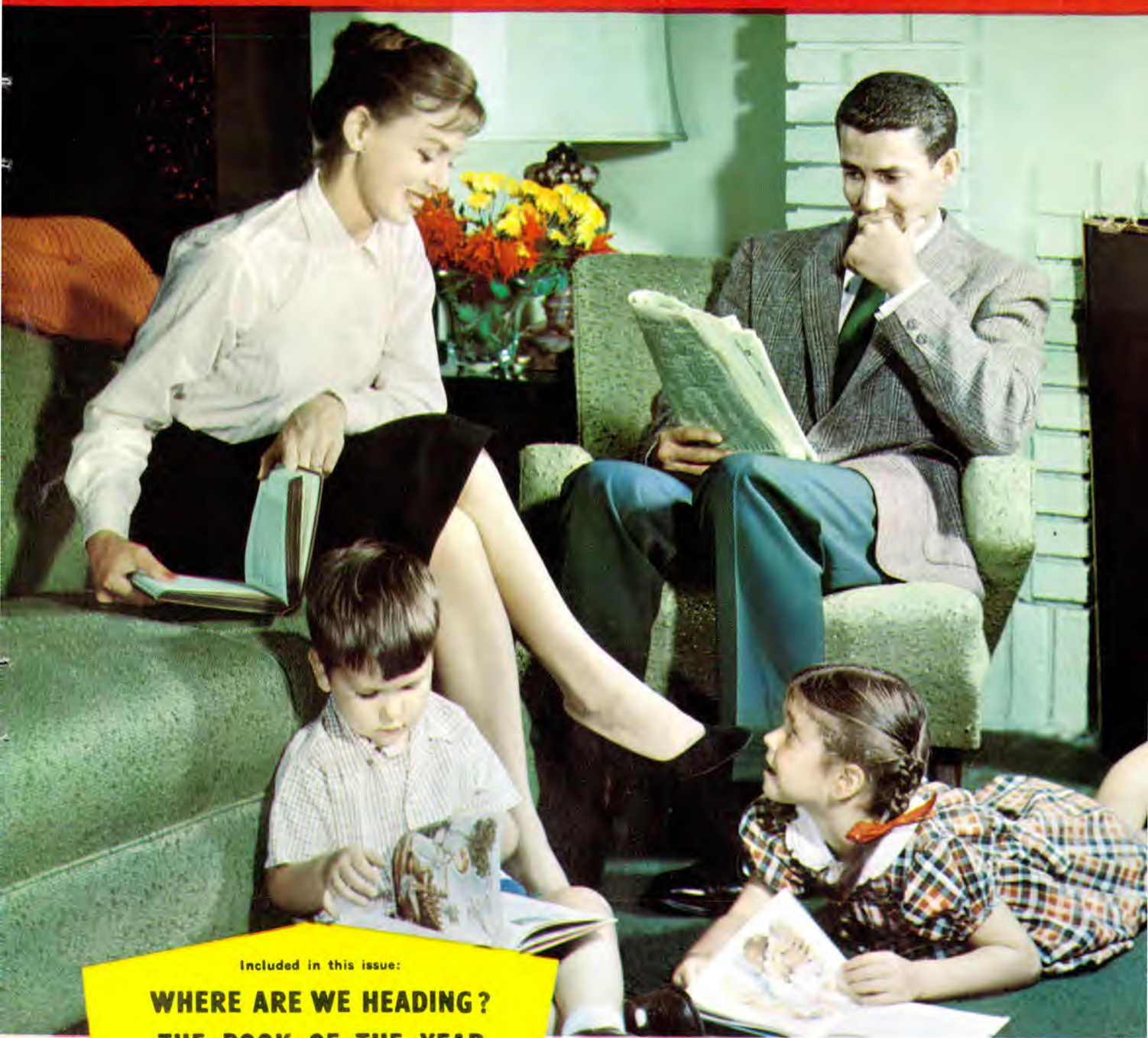


A Sure Faith in a Sure Future



Included in this issue:

**WHERE ARE WE HEADING?
THE BOOK OF THE YEAR
SUMMONED TO COURT**

OUR TIMES



Spring!

By Gwen Mason

Freshly the sap is flowing
Through every shrub and tree;
The hour of release is here:
The day of liberty.
Behold from earth's dark prison house
Abundant life set free!

See how the flowers are springing
By near and distant clod;
The primrose and the crocus bloom,
Adorning the awakened sod;
And exiled birds returned now sing
Their melodies to God.

The green leaves are uncurling
On branches lately bare;
On them the warm sun smiles again:
The sky above is fair;
All things around rejoice once more
Spring's vibrant life to share.



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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VOLUME 77 * MARCH, 1961 * Price 1/-
THE BIBLE AND OUR TIMES is printed and published monthly in Great Britain by The Stanborough Press Limited, Watford, Hertfordshire.

SUBSCRIPTION RATES

SIX MONTHS 8/- TWELVE MONTHS 16/- Post Free
Please notify change of address promptly

In This Issue...

THIS year marks the three hundred and fiftieth anniversary of the Authorized Version of the Bible. It will also see the publication of the New Testament portion of a *New English Bible*. This important new translation, which will be launched this month, is discussed on page 4.

AS we read our newspapers day by day and listen to the news over the radio, the question constantly comes to mind, "Where are we heading?" J. P. West provides the Bible answer on page 7.

THE problem of crime, and especially the incidence of juvenile delinquency, is one of the most urgent social issues. R. T. Bolton has some very relevant things to say about it in his article, "Man's Rod and God's."—Page 9.

TODAY statesmen and scientists are talking openly about the possibility of world catastrophe. G. Elliott shows that the Bible teaching concerning the world's end is not so much a message of doom as of deliverance.—See page 10.

IN his discussion of Creation and Evolution, J. A. McMillan comes to the problem of man's origin and reminds us that the "missing links" which the evolutionist is vainly seeking are still "missing"!—See page 12.

MOST people want to keep out of the law courts, but there is one bar of judgment before which we must all appear. G. D. Keough tells us about it.—Page 14.

WE are very ready to condemn the Pharisees of Bible times for their hypocrisy, but J. W. Ginbey asks the startling question, "Is Your Life a Lie?"—Page 16.

BETHANY and the Mount of Olives are very significant places in the Bible story. Charlotte Hastings helps to make them real to us in her "Palestine Panorama."—See page 18.

MANY have puzzled over Jesus' parable of the Rich Man and Lazarus. Leslie Shaw explains it on page 21.

AS spring approaches we are eager to get out into our gardens. Are we as eager to have a place one day in the Garden of God?—See page 23.

THE children will find their special pages as fascinating as ever.—Pages 32-34.



DISCERNING THE TIMES

CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .



BY
THE
EDITOR

The Book of the Year

JUDGING from past years more than ten thousand new books will be published in this country during 1961, but without any doubt the "Book of the Year" will be the New Testament portion of the *New English Bible*, which will be launched by a special service in Westminster Abbey on March 14th. And certainly no more appropriate time could have been chosen for so notable event than the three hundred and fiftieth anniversary year of the Authorized Version of 1611.

From the brochure on the new version we learn why this great task was undertaken, how it is being carried out, and what it is hoped to achieve.

Back in the nineteenth century it was quite widely felt that though the Authorized Version had met the spiritual needs of Christian people for nearly three hundred years, its Elizabethan language was becoming increasingly difficult for the modern generation to understand, and that a new version in contemporary English was needed.



A session of the Joint Committee which is superintending the preparation of "The New English Bible." Professor C. H. Dodd is in the chair.

To meet this need the Revised New Testament was produced in 1881 and the Revised Old Testament in 1885. Unfortunately, the policy laid down for their preparation was that the Authorized Version was to be changed only where absolutely necessary to clarify the meaning. In consequence, while the revision represented in many respects a gain in accuracy of translation and comprehensibility, much of the beauty of the older version was lost and the Revised Bible never became popular. Two subsequent attempts have been made to improve this version, namely the American Revised Version and the American Revised Standard Version, but neither of these qualify as "modern" versions of the Scriptures by reason of the continued retention of the literary style of the Authorized Version.

To bridge the gap many individual scholars, during the past half century, have prepared versions of the New Testament or of the whole Bible in contemporary English and these have notably contributed to making the Bible comprehensible to our generation. But, naturally, being the work of individuals,

none of these could hope to be accepted by the Christian church as a whole.

So, in May, 1946, the General Assembly of the Church of Scotland made a plea for the joint production by the major Christian churches of an entirely new translation of the Bible, profiting by all the new knowledge which has come to us of the Bible text and the languages of the Bible, and in a style and idiom which would be understood by modern man.

The idea received immediate commendation and, under the general chairmanship of Professor C. H.



Dodd of Cambridge, three panels of translators were appointed for the Old Testament, New Testament, and the Apocrypha respectively, and a fourth panel of literary advisers was set up to give particular attention to language and style.

The method followed in preparing the translation was for the first draft of each book to be made by one person. His work was then studied sentence by sentence by the appropriate panel. The revised draft was next passed to the panel of literary advisers, who made suggestions for achieving the highest standard of contemporary English, after which it went back to the translation committee to make sure that the literary emendations in no way affected the meaning. The Joint Committee then studied the translation and made their suggestions, and last of all a revising committee went through the whole New Testament before it was finally approved in March last year.

Since then the work of actual production has been going steadily on and the New Testament, after thirteen years' work, is now ready for pub-

lication. The Old Testament, it is hoped, will be finished by about 1966.

Up to the present time, only two specimen pages of the new version, one from the eleventh chapter of Mark and the other from the beginning of John's first epistle, have been released. It is not, therefore, possible as yet adequately to compare the new translation with the Revised Version on the one hand, and the modern versions by individual scholars on the other, but these brief portions do indicate that it will be a very readable and eminently understandable version.

As might be expected, it owes a great deal indirectly to the work of earlier modern translators, but even in these two passages there are some real improvements on them. The scribes, for example, in the passage from Mark, are properly called "doctors of the law," while the crowds are described vividly as being "spellbound" by Christ's teaching. In John's letter the use of "the common life" for "fellowship" is most expressive, and the assurance that we have "One to plead our cause" is very appropriate.

When the whole version is before us there will doubtless be renderings to which some will take

Left.—Indicative of the power of the new African nations is the recent conference of African leaders at Casablanca.

Below.—When the Archbishop waved good-bye at London Airport on his visit to the Holy Land and Rome, no-one realized that very soon he would be retiring from his high ecclesiastical office.





A U.S. helicopter flies in to the parent ship with a rocket capsule successfully recovered after its journey through space.

Below.—Washing the capsule down in preparation for its return to Cape Canaveral.



exception, but these two passages certainly make us eager for the complete New Testament.

The translators, of course, do not expect that the *New English Bible* will supersede the time-honoured Authorized Version—in fact they state that this was never their object—but as a supplement to the older version we believe it will provide many fresh insights into the meaning of the Scriptures to those who are already familiar with their content, and that it will give its message a new reality and relevance to many who have neglected it because it has seemed to them incomprehensible and out of date.

Another "New" Gospel

WHILE the announcement of any new translation of the Scriptures which will contribute to making their message real to our generation is always welcome, the reports, from time to time, of the discovery of alleged new "gospels,"

outside our present Bible, arouse very different reactions. For it is inconceivable that any genuine account of the life and teachings of Jesus, by those who were intimately associated with Him, could fail to have been well known and eagerly circulated among the early Christian churches.

Naturally, therefore, Bible scholars have received with considerable scepticism the announcement by Dr. Morton Smith, associate professor of history at Columbia University, New York, of the discovery of an ancient letter, said to have been written by Clement of Alexandria in the late second or early third century A.D. and referring to a second gospel composed by Mark while he was living in Egypt.

The document, which was found two years ago by Dr. Smith in the Monastery of Mar Saba, about twelve miles south-east of Jerusalem, while he was looking for early Christian manuscripts, is not the original autograph, but a seventeenth or eighteenth-century copy of the letter written on the end-papers of a book printed in 1646.

The writer of the letter is stated in the heading to be "the most holy Clement, author of the *Stromateis* (Miscellanies)," and in it he tells how certain material given to Mark by Peter, especially that pertaining to "the mysteries" was not incorporated into his first account of "the Lord's doings," written by him in Rome. These notes he took with him, after Peter's death, to Egypt, and while living in Alexandria he wrote into his earlier gospel some of the "things suitable to progress toward knowledge."

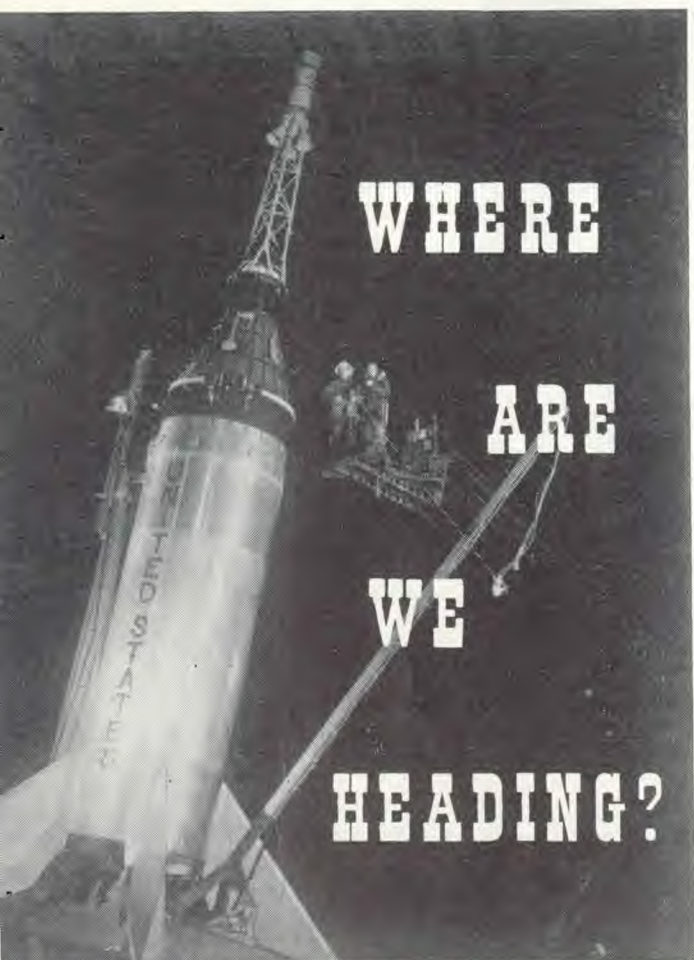
The new and enlarged version, according to Clement's letter, was carefully guarded by the Church of Alexandria and "read only to those who" were being "initiated into the great mysteries."

This "secret" gospel of Mark has, of course, not turned up as yet, but assuming the letter to be genuine—which is still to be proved—these brief references give us an immediate clue as to its nature and value. They suggest that it is yet another of the forgeries produced by the Gnostic Christians of the early Christian centuries who claimed "secret" knowledge not appropriate to the church as a whole, but communicated to those of advanced spiritual experience by certain of the apostles.

The so-called "Gospel of Thomas" found in a Gnostic library at Nag Hammadi in Southern Egypt in 1946, is one such collection of "secret" sayings of Jesus dating from about A.D. 140. Another group of Gnostics professed to have secret documents given by Peter to a disciple called Glaucia. And this new "secret" gospel of Mark, if it is ever found, will doubtless turn out to be of the same kind, namely a mixture of garbled Scripture passages and Greek philosophical ideas.

The apostle Paul warned against this supposed "secret" knowledge when he told Timothy to be-

(Continued on page 20.)



By J. P. West

Within the past few decades a tragic pessimism has entered man's thinking. In the nineteenth century, thrilled with the popular evolutionary idea of man's inevitable progress and the assumption that an eternal Utopia of peace and prosperity was imminent, Victor Hugo wrote: "In the twentieth century war will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—

a great country, the whole earth, and a great hope, the whole heaven." Herbert Spencer similarly prophesied: "Always toward perfection is the mighty movement—toward a complete development of a more unmixt good. . . . The ultimate development of the ideal man is logically certain." Less than a century ago, to talk of the possible end of our civilization was to risk ridicule. But two world wars already in the twentieth century have changed man's thinking. Hope was shattered overnight with the dropping of those two atomic bombs on Japan, and some of the great minds of today not only think that the end of the world is possible, but that it is highly probable.

Heading for destruction

"The Stone Age may return on the gleaming wings of science," warns Sir Winston Churchill.

OUR world today is like a ship tossed on a turbulent ocean. Mighty waves beat down upon her in quick succession, and at each impact the ancient craft staggers and trembles. Will it survive the storm? Through the centuries trouble and distress have struck many times and left their scars, but thinking men and women must admit that no such time as this, thwart with such dangerous possibilities, has ever before been known.

Besides the rumblings of war and strife and revolution everywhere over the earth's surface, what of society today? The principles of goodness, equity, and truth, held aloft by past generations, are now treated with scorn and indifference. God and His divine authority are no longer regarded; secularism and materialism have taken their places in the shrine of men's hearts. Men and nations are ignoring the common standards of right and wrong. The basic influences which have played such an important part in the past in the building of life and character, such as the home, education, and the church, are unable to stem the tide of vice and violence. How can we help asking the questions, What of the future? Where are we heading?



Seldom now do we hear glowing prophecies of the wonderful future in store for the world through the advance of human knowledge and technology.

"Beware, I say; time is short."

"The idea of achieving security through armament is a disastrous illusion. Annihilation beckons more and more clearly," asserted Professor Albert Einstein.

"The biblical declaration that the end of the world will come suddenly is driven home to us with

fresh meaning," declared Dr. Cyril Foster Garbett. "The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

It may not surprise us to read this from the pen of an archbishop, but we cannot but be astonished beyond measure that such an ardent evolutionist as H. G. Wells should repudiate all that he had ever written or said on the inevitable progress of man, and make the statement in the last book he wrote before he died: "Our world . . . is like a convoy lost in darkness on an unknown rocky coast with quarrelling pirates in the chartroom and savages climbing up the sides of the ship to plunder and to do evil as the whim may take them. . . . This world is at the end of its tether, and the end of everything we call life is close at hand."

No-one who thinks at all can look with complacency at the great nations of the world today feverishly arming themselves with the most diabolical weapons of destruction in case their desperate attempts to secure peace should fail. Whatever be our political faith or our religion we are forced to confess that we are heading toward a crisis. There seems, as H. G. Wells put it, "no way round the impasse," and multitudes are wondering in their hearts how it will all end.

Is there a way out?

When we turn to our Bibles we find a clear and plain answer to these fearful questionings, for it precisely describes just such a time as immediately pre-



Many scientists today are concentrating on the problem of human survival in the atomic age, but it is the preachers of the Gospel, like Billy Graham, who are declaring man's only sure hope.

ceding the "end of the world." Note what Paul wrote nearly two thousand years ago to Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

Our Lord, when upon the earth also said many remarkable things about the conditions that would prevail upon the earth just before the end of the world. Among them He declared: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Then, announc-

ing the outcome of these events, He added, "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Humanly speaking, there is no way out. But God Himself will provide a way through the return of His Son. While we must not fall into the error of setting dates as to when this great event will take place, for Christ warns us against this in Matthew 24:36, we cannot but see in the comparison of these conditions on the earth with the prophetic waymarks, clear indications that the end is near. "When ye shall see all these things," we are to "know that it is near, even at the doors." Matt. 24:33. "When these things begin to come to pass," we are urged to "look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

There are still some people who think that the answer to our world problems will be through the advancement of science and material prosperity, but this is a delusion. We live in a world of strange paradoxes. There never was a time when men were such mental giants and yet such moral weaklings. Millions of mechanical slaves obey the whims of a super-race, yet men are unable to control their own stubborn and reckless passions. As one writer has put it, "Science plunges on while wisdom is dragged in the dust." No wonder people are fearing a future left in the hands of man.

But the future is not going to be left in the hands of men. Christ Himself in-

(Continued on page 20.)



MAN'S ROD and GOD'S

By R. T. Bolton

LAST year two directors of the State boarding schools in Russia were visiting schools of a similar type in this country. During their visit to Rugby School they discussed the subject of corporal punishment for boys. They held the view that corporal punishment was degrading, not only for the one who was being punished but for the one inflicting it. The *Daily Telegraph* reports that the headmaster, Dr. Hamilton, interposed saying, "Do the boys here look degraded?" The Russians had to concede a definite "No."

Of late years the matter of corporal punishment both in schools and for criminal offences has been very much to the fore. A report on corporal punishment by the Home Secretary's Advisory Council on the Treatment of Offenders, holds that the reintroducing of flogging for offences involving violence against the person would put the clock back a hundred years. This attitude of mind toward corporal punishment is without doubt a reaction to the excesses practised a hundred years ago, which were decidedly cruel and barbaric. But, as is usual, when one undesirable extreme has been reached the pendulum swings to the other extreme, and controversy over this matter has revealed that there are many who now would abolish corporal punishment altogether.

In such cases the wisest course is generally a middle one, avoiding both extremes.

The Bible on punishment

It is here that the Bible speaks wisdom for our times. We are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-

(Continued on page 27.)



The real answer to the problem of juvenile delinquency is the discipline of love in the home.



NOT long ago the members of a small sect sat on the slopes of Mont Blanc waiting for the cataclysmic "end of the world." Their leader had predicted the exact time that it would occur. The time passed, nothing happened! The interest aroused in many minds turned to derision, and those concerned were doubtless dismissed as a bunch of deluded fanatics.

But while they clearly were sadly mistaken, such a judgment is certainly an over-simplification. It does not take into account the underlying reasons which led these people to act as they did even if they were not in possession of all the relevant facts. In other words, is there any substance in the *idea* which possessed their minds? Are there any valid grounds

ignore the fact that He is still in control. They overlook the fact that He may have reasons for *Himself* putting a stop to a state of affairs which human folly has just about made intolerable!

The teaching of the Scriptures

It must be borne in mind that "this present world" is not as God would have it. It is not as He originally made it. It is marred by sin, spoiled by Satan. Should then the possibility of divine intervention at a time of His choosing be regarded as extreme or impossible? On reflection, therefore, it should not come as a surprise to learn that the Bible, over and over again, declares the certainty



for an intelligent and biblical anticipation of "the end of the world?" And if so, why, and how, and when?

Undoubtedly the possibility is not at all unthinkable. Many thinkers, have envisaged the world's finale due to more or less natural causes. Some foresee an increase in the earth's population, combined with



WORLD'S END—DOOM

the decrease of the soil's fertility leading ultimately to an end by starvation! Others predict the gradual cooling-off of the earth's surface, until the planet becomes uninhabitable and all life extinct. Since the beginning of what is termed "the atomic age" by far the most dreaded expectation is the fear that some irresponsible person will spark off an atomic holocaust and wipe out humanity in a vast cauldron of incandescence!

But there is one thing fundamentally wrong about all such suppositions. *They leave out God!* They

of a solemn, winding-up process to human history by direct divine interposition!

On one occasion Jesus was talking with His disciples about the future when they questioned Him. "Tell us," they asked, "what shall be the sign of Thy coming, and of the end of the world? Matt. 24:3. In reply He gave them a wonderful panoramic outline of the course of history, ending with the dramatic revelation, that then shall they "see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Thus the second coming of Jesus and "the close of the age" (Matt. 24:3, Weymouth), are simultaneous. Christ's return will climax history. When He directly intervenes the present order of things will come to an end.

Too often when mention is made of "the end of the world" the emphasis is placed wholly upon destruction, as though God were bent on this one objective. But the Bible tells us otherwise. The *primary* purpose of God is clearly shown to be a *finalizing of redemption*. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin unto *salvation*." Heb. 9:28. Yet even in this correct perspective it remains sadly true that only to those who "look for Him," having prepared themselves to meet Him, will Jesus be revealed as Saviour. To the rejectors of God's grace He will appear as executive Judge. (Rev. 1:7; Jude 14, 15.)

No need for confusion

The issue is therefore crystal clear. There is no need to be confused about this matter. Jesus is coming again "according to the Scriptures"! That is the safeguard. These who have been deceived, as were the recent coterie upon Mont Blanc, have been misled because they have failed to take the injunctions of Scripture to heart. Said Jesus, "Take heed that no man deceive you." "Many fake prophets shall arise [in this very connection] and shall deceive many."

"Of that day and hour," said Jesus, "knoweth no man." Matt. 24:4, 11, 36. Yet He does clearly assure us that when the many prophetic signs He listed have been fulfilled (as they have), then we may know that He (Jesus Christ) "is *near*, even at



Dr. Elio Bianca and his followers would not have experienced their tragic disappointment on Mont Blanc if they had understood what the Bible teaches about Christ's second coming.



or Deliverance

By G. Elliott

the doors." Matt. 24:33, margin. While the date of His second advent would not be known, the *imminence* of the event would become evident. Consequently this great Bible truth is *sound doctrine*.

Unfortunately says the prophet, "The time will come when they [professed believers in the Scriptures] will not endure *sound doctrine*;" for "in the

latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 2 Tim. 4:3; 1 Tim. 4:1. How significant this warning is! For in the case under review, as reported in

the press, the leader is purported to have "learned the news" that the world would end on a certain date "from his dead sister *through a medium*!" "Seducing spirits." Indeed! Here we may plainly see the origin of all claims and theories which falsify the Word

(Continued on page 29.)

IN all our study of science and the discovery of nature's secrets, the greatest question that can come to man is about himself, his origin, his destiny.

David was a reflective poet, and thousands of years ago he wrote this thoughtful psalm:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalms 8:3, 4.



That indeed is the ultimate question. *What is man?* David believed that man is the direct creation of God. On the other hand there is a large group of influential thinkers who accept the evolutionary theory that man is simply the product of blind cosmic forces. This view of

WHENCE CAME

man is summarized by Bertrand Russell thus:

"That man is the product of causes which had no prevision of the end they were achieving, that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand."—Cited by Kenneth Walker in *So Great a Mystery*, page 200.

David's confession of faith

David turned from the vastness of the heavenly hosts to consider man, his composition, the meaning of his existence, his origin. Then he made his great confession: "For Thou hast made him but little lower than God, and crownest him with glory and honour." Psalms 8:5, R.V. And this view is shared by scientists equally as eminent as Earl Russell. Sir Oliver Lodge in *The Great Design* wrote: "We cannot understand the existence either of ourselves or of an external world unless we postulate some kind of creation. Creation involves design and purpose

and mental activity, and necessarily implies a creator of some kind."—Page 231.

David's confession of faith is an echo of the first reference to man's beginning. "So God created man in His own image, in the image of God created He him." Gen. 1:27. And the oldest and noblest pedigree ever compiled of man's genealogy ends with the simple words, "which was the son of Adam, which was the son of God." Luke 3:38.

Man as a creature, considered merely on the physical plane, may be rather unimpressive. Chemically he is worth about eight shillings. Viewed merely as an animal, he ranks in some respects rather low in that kingdom. The horse is stronger, the cheetah is more swift, the fish swims more gracefully, and the birds fly with greater facility and safety. There is a sense in which man stands on common ground with the creatures around him. They all came from mother earth. "The Lord God formed man of the dust of the ground." Gen. 2:7. As Dr. Frank L. Marsh writes: "Take a handful of soil

that is in good tilth—rich soil, moist enough to be moulded by the fingers but dry enough to fall apart into a thousand crumbs when pushed lightly with a finger. Marvellous material, that soil in your hand. It contains the major elements—nitrogen, phosphorus, potassium, calcium, magnesium, and sulphur, and the minor elements of iron, zinc, manganese, copper, boron, and molybdenum—necessary for normal growth in plants. In addition, good soil will also contain such trace elements as cobalt and iodine, which plants apparently do not require for themselves but which they must have in order to build into their leaves, fruits, and seeds the food materials required by animals. These constituents of the dust of the earth, plus carbon dioxide from the air and oxygen and hydrogen from the soil water, are worked over in the intricate laboratories of the green plant into food that is primarily for themselves but secondarily for the support of the animal life of the earth. Formed by the Creator and cycled through living forms by the operation of His power in the form of natural laws of physics and chemistry, this common soil commands our respectful attention. This moist dust of the earth binds together into one co-ordinated whole the entire brotherhood of living things."—*The Review and Herald*, September 1, 1960.

So much for the constituent elements of man's physical structure, those "collocations of atoms" spoken of by Russell. But man is more than animal. He is a triune being, composed of body, soul, and

spirit. (1 Thess. 5:23.) Where did his mind and spirit originate?

Prof. Max Planck remarks: "I believe life is a part of some greater life that we cannot understand. I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything we talk about, everything we regard as existing postulates consciousness."—*The Contemporary Mind*, pages 151, 152.

This is but another way of saying that beyond the physical universe which we can see, feel, and measure, is a Supreme Being whom the Christian worships as the Creator of heaven and earth.

"Proofs" of evolution lacking

There is no compulsive evidence for the belief in

MAN?

evolution, nor is there a compulsive demonstration for faith in God. One might weigh the evidence and make one's decision in the light of all the available truth.

In a modern text-book on *Animal Biology* written by A. J. Grove and G. E. Newell, the authors give their reasons for accepting the doctrine of evolution.

"First, the facts of change; that is, that it is possible for a species to alter in measurable time. This involves the admission that the species is not a rigid, immutable entity, but rather, is in dynamic equilibrium with its environment; that if the environment changes, then the species may change. Secondly, the extent to which changes take place in the forms of organisms in the history of this planet. This naturally, must in a measure be indirect evidence, since no-one now living was present when the bulk of the changes took place."—Page 667.

Let us examine these two "proofs" of evolution. First, that species may change. No intelligent believer in Genesis denies that species change. It is accepted

(Continued on page 30.)

Top.—

While evolutionary scientists like Sir Arthur Keith have constructed elaborate genealogical trees by which man has developed from the anthropoids, the fact is that the "missing links" are still missing.

Lower.—

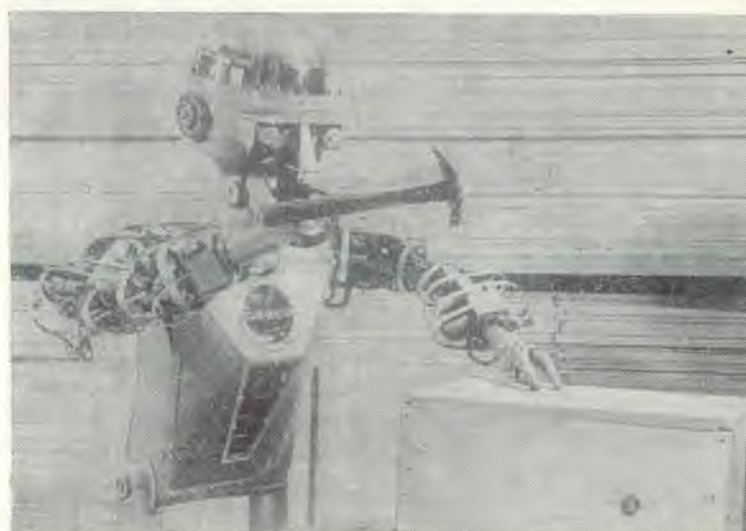
If a robot is the product of the human mind, can we believe that the infinitely more complicated living being could be the result of pure chance?



**The fifth article in
the series:**

**THE BIBLE
SCIENCE and YOU**

By J. A. McMillan





AS the Sovereign Lord of the universe, God is ever blessing the obedient and bringing judgment upon rebels against His government. His is the supreme legislative and executive authority. "There is one Lawgiver, who is able to save and to destroy." James 4:12. "But the Lord sits enthroned for ever, He has established His throne for judgment; and He judges the world with righteousness, He judges the people with equity." Psalms 9:7, 8, R.S.V. In exercising this judicial authority He has no need for investigation, for God has complete knowledge of the details of every situation. "He shatters the mighty without investi-

show me the path of life: in Thy presence is fullness of joy; in Thy right hand there are pleasures for evermore." Psalm 16:11.

The day of final judgment

The final reconciliation of God's justice and God's love, and the final execution of His judgment, whether in rewards or punishments, will take place in a future day which is called "the day of judgment and destruction of ungodly men," 2 Peter 3:7. For God "has fixed a day on which He will judge the world in righteousness by a Man whom He has appointed, and of this He has given assurance to all men by raising Him from the dead," Acts 17:31.

It is because Jesus humbled Himself, and came to live as a man among men, to reveal God to them, and because He died on the cross to redeem them, that there is to be a final assessment or judgment. Jesus said, "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin." John 15:22. "This is the judgment, that the light has come into the world, and men loved darkness rather than light." John

SUMMONED TO COURT

gation; and sets others in their place. Thus, knowing their works, He overturns them in the night, and they are crushed." Job 34:24, 25, R.S.V.

In the exercise of His authority God is answerable to no-one. "Who gave Him charge over the earth and who laid on Him the whole world?" Job 34:13, R.S.V. "See now that I, even I, am He, and there is no god beside Me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand." Deuteronomy 32:39. He Himself is the immutable law of the universe. (Malachi 3:6; James 1:17.)

However, the Bible also reveals that this infinite, almighty Potentate, who by His word created and sustains the whole universe, is love, and that He so loved this rebellious and corrupt race that He was willing to go to the uttermost lengths to redeem and reconcile them. This is indeed the Good News. We may be redeemed from the consequences of transgression and may be recreated in the image of our majestic and loving Creator, if we so desire. Life without end and peace and joy inexpressible are freely offered to us on the very simple condition that we acknowledge our guilt and forsake completely the path of death, accepting salvation by faith. He supplies the power to do and the reward for doing, when we make the choice. "Thou dost

3:19. In the crucifixion of Christ, the prince of this world is judged, and there will surely be a judgment against all who unite with him. (John 16:8, 11.)

This judgment will be universal and personal. "For we must all appear before the judgment seat of Christ, so that each may receive good or evil, according to what he has done in the body," 2 Corinthians 5:10. "So then every one of us shall give account of himself to God." Romans 14:12.

Here is a personal appearing before the throne of Christ and a rendering of an individual account. Christ died for you, and if you are not among the saved He will want to know just why you rejected His love and refused His free salvation. He will say to the whole court, "And now . . . judge, I pray you, between Me and My vineyard. What more was there to do for My vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes?" Isaiah 5:3, 4. God, as it were, places Himself on trial with you, "that thou mayest be justified in thy words, and prevail when thou art judged." Romans 3:4.

In the light of all that God has done, and in view of the opportunities given us, it will be a most fearful thing to be lost, to be on the side of those who crucified the Lord of love and glory and mercy. Oh, let us repent and accept while we may.



By G. D. Keough

This judgment of the last day is referred to in many parts of the Scriptures (e.g. Matt. 13:40-43, 49, 50; 7:22, 23; 25:14-30, 31-46), and it is fully described in the Revelation. Revelation 20:11-15 gives a summary of it. "I saw a great white throne and Him who sat upon it; from His presence the earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. And the sea gave up the dead

vision of judgment in which he saw thrones being "placed and One that was ancient of days took His seat; His raiment was white as snow, and the hair of His hair like pure wool; His throne was fiery flames, its wheels were burning fire. A stream of fire issued and came forth from before Him; a thousand thousands served Him, and ten thousand times ten thousand stood before Him; the court sat in judgment, and the books were opened." Dan. 7:9, 10.

Now while superficially it might seem that this is the same judgment as the one described by John in the Revelation it is not, for Daniel goes on, "I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and He came to the Ancient of Days and was presented before Him. And to Him was given dominion and glory and kingdom, that all people, nations and



**We may manage
to avoid in-
volvement in
the activities of
human courts of
law, but one day
we must all ap-
pear before the
judgment bar of
Christ**



in it. Death and Hades gave up the dead in them, and all were judged by what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; and if any one's name was not found written in the book of life, he was thrown into the lake of fire."

"It is" indeed "a fearful thing to fall into the hands of the living God." Heb. 10:31.

An anticipatory session

But there is still another aspect of the judgment besides this of the Last Day. Daniel describes a

languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed." Dan. 7:13, 14. This judgment clearly takes place before Jesus comes again the second time because at that time He has already received the kingdom. In the parable of the nobleman who went into a far country "to receive a kingdom" Jesus is portrayed as returning, after receiving the kingdom and rewarding His servants. (Luke 19:11-27.) Again in the Revelation when the seventh angel blows his trumpet, to announce the close of history, loud

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"My Lord and My God," confessed the disciple Thomas.

IS YOUR LIFE A LIE ?

IF a Christian were described as a liar, he would probably be most indignant, for the essence of Christianity is described in such terms as honesty, truthfulness, and loyalty. However, it is possible for a professing Christian actually to be a liar in a more subtle, yet equally dangerous way.

The apostle John, writer of the gospel and three epistles bearing his name, denounces four kinds of Christians as liars, and when one reflects upon the life of John, one cannot dismiss this claim lightly. For John, of all the apostles, was closest to Jesus, and on many occasions he was privileged, with Peter and James, to witness special demonstrations of the power of Jesus, and to hear unfolded many facets of truth. It is unlikely therefore that John in his epistles would make such denunciatory statements unless they were true.

Denying Christ

The first type of liar mentioned by John is the professing Christian who denies that Jesus is the divine. "Who is a liar but he that denieth that Jesus is the Christ?" "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 2:22; 4:3. Any believer who in any sense depreciates the perfect sacrifice of Christ is a liar.

Down through the ages men have done this. In the days of John, there were heresies such as Gnosticism and Docetism which grossly distorted the truth concerning the nature of Jesus Christ. Some taught that Jesus did not really become man, but that the human form was merely an apparition; some taught that the divine Christ entered the human Jesus at His baptism, and departed before His death on the cross. In later centuries, the Arian view taught that Christ was a lower God who was not with the Father in eternity; Christ was neither fully God nor fully man, but a "tertium quid" between. The Council of Nicæa (A.D. 325) decided against the view of Arius. Later still men went to two other extremes; one group declaring that Jesus was completely divine (no humanity), and the other group that He was completely human (no divinity). In our own day, men and women still pervert the Gospel by declaring that Jesus was a created being.

True Christians believe that Jesus was fully God. In Hebrews 1:8 the writer declares, "But unto the Son He [i.e., God the Father] saith, Thy throne, O God, is for ever and ever." The Father addresses Jesus as God; that should for ever silence critics of His divinity. The divine Jesus, through His love for mankind, "did not cling to His prerogatives as God's Equal, but stripped Himself of all privilege by consenting to be a slave by nature and being born as mortal man." Phil. 2:6, 7, Phillips. He took upon Him humanity so that He might die in our stead. As a man He lived a *sinless* life. "Who did no sin,



By
J. W. Ginbey

neither was guile found in His mouth." 1 Peter 2:22. Had He sinned even for one moment, He would have been able to die only to expiate His own guilt. But thank God, He did no sin, and has paid the price of your salvation and mine. To deny any or all of these facts is to deny that Jesus was the Christ, and qualifies one for the appellation of liar.

False fellowship

The second liar mentioned by John is described thus: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not truth." 1 John 1:6. Light and darkness are opposites; in their symbolic uses they are also opposites. The prophet Isaiah pronounced a woe on those "that call evil good, and good evil; that put darkness for light, and light for darkness." Isa. 5:20. Light is equated with good, and darkness with evil.

Light is used to describe the environment in which God dwells (1 Tim. 6:16); in fact in the earth made new, it is stated that there will be no need for the sun, for the Lord is the light of His people. (Rev. 22:5.) Jesus Christ is light personified. In his gospel, John three times refers to Jesus as Light; He was the "Light of men" (John 1:4), the "Light of life" (John 8:12), and the "Light of the world." John 9:5. Speaking of the mission of Jesus Isaiah declared, "The people that walked in darkness have seen a great light." Isa. 9:2. Consequently those who believe in Jesus are called "children of light" (John 12:35, 36); they have been called "out of darkness into His marvellous light." 1 Peter 2:9.

Darkness has ever symbolized ignorance, evil, and backwardness, and by inference, the author of these, Satan. In Acts 26:18 Paul in describing the commission given him by Jesus, declares that he was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Paul told the Colossians that they had been delivered "from the power of darkness" and "translated . . . into the kingdom of His dear Son." Col. 1:13. Furthermore, he told the Corinthians that the whole mission of the "god of this world" is to blind men "lest the light of the glorious Gospel of Christ, . . . should shine unto them." 2 Cor. 4:4.

It is therefore evident that any who profess to have fellowship and communion with God are lying if they continue in the ways of sin and error. In admonishing Christians not to link themselves too closely with unbelievers, Paul asked, "For what com-

munion hath light with darkness?" 2 Cor. 6:14. He therefore admonishes us to "cast off the works of darkness, and . . . put on the armour of light." Rom. 13:12.

*O Jesus ever with us stay
Make all our moments calm and bright,
Chase the dark night of sin away,
Shed o'er the world Thy holy light.*

"Keep My commandments"

A third type of liar John described in this way: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. When a person accepts Jesus as his personal Saviour and takes upon him the name of Christ, he is free from sin. Christ has set him free.



When Christians fail to love one another they cannot truly call God their "Father."

However that is no licence for him to continue breaking God's law; rather it should be an incentive to keep the law in order to show one's love and appreciation for the gift of salvation. "If ye love Me," Jesus said, "keep My commandments." John 14:15. This can only be done as Christ is allowed to dwell in a person and write His law upon the heart. To continue breaking God's law after becoming a Christian is to "crucify . . . the Son of God afresh" (Heb. 6:6), and no sincere Christian can believe that it does not matter if one does that. John says, "Who-soever is born of God, doth not commit sin [i.e., does not transgress the law]." 1 John 3:9. This means that he does not intentionally or habitually commit sin.

In the epistle of James it is taught that "whoso-

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Above.—Bethphage, where the disciples sought the colt which was to bear Jesus to Jerusalem.

Below.—One of the roads over Olivet from Bethany.

FROM Bethany on the south-eastern slopes of the Mount of Olives there is an extensive panoramic view across the parched brown hills, of the Wilderness of Judea upon which Jesus must often have looked when He was visiting His friends, Lazarus, Mary, and Martha there. Although the River Jordan is invisible in the depths of the valley, a dark line marks the jungle vegetation along its banks. Against the skyline across the river rise the Mountains of Moab reflecting at sunset the slanting rays of the sun in flaming splendour.

Along the Jericho road which skirts the village one sees bronzed Arabs pass on their way dressed in flowing robes and the usual white kafiye on their heads, labourers from the fields in broad striped brown garments, a shepherd at the head of his small flock of sheep, and women in long dark embroidered garments of purple or black carrying burdens on their heads. Jesus saw their counterparts in His day, and with consummate artistry incorporated

many incidents from the life of His time into His incomparable parables.

Home of Lazarus and his sisters

Associated with the little hamlet of Bethany, now a huddle of flat-roofed, tawny stone houses, called by the Arabs El-Azarieh, after Lazarus, are some of the most memorable events in the life of our Lord. Among the ancient olive trees are fragmentary stone ruins of former buildings, but their identity has long been lost. Two portions of a massive fortress wall, stand like an obelisk on the crest, the re-



The traditional

PALESTINE

By Charl

mains of an old Crusader castle. But though we may not know just where Lazarus and his sisters Mary and Martha lived we can visualize the kindly, hospitable family nineteen centuries ago, watching for the approach of Jesus with the disciples along the road over Olivet, or up the dusty ascent from Jericho. With loving sympathy they would welcome Him. And how wonderfully privileged they were to have Him as their guest, and to hear from His lips those vital words of life.

Doubtless He would be seated at such times beneath a protective shelter of trailing vines or the interlacing leafy branches of an arbour, such as are often still seen in the inner courtyard of these eastern homes. We think of that first recorded occasion when Mary sat on a footstool by the Master so enthralled that she forgot to help her sister serve the meal. When Martha expressed her annoyance Jesus gently showed her, and all the Marthas in the world, that there are times when all social and material activities should be put to one side in order to receive

MEMORIES of BET



of Lazarus in Bethany.

spiritual blessings.

After all what is more important than to gain a knowledge of the heavenly Father, and of His will and purpose for our lives? Martha had been unnecessarily anxious and engrossed over the entertaining, and the precious opportunity was slipping away. We must all take care that we are not so cumbered about with trivialities that we have little or no time to spare for the things of God.

When Lazarus died

There was another time when, anxious and sorrowing, only two watched along the road. A message had

from the root of spikenard, and brought by camel caravan from faraway India, where the clusters of rosy-purple flowers grow on the slopes of the Himalayas, it was very costly. With it she anointed the head and feet of Our Lord, the perfume of its fragrance scented the room.

Mary did not at the time realize the full significance of this token of dedication, which she gave from the depths of her heart, but "as He went down into the darkness of His great trial, He carried with Him the memory of that deed, an earnest of the love that would be His from His redeemed ones for ever."—*The Desire of Ages* by E. G. White.

It was after this wonderful act that the hypocritical Judas, who would have liked to sell the ointment and pocket the money, went off to betray Jesus.

The triumphal entry

The location of Bethphage is not really known. It was quite close to Bethany, and upon a nearby mound a square towered Greek Orthodox Church, marks the supposed spot from which Jesus mounted on the colt of an ass and commenced His triumphal entry into Jerusalem.

As Jesus came over the crest of Olivet, and saw Jerusalem before Him, golden and beautiful in the sunlight, He was overcome with emotion and sorrow. He wept for the inhabitants who, in their stubborn blindness, rejected His offer of mercy and knew not the things which belonged to their peace. Soon after He predicted to His disciples that before very long, the whole city would be laid in ruins, and His words

General view of Bethany with ruins of a crusader castle on the crest of the ridge.



PANORAMA-5

Hastings

been sent to Jesus teaching and healing in Peræa, on the other side of Jordan, "He whom Thou lovest is sick," and now Lazarus was dead.

By the side of a mosque, built over the ruins of an old fourth century church, a narrow, dark descent of twenty-four uneven steps leads to a rock-cave, and then two more to the tomb where it is traditionally believed Lazarus was laid, and the opening sealed with a horizontal slab. Perhaps it was at the entrance of this very tomb that Jesus called loudly to the one who was dead, "Lazarus come forth!" and with the grave clothes still upon him he came forth.

The scene changes, and we next see Lazarus in good health sitting at the table of Simon, who had been a leper. Both owed so much to the honoured Guest who had been invited, and Mary, longing in some way to show the gratitude she felt to Jesus for raising her brother from the dead, and herself from the darkness and despair of a sinful life, thought of her most treasured possession, an alabaster box containing aromatic ointment. Extracted

BETHANY and OLIVET

were literally fulfilled in the terrible siege by the Romans, under Titus, in A.D. 70.

Near the top of the steep track, stepped at intervals, over which Jesus rode on that Palm Sunday, and went back and forth on His visits to the home of Lazarus, Martha, and Mary, is an inscribed tablet upon a wall, marking the supposed Place of Weeping.

"Teach us to pray"

Near the top of the Mount of Olives, the Church of the Paternoster commemorates the place where the disciples came to Jesus and said, "Lord, teach us to pray." In the arched cloisters surrounding a peaceful garden, are a series of panels ten feet high and four feet wide, edged with red and blue tiles, on which is written the Lord's Prayer in many languages, modern and ancient. With the ones in the porch we counted forty-two translations. These tiled panels brought vividly to mind how universal and yet personal are the truths Jesus taught in this pattern of prayer. Shall we not each one avail ourselves of the privilege of communing with our Father, bringing all our cares and troubles to the One who truly understands, not necessarily with set phrases but what we feel to be our spiritual need, from the depths of our heart. Because He is our Father He will take care of all our temporal and spiritual needs. "Ask," He says, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Right.—Translations of the "Lord's Prayer" in the Church of the Paternoster on the Mount of Olives.

Below.—A church commemorating the departure of Jesus from Bethany on His triumphal journey to Jerusalem.



Where Are We Heading?

(Continued from page 8.)

tends to take a hand. After World War I the American editor, Edward Bok, offered a valuable prize for a plan to ensure universal peace. Over 22,000 plans were submitted and the judges debated long before they reached a short list. Then they swiftly passed up the shortest and most sensible of them all. It contained just two words: "TRY JESUS." This is the only way to lasting peace and security. And it is found not only in His life and character, but in the assurance that He is coming again Himself to establish His own kingdom of righteousness and peace.

There are would-be prophets today who are trying to lull us into a false sense of security. They keep telling us that things will turn out all right. We should not be deceived. The Bible teaches that this sinful world is moving toward a climax of evil hitherto unimagined. A sinful world is heading to its inevitable end. The most important question, therefore, for each individual in it is, "Where are you heading?"

Two men were paddling their canoe along one of the great rivers of North America when a voice was heard from the river bank, "Stop, stop, stop; the rapids are ahead!" The men looked round, but all looked calm and peaceful with the gentle lap of the water under the bow of the canoe. "Stop, stop, stop!" again the voice was heard, but the canoe sailed on. "Stop, stop, stop!" the call came a third time, but the voice was drowned by the roar of the rapids which suddenly appeared ahead.

Desperately the men tried to bring their canoe to the safety of the river bank, but it was too late. On they went, faster and faster. The roar of the rapids grew louder and louder. On, on they went to their death.

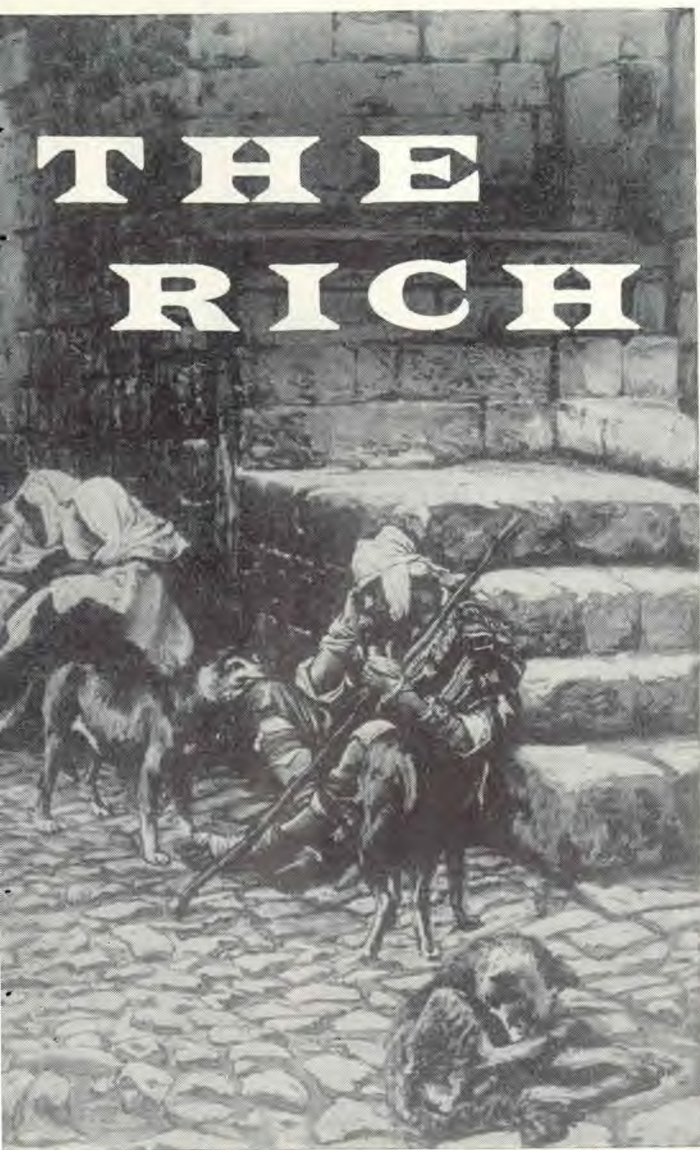
If only they had taken heed of that warning call. Is God speaking to your heart as you read? Then heed His warning: "Be ye also ready; for in such an hour as ye thir': not the Son of man cometh."

A "New" Gospel

(Continued from page 6.)

ware of "the oppositions of science (*gnosis*, knowledge) falsely so called." 1 Tim. 6:20. As a result,

these spurious writings were quickly recognized and rejected by the early Christian church and they are not likely to disturb or deceive Bible Christians of our day.



Lazarus outside the rich man's gate.

THE advocates of the doctrine of the immortality of the soul invariably refer to the parable of the Rich Man and Lazarus as indubitable proof of their teaching. They say, "Does not the parable clearly depict the soul of the rich man going directly at his death into torment in hell, and that of Lazarus into 'Abraham's bosom'?"

But every reputable Bible commentary makes it clear that the very first principle in interpreting parables is that they are to be understood parabolically in harmony with their specific purpose and not as literal descriptions of fact.

Alfred Edersheim, a converted Jew, for example, in his work, *The Life and Times of Jesus the Messiah*, says on this parable:

"It will be necessary, in the interpretation of this

ARTICLE No. 5 IN THE SERIES : THE LIFE BEYOND

By Leslie Shaw

MAN and LAZARUS

parable, to keep in mind that its parabolic details must not be exploited, nor doctrine of any kind derived from them, either as to the character of the other world, the question of the duration of future punishments, or the possible moral improvement of those in" Hades. "All such things are foreign to the parable, which is only a type and illustration of what is intended to be taught."

The *Century Bible* in a very similar vein says: "It is not reasonable to take the image of the parable literally as a description of the state of the dead. It is parabolic throughout. Nor is it reasonable to suppose that Jesus is giving a revelation of the state of the dead."

Finally Dean F. W. Farrar, in the *Cambridge Greek New Testament for Schools and Colleges* on Luke sixteen says:

"We are not warranted in pressing the details of the parable which were used as a part of the vivid picture. And . . . we cannot draw from it any safe inference as to the final condition of the lost."

So scholarship, using sound principles of biblical interpretation, repudiates right away any suggestion of the imagery of the parable being factual.

Where the story came from

What then was the origin of the imagery used by Christ in the parable? Dear Farrar, in the work just quoted says: "The entire imagery and phraseology are . . . borrowed from those that were current among the rabbis of Christ's day." This is confirmed by the Jew, Flavius Josephus who describes Hades as a "subterraneous region" in which both the souls of the righteous and wicked are detained under the care of the angels while awaiting the final sentence

of the Judge in the last day. An archangel stands at the entrance to Hades and other angels either conduct or carry the souls of the departed into the appropriate compartments of this underworld from which the righteous and wicked can view each other, the lost seeing the blessedness of the saved, and the saved the anticipatory sufferings of the lost. Between the two parties there is a "chaos" which prevents any passage from one section of Hades to the other.

So it is demonstrated that Christ was using everyday rabbinical and Pharisaic imagery when He told His story of the Rich Man and Lazarus. He adopted their "idiomatic language" to serve His own purpose in confounding them in argument!

Greek influence on Jewish teaching

We cannot but notice, of course, that this current Jewish imagery depicting the condition of man in "Hades" or "Sheol" is something quite foreign to the description given in the Old Testament Scriptures. There Sheol is represented as the common "receptacle" of all the dead, righteous and wicked. It is located in the earth, and is a place of darkness, silence, and corruption. It is in fact the grave. There the dead are completely unconscious, praise not the Lord, have no knowledge, and exercise no emotions of love or hate.

How, then, did the Jews come to view Hades or rather their "Sheol" as is depicted in the imagery of the parable of the Rich Man and Lazarus? A change has certainly taken place in their thinking and in their understanding of this place as taught in their Scriptures. The simple truth is that following the conquests of Alexander the Great, the Greeks became the overlords of Palestine, and the Jews came for the first time into direct contact with their philosophy with its ideas of the immortality of the soul, and of the netherworld, "Hades," "divided into two regions one a place of torment, the other of blessedness." The Greek idea of consciousness in death first appears in Hebrew literature in the non-canonical books of the Apocrypha, and it finally blossoms out in the Gemara and IV Maccabees as a story almost completely identical with that of the Rich Man and Lazarus. Edersheim says that there is but one marked difference between the Jewish legend and Jesus' parable, the Jews make the beatified a Pharisee, the sinner tormented with thirst, a publican.

Why Jesus told the story

Why did Christ base His parable on descriptions of man in death which were not true to the Bible's teachings on these matters, but drawn from Greek and Hebrew mythology? The answer is that it en-

abled Him to catch the Pharisees in their own snare. One writer has well said:

"In this parable Christ was meeting the Pharisees on their own ground. . . . He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his earthly possessions; for all he has belongs to him only as lent by the Lord. A misuse of these gifts will place him below the poorest and most afflicted man who loves God and trusts in Him."—E. G. White in *Christ's Object Lessons*, page 264.

This parable is what is known to logicians as an *Argumentum ad Hominem* which is defined by Archbishop Whately as based on "the peculiar circumstances, character, *avowed opinions*, or past conduct of the individual," so that a "man is bound to admit it, in conformity with his principles of reasoning, or in consistency with his own conduct, situation, etc."—*Elements of Logic*, pages 170, 171.

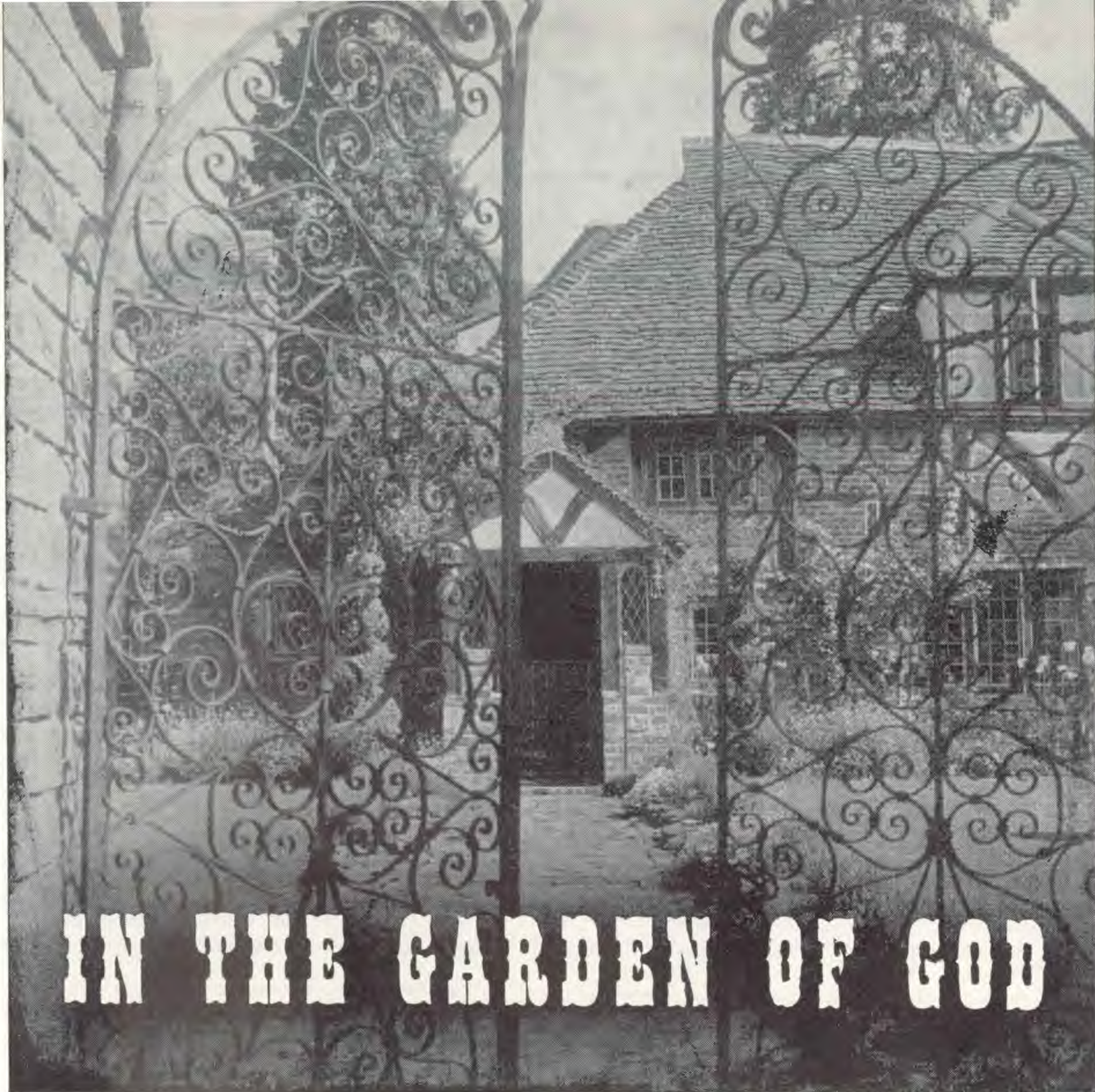
Christ used the *Argumentum ad Hominem* on a number of occasions. Three such examples are found in Luke 13:15, 16; 14:1-5 and Matthew 12:27, 28. The parable of the Rich Man and Lazarus is just such an argument, and scripturally it finds a complete parallel in Matthew 12:27, 28, inasmuch as in both instances Christ uses Jewish opinions which were not true to fact, and by means of these opinions, confutes the Jews.

The real purpose of the parable

The parable sets forth two extremes, one of wealth and the other of poverty. The one man was clothed in "purple and fine linen and fared sumptuously every day;" the other was fed with but the crumbs from the rich man's table, and was covered with ulcerated sores which were aggravated by the tongues of unclean beasts. He whom the Pharisees regarded as the favourite of heaven, the extremely rich man, Jesus sends to hell; and the despised poor man whom they regarded as suffering from God's disfavour duly for his sins, Jesus sends to "Abraham's bosom." Thus Christ, by reversing the Pharisees' judgment, emphatically condemns the covetousness of the Pharisees and demonstrates the final outcome of clinging to their sin. What could they do but remain silent, as apparently they did? He had condemned them from one of their own legends. It was quite unsafe for them, in the presence of the mass of the common people, to deny that a poor man could be saved, and that a rich man might be lost.

But because Jesus so used mythology let no-one think Him guilty of distorting the facts of the case. The Scriptures speak of trees, hills, and mountains singing and clapping their hands (Isa. 55:12), of the blood of Abel as crying from the ground (Gen. 4:10), and of the dead conversing (Isa.

(Continued on page 31.)



IN THE GARDEN OF GOD

AS in early spring a young man's fancy turns to love, so the older man turns to his garden, encouraged by the lengthening days, the drying soil, and the sunny hours. There is much browsing over seed catalogues, choosing of gaily coloured packets from the chain-stone counter, and tidying of the toolshed. Outside we wax ecstatic over the early snowdrop and crocus, the robin on the spade handle. And we remind ourselves of the hard-worked, but not outworn, verse:

*The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer to God in a garden,
Than anywhere else on earth.*

And one can be near to the Creator in the garden. That was intended; for all who love a garden should love God. According to the Scriptures, the loveliest

garden ever was that described in the second chapter of Genesis, "The Lord God planted a garden eastward in Eden," and the last chapter of the Bible suggests an even lovelier one: "On either side of the river was there the tree of life, which bare twelve manner of fruits."

Our first ancestor was Adam the gardener. Our Lord faced the great crisis of His life in a garden of olive trees. Oaks and hedges, cedars and seedlings, roses and lilies all play their part in the sacred narratives.

The landscape gardener will appreciate the delightful description of man's first estate, "Eden," as portrayed by Ellen G. White: "As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills and plains,



By J. R. Lewis

interspersed with noble rivers and lovely lakes. . . . Everywhere the soil produced a luxuriant growth of verdure. Graceful shrubs and delicate flowers greeted the eye at every turn."

Such scenes are rare today; there is that in man which tosses rusty bedsteads and old tyres into village streams, tin cans and cartons around beauty spots; which destroys acres of forest land with cigarette ends, pollutes rivers with factory effluent, palls the blue sky with chimney smoke; all of which tendencies are symptomatic of a deeper and more subtle evil covered by the Bible term, "the curse." "Cursed is the ground. . . . Thorns also and thistles shall it bring forth to thee." Gen. 3:17, 18. It was not that God was imperiously decreeing what had to be, but was rather stating what would be the inevitable result of man's own moral failure. Carelessness and greed are moral ills which have ruined gardens, farms, estates, and whole countries; and the "famines and pestilences" of these last days are in no small part due to the moral decadence of our times.

What Paradise will be like

In the Bible the loveliest of earthly scenes are linked with the hereafter. The very term "Paradise," used for the future life, is a term associated with the floral and arboreal beauties of the garden of Eden, and suggested Milton's description of man's first home as "Paradise Lost," and man's restoration to bliss, as "Paradise Regained." Xenophon used the word "paradise" to describe the oriental gardens of the Persian kings, enclosed parks planted with flowers and trees and stocked with game. And this term is used, faintly to describe the future home of the redeemed human race.

All who love the cultivation of flowers will enjoy the scenic beauty portrayed in Isaiah thirty-five, where the redeemed, free from all physical defect and imperfection, live amid glorious natural beauty.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

It must be left to the enthusiast who enjoys such

rose varieties as the golden yellow "Mrs. Beatty," the scarlet "Margaret McGredy," the rambler "Dorothy Perkins," and the fragrance of "Gipsy Lass" to visualize Paradise "blossoming as the rose."

"The glory of Lebanon" recalls the great range of mountains capped by snowclad Hermon. The fertile slopes were crowded with gigantic cedar trees, and the lower slopes were covered with thousands of acres of grape-vines. A gardener is quoted as saying: "Francis Bacon, 'e reckoned that the finest smell in t'world was the smell of t'vine. 'Twas the flower of the vine he went by. That's the most beautiful smell you'll get up your nostrils this side of heaven." The warm Mediterranean wind must have gathered from cedar and vine the fragrance of nectar and made the air of the countryside sweet for miles around. That was the "glory of Lebanon."

Carmel, the name of a mountain in north Palestine, means "Garden," a most suitable name for gentle slopes clothed with forest, fruit-trees, and flowers, combination of Evesham, Romsey, and Kew.

And Sharon. Here is a magical name calling to the mind of the Jew, lush rolling carpets of spring flowers. When our Lord spoke of "Solomon in all his glory" not being as well arrayed as "one of these," He surely had in mind the Sharon meadows carpeted in brilliant colours with thousands of spring flowers. Such is the "excellency of Carmel and Sharon." And such examples of the best of earthly beauty were chosen by the prophet to represent something of the eternal beauty of the hereafter, Paradise, the Garden of the Lord.

Pleasures for evermore

In our modern factories the burden of the worker

is lightened and the load made easier by the expectation of an incentive bonus. The gardener bears his aching back, encouraged by the hope of summer fruitfulness. And similarly, our heavenly Father would encourage men to rally their powers by the promise of good things to come. The will to resist evil and resist again, the determination to follow after a right course of conduct, the effort to be an active Christian—in these and all other disciplines we can all be encouraged by the hope of the pleasures for evermore at the right hand of God. Paradise, the Garden of God is the reward of those who endure to the end.



THE PURITAN “SABBATH” TRIUMPHS

By A. J. Woodfield M.A.

IN the latter part of the sixteenth century, as a result of the “not under law but under grace” teaching, many Christians became increasingly concerned at the popular disregard of Sunday. In one of Queen Elizabeth’s Injunctions, Sunday was actually put in the same category as other holidays and work was encouraged after attendance at common prayer. At the same time, the Puritan mind was directed increasingly toward the Sabbath problem by the habit of memorizing the Ten Commandments as a summary of religious and moral duty.

“When the Commandments were added to the English Liturgy [in 1552] the practice of enforcing the observance of all the holy days appointed by the Church, by a reference to the Decalogue, appears to have become very common.”

Divine displeasure at the profanation of Sunday seemed to these earnest-minded reformers to be clearly indicated when in 1583 a stage collapsed in Paris Garden, London, and killed eight, instantly injuring many others. This spectacular event gave a great impetus to the spreading of a movement for a reformation. Finally, a thorough-going Puritan examination of the Sabbath question was set forth in 1595 by Dr. Nicholas Bownd, a Suffolk clergyman, in his book, *Sabbatum Veteris et Novi Testamentum*.

Rise of the Sabbatarian Sunday

Bownd asserted that the commandment sanctifying every seventh day, as in the Mosaic decalogue, is moral and perpetual. While all other things in the Jewish church were taken away, such as the system of sacrifices, priesthood, and sacraments, the Sabbath was so altered as to fit it for retention. Christians should rest just as strictly upon the Lord’s Day as



Above.— John Knox House, Edinburgh.

Left.—It was in Queen Elizabeth’s day that the Puritan battle for Sunday began.

the Jews did upon their Sabbath, for it is one of the moral commandments and it is still binding. So Bownd concludes that the rest on the “Christian Sabbath” is to be notable, precise, and exact. Scholars are not to study the liberal arts, lawyers are not to consult their cases, nor are they to peruse legal evidence.

It can be seen from this that although Dr. Bownd

harboured the erroneous idea of a change in the day of rest—from seventh to first—a true understanding of God’s law and of His Sabbath was beginning to develop, and he was right in contending for a weekly sanctified day. As a result of his Sunday-Sabbath teaching the term *Sunday* was gradually dropped as sounding too heathenish, and the title of *Sabbath* alongside the term *Lord’s Day* was commonly used among the Puritans, even as it still is today among their spiritual descendants, especially in Scotland and Northern Ireland.

Bownd’s book became enormously popular and was even translated and circulated on the Continent, where it was also influential. In England it gave rise to a thorough revision of popular conduct on



Sundays. Strype tells how "it was preached in Oxfordshire, that to do any work on the Sabbath was as great a sin as to kill or to commit adultery. It was preached in Somersetshire, that to throw a bowl on the Sabbath day was as great a sin as to commit murder. It was preached in Norfolk, that to make a feast or wedding dinner was as great a sin as for a father to take a knife and cut his son's throat. It was preached in Suffolk (and my author saith he could name the man), that to ring more bells than one on the Lord's Day, to call the people to church, was as great a sin as to do an act of murder." Bownd's strict Sunday Sabbatarianism went from strength to strength; and a new edition of his book appeared in 1604 after Archbishop Whitgift's death.

Royal opposition aroused

Naturally, such a frontal assault aroused determined resistance. A reply was elicited from no less a person than King James himself. The king was feeling sore at his failure in 1617 to bring the Scottish church into line with the Church of England in the matter of worship and ceremonies. He wanted nothing of Presbyterianism in the English church. So when, on his southward progress, he was told in Lancashire of the great dissatisfaction aroused at a curtailment of the traditional Sunday amusements by the Puritans he consoled himself by declaring that it was his pleasure that his people should not be discouraged from taking lawful recreations after divine service. The 1618 *Book of Sports* allowed all traditional pastimes except bull- and bear-baiting. Though the book might only have been intended for the Lanca-

Many left England and the Continent for America in order to worship God in freedom, but others soon followed to impose their ideas of a Christian state.

shire churches, at first it aroused strong and determined opposition. Archbishop Abbot (a Calvinist) refused to allow the book to be read at Croydon, and so the injunction was allowed to drop.

It was their objection to the *Book of Sports* that drove some of the Puritans from England to Holland, but there they found no better observance of Sunday than in England. Many therefore turned their backs on the Old World entirely, setting sail for the American shores where they hoped to pursue their reforms without opposition. While some of the New England "blue laws" regulating Sunday behaviour are in all probability the colourful fictions of the Anglican Samuel Peters, yet the mere fact of such exaggerations being circulated at all with any hope of credence shows that the attempted reform in Sunday Observance was carried over to the New World.

Meanwhile, in old England the struggle went on. In 1631 the Lord Chief Justice, Sir Thomas Richardson, and Baron Denham ordered the suppression of "all ales and revels on the Lord's Day" in response to a petition of the gentry in Somersetshire. Some offenders were punished on the next circuit for disobedience of the order. The high church, Archbishop Laud, wrote to the Bishop of Bath and Wells inquiring into the matter, and was informed that the suppression of the feasts was unacceptable and that clergy and people would like the revels reinstituted.

Puritans triumph

The outcome was the re-issue of the *Book of*

Sports in 1633. Immediately there was another storm of protest. Many of the Puritan clergy refused to read the declaration and about 800 were disciplined as a result. The battle grew hot and furious. The king commissioned Bishop Francis White of Ely and Dr. Peter Heylin to refute the Puritan position; and nearly all the leading divines of the period joined in the fray, publishing 120 books on the subject during the next hundred years. Finally, in the great struggle between the reforming party and the traditionalists, the Puritans and the King, which came to a head in the Civil War, the Puritan party emerged triumphant and with characteristic seventeenth century intolerance enforced strict Sunday observance on the whole nation.

In 1648 the *Westminster Confession* and the *Longer* and *Shorter Catechisms* were officially adopted by the reformed English church and they included the instruction that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

The serious theological error, however, in all this was that Sunday was not the Sabbath of the Bible and could neither endure nor bring the spiritual satisfaction that the divinely ordained day of rest alone could do. Many Puritans in time began to realize this and then began a restudy of the whole question which led to a return on the part of many to the true seventh-day Sabbath.

Man's Rod and God's

(Continued from page 9.)

eousness." 2 Tim. 3:16. What instruction does it give on the subject of corporal punishment? The book of Proverbs supplies the answer. In chapter thirteen, verse twenty-four, we read, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Here is wisdom for us. Love is to be the basic motive. Ill temper and revenge are entirely ruled out of corporal punishment. Nevertheless he who fails to administer it when necessary is regarded as having no love for his son. Fear that harm might be done to the child is allayed by the following advice: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." Prov. 23:13. Thus we are warned against both extremes and assurance is given that no harm will come to the child subject to corporal punishment "in love."

It should be noted that these ancient writers seem

to take it for granted that correction is a deterrent against wrong-doing. Our own statistics prove this, for since 1948, the year when corporal punishment was abolished, crimes of violence have greatly increased, rising from 5,183 in 1948 to 13,876 in 1959.

The view that corporal punishment is degrading is also ruled out in Proverbs 23:14 which reads as follows: "Thou shalt beat him with the rod, and shalt deliver his soul from hell." Punishment, far from degrading the child, will do the very opposite; it will "deliver his soul from hell." That the one who administers the punishment will be degraded thereby never entered the mind of these wise men of old. They regarded the law of duty as supreme and if the duty is unpleasant then natural feeling is to be conquered because of the good which it was believed might well appear in after life: thus the administrator of corporal punishment was really the stronger because he had acted on principle.

Proof of the soundness and immutability of this ancient philosophy is found in every home where it is wisely and lovingly administered.

Many today seem to be obsessed with the theory of evolution and this obsession impairs their judgment on this matter of corporal punishment. They suppose that the nature of man has and is slowly progressing to a higher moral state and that corporal punishment is a retrograde step. This does not square with the facts. With the passing of millenniums of time human nature has remained unchanged. The barbarism practised by Hitler during World War II and the moral decay seen in our own land of recent years demonstrate the fallen state of human nature except when brought under the influence of a supernatural and divine power outside itself. It was because of the corrupt state of man's nature that God interposed in human affairs in the person of His Son Jesus Christ, the perfect Man, the second Adam, that whosoever would believe and receive Him as a Saviour should not perish as a slave to his corrupt nature, but be delivered from it and have everlasting life. This intervention of God on behalf of humanity did not rule out the need of corporal punishment as the God-inspired counsel we have quoted witnessess. He who administers punishment either in the home or judicially is a rod in the hand of God for the punishment of evil doers. (See 1 Peter 2:14.) In other words when administering corporal punishment he is performing a divinely ordered service.

If then, where necessary, corporal punishment with firm discipline were wisely and lovingly administered in the homes of our land, it would certainly reduce criminal offences and the need for corporal punishment by the State, where, in the very nature of things, it can rarely be administered at the right time and in an ideal atmosphere and spirit.

PROPHECY

SPEAKS!

God's True Church

THE vision found in the twelfth chapter of Revelation is concerned, mainly, with the mission of Jesus to "seek and to save that which was lost," to deal a death-blow to the Destroyer, and provide deliverance to the captives which sin had created. It is a graphic story. When John wrote, the triumph of the mission of Calvary was already an accomplished fact and had passed into history. The rest of the chapter belongs to the realm of prophecy in which the church of Christ is seen battling against the same enemy and, through the power and grace which His own triumph had made available, with similar success. The prophecy reveals that though apostasy would arise, the true church would maintain the Christ-standard down to the close of history in the face of all the assaults of Satan.



Two symbolic wonders appear in the vision: (1) the sun-clothed woman, and (2) the great red dragon.



"There appeared a great wonder; . . . a woman clothed with the sun. . . . And . . . another wonder; . . . a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Rev. 12:1, 3.

By S. G. Hyde

NOTE.—The first symbol represents the church of God to which God incarnate comes through the mysterious birth of the Bethlehem Babe. The second symbol represents pagan Rome whose power was used by Satan in an endeavour to thwart the divine purpose. The promise of God to our parents in Eden, that the Seed of the woman would bruise the head of the serpent (Gen. 3:15), finds its counterpart and fulfilment here.

When the woman gave birth to her Child, destined to rule all nations, the great red dragon stood poised ready to devour Him.

"She brought forth a Man child who was to rule all nations. . . . And the dragon stood . . . ready . . . to devour her Child as soon as it was born." Rev. 12:5, 4.

NOTE.—Under the "red-dragon" power of Rome, a decree was issued to Herod to destroy all the male children in the environs of Bethlehem whose birth coincided with that of Jesus. (See Matthew 2:16-18.)

Another great dragon also appears in the story. This was the power behind that of pagan Rome, viz., Satan himself who, by deception, brought death and despair to the human family.

"The great dragon, . . . called the Devil, and Satan, which deceiveth the whole world." Rev. 12:9.

There was a time when Satan (the Lucifer of Isaiah 14:12 and Ezekiel 28:13) had an exalted place in heaven. But rebellion brought about his expulsion.

"The great dragon was cast out, that old serpent, called the Devil: . . . he was cast out into the earth." Rev. 12:9.

Said Jesus: "I beheld Satan as lightning fall from heaven." Luke 10:18.

So the theatre of satanic operations was transferred from heaven to earth. Therefore here upon the earth the children of men needed a champion and a Saviour.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."
1 John 3:8. (See also Hebrews 2:14.)

The good news of the triumph of Christ through His death and resurrection arouses jubilation in heaven.

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Rev. 12:10.

Realizing that Christ's mission was a triumph for the cause of righteousness, Satan would redouble his efforts as arch-plotter against God.

"Rejoice, ye heavens. . . . Woe to the inhabitants of the earth! . . . for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

In the struggle against God and His church, the devil would foster and use the apostasy of the papal church, whose subtlety and sophistry led Dr. J. A. Wylie to describe it as "the devil's masterpiece." However, in the providence of God the true church would be preserved from extinction through the long persecuting centuries of the Dark Ages.

"The woman [the church of Christ] fled into the wilderness, where she hath a place prepared of God, that they should feed [preserve] her there a thousand two hundred and threescore days."

"To the woman were given . . . wings . . . that she might fly into the wilderness, . . . where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12: 6, 14.

NOTE.—This same period of time was shown also to Daniel in his vision of the Papacy under the symbol of the "little horn." Dan. 7:25. In previous studies we have noted that a prophetic day represents a literal year. The 1,260 "days," therefore, are 1,260 years and the "time, times, and half a time" equal $3\frac{1}{2}$ "times" or years and refer to the same period of years ($3\frac{1}{2} \times 360 = 1,260$). With A.D. 538 as the starting point of the 1,260 years, 1798 marks their termination, and history testifies to the fact that in that year the now

weakened Papacy received a "deadly wound" when the Pope was deposed and taken into captivity by the French.

During these many centuries, the Papacy waged incessant war against all who refused to accept the Papal rule. But, though historians compute that at least fifty million suffered death by martyrdom, Rome was unable to destroy the church of God.

"I saw the [scarlet] woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

Finally, with prophetic foresight, John sees the "remnant of her seed" (the true church in the latter times) still under duress; still oppressed by the adversary but continuing to be loyal to God and His precepts to the end.

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

NOTE.—During her long oppressive reign (A.D. 538 to 1798) the Papacy, true to the prophetic forecast, thought herself able to change God's times and laws. (Dan. 7:25.) One of the notable changes she effected was the substitution of Sunday as the rest-day, for the divinely appointed and blessed Sabbath day. Unfortunately, although Protestantism set out to restore and return to the precepts and practices of Christ, the very important matter of Sabbath reform was neglected.

The last verse of the twelfth chapter of Revelation shows that in the last days God's true people will be keeping all His commandments. This will thus be one of the distinguishing marks of the true church in time's closing crisis.

Doom or Deliverance?

(Continued from page 11.)

of God. They emanate from the "power of darkness."

Indeed his express object in originating a fiasco like that on Mont Blanc, is not merely to deceive and ruin the poor souls directly concerned. It is to bring the whole Bible doctrine of world consummation into disrepute. It is to make the very natural public reaction to falsehood militate against acceptance of what is truth. It is to cover the subject with ridicule. Several newspapers at the time carried critical articles by columnists. One cartoon in a national daily actually featured a person bearing a placard, with an apocalyptic warning thereon, and splashed across it the word, "Postponed!" Thus souls are led to conclude, "There is nothing in it after all," and so to neglect to make the necessary preparation to be able to stand in the day of God.

Those authorized by Him to proclaim the approaching end of all things, however, will carry the divine credentials. They will give a reason for what they teach, God's reason. They will announce the "end" in the setting of the grand and glorious second advent of Jesus Christ. They will tell the nature of His coming, visibly and in blazing splendour. They will set no time. They will fix no earthly locality, but urge that men look for the Lord "from heaven." They will be giving the Advent message. (Rev. 14:6-11.) They will, by His grace, be striving to "keep the commandments of God, and the faith of Jesus." Rev. 14:12. They will not be predicting global disaster only as such. They will not be harping upon *doom* so much as trying to help others to avoid it. They will be waiting for *deliverance*! (Isa. 25:9.)

Whence Came Man?

(Continued from page 13.)

that each species in in "dynamic equilibrium with its environment." What is denied, and no evolutionist can disprove this, is that any species ever changed into another species. Adjustments and adaptation to a changing environment is *not* evolution. The Bible states that God "made of one every nation of men" (Acts 17:26, R.V.), but look at all the different races and languages which sprang from that "one." Yet they are all *human*—*homo sapiens*.

The second argument put forth by our authors is the extent of the changes that had "taken place." The implication here made is that in the remote past these changes covered the entire range of life from the simple, single-celled amoeba up to man. They are forced to admit, however, "that *direct evolutionary relations between them are impossible to establish*." —Page 683. (Italics supplied.)

This author must at least be congratulated on openly admitting that his belief in evolution is not based on any "direct evidence" but rests on *inferences*. Further on this point is the testimony of Dr. Norman D. Newell, professor of geology at Columbia University and curator of invertebrate fossils for the American Museum of Natural History. He says: "These finds [supposed connecting links] are, however, rare; and experience shows that the gaps which separate the highest categories (phyla, classes, and orders) may never be bridged in the fossil record. Many of the discontinuities tend to be more and more emphasized with increased collecting." (*Proceedings of the American Philosophical Society*, Vol. 103, No. 2, 1959, page 267.) It cannot but raise the serious question as to whether such change has ever taken place!

Sir William Dawson, one-time principal of McGill University, Montreal, confessed: "I know nothing about the origin of man, except when I am told in the Scripture—that God created him. I do

not know anything more than that, and I do not know of anyone who does."

That is exactly where we all stand today. Science can tell us much about the velocity of light, about the structure of the atom, about the vastness of the stellar universes in outer space, but only the Bible can tell us anything about the origin of man.

Summoned to Court

(Continued from page 15.)

voices in heaven declare that, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." Rev. 11:15. And it is this judgment session which just before the end takes away the authority of the power represented by "the little horn" and foreshadows his utter destruction by Christ at His coming. "But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end." Dan. 7:26. When Jesus comes "the little horn" is destroyed instantly (2 Thess. 1:7, 8; 2:8.)

It is, furthermore, this anticipatory judgment which will decide who will rise in the "first resurrection" (Rev. 20:4-6), which takes place at the second advent. (1 Thess 4:16.) In it Jesus confesses before His Father and the angels the names of those who have acknowledged Him before men (Matt. 10:32; Rev. 3:5) and the record of their sins is erased from the books of heaven. (Acts 3:19.) This is the closing act of the intercessory work of the great High Priest, when those whom He has redeemed, and made His own, are given to Him by the Father in the presence of the angels and amid their acclamations. (Psa. 2:8; Rev. 11:15.)

This tribunal will not need to determine character. It confirms the decisions men have already freely taken. "He who does not believe is condemned already, because he has not believed in the name of the only Son of God." John 3:18.

The opening of the books of record is not to refresh the mind of God. "Before Him no creature is hidden, but all are open and laid bare to the eyes of Him with whom we have to do." Heb. 4:13. Nor is the record necessary that our Advocate may know for whom to plead. "God's firm foundation stands, bearing this seal: The Lord knows those that are His." 2 Tim. 2:19. But God desires to carry His creatures with Him in His controversy with Satan that their service to Him may spring from knowledge and love.

In receiving sinners into the eternal kingdom God must show to all that He "is God of gods and Lord of lords, the great, the mighty, and the terrible God, who is not partial and takes no bribe." Deut. 10:17. He will forgive the greatest sins, and cleanse the

deepest dyed, but "He will by no means clear the guilty." Exod. 34:6, 7.

When Jesus comes again, therefore, His reward will be with Him. "Behold, I am coming soon, bringing My recompense, to repay every one what he has done." Rev. 22:12. The judgment is even now in session, and it will settle for ever the fate of all. Hasten then to accept the appeal of the Judge, and turn to Him in repentance, that your sins may be blotted out, and Jesus may come to reward you with eternal life.

Is Your Life a Lie?

(Continued from page 17.)

ever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. In the light of this verse we must conclude that there are many Christian liars, for many who profess to know Jesus Christ and keep His commandments, yet worship images, take the name of God in vain, or break His Sabbath.

The fourth liar listed by John is the man who declares His love for God and, at the same time, hates his brother. (1 John 4:20.) On becoming Christians, the privilege is granted of calling God, "Our Father." Since all call Him by that name it follows that all are brothers and sisters. Therefore a spirit of love, sympathy, and helpfulness should prevail. Love is of God; in fact God is love. His children should manifest a similar spirit. On the other hand, John states that those who love not their brothers are manifesting themselves to be children of the devil. (1 John 3:10.)

How do you measure up, dear reader? Is your life a lie? May God keep you from denying Christ, from walking in darkness, from breaking His commandments, and from hating your fellows. May God help you to be a true living as well as professing Christian.

The Rich Man and Lazarus

(Continued from page 22.)

14:9-11). None of these things actually occurred, but no-one takes any exception to such language

because such methods of expression are perfectly permissible in metaphorical language. This same law also holds good in the construction of parables. One of the most brilliant ever presented by any man is that found in Judges nine, where Jotham illustrates the unjust dealings of the men of Shechem under the figure of trees undertaking to choose a king over them, and he gives verbatim the discussion that took place among the trees. Jesus does exactly the same in the parable of the Rich Man and Lazarus. No-one misunderstands Jotham's parable, believing that the trees ever sought to appoint a king, and so fully discussed the matter among themselves; why then should they misunderstand the parable of the Rich Man and Lazarus and interpret it literally?

Christ's teaching is clear. The covetous rich who are unfaithful in their stewardship in this life will eventually suffer eternal loss and will too late discover that after death there is no possibility of recovery.

Thus Christ answers the age-old question, "Am I my brother's keeper?" It will yet be demonstrated in the judgment day that "the inhumanity of man to his fellow-man is his greatest sin."

As stewards of our Master's goods we have a duty not only to God but also to our fellow-man. And in stewards it is required that a man be found faithful. (1 Cor. 4:2.)

Finally, the parable reveals that if men will not listen to and heed the messages contained in the Word of God, then nothing else will avail for their salvation. Surely, in this parable, if ever Christ spoke to man, He speaks to our world today!

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The Silver Hunt

By Muriel M. Howard

*SPIDER-the-Spinner sat silent and still,
Hoping some buzz-fly her soft net would fill:
Spider-the-spinner worked patiently, well;
Who gave her wisdom? Now tell me that, tell!*

WELL, well! Spider-the-Spinner certainly did know a lot! She knew to choose the darkest corner in the darkest dewindowed house in Dark Street.

The poor houses were all like that just around Spider-the-Spinner's part of the world—dark little stone hovels with *no* windows, and only *one* door, and even that quite often was just an open doorway and nothing more.

Altogether little Stone House was a spider's Paradise. It just oozed dust and dirt and *insects*! Spider was completely happy there. And was she *fat*! Of course, she was useful as well, but that wasn't exactly her intention! Really she lived to eat, and worked to eat, and killed to eat; and she did all three with a quite astonishing skill.

Spider's Paradise hadn't been built just for Spider, of course. Quite a few people lived in it, too. I don't know that they particularly liked Spider, or even knew that she was there; but anyway,

there she was, and there she stayed, in the dirtiest, darkest, dismallest corner of all.

Now in all this darkness there was one bright spot. It was the moneybag with silver coins in it. Not much silver, but it was all Mother's, and she treasured it.

Almost every day she counted it over: "One, two, three, four," and so on. It had been her wedding gift, and she was keeping it all safe until another wedding day, when the daughter of Little Stone House would need a dowry, too.

Mother loved to see the silver fall back all safe and sound into the moneybag, and she listened fascinated as the money clinked in.

Now, I don't know how it happened, but one day when Mother lifted her hand to drop the last silver piece back into its bag, *it wasn't there!* It was *lost!*

Suddenly Little Stone House became Calamity Corner! Mother wrung her hands. She waited only to count her hoard through once more, then hurriedly she set a candle on the old wood chest, dropped upon her knees, and felt around in all the rubbish and the dust. She couldn't see her silver piece anywhere. But I could almost guarantee that Spider-the-Spinner saw where it fell! Spiders see just about everything!

There was a broom in the corner of Little Stone House, an eastern broom. Mother took it in her hands, and *how* she swept! Spring-cleaning day was nothing to it! This wasn't a spring-clean anyway: it was a *silver hunt!*

Carefully Mother gathered all the rubbish and dust into a corner, and diligently she searched through that heap of dirt for her bright silver piece. But it just was not anywhere there! Maybe she hummed sadly to herself the wise words of her nation as she worked, suiting the tune to her mood:

*"Oh, he who doth his God forget,
Shall find his stronghold fall."*

TREASURE HUNT

By Muriel M. Howard

Mother's treasure,
Can it be?
That is me.

Mother's treasure,
Fallen down,
Caused her frown.

Mother's treasure,
Hunted long,
Back from wrong!

Mother's treasure,
Good once more,
Joys restore!

*His house shall like a spider's net,
Support him not at all."*

Job 8:13-15.

All through the hot afternoon she sifted and searched. Often she sighed as she winnowed. Then, suddenly, as the sun gleamed in through her little dark doorway, there, right in her hand, lay the silver which she sought!

Excitedly Mother ran out into the narrow street. Her eyes were sparkling now. Her voice was happy and clear, and she was calling to all her neighbours,

"Come and see! Oh, come and see! I have found my silver piece! Come, sing with me!"

And if Spider-the-Spinner had not been too frightened by all the commotion, I would not be at all surprised if he had heard them sing, with the joy of friendly rejoicing:

"Oh, fear thou not, nor be dismayed,

*For I, the Lord, will save thee;
Though scattered far and fallen deep,*

My strong arm shall redeem thee."

Jer. 30:10.

What a happy evening that was! It was almost as good as a Welsh street party! Mother told every friend she had all about it, and they all understood both her trouble and her joy and were happy and singing with her.

Thy Word

By Ellen V. High

We have a very precious Book
Containing words of life;
And all who read, with open minds,
Find peace, where all was strife.

Though spoken to the saints of old
It still lives on today,
Guiding the thoughts and lives of men
Along the heavenly way.

When shadows cross the path of life,
And problems seem to stay,
Thy Word becomes a welcome lamp—
A light along the way.

'Tis heavenly bread to hungry souls,
And living water, too;
Refreshing weary, tired minds,
And troubled conscience, too.

It tells of God's commands to man,
His laws of love and light,
And gives us courage, guidance, help,
In how to choose aright.



Oh, how we love this Precious Book
The words that Jesus spoke—
So comforting to sin-sick souls,
And humble, honest folk.

For here Lord Jesus taught us how,
To pray to God aright;
The Spirit opens up our minds,
Unlocks our hearts to light.

Thy Word is like a fountain, Lord,
In deserts hot and dry,
Where travellers long for water clear
And drink as they pass by.

Even the Prince knew about her Found Piece of Silver, for He told of it to His friends. I know He did, because someone heard Him, say:

"What Mother would not hunt until she finds the silver which she has lost? If you are lost, I will seek until I find you too! You are worth more than silver to Me. I bought you with My life. You are Mine!"

I am sure that all my readers will know that this Prince was Jesus.

"He was climbing up the oak and knowing what a terror he is for birds, I thought it best to discourage him," Tim grinned.

"I say look!" said Kay suddenly, quite forgetting about the cuckoo.

High in the oak's trunk was a hole, and from this a bird's head appeared. It was twisting and turning in a most peculiar manner, but on seeing the children, vanished immediately.

"Well, what a weird-looking creature," said Kay.

"Yes, it looked more like a snake than a bird," Tim replied. "Wonder if that was what Marmalade was after?"

"It was a wryneck," said Farmer Jones, when told of the strange bird. "It is sometimes known as the 'snake-bird,' due to the astonishing way it twists and turns its head. Another name is 'the cuckoo's mate,' referring to the time of its arrival from overseas. Wryneck's habits are very similar to those of woodpeckers. Like the green woodpecker, the wryneck is very fond of ants."

"Think its nest is in the oak?" asked Tim hopefully.

"Probably," smiled his father. "The eggs are white, and there are usually from seven to ten laid."

"Well, we must keep watch on old Marmalade," said Tim sternly.

Cherry Tree Farm

By Ronald James

"Cuckoo! cuckoo! cuckoo!"

In the orchard at Cherry Tree Farm, Kay crept stealthily forward in the direction of the melodious call. It was obvious that the bird was close at hand, and Kay hoped to catch sight of it.

Carefully she scanned the various fruit trees, but there was no sign of the cuckoo. Reaching the end of the orchard, Kay concentrated her gaze on a big oak tree growing in the hedge.

She felt sure that the tree's vast

canopy of leaves concealed the object of her search.

A sudden shower of earth descended from the other side of the hedge. Kay caught a fleeting glimpse of grey-barred plumage, as the cuckoo flew off.

"What did you do that for?" she demanded crossly, as her brother Tim appeared. "I wanted to get a close look at the cuckoo, and you have to go and scare it away."

"Sorry!" apologized Tim, "but it was your precious friend Marmalade."

Marmalade was a big orange-coloured cat, and a special favourite of Kay's!

Bible Quiz

SERMONS IN STONE

By Felicity Fayers

HAVE you ever stood on a beach and amused yourself by throwing stones into the water? It is great fun, but have you ever *thought* about stones?

When digging in the garden it seems sometimes as if there are too many of them. We are reminded of the parable that Jesus told of the seed that fell on ground so stony that it could not grow a good root, and so the young plants withered away as soon as they felt the heat of the sun.

But there are useful stones, too. Think of the wonderful cathedrals and churches and other great buildings made from stones hewn into shape by masons, ready to be erected by builders. The Bible tells an interesting story about the building of King Solomon's Temple. The masons were called stone-squarers. For this Temple, King David, the father of King Solomon, had already pre-

pared "glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance."

There are, indeed, countless references to stones in the Bible. Our quiz is set to make you look up some of the passages mentioning stones. See how many you can find.

1. Who slept on a pillow of stones, and dreamt of a ladder the top of which reached to heaven?

2. Who was drowned in the Red Sea, and sank to the bottom as a stone?

3. Who set up a great stone under an oak tree as a witness of God's covenant with the people?

4. Who took five smooth stones out of a brook, and killed a giant with one of them?

5. What was written on tables of stone, and given to Moses?

6. Who came to King Solomon bringing precious stones?

7. Who was stoned to death because he refused to give his vineyard to King Ahab?

8. Which king commanded his officers to bring "great stones, costly stones, and hewed stones" to build a temple?

9. When Jesus was being tempted in the wilderness, what did Satan suggest He should do with the stones at His feet?

10. Which of the disciples had a name which meant "a stone"?

11. Who was stoned at Lystra, and then taken out of the city because he was thought to be dead?

12. The first Christian martyr was cruelly stoned to death. Who was he?

13. Who came and rolled back the stone that had been placed in front of Christ's sepulchre?

14. Who saw in a vision a "woman arrayed in purple and scarlet . . . decked with gold and precious stones and pearls"?



Your Letter

My dear Sunbeams,

I SUSPECT that even the sunniest Sunbeam feels just a wee bit out of sorts at times, and so here is a little parable to help you to remember to look on the bright side!

"How miserable you look!" said one bucket to another, as they were waiting to be lowered into a well.

"And why not?" snapped the other. "It's just useless. However full we are when we are drawn out of the well, we always come back empty."

"But how dismal," said the first bucket. "I like to think that however empty we are when we come to the well, we always go away full!"

And as there are two ways to look at most situations, I believe that every Sunbeam will want to copy the example of the happy and contented bucket!

Yours affectionately,

AUNTIE PAM.

Results of Competition No. 23/24.

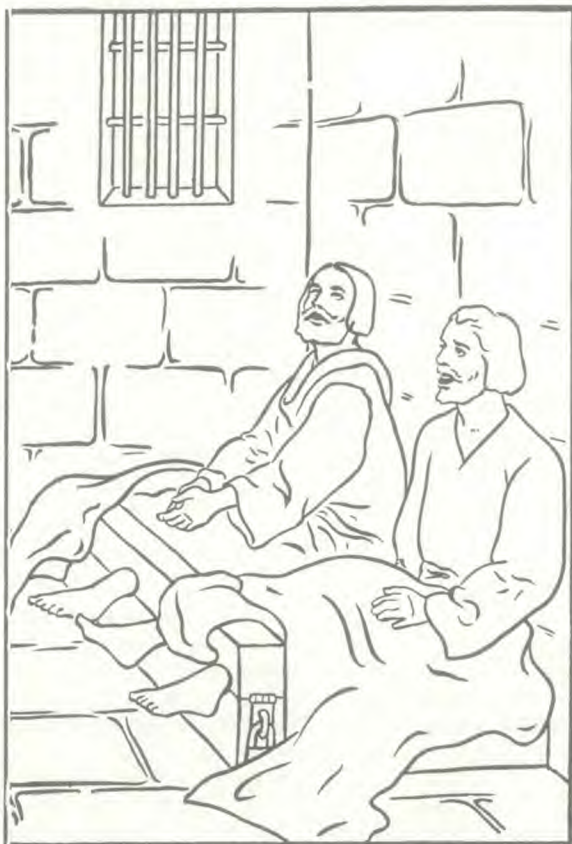
Prize-winners.—Susan Wilcox, "Kingston House," 382 Leeds Road, Newton Hill, Wakefield, Yorks. Age 13; Carole Page, 5 Elmcroft Avenue, Edmonton, N.9. Age 9.

Honourable Mention.—Susan Floate (Felixstowe); Jean Winter (Enfield); Doreen Floate (Felixstowe); Roy Brian Hole (Loose); Stephen Pain (Lincoln); Margaret Hunter (Ellerton); Susan Colette Whent (Chelmsford); Simon Burton (Watford); Dawn Ann Hole (Loose); Susan Pain (Lincoln); Maxine Pain (Lincoln); Raymond Blyth (Lincoln); Sylvia Floate (Felixstowe).

Those who tried hard.—Josephine O'Connor (Rickmansworth); Keith Gravenell (Norwich); Michael Hamblin (Edmondstown); Christine Palmer (Garston); Margaret Smith (Lowestoft); Sylvia Andrews (Watford); Pamela Walker (Abbots Langley); Marilyn Mason (Bracknell); Pamela Rudland (Watford); Susan Cawte (Millbrook); Jill Johnson (Wandsworth).

ANSWERS TO BIBLE QUIZ

1. Jacob (Gen. 28:11, 12); 2. The army of Pharaoh (Exod. 15:4, 5); 3. Joshua (Joshua 24:26); 4. David (1 Sam. 17:40); 5. The Ten Commandments (Exod. 24:12); 6. The Queen of Sheba (1 Kings 10:2); 7. Naboth (1 Kings 21:13); 8. Solomon (1 Kings 5:17); 9. Turn them into bread (Matt. 4:3); 10. Peter (John 1:42); 11. Paul (Acts 14:19); 12. Stephen (Acts 7:58); 13. The angel of the Lord (Matt. 28:2); 14. John (Rev. 17:4).



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 April 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!]

MIRROR



of

OUR TIME

Archbishop and unity

TRIBUTES to Dr. Geoffrey Fisher on the announcement of his retirement from the Archbishopric of Canterbury refer to his initiative in the re-organization of church finances, in the revision of Canon Law, the Baptismal Service, and the Catechism, but give greatest prominence to his work for Christian Unity, culminating in his recent visit to Rome to meet the Pope.

Ike disappointed

IN his farewell broadcast to the American people, President Eisenhower confessed to a "definite sense of disappointment" that he was unable to lay down his office with "lasting peace in sight." Nevertheless, he said, "I shall never cease to do what little I can to help the world along that road."

Heedless of warnings

IN spite of a year's intensive propaganda against smoking, a test school showed an increase of smoking among boys from thirty-two to thirty-five per cent and an increase among the girls from eight to seventeen per cent.

Satellite score

ACCORDING to *U.S. News Report*, ten U.S. satellites out of thirty-two sent up since the first Sputnik are still orbiting. Russia has one still "alive" out of nine sent up. The Russians, however, have specialized in "giants," doubtless with a view to winning the race to put man into space.

Put the Devil back

CRITICIZING the change of the phrase, "I should renounce the Devil and all his works" to "I would renounce all that is wrong and fight against evil" in the proposed revision of the Church of England Catechism, the Rev. J. A. Burley at the Canterbury Convocation asked, "Why should not future genera-

tions of Anglicans be warned of the Devil's existence?"

Catholic pressure in U.S.

ALREADY Catholic pressure on President John Kennedy is beginning to manifest itself. Cardinal Spellman has criticized the allocation of educational grants only to state schools as an unfair discrimination against parochial and private schools. In the United States there are over four million children in Catholic schools.

What Moscow says about Christ

THE Moscow newspaper *Trud* says: "Science has proved that Christ never existed, that He is a purely mythical personality."

"Sailing" through space

THE American satellite "Echo" has proved that the sun's radiation pressure creates a "wind" which can substantially influence the direction of travel of spacecraft. This, it is believed, opens up the possibility of cutting down the requirements of booster rockets by using these "winds" to "sail" through space.

New Dead Sea Scroll cave

FIVE miles south of the Qumran monastery and the nearby Dead Sea Scroll caves, archaeologists believe they may have found the ruins of another community centre, and in the Wadi en Nar a cave has revealed new scroll fragments which may lead to further important discoveries.

Space-phobia

A NEW nervous condition is being reported by psychiatrists, which has been tentatively given the name "space-phobia." Its symptoms include fear that the individual might float off into orbit in space or that the earth may come into collision with other bodies in space.



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