

*A sure faith
in a sure future*



★ INCLUDED IN THIS ISSUE

BLUEPRINT FOR A PLANET

"WHY WILL YE DIE?"

THE CHURCH'S TASK

OUR TIMES

The HOMELAND

by
M. E. BROOKS



THERE'S the loveliest Homeland awaiting for thee
Just over the hill, as it were;
And those who long have been journeying here,
Have the deepest desire to be there.

There'll be nothing to try us in that lovely clime,
No jealousy, envy, or pride;
But a beautiful harmony there will exist,
As we walk in that land side by side.

Then let us not falter as we journey here
On the last few hard miles of the way;
But keep looking forward, with faith in our hearts
To that wonderful, glorious day.

THE BIBLE AND OUR TIMES

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



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This Month . . .

THE "wall" between East and West is a continuing concern to the perplexed statesmen of the world. But the Christian is not in despair, for he knows that one day all barriers will be broken down in God's own kingdom of righteousness and peace. See editorial "Building and Breaking Walls."—Page 4.

That the day of God's ultimate intervention in history is drawing ever nearer A. S. Maxwell points out in his article, "Still Bigger Bombs."—Page 7.

The first flowers of spring pushing their way up through the snow reminded Mary J. Vine of the wonder-working power of God in human lives and led her to pen another fascinating article, "With God Nothing is Impossible!"—Page 8.

Continuing his series on "The Bible's Basic Beliefs," J. A. McMillan marshals the evidence that Jesus was not only man but God.—Page 12.

A searching question which we all need to face up to is asked by H. M. S. Richards in "Are you Leading a Double Life?"—Page 14.

No-one can study the wonderful design of our world, declares Cyril Vesey in his article, "Blueprint for a Planet," without recognizing the handiwork of a beneficent Creator.—Page 16.

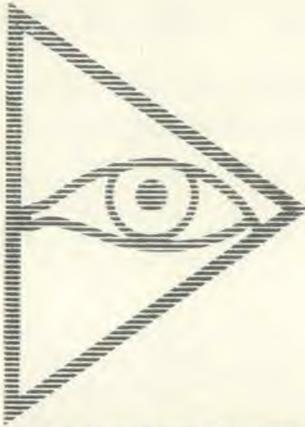
From India the Editor continues his on-the-spot account of the Third Assembly of the World Council of Churches in New Delhi.—Page 18.

In many churches today the significance of baptism is being re-studied. Leslie Shaw's article on this vital Christian rite will be found most timely.—Page 23.

Though fear possesses the hearts of many as the world's night grows darker, Sanford Whitman tells of the Bible's encouraging promise of "Joy in the Morning."—Page 26.

In his Bible study this month S. G. Hyde explains the meaning of the ancient sanctuary services.—Page 29.

The Children's Pages as usual are crammed with items of interest for the youngsters. And there is a picture to paint too.—Page 32.



DISCERNING THE TIMES

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



By the
Assistant
Editor

Building and breaking walls

BERLIN'S ugliest eyesore is the wall which now severs the eastern section of the city from the rest. This architectural monstrosity must surely violate every rule of æsthetics. But Prime Minister Walter Ulbricht is determined to stop the drift of East Germans to the West. The wall is practical proof of his determination.

The Berlin wall, however, is a mere pygmy compared with the greater "wall" which stretches from the Baltic Sea in the north for over eight hundred miles to the Czechoslovakian frontier far to the south. Weaving its way from the Baltic sand-dunes, over hill and dale, through moor and field, and on through the "Hansel-and-Gretel-like" Hartz Mountain forests, the barbed wire barrier gives stark and



Soviet and American tanks face each other across the Berlin "wall" on Friedrichstrasse.

brutal emphasis to the division between East and West.

Behind this "wall," for its entire length, is a fifteen feet wide clearing known as "the death strip." Any German, East or West who sets foot on it, is shot on sight. This narrow strip is reinforced with a second "death strip" of banned territory, five hundred yards wide. To trespass here may also prove to be a short cut to the grave, particularly at night.

Beyond this again is a further reinforcement known as the "security zone." This is three miles wide, is dotted with watch-towers, and may be used only by those with official passes.

East German administrators may feel amply justified in establishing so emphatic a barrier between them and their German brethren on the other side. But that they should feel this way is deeply regrettable.

Yet the German "wall" is a visible reminder of the disunity not just of Germans, but of the whole human race. It is an

unsightly symbol of those divisive elements—elements of nationalism, language, religion, and political outlook—which seem to make completely vain any hope of universal harmony.

Now as never before there is need for a genuine spirit of unity. But the prospect of attaining such a goal is nil. We are today proving that the prophetic edict concerning our present age was right—tragically so. The nations simply "shall not cleave" together, was the word of God through the prophet Daniel. (Dan. 21:43.) God who knows the end from the beginning empowered His prophet to record several spectacular prophecies tracing the whole course of human history to the end of time. These are clearly recorded in the Bible.

In earlier epochs the dominant factor in world politics was variously Babylon, or Media, or Persia, or Greece, or Rome. But the keynote of earth's final chapter was seen to be that of disunity and strife. Present conditions compel us to recognize how right the prophet was.

There is, in fact, but one power capable of breaking down the dividing walls which wreck the harmony of the human race. That power is Jesus Christ. The apostle Paul was able to testify that, in the case of Christian believers, Christ had "broken down the middle wall of partition." Eph. 2:14. The apostle referred here to the ugly barrier between Jew and Gentile. Even in Paul's day there existed an unscalable wall of mutual hatred between them.

Bible Christianity, with its emphasis on the oneness of the human family (Acts 17:26), and with its focus on God as Father of all, and its equal focus on us as His sons and daughters through faith and belief in Christ, the Son of God, is the one power capable of breaking through the "walls" which disrupt and sever the human race.

Berlin's wall is there because of different ideologies. Conceptions of right and wrong on the one side, are totally different from those on the other. The divisive element there, is not national, but ideological.

What the world needs is a unifying power that will set all things in their proper perspective, and provide the vital change of heart and outlook that unity and harmony demand. There is such a power. It is a wholly effective power. There is only one such power. That power is Christ.

But this power never bludgeons men into submission and acceptance. It woos, it urges, it persuades, but does not coerce. It respects man's freedom to choose. It demands no forced obeisance.

Hence the power of man to limit it. Rejection of this power is the world's great tragedy. It is basically the cause of the Berlin wall—and of every other dividing barrier which breaks the family unity of the world's inhabitants.



An East German soldier stands on guard at the barbed wire barrier ready to shoot down any refugee seeking to escape to the West.

Yet we should not despair. For amid the tumult and strife fomented by our tragic disunity, Christ has promised one day to deliver His faithful people. "There shall be a time of trouble, such as never was since there was a nation," says the prophet, as he envisaged the time of the world's end. But he continued: "And at that time thy people shall be delivered." Dan. 12:1. This time of trouble is at hand.

There are countless thousands of every nation who today constitute one family in Christ. They have dispositions of peace, and of love for their fellow-beings. These are the people—with their resurrected predecessors—who will for eternity inherit the glories of Christ's new world; a world from which every disruptive element shall have been for ever purged.

The same prophet of the Lord said: "Dominion . . . shall be given to the people of the saints of the Most High, . . . whose kingdom is an everlasting kingdom." Dan. 7:27.

The Heart of the Matter

ABANDONED by her Belgian administrators, Africa's Congo promptly became a centre of trouble and unrest. Noted for its torrid heat, its palm kernels, and its uranium ore, the unhappy Congo now exceeds all other areas of that restless continent for its problems and crises.

It may be that global publicity has given an inflated picture of details that are comparatively small. Yet it is a fact that relations between major nations have been seriously strained by what has been happening. And the prestige of the United Nations Organization as a means of assuring international harmony, has suffered a damaging setback.

But of all the stories which have captured the headlines, the most shocking is the one from Kindu, port town on the Lualaba River of the Kivu province, in the very heart of Africa.

One sultry afternoon two plane-loads of U.N. Italians touched down at Kindu. Rumour quickly spread that they were Belgian paratroops. They were seized by Congolese soldiers, jailed, then beaten and shot. Finally they were hacked to pieces which were tossed to the watching crowd as souvenirs. Eloquent of the disinterested acceptance of the massacre was the commanding officer's response to U.N. inquiries: "What can I do?" he shrugged.

The Kindu episode was an expression of the savagery which underlies the thin veneer of Congo nationhood and civilization.

Yet this particular evil is not confined to Africa. In varying degrees, depravity and violence lurk in all hearts that are untouched by the power of Christ.

Let a man, for instance, be released from the restraints of an ordered society—as in wartime—and the depths to which he may sink are beyond expression. The extermination camps of World War II are classic examples.

Charles Spurgeon, the great Gospel revivalist of last century, used to present an interesting challenge to his great congregations: "Suppose a man acquired the power to photograph human hearts, how many people, do you think, would patronize him? Would you?"

On the whole, we may be sure that the æsthetic appeal of any resulting picture would be negative. For the Bible declares not only of Congolese hearts, but of all human hearts, that they are "deceitful above all things, and desperately wicked." Jer. 17:9.

This "desperate wickedness," of course, seldom expresses itself as at Kindu—or at Auschwitz, Dachau, or Buchenwald. But it is there all the same, unless the heart has been changed by the power of Jesus Christ.

Even religious workers and leaders are not excluded from the condemnation. To some of His

day who commanded the highest respect among the people, the Saviour frankly said: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of . . . uncleanness." Matt. 23:27. In the case of a great many of them, their hearts had undergone no vital change.

Such hearts may have a veneer of whiteness, of goodness, and of calm dignity. But beneath this attractive veneer there is selfishness, insincerity, unconcern for others, cruelty, and sometimes even outright savagery. Indeed, of all the savage episodes of history, the most sanguinary have been those to do with religion.

Such then, is the picture of the natural heart; or, in Christian parlance, the unregenerate heart.

Hearts of this type are the real cause of world unrest; and only God can change them. He is prepared and anxious to do so, when given the chance. "A new heart will I give you," is His benevolent promise (Ezek. 11:19): new hearts whose outward goodness is not just a picturesque veneer, but whose essential nature is that of piety, love, and genuine concern for the well-being of others.

No proposed plan for the solution of human troubles can hope to succeed which takes no account of this all-important truth. For hearts which are dominated by self-interest will always be at strife. This is bad enough on the domestic level, but on the level of international politics it spells disaster and tragedy.

Dreams of a better world without better hearts, can never be realized. Hence the vital need for the Christian evangel. That is why the Saviour reminded us: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

R. D. VINE.

Above.—An Ethiopian scout car on patrol in Kivu Province, Congo.

Below.—A Katangese mob storms the U.S. Consulate in Elizabethville.





STILL BIGGER BOMBS

by A. S. Maxwell

FOR some time now, most people have supposed that the hydrogen bomb was the last word in destructiveness. True, there have been reports about "cobalt bombs" and "neutron bombs," but these have been considered still in the theoretical stage.

Now Russia has presented the world with a super-bomb with an explosive force equal to 100 million tons of TNT.

That puts the hydrogen bomb in the firecracker class by comparison. Obviously the West will feel constrained to start on a super-super-bomb right away. Maybe with an explosive force of 200 million tons of TNT.

Armament race

It all sounds much like the armament races that went on before World War I and World War II.

Many of our readers will recall the competition in the size of "dreadnoughts." As one nation built a battleship of 50,000 tons, another laid the keel of a 60,000 ton monster, and so on until it all became ridiculous—and terribly expensive.

Naval guns went through a similar cycle from "twelve inch" to "fourteen inch" to "sixteen inch" and finally to "eighteen inch," by which time they were all obsolete.

Tanks have experienced a similar "evolution," with rival nations ever trying to make the biggest

and the heaviest, until now nuclear weapons have made most of them little more than "sitting ducks."

A bomb race is equally futile, wasteful, and absurd.

After all, if a hydrogen bomb can destroy a whole metropolis like New York, Washington, or London, what possible reason could there be for a super-bomb? To destroy two cities at once? To eliminate a whole nation in one colossal explosion?

Nearer than we think

Of course, it could be employed for terror tactics, the threat of its use accompanying an ultimatum. But most nations would still fight rather than surrender. So bombs would fly both ways, ordinary bombs and super-bombs. And the total destruction would be just that more complete, with death and indescribable suffering to even more millions of people.

Sad it is that great nations are talking in such terms today. It could well be that the end of our civilization, the end of our world, is much nearer than any of us dares to think.

Last summer, Bertrand Russell, the famous philosopher, declared, "Before the end of the year we may all be dead."

He went on to say: "A nuclear war—for which both Eastern and Western governments are preparing the people—will wipe out Europe and

(Continued on page 24.)



With God there is

NOTHING IMPOSSIBLE!

COME February, and if we have not, in January, seen the first harbingers of the coming spring, we shall see them now in plenty—if, of course, we will look for them.

The sky is overcast, there is probably not a cheering sunbeam, but it is there, its flowery sword piercing the frozen earth, the herald of our deliverance, "each leaf so tipped with white, as though it too desired to bear a flower," the foremost of our long-lost friends, the fair maid of February, the Candlemas bell, the white lady, the *perce-neige* (pierce snow), according to the French, the German *schnee-glockchen* (snow bell), the Italian *lacrime della madonna* (tears of the Madonna), the flower of consolation and of hope, our dear, familiar snowdrop.

Sang Christina Rossetti, introducing February in her *Pageant of the Months*,

*"Brother, joy to you!
I've brought some snowdrops; only just a few,
But quite enough to prove the world awake,
Cheerful and hopeful in the frosty dew
And for the pale sun's sake."*

And if we look far enough, we shall find the winter aconite. I know a lawn from which mul-

By Mary J. Vine

titudinous golden blooms shine bright as stars in the sky on a December night. Blessed little messenger!

*"Flower that foretell'st a Spring thou ne'er shalt see,
Yet smilest still upon thy wintry day,
Content with thy joy-giving destiny,
Not envying fairer flowers their festal May—
O golden-chaliced aconite!"*

That such fragility could withstand February's inclemency! That so small a flower could quicken in such unsympathetic ground, cold, comfortless, unencouraging. But here again the ingenuity of the Creator is revealed, His loving, providing care. He knew we needed those splashes of garnered sunshine, but lest the little flower should die of exposure, He provided it with a warm muffler, a whorl of leaf-like involucre, deeply cut into segments, all convenient for wrapping the shining blossom around and protecting it from soil and snow alike.

Not many flowers, but oh, how significant, all of them, if only we will look closely enough.

Consider the lilies

"Consider the lilies," Jesus told His listeners on the mountain side and, truly, if by any chance we are looking for evidence that the Father is able to overcome obstacles, and even make those obstacles a means to perform His own ends, we cannot do better than consider these first sweet, venturesome flowers of spring and the miracle of their appearance at all, considering the untoward conditions that await them.

But just as He has equipped and accoutred them to meet every exigency, so He will equip and accoutre us, and much more so. He will supply all our need.

"If God so clothe the grass of the field," said Jesus, "which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? . . . Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

A missionary, than to whom is it given to none to see more often the impossible done, once wrote a tract, *The Glory of the Impossible*. Her name was

soldanella plant spread its leaves wide and flat on the ground to drink in the sunrays; and it kept them stored in the root through the winter. Then spring came and stirred its pulses even below the snowshroud. And as it sprouted, warmth was given out in such strange measure that it thawed a little dome of the snow above its head. Higher and higher it grew, and always above it rose the bell of air till the flower-bud formed safely within it; and at last the icy covering of the air-bell gave way and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like the snow itself, as if it bore traces of the fight through which it had come.

"And the fragile things ring an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below could waken. We love to see the impossible done, and so does God."

Nothing is impossible

So many things do we poor, baffled creatures feel are impossible.



If by the power of God the children of Israel were delivered from the Egyptians, the tired disciples were rewarded with a great haul of fishes, and the multitudes in Galilee were miraculously fed, we may be sure that He will solve every problem we bring to Him.

Lilias Trotter. Her field of labour, North Africa. Missionary work in those days was cruelly hard. Missionaries were heroes and heroines. To encourage herself as much as others perhaps, she wrote the tract. In it, the following:

"Far up in the Alpine hollows, year by year, God works one of His marvels. The snow-patches lie there, frozen into ice at their edges from the strife of sunny days and frosty nights; and through the ice-crust come, unscathed, flowers in full bloom.

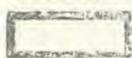
"Back in the days of the bygone summer the little

"It's no good," a young friend said to me one day recently concerning a certain unfortunate habit, "I can't give it up. I've tried, and I can't."

If only we would grasp the wondrous fact that, with Him, nothing is impossible. We may be greatly tempted, but let us never admit defeat. Why accept slavery? "The Lord thy God in the midst of thee is mighty; He will save." Zeph. 3:17. When Paul wrote to the Corinthians he was writing to a whole church suffering temptation, yes, and they had fallen

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The Christian's



By Ernest Cox

TWO LOYALTIES

THE world today is in imminent peril mainly because, in the minds of many millions, the secular state has taken the place of God. In vast areas of the world, an arrogant nationalism has become the popular creed—a creed which will brook no competition and no denial. The natural and laudable love for one's native land has been debased into an unreasonable and unreasoning idolatry of the state.

In some countries, the state claims, as an inalienable right, the first place in the lives of its citizens. All activity must primarily be directed toward the strengthening of the nation. Home life, corporate religious worship—when it is allowed—personal initiative, and individual benefit, all must yield precedence to the all-powerful claims of the state.

Such state-worship invariably degrades God in the public conscience, the cross of Christ is denied, and a supremely dictatorial state enthroned as an impersonal "divinity."

Daniel and an ancient dictator

Extreme nationalism, however, is no modern innovation. Its scope may be considerably wider, and its influence more powerful because of the rapid increase in populations, but an intolerant nationalism, from the earliest times, has frequently opposed itself to the worship of the true God.

As far back as the days of ancient Babylon, there was excessive and soul-destroying pride in material and national accomplishment. The courageous Daniel had occasion to rebuke the overweening arrogance of his sovereign for this.

"O king," he said, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Dan. 4:27.

However, the brave words of the prophet, and the

forbearing mercies of God, were of no avail. Only a year after this divine warning, the king one day "walked in the palace of the kingdom of Babylon, . . . and said, Is not this great Babylon that I have built . . . by the might of my power, and for the honour of my majesty?"

There is nothing wrong in a man's feeling reasonably gratified as he contemplates good work well done. But such is the frailty of human nature that legitimate satisfaction can so easily degenerate into conceited arrogance. Nebuchadnezzar seemed to forget that it was God who had blessed him with ability to plan and to execute his plans for the benefit of his people. He preferred to attribute Babylon's magnificence entirely to his own immense genius. Babylon was built, so he fondly imagined, as a monument to *his* power, and to glorify *his* majesty.

The immediate result of his proud boasting was at once spectacular and salutary. For, "while the word was in the king's mouth, there fell a voice from heaven, saying, O king! . . . The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. . . . The same hour was the thing fulfilled." Dan. 4:31-33.

Nebuchadnezzar's experience is a warning to rulers and governments that the way of wisdom is to recognize that it is ultimately "the most High [who] ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:32.

When we come down later in history to "the glory that was Greece" we meet the unique exaltation of the Greek city-state and the marked subservience of the individual to the interests of that city-state. A man was valued by the community according to the service he was able to render to the state. The builder, the sculptor, the writer, the orator, as well as the politician and the soldier, were expected to devote their varied talents primarily to



The Bible counsels Christian to be "subject to the powers that be," but when the secular state seeks to control the conscience we must "obey God rather than man."

the enrichment and glorification of the nation, and they were honoured by the populace accordingly.

These same ideas have persisted down to modern times. In the days of the French Revolution, religion was maligned and an autocratic democracy took the reins of government. Again, under Hitler's socialist Germany practically all considerations of morality were made subservient to the advancement and the prestige of the Third Reich. Tragically enough, the same picture is appearing again in the attitudes and behaviour of some great powers today.

The Christian's duty

The true Christian recognizes, of course, that the properly organized and responsible state has always its place and purpose. Ideally, it exists for the protection of life and property, for the administration of justice, for the rewarding of the worthy, and the punishment of the guilty, and for the promotion of the happiness and general welfare of its people. Indeed, the apostle Paul goes so far as to declare that secular governments are ordained of God to operate in their proper sphere. Therefore he says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. 13:1.

Notwithstanding all this, clearly the Christian owes his first allegiance to God alone. As a son

proud of his native soil, he is more than willing to play his full part as a conscientious and law-abiding citizen. But his "new birth" (John 3:5) takes precedence over his human generation. He must first acknowledge and obey his heavenly Father, before he bows to any secular authority. He must regard the claims of the law of God (Exod. 20:1-19), above the highest earthly legislation. And wherever there is conflict between divine and human law, he can only say, as did Peter and John to the Sanhedrin: "Whether it be right . . . to hearken unto you more than unto God, judge ye." Acts 4:19.

When Jesus was brought to trial for His life, the Jews first accused Him of blasphemy. Since they still considered themselves essentially a theocracy, this was the most heinous crime in their calendar, and one which invariably carried the capital sentence.

"Art Thou then the Son of God?" they demanded. "And He said unto them, Ye say that I am. And they said, What need we any further witness? for

(Continued on page 24.)

In this article J. A. McMillan marshals the evidence that Jesus was not only man but God.

IN the Scriptures we note two "signs" which prove conclusively that Jesus was the Son of God and our Saviour.

It was predicted some seven hundred years before, that Jesus would be born in Bethlehem. This sets the seal of divine authenticity on the prophecy, for He was in actual fact born in Bethlehem, as both friends and foes admitted at the time. (Matt. 2:1-6.) But this inspired prophecy also asserted of Him, "His goings forth have been from of old, from the days of eternity." Micah 5:2 (margin). It is not surprising, then, that John declares that "in the beginning was the Word, and the Word was with God, and the Word was God," John 1:1. He traces Him back step by step to eternity.

Although born in time some six months before His cousin John, He was actually "before" him. (Luke 1:36; John 1:30.) Goodspeed translates this important verse: "Who is even now ahead of Me, for He existed before me." Knox has it, "Who takes rank before me; He was when I was not." A similar and even more far-reaching claim was made by our Lord Himself. "Before Abraham was [born] I am." John 8:58. In using the designation "I am" Jesus claimed to be the One who communicated with Moses at the burning bush. (Exod. 3:2-14.)

In almost His last prayer Jesus gave further support to His claim when He said, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

His creative power

As we have before noted, creative energy is an essential attribute of the true and living God. Creation is the undeniable and sole prerogative of Deity. (See Psalm 95:3-7; 96:5, 6; Isaiah 40:18-29; Jeremiah 10:10-12.) "The builder of the universe is God." Heb. 3:4. (Goodspeed.) But the New Testament is emphatic in claiming that Jesus was the co-agent with the Father in creating all things. "All things were made by Him; and without Him was not anything made that was made. . . . The world was made by Him." John 1:3, 10. Paul also ascribes to our Lord the work of creation. "For in Him were

all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him." Col. 1:16, R.V. By His creative power, Jesus demonstrates that He is "very God of very God."

His divine works

Jesus lived two thousand years ago in an obscure province of the Roman empire. He had no literary or educational advantages, no worldly rank, no wealth, or social distinctions. Yet, despite the humble and austere circumstances of His birth and upbringing, and the circumstances that ended in His ignominious death, He has influenced the world more than any other being. Not only did the "common people hear Him gladly," when He was preaching in Galilee, but men of every nation for two millenniums have followed and served Him. Why? Because of His altogether unique works and words.

Wherever He wended His way, the lame man leapt like a hart, the dumb sang, the blind received



G O D

their sight, the deaf heard, and the dead were restored to life. When He stilled the raging storm on the Sea of Galilee, His disciples were awestruck and asked one another, "What manner of man is this, that even the wind and waves obey Him?"

No man "spake like this man," and no man ever did the works that He did. Only His unity with God can explain it. As Jesus Himself declared, "The same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36.

His stupendous claims

Jesus makes the most absolute claims that have ever escaped from the lips of man. He claimed in fact to be the final Arbiter of human destiny. "Come unto Me," "learn of Me," "follow Me," "believe . . . in Me," "abide in Me."

If we put these words into the mouth of any other being, however good and saintly, they would outrage our sense of propriety.

Yet here is One who asserts His unity with God, while manifesting all the attributes of a humble human being. He insists that our eternal destiny is decided by our relationship to Him. (Matt. 25:31-46.)

We have already noted Christ's power over nature and disease and death. The forces of nature recognized their Master. (Mark 4:39.) He Himself claimed: "All authority hath been given unto Me in heaven and earth." Matt. 28:18, R.V. Peter says of Him that He has "gone into heaven; . . . and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter 3:22. The writer of the epistle to the Hebrews paints a similar picture of the ascended One, as sitting enthroned "on the right hand of the Majesty on high" and "upholding all things by the word of His power." Heb. 1:3. Truly and in every respect,

(Continued on page 30.)

By His wonderful works and the authority of His word, Jesus revealed that He was more than man, that He was incarnate God.



and SAVIOUR

Are you living a

THERE are people, and a lot of them, who like God and love the devil. They seem to feel that they can have the best of two worlds—this world and the world to come. They try to travel in two different directions at once. They try to turn right and left at the same time, up and down simultaneously. And they actually think they are doing it. They try to live a double life. In the eyes of other people they may be one thing, but in the eyes of God they are something entirely different. They may think they are going heavenward, while they are really going hellward. In the end, of course, they deceive no-one but themselves.

In the seventeenth chapter of second Kings, we have a picture of this double-life religion. Many of the Israelites of the northern half of Palestine had been carried away into captivity by the king of Assyria. In their place he had planted certain pagan people gathered from various parts of his empire. These strangers brought their own forms of worship with them. Soon there was a mixture of religion in the land. To many one god was as good as another, so they not only worshipped their own idols, but they began to worship the true God along with them, as it is written here:

"They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." 2 Kings 17:33.

Form without power

This is a description of the religion of many people we know. They observe all the outward forms of the Christian faith, they attend church now and then or even regularly, they accept the ordinances of baptism and the Lord's supper. They look like religious people, and according to their own ideas they are good Christian people. They are decent and they are religious—yes. But they have other gods besides the living God. They have the gods of money, pleasure, indulgence. Theirs is really a mongrel religion. Spiritually, they live a double life.

In the sight of God such religion is worth no more than that mixed religion of the people of Samaria. Those people were corrupted religiously and spiritually. That's why there was such a tension between the Jews and the Samaritans in Christ's time.

When Jesus talked with the woman of Samaria as she came to the well to draw water, she said to Him: "The Jews have no dealings with the Samaritans Why do You ask me for a drink? I can see that You are an Israelite." (See John 4:9.) Immediately Jesus explained to her that true Christianity is a

DOUBLE DOUBLE LIFE?



Right up to the moment of the betrayal in Gethsemane, Judas sought to conceal the treachery in his heart.

matter of the heart, a relationship to God, and not a matter of nationality.

A degrading counterfeit

We may say two things about a divided religion—a religion that worships the world and God at the same time. First, it's a counterfeit religion, and all honest people everywhere have a contempt for it. Even infidels and atheists point the finger of scorn at the counterfeit, and well they may. Secondly, such religion degrades God and brings Him down

to a second-rate place, on an equality with the other gods which men have set up for themselves.

The people in some countries make their gods out of stone, metal, wood, etc. In others, the gods are made differently, but still they are just as pagan, just as dead. Whether a false god is made of stone or of an idea, makes little difference. Anything that comes between the human heart and the living God is a false god and has no place in the worship of a Christian.

There are a great many people today who are willing to give God part of their lives, but not everything. They feel that they are very broad-minded—so broad, in fact, that they are willing to receive any god into the cathedral of their heart. They are like the Romans, who built the Pantheon, the temple of all the gods, and set up images to Abraham, Moses, and Christ, along with the gods of the Roman Empire. Those ancient people were willing for the Christians to have a place with the other gods, but Christianity would have none of it. True Christians cannot compromise.

Jesus said: "No man can serve two masters. . . . Ye cannot serve God and mammon." Matt. 6:24. He also said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matt. 12:30.

The Christian life, to be successful, to bring peace to the soul, must be unified. It must be one. It must have a centre, and that centre must be Christ. Nothing must obscure Him; nothing must take His place. The very first of the Ten Commandments reads: "Thou shalt have no other gods before Me." Exod. 20:3.

This was true in the Old Testament times, and it is true now.

One of our greatest needs today is a re-emphasis on the old-fashioned word "consecration." It means complete dedication to one thing, one objective, one person, and that person is Christ.

Where Judas failed

It was Professor Drummond who said that most

of the difficulties of trying to live the Christian life arise from attempting to half live it. That was the trouble with Judas. He wanted both worlds, but wound up by having neither.

Said Jesus: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33.

That's strong language. Then are we not to eat, or wear clothes, or have a home, or deal in finance, or have friends? That is not what Christ is really saying here. The point is that all these things are to be secondary. They are to be added by God, given to us as gifts from heaven. They are not to be put first, or even equal with the things of God.

After mentioning the temporal necessities of life in the sixth chapter of Matthew, Jesus said:

"For all these things do the Gentiles seek [that is, the unconverted, the non-Christians]: for your heavenly Father knoweth that ye have need of all these things." Verse 32.

Then comes the explanation:

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Verse 33.

Here is the point of this message: To live a successful Christian life, to have peace of mind, to please God, we cannot have as our god these things *plus* Christ. It must be these things *or* Christ.

Are you willing?

Which shall it be? Are you willing to make the choice now? What is your decision?

Have you ever read the life of David Livingstone?

(Continued on page 31.)

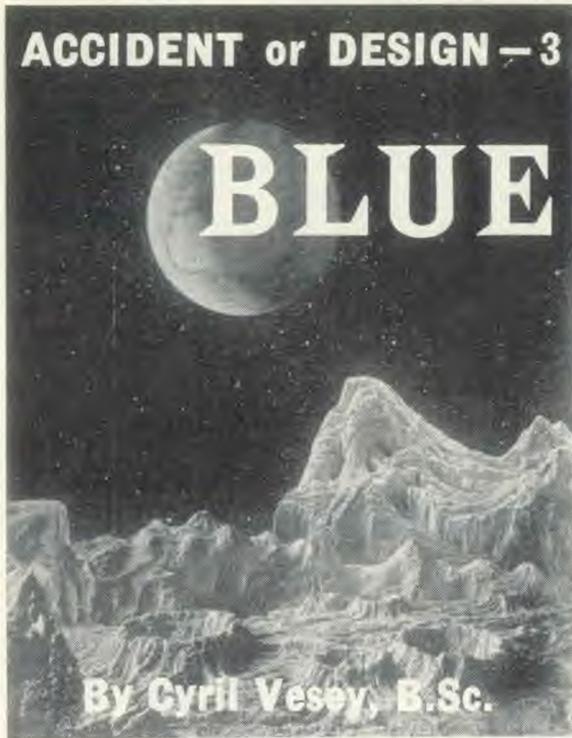
One day Jesus will separate the make-believers from those who are His true children.



by
H. M. S. Richards



ACCIDENT or DESIGN—3



BLUE PRINT FOR

that a blue-print for a planet would have to specify, in order to make a home for living things. It would be extremely difficult to know where to start first, and to decide which needs were most important.

Designing living accommodation, and satisfying the needs of just one animal in the artificial surroundings of a zoo, so that it will survive, is difficult enough. Just think of the problems involved in housing all the myriad forms of life existent on earth today. In order to produce a satisfactory design, we would need to be aware of the billions of interacting and sometimes antagonistic factors involved. What exacting specifications would have to be met!

A great deal of thought and planning has to be put into a design for a house. Even here where there are relatively few requirements to be satisfied, some are incompatible with others and many compromises have to be arranged. When considering the plans for a new building it is good to see how others have tackled the problem before us. So let us have a look at some very few of the ways, that our limited knowledge will allow, in which the Divine architect has provided a home for all life.

THUS saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited*: I am the Lord and there is none else." Isa. 45:18.

We have considered, all too briefly, some of the wonderful structures of man, animal, and plant which speak to the inquiring mind of the existence and power of a super-intelligent Designer. But these miracles of life are nothing without conditions which are suited to their survival and well-being. We give little heed to the critical conditions which our environment must satisfy to enable us to live. We only become aware of its relatively small variations when the weather does not behave as we think it should!

It is interesting to ponder on the main factors

Who planned our world?

"Who hath measured the waters in the hollow of His hand and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains . . . in a balance." Isa. 40:12, Yes, indeed, who has worked out the dimension of the earth and the solar system—dimensions which have more to do with life than we can think or know?



A PLANET

The materials out of which living things are made are complex and unstable compounds capable of activity, and stable only within a very narrow temperature range. Some of the complex catalysts (the "oil" as it were in the cogs of life's machinery) known as enzymes, are put out of action at temperatures of little more than 140°F. Optimum temperatures for these substances to operate satisfactorily are around that of the blood.

At lower temperatures the chemical reactions in the cell, upon which all life depends, are slowed up. Indeed a fall of only 20°F reduces the speed of living processes by as much as one-half or one-third.

Thus the temperature range suitable for any kind of life is confined within the limits of around freezing up to 140°F—an interval of the order of 100°F.

For higher forms of life the range might well be even more restricted. Some of the more lowly forms of life, it is true, can survive at very low temperatures, but only for a short while. While others can survive for a time at the temperature of boiling water in special resistant forms. In neither case, however, can they carry on normal processes of living.

So perhaps one of the most important factors to be catered for in the specifications would be control of temperatures.

When you think of the extremes of temperature existing throughout the universe—some stars at 10,000,000°C (18,000,000°F), while the very sparse material in space may have a temperature not far short of the lowest possible, absolute zero (—273°C or 520°F below freezing)—the range of temperature suitable for life is very fine indeed. That satisfactory conditions exist on this earth is little short of a miracle, and a sure indication of Divine planning.

Maintaining temperature

Now how is this fine level of temperature maintained? The source of all heat and, indeed, all our forms of energy is, of course, the sun. Our sun is one of billions of suns that blaze in the heavens. Yet not all of these stars would be suitable. The

(Continued on page 25.)

The structure of our solar system and the balance of land and sea on the earth provide abundant evidence of God's beneficent plans for our world.



NO
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FROM a study of its primary theme, "Jesus, the Light of the World," the Third Assembly of the World Council of Churches, meeting in the Vigyan Bhavan Hall in New Delhi, proceeded in succeeding days to an analysis of the church's task under three sub-themes, "Called to Witness," "Called to Service," and "Called to Unity."

"Witnessing to the faith," declared Dr. Paul D. Devanandan, Director of the Christian Institute for the Study of Religion and Society in Bangalore, India, "is in a sense peculiarly characteristic of Christian belief. For no-one can claim to be a Christian believer, unless he bears living testimony to the redemptive work of God in Christ Jesus as a present reality. . . . The Light of the world has shined into his own heart and he bears witness, 'For mine eyes have seen Thy salvation.' Luke 2:30." "Therefore," he said, "from the day of Pentecost the compulsion to testify to the Gospel of the kingdom has con-

From New Delhi, W. L. Emmerson continues his on-the-spot-account of the Third Assembly of the World Council of Churches.

lands of secularized Christendom at least, in the fact that a pious remnant goes to church on a Sunday [or a Sabbath] morning. Yet that simple walking toward a sanctuary can, in an environment of alien faiths or disaffection to Christianity, be a witness."

Then, continued Dr. Devanandan, there is the witness of the Christian layman in the everyday world of home, work, and leisure. "There is such a thing," he suggested, "as 'gossiping the Gospel.' . . . That is how the simple Christian spread the Good



Dr. Michael Ramsey, Archbishop of Canterbury, chats with Dr. Billy Graham during the Third Assembly of the World Council of Churches in New Delhi.

tinuously gathered force with a spontaneous urgency in the lives of those who have been shaken by the power of the risen Lord."

Communicating the "Good News"

"The witness of the church takes different forms," he went on. "There is, of course, the witness of preaching which through the ages has been the great channel through which the Gospel has been communicated to men, but this is not by any means the only effective avenue of witness. There is," he said, quoting Bishop Whittaker, "'the silent witness of the worshipping community.' As a recent bulletin of the Department of Studies remarks, 'there would seem to be no great evangelistic relevance, in the

THE CH

News of the kingdom in the early centuries of Christian history," and it is just as effective in our day.

Preparation for the Gospel

Following up Dr. Devanandan's fine presentation of the task of Christian witness, Professor Masao Takenaka of Doshisha University, Kyoto, Japan, set before the Assembly the complementary "call to service."

He pointed out that one of the dominant characteristics of our age is the "widespread trend toward secularism. As Dietrich Bonhoeffer has said speaking particularly of the West: 'We are proceeding to a time of no religion at all: men as they are now simply cannot be religious any more. . . . The time when men could be told everything by means of words, whether theological or merely pious, is over.'

"In these circumstances," Dr. Takenaka declared, "there is a pressing call to the church to consider the



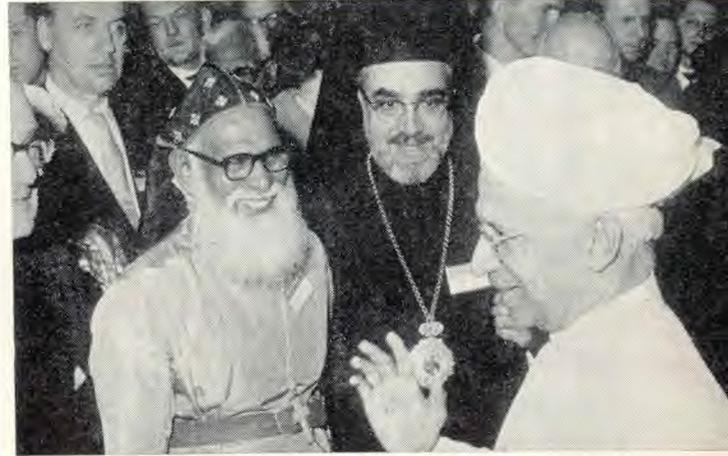
... serving ministry of God's people to the world." "We must," he said, "take the serving dimension of the church seriously because we recognize that it is one of the indispensable marks of Christ's church. . . . Christ is the Servant-Lord and we are the servants of the Servant. Our Christian service, therefore, is a sharing in the ministry of Jesus Christ to the world."

Professor Takenaka quoted Reinhold Niebuhr as saying that the church has indeed been the "mother of social work." A few years ago, he said, the French Government asked the Ministry of Social Welfare of the Japanese Government for a list of outstanding social workers in Japan for listing in a French textbook. After careful investigation they recommended four people: Jyuji Ishii, who opened the first orphanage; Kosuke Tomeoka, who founded an institution for juvenile delinquents; Gunpai Yamamura, who established social settlements under the aegis of the Salvation Army; and Takeo Iwahashi, a blind man who devoted his life to the welfare of the blind. "And all of them," declared Professor Takenaka, "without a single exception are Christians."

Today, however, the speaker went on, we have

mobile tent-dwellers rather than the rigid keepers of buildings."

Examples of this flexible Christian service were strikingly presented in one of the evening programmes on the World Council's work on Inter-church Aid and Service to Refugees. In vivid film record and personal experiences the story was told how Christian workers rallied to the relief of victims of typhoons in Japan, the Agadir earthquake in



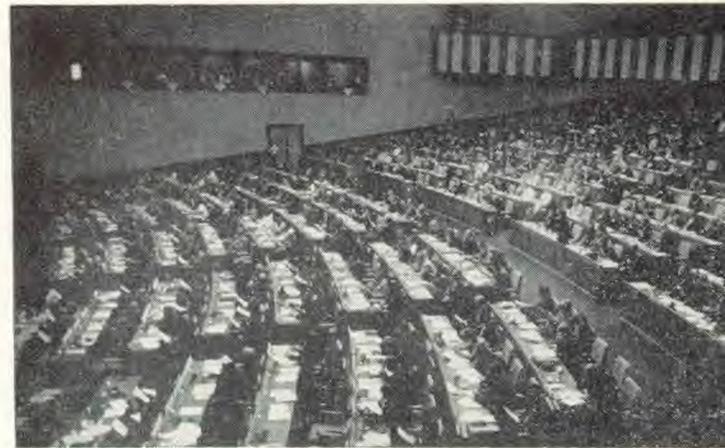
URCH'S

TASK

come to a new situation in respect of social service. Now "the state is increasingly taking responsibility in the field of social welfare." This, however, should not discourage us. Rather should we "rejoice and welcome this new development," but it does mean that "the church must be ready to find new forms of Christian service in order to fulfil the serving task of the church in the present world."

Meeting the needs of suffering humanity

"Actually," he said, "there are vast new areas in which the activities of voluntary agencies are called to serve. What we need is not the static continuance of the old-established patterns, but to find where and how the new forms of voluntary service are needed. What we need today is not to abandon any form of Christian service, but to be ready to serve flexibly, going anywhere He invites us to serve, as



Above.—During the Assembly the Vice-President of India, Dr. Radakrishnan held a reception for the delegates.

Below.—Delegates at work during a plenary session of the Assembly in the Vigyan Bhavan Auditorium.

North Africa, famine in the Congo, and floods in Central Africa and India; while others described the work which is being done in rehabilitating refugees in India and the opportunity of new life and happiness which is being extended to many thousands every year by resettlement in North and South America. In such ways as these, Christians in every land are still meeting the needs of suffering humanity and through Christian service are bringing the Light of the world into many hearts.

All such service, he declared, is what Dietrich Bonhoeffer has well called a "preparation for the way of salvation." "The hungry man," he wrote, "needs bread, and the homeless man need a roof; the dispossessed need justice, and the lonely need fellowship. To allow the hungry man to remain hungry would be blasphemy against God and one's neighbours. . . . To provide the hungry man with bread is to prepare the way for the coming of grace."

A response to the call to service thus prepares the way for the fulfilling of the church's call to witness to the truths of the Gospel, the "Word" of salvation.

What kind of unity?

It was only to be expected that consideration of the two themes, "The Call to Witness" and the "Call to Service," would soon come up against the third and overarching issue of unity.

As Dr. Paul D. Devanandan of Bangalore, South India, who gave the main address on the first theme pointed out, the church's witness cannot but be marred in West and East by the divided voices with which the churches speak. And on his part, Professor Masao Takenaka of Kyoto, Japan, who spoke on the church's ministry of service, made the point that there is a danger on the part of those who "have attained a united front in service that they may become complacent or indifferent" toward the quest of unity.

These two presentations therefore prepared the way for a renewed study by the Assembly of the overall concern of the churches, the "Call to Unity." But it was quickly evident in the addresses in which it was presented, that in the thirteen years which have passed since the inauguration of the World Council

of Churches, little real progress has been made in resolving the fundamental disunities in this vital issue.

While some 2,000 participants and guests took part in an open communion service conducted according to the Anglican rite of the Church of India, Burma, Pakistan, and Ceylon in the great shamiana tent behind the Vigyan Bhavan, this was a concession to this "ecumenical occasion," and did not at all indicate that the great problems of the nature of the church, its ministry and sacraments, were any nearer to solution. Even in this service the Orthodox and some branches of the Lutheran Church were not able to take part.

Orthodox claims to be "pivot" church

It was significant of the added strength of the Orthodox churches in the World Council, which now number thirteen and represent 250,000,000 Orthodox Christians, as compared with about 125,000,000 Anglican and Protestant Christians in the Council, that their spokesmen decided not to issue a separate statement on unity as at Amsterdam and Evanston, but to make their contribution to the discussion in full participation in the Assembly. Clearly they felt that they would be able to speak with more authority to the members of the World Council now that Orthodoxy is united in participation, and that, for the same reason, the other churches in the Assembly would listen with deeper respect and attention to the convictions of Orthodoxy on the witness, service, and unity of the church.

So, in one of the evening sessions, Dr. Nikis A. Nissiotis, assistant director of the Ecumenical Institute at Bossey and a lay theologian of the Greek Orthodox Church made very clear and forthright the position of Orthodoxy in reference to the reunion of the church.

In the view of the Orthodox Church, he said, the outcome of God's revelation was the emergence of "the one undivided historical church." This unity of the church has been broken by various historical circumstances, and it is the task of the churches not to "create unity" but to "recapture it in its vast and universal dimensions."

In this respect therefore, "Eastern Orthodoxy must respond to the call of the Holy Spirit to be the pivot church for the ecumenical movement precisely through maintaining its catholic and apostolic witness to this foundation fact and through 'its own unity.'"

In seeking the unity of the church Dr. Nissiotis
(Continued on page 28.)



Two of the presidents of the World Council of Churches place a wreath on the Gandhi Memorial in New Delhi.

“WHY WILL YE DIE”

?

ONE hundred and eighty times does the word "life" occur in the New Testament. The New Testament is a monograph on life, the good life, the pure life, the long life in a world without end. In the mouth of Christ it is an ever-recurring theme: "I came that they might have life." "I am the Way, the Truth, and the Life." "I give unto them eternal life." "I am the Resurrection and the Life." It is the sum total of the Gospel; the good news that sin may be exchanged for righteousness, and death for the life that knows no end. And all this because "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

There is nothing more precious than life. Satan spoke truly when he said on one occasion, "All that a man hath will he give for his life," and yet the well-nigh universal pattern of human behaviour with regard to life is as Cowper says:

"Men deal with life as children with their play,
Who first misuse, then cast their toys away."

By R. T. Bolton

Men cling to life yet squander it; they extol it as the sweetest thing on earth, and then abuse it. But what is more strange, men are offered through Christ a more abundant life here and an eternity of days to come, and yet the Lord's loving entreaty is not sufficient to persuade the majority to accept the gift so freely offered.

Is unbelief reasonable?

Upon what basis is this greatest gift rejected? Usually by a plain: "I don't believe it," either definitely stated or by silently ignoring or scorning it.

Let us examine the unbelief which lies at the root of the out-of-hand rejection of the most precious of all gifts to mankind. Is this unbelief, this lack of faith, reasonable and excusable? Judging from the way men exercise faith in other things, it is without reason and inexcusable. Every educated man believes the outline of the history of Babylon, Egypt, Greece, Rome, the Dark and Middle Ages, etc.; he reads the daily, weekly, and monthly periodicals and by and large believes what he reads. He has faith in the historians, chroniclers, and reporters. Indeed, his whole life is based on believing, for without faith in the doctor, the grocer, the chemist, his car dealer, his electrician, life would be impossible. He must, in innumerable ways, and every day and hour, exercise faith.

Then why can he not believe in his Maker's promise of a more abundant life here and now, and a life to come made up of endless years of peace and joy and ever-expanding achievement? Why does he squander all his energies on making the most of his "three-score years and ten," when those same energies might be directed to securing an everlasting life of bliss?

Of course, it just doesn't make sense. No wonder God, through the prophet Ezekiel, makes the impassioned plea to His chosen people: "I have no



In the plan of salvation God made provision that all might be saved, but only those who accept the divine provision will receive eternal life.

pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11. Yes, why is this generation with its increase of knowledge and material and intellectual advantages determined to die when eternal life is freely offered to all? Every reader must ultimately make his choice, and if we are wise, we will choose the eternal gift.

God's final appeal

But there is a greater appeal than that of reason. God appeals to our hearts. He saw the widespread darkness of mind and perversity of heart. He saw men deceived and led captive by unseen powers of evil whose one purpose was their destruction. He saw them unable by their own power to escape, and His heart was moved with compassion. And compassion always finds a way. That way is forcefully stated in the words of the apostle Paul. God "spared not His own Son, but delivered Him up for us all." Then he adds, "Shall He not with Him also freely give us all things?" Rom. 8:32.

As one writer has beautifully put it: "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."

Here is the divine plan, lovingly and painfully implemented. Shall we not come thankfully to His gracious throne, confessing our sins and unbelief that He may forgive us and confer on us the gift of eternal life which is His promise through Christ?

And what a life it will be! "There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of

mind and soul and body. . . . And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ."
—*The Great Controversy*, pages 677, 678.

Help Thou mine unbelief!

Let us make no mistake about it. God loves us. He believes our souls are worth saving. He wants to give us a more abundant life here, and He is planning eternal life for those who will accept it. Say not then, "I cannot believe it," but rather, "I will believe it," and pray, "Lord, help Thou mine unbelief." Thereby you will enter into fullness of life and joy here and now, and you will have the glorious prospect of an eternity of even better days to come.

Nothing Impossible

(Continued from page 9.)

thereinto, but he encouraged them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." 1 Cor. 10:13.

What He has done before He can do again.

The children of Israel seemed completely trapped, the sea before, and Pharaoh's host behind. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" they cried.

But how God delights in situations like this.

"We love to see the impossible done," the spring flowers remind us, "and so does God."

When and at the moment that it is necessary, the seas will divide for us. If we be willing and obedient, fulfilling to the best of our knowledge all of His divine will, then He is bound to open the way before us, the honour of His great Name is at stake.

When His children cry to Him for help in the hour of temptation; and when, in humility, they plead with Him to take the reins to lead and guide: when they do that, nothing—not anything—is impossible.

Like Lot and his family of old we are called to flee from "the wrath to come."



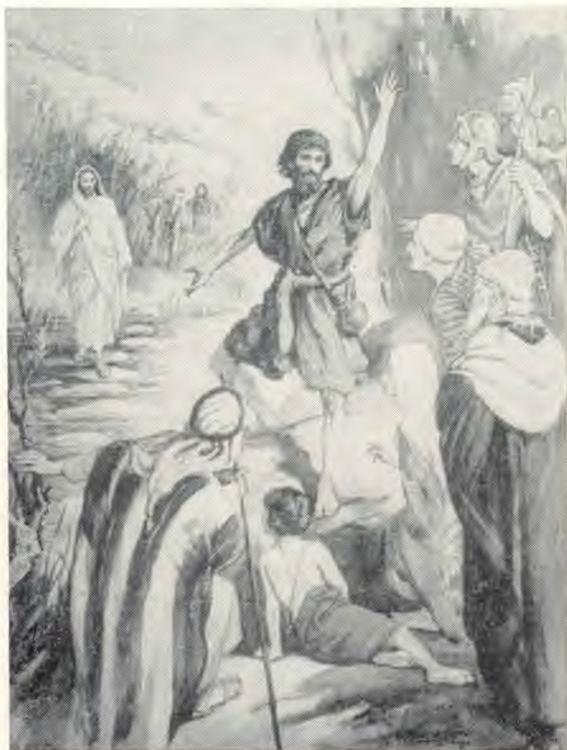
THE MEANING OF BAPTISM

BAPTISM by means of water was not a new thing to the Jews in the time of Jesus. Not only had John the Baptist immersed in water all those who accepted his message, but the Jewish rabbis, according to Dr. Adam Clarke, "never received a proselyte into the full enjoyment of a Jew's privileges, till he was baptized and circumcised."

Equally to the Gentile, as to the Jew, baptism was not an entirely new rite, for immersion in water was a part of the initiatory services whereby neophytes entered into the pagan mysteries. This should not be too surprising. Water is the common element used for cleansing the body, and so it was quite natural to use a physical bath to symbolize the complete washing away of the past old life, and the entry into a new life.

But while baptism as an immersion in water was not new to the Jews, yet the way that John the Baptist applied it was new. The rabbis never baptized any Jew or Jewess, neither did they baptize the children of their proselytes, and for this simple reason, that all such were considered as born in the covenant, and so were not considered as standing in need of baptism, which was essentially an introductory rite.

Herein then, John the Baptist altered the common custom by baptizing Jews. Such an act in a very real



Jesus was baptized of John in Jordan to symbolize the believers' death to sin and resurrection to "newness of life."

sense challenged the covenant relationship between God and Israel as the hereditary seed of Abraham. (See Matthew 3:9.) Hence we have the mission sent by the high priest and rabbis to question John on what authority he performed his baptism (John 1:19-25), and their refusal to receive baptism at his hands. (Luke 7:30.)

Why Nicodemus was puzzled

The Jews taught that when a stranger of the Gentiles accepted Judaism, he should be baptized. Then he was as "born anew," as if he were a "little child just born," as a "child of one day." "The man was now in a new relationship with God, to Israel, and to his past, present, and future. . . . More especially was he to regard himself as a new man in reference to his past. Country, home, habits, friends, and relations were all changed."—Edersheim in *Life and Times of Jesus*, Ap. 12.

Nicodemus doubtless understood this regenerating and renewing significance of baptism, but as a Pharisee could not see how it should apply to himself.

Hence his incredulous reaction toward Christ's words addressed forcefully to him, "Ye must be born again." John 3:7. Jesus' reply was two-fold: "Verily, verily I say unto you, Except a man be born of water." To Nicodemus these words could have meant absolutely nothing else than water baptism. That Nicodemus so understood it is clear, for from then onward the discussion between them centres on the baptism "of the Spirit." That was the point of mystery. That he did not understand. And to his credit, by his after-conduct Nicodemus shows that he must have overcome his Pharisaical pride and accepted the need of spiritual regeneration, too.

John's baptism was more than a symbol of ceremonial purification. It was in fact a baptism of repentance for sins committed (Acts 19:4), an admission of true sorrow for sin and a heart turning away from sin (Matt. 3:6), and a confession of the need of a real moral cleansing. So, in these respects, John's baptism tallies with Christian baptism. However, John made it quite clear that he did not regard his baptism as final, but rather as preparatory, making ready a people for their Messiah who would Himself baptize "with the Holy Ghost and with fire" and thus initiate believers into His kingdom. Christ's baptism (Christian baptism) is thus the complement of John's, carrying that which he began to complete fruition.

Accepting God's estimate of ourselves

Of John's baptism Christ declared: "And all the people that heard Him, . . . justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

How does the acceptance of Christian baptism "justify" God? We have seen that in baptism a man confesses to his own moral uncleanness, his sinfulness, and his need of forgiveness and moral regeneration. To refuse baptism is, in effect and fact, to refuse this divine portrayal of natural human character from Adam. John declared, "If we say that we have not sinned, we make Him a liar, and His word is not in us." 1 John 1:10. So one who refuses baptism claims himself just and sinless before God. And so the Pharisees and lawyers who refused John's baptism "rejected the counsel of God against themselves." They repudiated God's testimony, the confession of which alone leads to salvation.

How seriously, then, should we consider this matter? Can we today refuse baptism as commanded and offered to us by Christ? Will He less seriously regard such a refusal of baptism today by those who profess to be Christians, than He did of those religious Pharisees and lawyers of old?

Still Bigger Bombs

(Continued from page 7.)

Britain and destroy nine-tenths of the population of Russia and the United States."

He called for "a vast movement of protest" to prevent the catastrophe, but we fear he pleaded in vain.

Never in all history was there a graver moment, nor one laden with more fearful import for the future of the human race.

For many decades, indeed since 1884, this journal has declared, on the basis of Bible prophecy, that the end of the world is approaching. It was never so near as now. Nor were the signs of the end ever so clear and unmistakable.

We are approaching the period described by our Lord when He said that "men will faint with terror at the thought of all that is coming upon the world." Luke 21:26, N.E.B.

This will be the hour of man's greatest extremity, and God's long-awaited opportunity. For it will be then that "they will see the Son of man coming on a cloud with power and great glory." Verse 27.

The Christian's Two Loyalties

(Continued from page 11.)

we ourselves have heard of His own mouth." Luke 22:70, 71.

But when, immediately afterward, Jesus was arraigned before Pilate, His accusers swiftly and adroitly changed the charge to one of serious high treason against Rome, a subject on which every Roman governor was naturally sensitive. "And they [the Jews] began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King." Luke 23:2.

The truth was, however, that Jesus, in precept and example, had been completely loyal both to Cæsar and to God. At the summit of His popularity He had refused to allow the applauding populace to make Him a King. (John 6:15.) Indeed, He declared that His kingdom was "not of this world." His kingdom, He said, was eternal and spiritual, rather than political and temporal. (John 18:36.)

When Christ's enemies on one occasion tried to trick Him into taking sides in a matter of political dispute, He refused to gain easy popularity with His own countrymen by showing opposition to their Roman masters. Instead, He replied, with scrupulous fairness and impeccable wisdom, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12:17.

For our present well-being then as well as for our eternal salvation, let us ever remember the

momentous words of our Saviour to Satan, "Thou shalt worship the Lord thy God, and *Him only* shalt thou serve." Matt. 4:10.

Blueprint for a Planet

(Continued from page 17.)

radiations of light and heat need to be of the correct type, and constant in supply. So those stars which are of a colour other than yellow, probably would not do, likewise those we term unstable stars—suns which suddenly blaze up like a fire fanned by a sudden draught—would not be suitable either. A sudden slight increase in power, and this earth would become a dead, burnt up, empty globe.

The distance of a planet from the sun naturally determines the amount of heat received by it, and this criterion may be more critical than we think. Halving the distance from the sun would give four times the heat. Mercury at an average distance of 36,000,000 miles from it, revolving so that one side always faces the sun, has a temperature near to that of melting zinc—420°C (760°F). On the other hand Jupiter, at an average distance of 483,000,000 miles from the sun (Earth is about 93,000,000 miles) has a temperature of —140°C (284°F below freezing point).

The path of the earth around the sun is, of necessity, a near circle. A more elliptical orbit would result in great variations in heat received by the earth from the sun which would be more than the living creatures on the earth could stand. The slope of the axis and speed of the earth's rotation are also further important factors.

The angle between the earth's axis and the perpendicular to its orbit around the sun, of 23½°, results in the changing seasons. Any greater slope would give rise to severe cold conditions over larger parts of the earth's surface than now. The axis could possibly be perpendicular and probably was before the time of the Flood to give uniform temperatures around the globe, and allow subtropical plants and animals to survive in polar regions where their fossils have been discovered. The rotation of the earth in twenty-four hours allows for even heating of the surface. Any slower, and the side away from the sun would experience a severe lowering of temperature each night. Any faster, and the centrifugal force might upset the earth's atmosphere and seas, and produce convulsions in the earth's crust.

But even with the period of rotation and distance from the sun at their best, the fluctuations in temperature between night and day, summer and winter would be fatal to life if it were not controlled by other factors.

For instance, during the short period of an eclipse

of the moon the surface of the satellite experiences a temperature drop of 200°C (390°F). This is because the moon, with force of gravity one-sixth of that of earth is too small to retain gases, and in particular water vapour which help to stabilize temperatures. The moon is, however, just right for its job. If it were the size of the earth the differences in tide levels now about thirty feet, would be about half a mile!

The force of gravity exerted by a body is proportional to its mass. In other words the larger it is, the greater its force of attraction for other objects. If the earth were smaller it would not, like the planet Mars, retain sufficient atmosphere and water to sustain life. If larger, like Saturn and Jupiter, the pressure of the atmosphere would make life impossible.

We have in the limited space available been able to touch on only a few points. Truly "these are but the outskirts of His ways," but enough has been said to show that our universe home is not the result of chance but the planned product of a Great Architect.

How can man seek to explain the reason for his existence in any other way than that he and the universe are the handiwork of God? With his limited experience and understanding, the question posed to Job is still pertinent for man today, "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof . . . or who hath stretched the line upon it?" Job 38:5, 6. Surely we will respond with the Psalmist, "O come, let us worship and bow down; let us kneel before the Lord our Maker." Psa. 95:6.

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Sanford T. Whitman encourages us, amid the darkness of our time, with the Bible promises of God's coming kingdom.

OUR world has come to its evening hour. Its sun is setting. Night is drawing on. The tempest gathering in every land is made up of many lesser storms—political, economic, military, scientific, social, racial. Corruption is in full flower.



Greed grows fat and lust gallops with reins down. The affairs of men become ever more tangled as time runs out. Seducing spirits are at work. Truth is ignored, flouted, perverted. Delusions hold multitudes in bondage. Mankind has sown to the wind. Now the whirlwind is gathering.

Many sobering questions arise.

Will the night ahead have a morning? Will there be a remaining spark of life when the tempest has spent itself?

Is God concerned in the affairs of earth? Has He any plans for the future? Can He—will He—intervene?

The uplook is bright

There is much in the present outlook to justify the deepest pessimism. On the other hand, the uplook

was never brighter. The question, What lies ahead? has two answers. Both night and morning await, depending upon how we relate ourselves to the issues involved.

For some the night now gathering will have no morning. To incorrigible sinners there will be an end.

Sinful man, his sinful works, his sinful deceiver—all will be unmasked, silenced, destroyed. The entire kingdom of sin will be judged. Sin and the blight it has cast upon God's fair creation will be brought to a full and fiery end.

Wrote the Psalmist, "Only with thine eyes shalt thou behold and see the reward of the wicked." Psa. 91:8. For all who remain in transgression waits the wrath of God. That wrath will burn out every trace of this foul and loathsome malignancy.

Notice the emphasis of the inspired preview. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Of the fallen angel who has led the great rebellion

Joy in

against God and His law, the Bible says this:

"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Ezek. 28:18, 19.

The theme of morning after night runs the length of the Scripture narrative, and its unfolding is sublimely reassuring.

Cryptically, it is in the first promise of the Redeemer—the bruising of the serpent's head. (Gen. 3:15.) Isaiah pictures the redeemed joyously returning to Zion. (Isa. 35:10.) John speaks of those who are delivered as receiving the gift of eternal life. (John 3:16.) Jesus portrays them as inheriting the earth. (Matt. 5:5.) Particularly beautiful is the phrasing used by David: "Weeping may endure for a night, but joy cometh in the morning." Psa. 30:5.

God's purpose will be realized

Despite its coming ordeal by fire, great days are ahead for this earth. High is the destiny for which it was created, and though thwarted for a time by sin, that destiny will yet be realized.

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

The fire that destroys the finally unrepentant also cleanses the world of the effects of sin. Thus cleansed, it will once more come forth from the hand of the Creator in Edenic beauty.

The promise is given through the prophet Isaiah: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

A vision of the promise fulfilled was given to John: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21:1.

By the grace of God, earth's morning will be shared by sinners who have renounced their sins. Inexpressibly wonderful is the future that awaits every born-again son and daughter of Adam.

with joy; . . . He will joy over thee with singing." Zeph. 3:17.

Well may we look to the days immediately before us with keen desire. Certainly they challenge us as no other period of time has challenged the human family. Yet far from despairing, we should look up and rejoice. As surely as night is coming for all that is sinful, morning is coming for the people of God.

Glad indeed are the tidings borne to us. Comforting indeed are the promises.

God's aftermath

After the night—morning. After the darkness—light. After the storm—calm. After the battle—victory. After the toil—rest. After perplexity—certainty. After despair—hope. After the mistakes—perfection. After the infirmities—the vigour of eternal youth. After the sadness of parting—the joy of resurrection. After the loneliness of loved ones gone—the companionship of loved ones returned. After mortality—immortality. After the pilgrimage—our heavenly home!

Just as there need be no uncertainty as to what lies ahead, so there need be no unpreparedness. God is not willing that any should perish. The most

the morning!

A remnant—God's remnant—will survive. They are the called, the chosen, the faithful. They have washed their robes and made them white in the blood of the Lamb. Their spiritual nakedness is covered with the glorious garment of Christ's righteousness. Significantly, they watch the daybreak with songs and shouts of joy. (Rev. 19:6.)

Not until they have seen the universe close up will they understand the cost of redemption. The condescension. The shame. The pain. The anguish. The loneliness of the Redeemer's years on earth. The steadfastness of His purpose. The measure of His courage and faith. Eternally deepening will be the joy of the righteous that love was able to hold sin in check and finally to eradicate it completely.

"He shall see of the travail of His soul, and shall be satisfied." Isa. 53:11.

"The Lord thy God . . . will rejoice over thee

urgent desire of His heart is that all might respond to the wooing of His Spirit and repent. (2 Peter 3:9.) Tenderly, earnestly, with infinite longing, the voice of the Spirit pleads with the hearts of men everywhere:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

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The Church's Task

(Continued from page 20.)

declared, the Orthodox Church does not label any Christian group as an "apostasy." Nor does it suggest that the separated groups which comprise the churches today should deny their traditions, but that they should "recover their true life" in the "one undivided historical church."

If, for example, the Church of Rome would reinterpret the primacy of the Holy See and recognize the Pope as *primus inter pares* in taking the initiative in convening pan-Christian councils and as a link between the churches, the way would be open for the reunion of Rome and the East.

In the same way, "the churches which came out of the Reformation as new churches will have to study and consciously accept all the consequences of their belonging to the Catholic stream of church life through the centuries."

The task of divided Christianity today, Dr. Nisiotis concluded, is to "seek again for its origin in the One Undivided Church to which end the Orthodox Church is ready to contribute what it considers is its unique heritage."

Expressing the diametrically opposite and broadly Protestant view of the nature of the church's unity, the Rev. Philip Potter, Secretary of the Methodist Missionary Society for West Africa and the West Indies and Chairman of the World Student Christian Movement, cited the deep concern of the Christian youth who gathered at the Lausanne Youth Assembly in Switzerland last year. These young people, he said, came together as dedicated Christians who had received the "one baptism" into the body of Christ, who submitted to "the one Word of God," who rejoiced together in "common praise," and repented together in "common prayer," yet they found that they were debarred by confessional barriers from receiving "the one bread and the one cup of the Body and Blood of Christ, which is the ultimate expression of the unity of the church of Christ," and they failed to understand how this could be according to the will of Christ for His church.

"Intercommunion," asserted Philip Potter, "is not the battle cry of 'Protestant' malcontents, shrilly uttered by well-armed 'Catholic' stalwarts;" but in actual fact these designations do summarize the two fundamentally divergent views of the unity of the church which still persist unchanged in the World Council.

The third address by Dr. A. M. Ramsey, Archbishop of Canterbury, was in keeping with the chief spokesman of the Anglican communion which believes itself to be the "bridge church" through which the position expounded by Philip Potter and the position taken by the Orthodox Church can be reconciled.

In his presentation, he gently rebuked those who adopted a "hang theology" spirit and said in effect, "Do not go too deep into theology: we need just a few simple facts and principles in order to get unity." Of such simplifications, he said, we need "to beware."

It is not sufficient, he said, to say, "I believe in one church." We must learn to say, "I believe in the one Holy Catholic Apostolic Church," with all that that implies.

"Because our task is such," Dr. Ramsey went on, "it has both a divine urgency and a divine patience." It is urgent because "the call to holiness is urgent. We dare not pray, as did the unregenerate St. Augustine, 'Lord, give me purity, but not now.'" But, "guarding ourselves against confusing divine patience and our own human sloth, we know there is a divine patience." And "patience," he said, "includes the will to see that an apparent set-back in some scheme may be our call to go into things more deeply than before."

With satisfaction the Archbishop noted "among Roman Catholics, Lutherans, Orthodox, Reformed, and Anglicans," a "new concern for the Bible, for the ancient fathers, and for the liturgy which is shifting the proportions of thought and is exposing new levels for converse and partnership;" and though he did not precisely state the position of the Anglican Church, as he has done on so many other platforms and occasions, he clearly believes there are signs that the thinking of the churches is slowly but surely moving them toward the restoration of the "one Holy Catholic and Apostolic Church," which like the Orthodox Church, Anglicans believe to be the only basis upon which reunion can be achieved.

With this diagnosis, those who have followed the course of ecumenical discussion through the years since Amsterdam and the deliberations of the Third Assembly so far, cannot but agree. While, on the one hand, the integration of the International Missionary Council has tended to strengthen the Protestant witness in the World Council, the coming in of practically the whole of the Orthodox Church cannot but mightily reinforce the "Catholic" voice among the churches and urge a "Catholic" solution to the issue of unity.

With the Orthodox Church now proclaiming itself to be the "pivot" church in the search for unity, and the Anglican communion offering itself as a "bridge" church, it seems inevitable that the free Protestant churches will more and more be drawn toward a new Catholic conception of unity.

Momentous, therefore, are the trends now manifesting themselves on the stage of the World Council of Churches, and it is for us to discern what they will mean for the witness of the church of Christ in the world.

(To be continued.)

PROPHETCY

SPEAKS!



The HEAVENLY SANCTUARY

By S. G. Hyde

A revelation of tremendous importance is given to John regarding the temple of God in heaven.

"Behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15:5.

The place and presence of God have always been associated with His temple.

"The Lord is in His holy temple, the Lord's throne is in heaven." Ps. 11:4.

"Thy way, O God, is in the sanctuary." Ps. 77:13.

"I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Isa. 6:1.

The temple is not necessarily a place of confinement to God. But it does afford for man a place of refuge and a place from which issues an understanding of His ways.

"God that made the world . . . dwelleth not in temples made with hands; . . . giveth to all life, and breath, and all things; . . . that they should seek the Lord, . . . feel after Him, and find Him, though He be not far from every one of us." Acts 17:24-28.

Two very important features are disclosed by John's temple-vision.

1. The "tabernacle of the testimony" is still identified with the heavenly sanctuary, and is an essential part of it.

2. The temple of God is open.

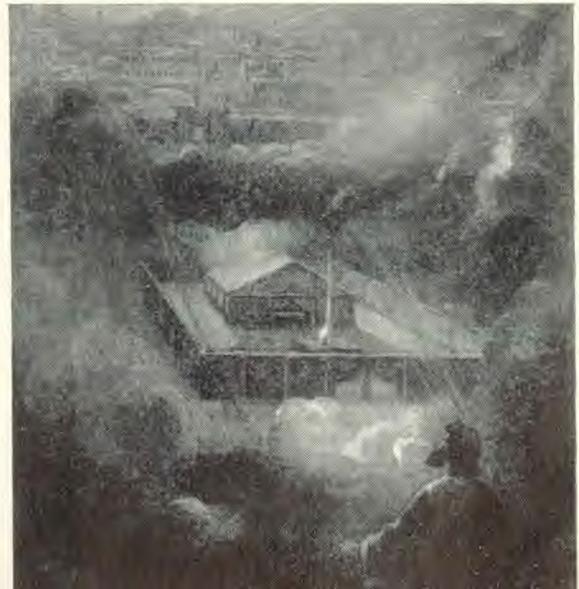
We will consider these two features separately and in greater detail:

1. THE "TABERNACLE OF TESTIMONY"

When commissioned by God to create an earthly tabernacle, Moses was commanded to copy the pattern showed to him in the mount of vision. The pattern was of the heavenly sanctuary. The entire ceremony of the earthly sanctuary, together with its furnishings, had a typical value, having in mind the future ministry of Christ for His church, and the story of redemption.

The central feature of the sanctuary was the Holy of Holies within which was the ark of the testimony, or the Ten Commandments. (See Exodus 25:21 and Exodus 31:18.) Covering the ark of the testimony was the mercy-seat (representing the mercy which God through Christ offers the sinner).

With the death of Jesus on the cross came the end of the earthly sanctuary and its types. (Indicated by the rending of the veil of the temple. See Matthew 27:51.) And Jesus, having provided the blood for the expiation of sin, returned to His Father, and in the heavenly sanctuary became the sinner's Mediator and High Priest.



"But Christ being come an High Priest, . . . by a greater and more perfect tabernacle, not made with hands, . . . by His own blood He entered . . . into the holy place [temple]." Heb. 9:11, 12.

The vision of the temple with its "tabernacle of the testimony" is (a) a reminder of the fact that under the New Covenant and under the ministry of Christ, the law of God still has its place. The ceremonial law of the Old Covenant no longer functions. But the law of God is still needed to disclose transgression; it is still the "perfect law" (Psa. 19:7), and the standard of righteousness. Under the New Covenant the believer is not "under the law" and its condemnation, but by faith he establishes the law as an integral part of the New Covenant provision (Rom. 3:31). And (b), it is a reminder that when eventually judgment proceeds from the temple of God, the law of God will be its standard.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

"Fear God, and keep His commandments: . . . for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12:13, 14.

2. THE OPEN TEMPLE

The significance of the "open temple" is to suggest the availability of its service to the sinner.

"[Christ] by His own blood . . . entered in once into the holy place [the heavenly temple], having obtained eternal redemption for us." Heb. 9:11, 12.

"We have a great High Priest, that is passed into the heavens, Jesus the Son of God, . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

So long as Jesus is in the heavenly temple ministering as man's intercessor, so long is the temple door open. For, as He himself said, "I am the Door."

"A door was opened in heaven: . . . and . . . a throne was set." Rev. 4:1, 2.

"I am the Door: by Me if any man enter in, he shall be saved." John 10:9.

"By whom also we have access by faith." Rom. 5:2.

"Christ . . . entered into . . . heaven, . . . to appear in the presence of God for us." Heb. 9:24.

The day is coming when the temple door will be shut, when Jesus ends His ministry for sinners, and when "no man" can enter the temple to find help.

"The temple was filled with . . . the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels [the judgments of God] were fulfilled." Rev. 15:8.

To John, the Revelator, was given a picture of the latter times, when the "nations are angry," and when the time for judgment had arrived, and for the giving of rewards had come. And as judgment, and the giving of rewards, is based upon obedience, John was shown the law of God occupying its familiar place in the "ark of His testament."

"The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:18, 19.

God and Saviour

(Continued from page 13.)

the Son of God is "the acknowledged Sovereign of heaven, one in power and authority with the Father."—E. G. White in *The Great Controversy*, page 495.

His omniscience

It is true of the wisest and most highly educated men, that they but "know in part." Our knowledge of things and people is limited. The great Sir Isaac Newton once said that he regarded himself as a little boy who had gathered a few pebbles off the shore, while there lay beyond him the great unfathomed sea of truth. But while our Lord was truly man, He possessed a knowledge of things and men far beyond what ordinary men possess. He "needed not that any should testify of man: for He knew what was in man." John 2:25. He revealed the nature of Nathanael's private devotions and evoked his testimony, "Thou art the Son of God." John 1:49. Having lived for three years in the closest intimacy with Him, His disciples testified: "Now we are sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." John 16:30.

His omnipresence

When Jesus was here on earth He was encompassed with the limitations of His assumed humanity. But just before He was parted from His disciples He told them, "I will not leave you orphans: I come unto you. . . . In that day ye shall know that I am in My Father, and ye in Me, and I in you. . . . He that loveth Me shall be loved of My Father, and I will love him, and will manifest myself unto him." John 14:18-21, R.V. (margin).

His parting promise has sustained millions of believers throughout the ages as they have gone forth in His name to evangelize the world. "Go ye therefore, and make disciples of all nations, . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20 (margin).

His pre-eminence

Since His return to His throne in glory our Lord has been accorded a position and place of pre-eminence in the spirit realm in harmony with His deity and oneness with the Father. His rank is "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

This pre-eminence in the heavenlies is accorded to our Lord first by reason of His essential Deity, and secondly by virtue of His sacrificial atonement for the human race. This thought is forcefully expressed in Schonfield's excellent translation: "Though He had godlike form [He] did not regard it as a prize to be equal with God, but divested Himself, taking the form of a servant. Appearing in human likeness, and disclosed in physical appearance as a man, He abased Himself and became subject to death, death by the cross. That is why God has so exalted Him, that at the name of Jesus every knee, heavenly, earthly, and infernal, should bend, and every tongue acclaim Jesus Christ as Master, to the glory of God the Father." Phil. 2:6-10.

His resurrection

Mr. Lepaux, a member of the French Directory, once complained to Talleyrand that his new religion, "Theophilanthropy," was making very little headway among the people. Talleyrand agreed with Mr. Lepaux that it was not easy to launch successfully a new religion, but pointed out that there was one way in which he could ensure success. "What is that?" asked Lepaux eagerly. "It is this," answered Talleyrand; "Go and get yourself crucified, and then be buried and then rise again on the third day, and you will succeed."

Now, this was good counsel, but Lepaux did not and could not follow it. But Jesus did. He declared, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17, 18. Here is divine power indeed. By His triumphant victory over sin and death, Jesus was "declared to be the Son of God with power, . . . by the resurrection from the dead." Rom. 1:4.

When Lazarus, the brother of Mary and Martha, had been dead four days, Jesus raised him to life. Over the opened grave He proclaimed, "I am the Resurrection and the Life." Truly "in Christ is life, original, unborrowed, underived. . . . The divinity of Christ is the believer's assurance of eternal life." —E. G. White in *The Desire of Ages*, page 530.

His equality with God

Our last point in setting forth the claims of Scripture to the deity of Jesus Christ, the Son of God, is His own assertion of oneness with the Father: "I and My Father are One." John 10:30. We have seen how in creation, they worked together. In Christian baptism, He ranks with the Father and the Holy Spirit in the one "name." Matt. 28:19. When we consider the gifts with which the church was endowed, we find them designated as "the gifts of God," "the gifts of Christ," and the "gifts of the Spirit." 1 Cor. 12:4-6; Rom. 12:5-8; Eph. 4:3-13. In the apostolic benediction pronounced over Christian congregations, we have the same threefold trinity in unity. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." 2 Cor. 13:14.

God has given us minds that we may know Him, hearts that we may love Him, lips that we may praise Him, and lives that we may serve Him. And, says the apostle John, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him this is true, even in His Son Jesus Christ. This is the true God, the eternal life." I John 5:20.

Two words are used here for to "know." The first means to know objectively, as we know historical events. This may be termed the conviction of logic. The second word means to know subjectively through the conviction of experience. The blind man could say with this inner conviction, "This one thing I know, whereas I was blind, now I see." It is God's purpose that we may know through personal experience "the only true God, and Jesus Christ," whom He has "sent." John 17:3.

Are You Living a Double Life?

(Continued from page 15.)

If not, read it; you will enjoy it. When Stanley, financed by a great newspaper, penetrated the heart of Africa and at last found Livingstone, who had already spent thirty years in a land that was really dark at that time, he tried to get him to go back to England with him, but Livingstone refused to go. He wanted to stay where God had sent him to work. Two days later he wrote in his diary: "March 19. My birthday. My Jesus, my King, my Life, my All—I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus' name I ask it. Amen." A year later his servants found him on his knees, dead.

What an example of dedication, of consecration, of a surrendered life! He gave God everything he had, everything he was, until his work was done. May each of us do the same.

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Sarah's Enemy

This Story is based on a true experience

By Peggy R. Bridges

"HULLO, you new squib!" Sarah looked up from her English book to see who was addressing her so rudely.

Leering down at her was a tall, rather ungainly girl with ruffled hair.

"I'm Lisa," she announced. "I see you've taken what should be my desk—next to Alison. Trust a new squib to do that!"

"I—I'm frightfully sorry," stammered Sarah awkwardly. "I was told to sit here by Miss Thomas because, as you probably know, Alison is going to look after me for the first week and tell me about everything."

"Look after you, indeed! This is a new rule—no-one looked after me when I started at this school. 'Twould do you good to stand on your own feet!"

Just at that moment, Alison joined them.

"Phew! I've had such a rush to be back here in time this afternoon! Hullo, Lisa, I've a letter to show you, but it will have to wait till after lessons, because I must help Sarah with her time-table—"

"Oh, bother Sarah!" cried Lisa. "She's a nuisance! Let her sort out her own time-table."

"Yes, please don't let me stop you," Sarah began, but Alison was quick to protest:

"Of course not! I like helping you! Hop it, Lisa! I'll see you after school!"

How grateful Sarah felt for Alison's friendship! But already she realized that Alison was Lisa's special chum, and the sooner she found someone else to be friends with, the better!

As the week progressed, Sarah soon began to learn the names of the other girls in the class, and two of them—Carol and Hazel—were very keen on ponies, like herself.

Within a fortnight, she had no need to ask Alison about anything, and Lisa was able to have her

friend's company all through the "breaks" and free time. In spite of this, however, Sarah found that Lisa still chose to poke fun at her on as many occasions as possible, and sometimes she was just plain spiteful. She would hide one of Sarah's text-books and make her late for a lesson, or chalk "new squib" on her desk!

Although Sarah felt otherwise settled at her new school, and enjoyed herself with Carol and Hazel, she could not help being upset about Lisa's behaviour. When she lay in bed at night, she could see Lisa bending over her with that taunting smile of hers, and she would awake suddenly from a nightmare where she was about to be put in a cauldron by a cackling old witch—with a face remarkably like Lisa's!

She dared not discuss the matter with her parents, for she knew they had had difficulty in obtaining a place for her at this school, which they considered the best in the area. They would have been very disappointed if they suspected she was unhappy. In the end, she decided to confide in Carol and Hazel.

"Have I done something wrong, do you think?" she asked them. "Why do you imagine Lisa is so very horrid, and especially to me?"

"It's beastly of her!" Carol said. "I can't think why she does it. If I catch her being nasty to you, I'll—I'll slap her face!"

"My mother once told me," Hazel said, "that people were often like that who didn't like themselves very much. They were to be pitied, really."

"Pitied!" scoffed Carol. "Someone needs to give them a good spanking!"

That night, before Sarah went to sleep, she thought over the conversation she had had with her friends—perhaps Hazel's mother was right, perhaps Lisa *was* to be

pited. "Love your enemies, pray for them that despitefully use you . . ."—the words from St. Matthew's gospel came all at once to her mind. Could she pray for Lisa? It wasn't easy, but she would try.

Next day, Lisa was still as rude and unkind as ever, but Sarah tried to be sorry for her. At any rate, she found that Lisa's behaviour did not upset her as much as usual.

Two or three weeks went by, and still Lisa did not seem to be any more friendly, but Sarah continued to pray for her regularly.

She told Carol and Hazel what she was doing, and Hazel approved, but Carol laughed.

"You're wasting your time, Sarah! It will never work!" she said. And Sarah found herself wondering if indeed she was right.

* * *

It was toward the end of term, and the girls were returning from the hockey pitch. All the rest had gone on, but Sarah could not find her tie.

Deciding she could wait and hunt for it no longer, she raced at top speed out of the pavilion, and through the shrubbery to try to catch up the others. Round a corner she ran . . . then—smack! She had slid in the wet mud, and crashed face first into a wall!

She sat for a moment in the muddy path, feeling dazed and rather sick. Blood was trickling from her nose. How, she wondered, could she reach the school?—she felt so faint. No-one was likely to find her here, so she must try.

Just at that moment, to her surprise, she heard footsteps returning through the shrubbery, and feeling relieved, she looked to see if it was someone she knew. A girl appeared at the end of the path; then Sarah saw who it was—of all people, it was Lisa!

Before Sarah could speak, Lisa was level with her, and she looked at Sarah's battered face in surprise. She gave a typically disdainful smirk—

"My dear Sarah," she said, "if you could only see what you look like! What have you been doing to yourself?"

"HE SHALL BE CALLED WONDERFUL"

Wonderful Jesus came down from above,
Humbled Himself, Oh, what wonderful love!

Wonderful life that He lived among men,
Wonderful promise, He's coming again.

Wonderful morning when Jesus shall come,
Soon we shall dwell in that wonderful home.

Oh, it is wonderful, don't you agree?
All this He offers to you and to me.

E. Pratt.

Sarah tried to appear cheerful. "I must look a terrible fright," she admitted, "but Lisa, please . . . do you think you could give me a hand? Honestly, I feel so weak!"

Lisa's attitude suddenly changed.

"Of course!" she replied. "Put your arm round my shoulder. . . . Are you O.K.? I don't know how you manage to grin when you've had such a bashing! How do you do it?"

"I don't know," said Sarah, as the two girls moved slowly toward the school. "It must be that I've never lost my Brownie smile, or something like that I suppose."

"I was a Brownie, too, before we moved here!" exclaimed Lisa. "I wish there were some Guides we could join, don't you?"

"Yes, wouldn't it be fun!" agreed Sarah, who was beginning to feel much better already.

"How about you and I trying to get a school Company started?" suggested Lisa.

As Sarah nodded enthusiastically, Lisa added:

"Oh, by the way, I was coming back with your tie. I took it to 'pull your leg' but I wish I hadn't now. You see, I thought you were a coward—I can't bear cowards, but now I know you better, I realize you're not. I'm sorry."

* * *

As leaders of opposing patrols in the new school Guide Company, Lisa and Sarah remained rivals, but they were now also good friends!

Carol and Hazel have joined the Company too.

"I admire you, Sarah!" Carol said to her one day. "You must have had tremendous faith—the way you went on praying for Lisa all that time! You have convinced me—it does work!"

Sarah said very little in reply, but a great feeling of thankfulness swept over her.

"For His mercies still endure—ever faithful ever sure!"

A BIBLE QUIZ ON FIRE

By FELICITY FAYERS

I EXPECT you all love to sit beside an open fire when it's cold. And in autumn it's real fun having a bonfire to get rid of the garden rubbish, or to make a good show on Guy Fawkes' night. That's a great thrill, isn't it?

Fire indeed is a good servant, but what a terribly destructive thing it can be when out of control.

In the Bible, fire is mentioned many times. If you find the answers to the following questions, and look up the passages where they occur, you will realize many things about fire. You will read how God punished wicked men, by destroying their cities with fire; how men used fire to have revenge on their enemies; and also how God revealed Himself to men, hiding His glory from them in fire.

1. What two cities in the time of Lot were destroyed by fire and brimstone?
2. To whom did the Lord appear in a flame of fire out of the midst of a bush?
3. What was the name of the mountain about which we read that "the Lord descended upon it in fire" when He spoke to Moses?
4. Who set on fire the standing corn and vineyards of the Philistines, using foxes' tails and firebrands?
5. Whose barley field was set on fire by the servants of Absalom, King David's son?
6. Which prophet was seen to be taken up into heaven in a chariot of fire?
7. What three men were cast into a fiery furnace?
8. Who said: "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire"?
9. On the night that Jesus was betrayed, of which disciple do we

read that he warmed himself at the fire?

10. Who lit a fire, and then a viper came out of the heat and fastened on his hand?

11. Who said: "Behold, how great a matter a little fire kindleth"?

12. In which book do we read that the devil was cast into a lake of fire and brimstone?

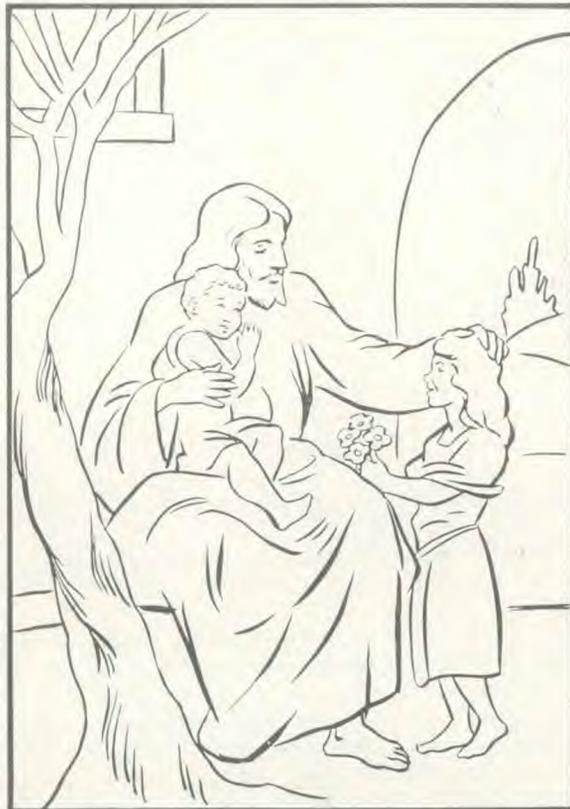
13. On what occasion did Jesus' disciples see "a fire of coals there, and fish laid thereon"?

14. Who had a vision of "One like unto the Son of man whose eyes were as a flame of fire"?

Bible Quiz Answers

1. Sodom and Gomorrah (Gen. 19:24); 2. Moses (Exod. 3:2); 3. Mount Sinai (Exod. 19:18); 4. Samson (Judges 15:4, 5); 5. Joab's field (2 Sam. 14:30); 6. Elijah (2 Kings 2:11); 7. Shadrach, Meshach, and Abed-nego (Dan. 3:20); 8. John the Baptist (Matt. 3:10). Also Jesus (Matt. 7:19); 9. Peter (Mark. 14:54); 10. Paul (Acts 28:3); 11. James (James 3:5); 12. Revelation (Rev. 20:10); 13. After the resurrection, when Jesus appeared to His disciples by the Sea of Tiberias (John 21:9); 14. St. John the Divine (Rev. 1:13, 14).

"Each kindness shown to birds and men is sure to flutter back again."



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 March 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!]

THE Sunbeams' CORNER



Your Letter

My dear Sunbeams,

FEBRUARY isn't exactly a popular month, is it? And we are not alone in thinking of it as a bleak time, for this opinion is shared by the hundreds of wild creatures in woods and hedgerows who are sleeping for most of the winter. Sometimes they find it very difficult at this time to keep warm enough to survive.

However, there is a promise of better days to come, because if we look around us now, we can see signs of a great Spring activity just beginning. That is why February has been called "the gateway of the year."

Now, the brave snowdrops peep above the hard earth. Tiny white daisy heads and golden celandines are dotted among the new shoots of grass, and in sheltered spots you may find the early primroses and violets.

And not only flowers are making their appearance now. If you are fortunate enough to go into the country, you will find plenty of baby lambs skipping in the fields!

It would take many columns to tell of all the awakened things which you may see this month—early butterflies, returning birds, tadpoles—but why not make a list of discoveries? Then write and tell me all about them! I shall look forward to hearing from you.

Good-bye for now, Sunbeams.

Yours affectionately,

Auntie Pam

Results of Competition No. 10.

Prize-winners—Patricia Larson, 60 Wincanton Road, Reading, Berks. Age 11; Andrew Ruddick, 88 Kempe Road, Enfield, Middx. Age 6.

Honourable Mention.—Anthea Hough (Worsley); Teresa Butcher (Tottenham, N.17); Kathryn Freeman (Folkestone); Jean Winter (Enfield); Christine Maton (Rickmansworth); Lorraine Butcher (Tottenham, N.17); Jacqueline Walker (Enfield); Denise Pallett (Dunmow); Laura Herbert (Higher Hodder); Doreen Floate (Felixstowe); Heather Freeman (Folkestone); Sylvia Floate (Felixstowe); Colin Hole (Looe); Selwyn Davies (Aberdare); Keith Gravenell (Norwich); Graham Hall (Plymouth).

Those who tried hard.—Barbara Rigby (Melton Mowbray); Patricia Farnsworth (Nottingham); Lawson Puckey (Polperro); Linda Addinall (Dringhous); Ruth Hoeking (Liskeard); George Festorazzi (Westcliff-on-Sea); Christine Barker (Thundersley); Diane Bates (Gorleston); Joan Hewson (Dringhous); Lorena Greenard (Worlingworth); Geoffrey Lewis (Westcliff-on-Sea); Margaret Bates (Luton); Christine Binder (Lincoln).

Results of Competition No. 11.

Prize-winners.—Eva Atkinson, 20 Linden Terrace, Pontefract, Yorkshire, Age 14; Dawn Linda Moreton, 21 Greenside, Mangotsfield, Nr. Bristol. Age 9.

Honourable Mention.—Susanne Bates (Gorleston); Janet Blyth (Lincoln); Anthea Hough (Worsley); Raymond Blyth (Lincoln); Alan Smale (Enfield Wash); Veronica Stanford (Woodbridge); John Dutton (Watford); Doreen Floate (Felixstowe); Sylvia Floate (Felixstowe); Lorraine Butcher (London N.14.).

Those who tried hard.—Christine Damant (Ipswich); Lynne Mount (Yorks); Sharon Whent (Chelmsford); Heather Fenton (Portadown); Linda Binder (Lincoln); Richard Winter (Watford); Karen May Hill (Ffestiniog); Lorena Greenard (Woodbridge); Stephen Blount (Muttley); Glenda Cowley (Westbury-on-Trim.)

MIRROR



OUR TIME

I don't believe

IN an interview given to the *New York Herald Tribune*, Lord Bertrand Russell stated, "I don't believe in the future life. I don't believe in God. I think all these things were invented to soothe fears because people don't like the thought of extinction."

Apostolic success

PAYING tribute in his *Diocesan Leaflet* to the ministry of the Free Churches, the Bishop of Southwark said: "We retained the apostolic succession, but they had the apostolic success."

Drunkenness among the youth

BETWEEN 1955 and 1959 the convictions for drunkenness among the under-eighteens in this country rose from 669 to 1,008, and among the youth between eighteen and twenty-one from 3,748 to 5,569.

Centre and fulcrum

IN probably the most powerful appeal for the unity of the Christian church, Pope John XXIII in his encyclical "Aeterna Die Sapientia" claims that "the centre and fulcrum of all visible unity of the Catholic church is the Bishop of Rome as successor of St. Peter and Vicar of Jesus Christ."

United States of Africa

THE prime minister of newly independent Tanganyika, Julius K. Nyerere, looks forward to the early establishment of an East African Federation of Tanganyika, Kenya, and Uganda, and to its progressive enlargement into a United States of Africa.

An astonishing record

SINCE 1809, when the British and Foreign Bible Society was founded, it has sent out 110 million

Bibles, 147 million New Testaments, and 406 million portions, a total of 663 million copies.

Membership doubled

WHEN the United Nations was organized in 1945 it had 51 members. Now it has 104. In due course some 25 or 30 more states may achieve independence and apply for membership.

Highest cancer death rate

IN the Channel Island of Jersey more tobacco is smoked per head of population than anywhere else in the world. It is significant, therefore, that it also has the highest death rate for lung cancer, while not one non-smoker on the island died of this disease last year.

Fallen idol

THE removal of Stalin's embalmed body from a place alongside Lenin in the mausoleum in Red Square, Moscow, has been followed by the renaming of all the cities and places called after him. Stalingrad is now Volgograd and Stalinsk and Stalino have also been given new names.

Where Philip died

FOLLOWING up the clue of a second century document that "Philip, one of the twelve apostles, died at Hierapolis," in Western Asia Minor, Professor Paolo Verzone of Turin claims to have found his actual burial place in a crypt tomb beneath the ruins of a fifth-century church on the site of the ancient city.

Crime peak

LAST year was the worst year on record for crime in Britain. There was an increase of eight per cent on 1960. Over fourteen million pounds' worth of property was stolen, two million more than the previous year.





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