

June, 1964

OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

YOUR VOTE IS VITAL

RUNNING AWAY FROM GOD

CURE FOR CHAOS





LOVELY THINGS

By Stanley Combridge

In all things lovely doth God live, and of His own to us doth give; 'tis through His works He speaks to men—the mist on river, pool, and fen; the silent rising of the sun; the quiet glory when day's done. We feel His touch in many ways—the pleasing warmth of sun-lit days, the gentle breeze which fans the face, clasped as it were in His embrace. We hear His voice in singing bird, the deeper tones are also heard in thunder clap, in torrent roar, and dashing waves upon the shore. How close He is within the home protected 'neath love's golden dome, where purity and joy is found, where thoughtfulness and trust abound, for home is His abiding place—'tis there by faith we see His face.



PICTURE: HARTLEBURY, WORCESTERSHIRE

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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CONTENTS

EDITORIALS

WHICH WAY TO UNITY?	4
THE POWERS AND THE "THIRD WORLD"	6

GENERAL ARTICLES

YOUR VOTE IS VITAL	J. W. Ginbey	7
CAN MODERN MAN FIND GOD?—II		
Running Away from God	Ernest Cox	9
HAVE YOU DECIDED?	B. W. Fanwar	10
ETERNAL VERITIES—6		
"Present" Truth	J. A. McMillan	12
WHEN THE EARTH CATCHES FIRE	J. R. Lewis	14
AMERICAN JOURNEY—6		
"Hidden Treasure" of the Rockies	Charlotte Hastings	16
THE ROYAL LAW—I		
Cure for Chaos	R. D. Vine	18
SOLD FOR A SONG!	Muriel Howard	20
THE SIGN OF LOYALTY—6		
Sunday in the New Testament	Leslie Shaw	22
OUR ETERNAL POSSESSION	Mary J. Vine	24

REGULAR FEATURES

YOUR BIBLE QUESTIONS ANSWERED	V. H. Cooper	27
THE CHILDREN'S PAGES		32
MIRROR OF OUR TIME		35

POEM

LOVELY THINGS	S. Combridge	2
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Cover Picture: "SUMMER DAYS"

This month . . .

AFTER a year's discussions, Anglicans and Methodists have still found no solution to the problem of uniting their ministries. The alternatives are analysed in the editorial, "Which Way to Unity?"—Page 4.

The remarkable correspondence between the developing political pattern of the nations and the prophetic picture of the last days is the subject of "The Powers and the 'Third World.'"—Page 6.

Interest is mounting month by month in the coming political elections in this country and in the United States. J. W. Ginbey points out that there is an even more important election in which "Your Vote is Vital."—Page 7.

Still another warning is sounded by Ernest Cox in his article this month against the modernist flight from God.—Page 9.

Looking backward to Calvary and forward to the "blessed hope" of Christ's return, B. W. Fanwar asks, "Have You Decided?"—Page 10.

While truth is eternal, God has "present" truth for each generation, as J. A. McMillan shows in his article.—Page 12.

In the periodic disasters resulting from great volcanic eruptions, J. R. Lewis sees a miniature of the final crisis, "When the Earth Catches Fire."—Page 19.

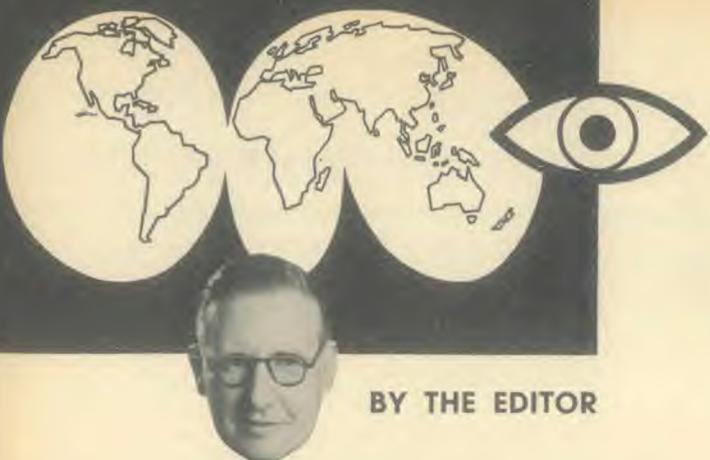
Crossing the American continent, Charlotte Hastings finds something to ponder in the "Hidden Treasure" of the Rockies.—Page 16.

In this issue, R. D. Vine begins an important new series on "The Royal Law," which, on the authority of the Word of God, he proclaims as the "Cure for Chaos."—Page 18.

A chance experience started a train of thought which resulted in Muriel Howard's article, "Sold for a Song!"—Page 20.

Beginning his examination of the "first-day" texts of the New Testament, Leslie Shaw disproves the idea that Jesus intended the resurrection day henceforth to be the Christian "Sabbath."—Page 22.

The story of brave Grace Darling is one of the features of this month's Children's Pages.—Pages 32-34.



DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE

BY THE EDITOR

WHICH WAY TO UNITY?

FOR more than a year now the Report on the Conversations between the Church of England and the Methodist Church in this country has been under discussion, and, as was expected, controversy has largely centred around the Service of Reconciliation in which the ministries of the two churches are to be united.

It was the intention of the report, according to the Archbishop of Canterbury, to propose "a method of unifying the ministries" which would "provide at the outset a ministry acceptable to the consciences of all, with no distinction of status remaining in the minds of any." But this it clearly has not been able to do, for questions as to the "acceptability" of the method are being raised on both sides, and opinion is radically divided as to whether "distinction of status" will, in fact, remain after the service.

The Anglo-Catholic wing of the Church of England insist that the laying-on of hands and the prayer for "grace to fulfil the office of priest," pronounced by the bishop, is clearly intended as a re-ordination of Methodist ministers to bring them into the episcopal succession of the universal church.

Months ago, Professor E. L. Mascall wrote in the *Church Times*: "The new report . . . involves unambiguous ordination of Methodist ministers by a bishop to the priesthood of the church [not of England but] of God." And more recently, in the latest issue of his



Dr. Ramsey, Archbishop of Canterbury, is in open controversy with his predecessor over steps to unity.

Ripon Diocesan News, Dr. John Moorman has said on the question "as to whether the Service of Reconciliation does or does not convey what we understand by 'ordination,'" that "the Commission obviously intended that it should." "This," asserts Dr. Moorman, "seems to me to be clear enough, and I hope that the Methodists will see the importance of this and accept it in the spirit in which it is offered."

J. I. Packer is therefore right when, in the *Church of England Newspaper*, he declares that in the minds of the Anglo-Catholics the Service of Reconciliation is a "Catholic" ordination and that they will not accept the unification rite "unless episcopal ordination is clearly in it."

Lord Fisher of Lambeth, however, in his pamphlet *Anglican-Methodist Conversations and Problems of Church Unity*, profoundly disagrees with this interpretation of the Act of Reconciliation. In his view, the service is merely an exchange of authorization between the two churches. No ordination is intended or involved, and he would like to see Dr. Mascall's interpretation "openly rejected."

This, of course, is in line with the interpretation put on the service by most Methodist ministers. If it were otherwise it would be quite unacceptable, because they believe themselves to be "already true ministers of God's Word and sacraments."

Trying to bring the two sides in the controversy together, Canon Kemp in his pamphlet, *The Anglican Methodist Conversations*, urges that the question as to whether the rite is an ordination or not should not be answered with a straight yes or no, but that all who participate in the service should be recognized as priests, without their previous status being called into question.

This is also the position taken by Dr. Ramsey, Archbishop of Canterbury. The service, he says, is "not called ordination. That is because it avoids passing judgment about the status in the eyes of God of existing ministries. There may be differences of belief about their precise status; but it is the conviction of those who set forward the proposals, and my own conviction, that all who emerge from it will be, without distinction, priests in the church of God."

Faced, however, with this dilemma as to the real significance of the Service of Reconciliation, opinion has been veering for some time toward the adoption of the scheme of reunion which has already been put into effect in the Church of South India; namely, that the ministries of the two churches should be mutually accepted, with episcopal ordination thereafter.

This scheme of union would mean, of course, as in the case of the Church of South India, that for thirty years or so the ministry of the united church would be partly episcopal and partly non-episcopal, and a conscience clause would have to be included in the terms of union that congregations objecting to receiving the sacraments from non-episcopal ministers would not have such a ministry imposed upon them. It would also mean that limited intercommunion only would be possible with strictly episcopal churches until an entirely episcopal ministry existed in the united church.

In his recent pamphlet, Lord Fisher says: "It is too early yet for us to foresee what shape the finally united Church of England, including all the Free Churches, . . . will take," but it is very clear from the discussions thus far that even if the unionists have to "make haste



slowly" by means of the South India plan, the only kind of union which has any chance of success, will have to be one in which the non-episcopal churches "accept episcopacy" into their systems for the establishment of a "Catholic and Reformed" church, which could then continue negotiations for still wider union with the Orthodox Catholic and the Roman Catholic churches. In other words, the non-episcopal churches will have to abandon the "Protestant" conception of the church "gathered out" of the world by the faithful proclamation of the Gospel, and accept the "Catholic" conception of "historic continuity," or "apostolic succession" as the basis of order and authority in the church of God.

And this, unfortunately, would not be the end. It would, in fact, be only the thin end of the wedge in the "Catholicizing" of the united church, for the statements about tradition, priesthood, and the sacraments in the Conversations Report clearly indicate a general movement doctrinally in a "Catholic" direction.

This is confirmed by the present controversies in the Church of Eng-

land in regard to the revised Canons, such as the legalizing of stone altars and sacramental vestments, and the growing attacks on the Thirty-Nine Articles.

In a recent interview given to the *Catholic Herald*, Dr. Mervyn Stockwood, Bishop of London, who incidentally has just taken a party of pilgrims to see the Pope, went so far as to say that "there is far more identity between Catholic theology and the doctrine taught by some Anglicans than most of us ever dreamed." Among other things, he declared his acceptance of the Tridentine definition of the Eucharist and the "real presence" in the Catholic sense, and stated that he said Mass every day and reserved the sacrament in his private chapel. He also expressed his



Lord Fisher of Lambeth believes that it will be wiser to "make haste slowly" on Anglican-Methodist reunion.

conviction that in time Anglicans would come to "accept" the Catholic "reading of the Petrine text." (Matt. 16:18, 19.)

Undoubtedly it is tendencies of this kind that led Frederick Hoffet to protest in Zurich the other week that "the Counter Reformation is being pressed forward on a wide front" and that "in the Protestant camp itself Catholic influences make themselves felt to a growing degree."

To the student of the prophetic Word these significant trends in

the modern ecumenical movement cannot but call to mind the prophecy of the thirteenth chapter of the Revelation which declares that the two chief "signs" of the last days in the religious world would be, on the one hand, a resurgence of the wounded papal "beast" (Rev. 13:3) and, on the other, the development of a parallel ecclesiastical organization or "image" to the beast (verse 14), which would co-operate with the "first beast" to bring about the final apostasy.

That papal power and influence has startlingly revived in our time no-one will dispute, and in the minds of many students of Bible prophecy the impression is deepening that in the "Catholic tilt" of the ecumenical movement is to be discerned the emergence of that "image" to the beast against which the faithful people of God must resolutely take their stand. Rejecting both the "beast" and his "image," they are to stand true to the "commandments of God, and the faith of Jesus." Rev. 14:12.

THE POWERS and the "THIRD WORLD"

FOR many years after the conclusion of World War II the post-war world was dominated by two great powers, the United States and the Soviet Union. The former had a controlling influence in South America, Europe, Africa, and South-Eastern Asia, while Russia held undisputed sway over the greater part of the land mass of Eurasia.

As the years have gone by, the orientation of the nations has vastly changed. One after another, the colonial territories of Africa have pressed for and gained their political freedom. India, Burma, and Ceylon have attained independence, as also have the peoples of Southeast Asia. And the South American states have steadily extricated themselves from the exclusive tutelage of America.

So there has emerged what has come to be known as "the third world," comprising something like a hundred former colonial regions of Asia, Africa, and Latin America, which Walter Lippmann has aptly designated "the non-powers."

But this is not all. Within both the Atlantic Community and the Communist bloc, major cleavages have developed. Largely as a result



General de Gaulle recently began his penetration into Latin American affairs by a triumphal visit to Mexico (LEFT). He ended his tour with a visit to the French West Indies and Guinea (RIGHT).

of the intransigence of President de Gaulle, Europe has increasingly sought an independent existence for itself between the colossi of America and Russia. And, latest of all, China has broken the Communist monolith in two and is setting itself up as a rival leader in the Communist world.

Discerning observers have seen both these cleavages coming for a long time, the one because a resurgent Europe could never permanently accept the position of junior partner to the United States, and the latter because even apart from their ideological differences, the conflict between the two great nations of Eurasia is at base a recrudescence of the "historical conflict between the Russian Empire and the Chinese."

So, whereas after World War II the international balance of power was almost exclusively in the hands of Russia and the United States, today the world stage is occupied by four great political groupings,

the United States, Europe, the Soviet Union, and Communist China, who are now competing for political influence and trade among the uncommitted nations or "non-powers" of the "third world."

Already Peking has found considerable support from nearby countries in Southern Asia, and Mr. Chou en-Lai's recent tour of North Africa from Ethiopia to Algeria is evidence that Chinese Communism is vying with Russian Communism there.

At the same time, General de Gaulle is more and more showing his hand in the Western Alliance as a new contender for influence in the "third world." Not satisfied with his recent interventions in Asian and African affairs, he has begun his penetration of Latin America by a triumphal visit to Mexico, and he makes no secret of his intention, in the autumn, of following this up with a grand tour of ten or more Latin American countries. (Continued on page 31.)



by
J. W. GINBEY

AS speculation mounts concerning the General Election which must take place this year, leaders of all three parties are bidding for the attention and support of the individual citizen. Many promises are being made, some of which will be fulfilled, and some of which will probably be forgotten or "neglected" after the election. The intelligent voter will not be deceived by large promises made at election-time, but will consider the past record of the parties, and the ideals for which each stands, in deciding how to cast his or her vote.

As you, dear reader, think of the coming election, I wonder, Have you thought about the far more important election in which each one has a vote? In this important election there are only two parties, Christ's and Satan's. Both parties have made many promises. The intelligent person will not be deceived by huge claims and unsupported promises, but will look back at the past record of the two parties, and the ideals for which each stands.

In this election, the ballot has begun. Day by day you are revealing which side you support, and for which party you are voting. Some day soon the balloting will end, and those who have voted for Christ will enjoy the future He has promised, and those who have voted for Satan will see their folly.

Christ's government is based on love and free will; Satan's on hate and force. Christ's promises are sure and certain; Satan's are fleeting and empty. Christ speaks the truth; Satan speaks error. Christ offers life and security; Satan offers the same, but in reality is giving to his followers, death and destruction.

Both out to win

Jesus is seeking to win *all* to His side. There are some who teach that God has fixed the destiny of all,

that He has predestined some to be lost and some saved. The Bible teaches plainly that "*whosoever believeth in Him should not perish, but have everlasting life*" (John 3:16); that He wishes "*all men to be saved, and to come unto the knowledge of the truth*" (1 Tim. 2:4); that He is "*not willing that any should perish, but that all should come to repentance.*" 2 Peter 3:9. God has not decided that He will only save certain named persons; He extends an invitation to all, and permits them to use the free will He has given them.

A young man becomes interested in a young lady and they go out together a number of times. After some time the young man decides that this young lady is the one he would like for his wife; he elects her. But that young lady may or may not want him for a husband. She has the last word; she can elect to accept him or reject. So God has chosen all to be

(Continued on page 26.)

X YOUR VOTE X IS VITAL X



AT the present time we are facing a very curious anomaly in the religious world. For many modernist theologians, while professing to be seeking for God, are nevertheless rapidly retreating from Him. They seem largely to be ignoring the paramount fact so simply stated by John, that Jesus, "the Word," Himself "was God." John 1:1.

Indeed, Dr. John Robinson, Bishop of Woolwich, the latest protagonist for an extreme Modernism, seems to consider Jesus as rather a colourless exponent of the good life. Further, he bestows upon Christ the incredible rôle of being an intensely personal revealer of an apparently impersonal Deity.

In his book, *Honest to God*, Dr. Robinson has this to say of Christ: "It is in Jesus, and Jesus alone, that there is nothing of self to be seen, but solely the ultimate, unconditional love of God. It is as He emptied Himself utterly of Himself that He became the carrier of 'the Name which is above every name,' the Revealer of the Father's glory—for that Name and that glory simply is Love. . . . It is as He empties Himself not of His Godhead but of Himself, of any desire to focus attention on Himself, of any craving to be 'on an equality with God,' that He reveals God. For it is in making Himself nothing, in His utter self-surrender to others in love, that He discloses and lays bare the Ground of man's being as Love."—Pages 74, 75. (Italics supplied.)

It is perhaps not easy for a plain man to understand all that Dr. Robinson means here. But it is easy for a plain man to take his New Testament, and, comparing these thoughts with what is there recorded concerning Christ, conclude that the bishop inclines toward sentimental over-simplification.

Jesus certainly came to reveal more than love, even God's love. He came to make more fully known God's holiness, God's abhorrence of man's sin, and the inevitability of God's judgment to come. It may also be said, with the utmost respect for what appears to be the bishop's

general assertion concerning the Being of God, that Jesus did not come to reveal Someone who was not there!

Jesus claimed equality with the Father

Obviously it is not true to say of Jesus that in Him there was "nothing of self to be seen." For the Saviour reminded Philip, "He that hath seen Me hath seen the Father." John 14:9. Indeed, the struggling saint can never see too much of his Saviour. He delights to say with John, "We beheld His glory . . . full of grace and truth." John 1:14. Perhaps Dr. Robinson means that in Jesus there was nothing of *selfishness* to be seen? With that we would entirely agree.

Again, Paul is evidently referring to Christ's pre-existence with His Father, when he writes to the Philippians: "Have this mind in you which was also in Christ Jesus: who, being in the form of



In Pilate's judgment hall Peter denied his Lord, but returning in repentance and deep contrition he found a compassionate Saviour.

God . . . emptied Himself, taking the form of a servant." Phil. 2: 5-7, R.V.

Commenting on this verse, W. E. Vine, the noted Greek scholar, has this to say: "Christ did not empty Himself of Godhood. He did not cease to be what He essentially and eternally was."—*Expository Dictionary*, by W. E. Vine, M.A., Vol. 2, page 25.

Thus it was not, in Dr. Robinson's extravagant phrase, that Jesus "emptied Himself utterly of Himself." He still remained the tender Son of God, as grateful and forgiven sinners know. He still remained the mighty God the Son, as a legion of unclean spirits, and even Satan himself, had sufficient cause to know. (Mark 5:9; Matt. 4:11.)

But He "emptied Himself utterly" of the glory which He previously had with the Father. He gave up, for the time being, the ineffable, heavenly majesty which was His by right. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8.

RUNNING AWAY FROM GOD

Further, it is hardly scripturally true to say that Jesus never, for any reason, had "any desire to focus attention on Himself." At times it was essential for Him to do just that! For Jesus was not merely the wondrous Channel of God's love, as Dr. Robinson so often and so rightly insists, but He was also much more, even than that. He was the *sole and sufficient Instrument* of man's salvation. We are not directly saved by love, but by blood—a stark scriptural fact which Modernists have always found distasteful.

At the very beginning of His ministry, Jesus strikingly drew men's attention to Himself and to His sacrifice for them on Calvary as the only means of their salvation. "As Moses lifted up the serpent in the wilderness," He declared, "even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

Obviously Jesus had to focus men's attention on Himself, and on the supreme significance of what He would accomplish on Calvary for us. We should have died in our sins had He not done so.

Of course, Jesus constantly sought to give honour to His Father, and to show, indeed, how close was the unity of mind and purpose between the Father and Himself. "The Son can do nothing," He declared to the Jews, "but what He seeth the Father do: for what things soever He [the Father] doeth, these also doeth the Son likewise." John 5:19.

Saviour and Judge

Nevertheless, Jesus did publicly claim certain prerogatives as being allotted to Himself, not as spheres of independence, but as avenues of co-operation with the Father in the accomplishment of human redemption. "As the Father raiseth up the dead, and quickeneth them," Jesus went on; "even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:21, 22. "For as the Father hath life in Himself: so hath He given to the Son to have life in Himself; and hath given to Him authority to execute judgment." John 5:26, 27.

The Saviour also plainly stated why He made this public revelation of His own powers of life and death. "That all men should honour the Son," He said, "even as they honour the Father." John 5:23.

From these serious and far-reaching claims, it does not seem that the Saviour was content, or even

CAN MODERN MAN FIND GOD?

In the eleventh article in the series, ERNEST COX shows that a refusal to recognize Jesus Christ is to run away from God.

thought it right, as Dr. Robinson asserts, to make "Himself nothing." He made Himself simply and unaffectedly what He was—our wondrous Lifegiver, our sufficient Saviour, and our compassionate Judge.

Moreover, Jesus never hesitated, when He felt the occasion demanded it, openly to declare His divinity, even though He might be enlightening only one person. After the blind man had been restored at Silcam's Pool, and had later been removed from

(Continued on page 26.)

IT was William Morrow who stated, "What lies behind us and what lies before us are tiny matters compared to what lies within us." What he was saying is that things important in themselves may have happened in our past and important things may happen in our future, yet significant as they may be they are really not as important as what may be happening right now within our hearts and lives.

In all phases of life this statement could aptly be applied, but in no sphere more than in our spiritual life and experience.

Looking back to Calvary

What lies behind us as believers in Christ? Why, the most wonderful event ever to occur in this sin-sick world since creation, the sacrifice of the Son of God on the cross of Calvary nineteen hundred years ago! That was an earth-shaking event. It was an event that was absolutely vital if man was to have a chance to survive. It was the focal point of time and history.

When sin entered the world, the solemn, fearful doom of man was pronounced by the Creator, "Thou shalt surely die." Gen. 2:17. With what awful impact these words of eternal doom must have fallen upon the ears of Adam and Eve at that time. Even today the horror and the fear of this sentence of death is just as real, just as frightening, and just as final. That is, if it were not for the cross and its meaning.

The significance of the cross was explained by the Gospel prophet centuries before the death of Christ in these heart-touching words: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

After the death of Christ on Calvary's cross the apostle wrote, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

So the tragedy of the cross, and tragedy it indeed was, was God's solution to the problem of sin and death. Christ died that we might, through faith in His sacrifice, have hope of eternal life. And we can and should look back to this event partly with sorrow at what our Saviour had to suffer, but also with joy because of what it means to us.

We look back at it and our hearts rejoice because, through this sacrifice of Jesus, our sins can be pardoned and our hope of life to come is made certain. How thankful to God we should ever be for the redeeming price that was paid way back in our past on Calvary.

Looking for the "blessed hope"

Now let us look ahead and see if there is anything worth looking for and waiting for. Here the words of Paul again come ringing down to us: "Looking



HAVE YOU DECIDED?

by B. W. FANWAR

for that blessed hope, and the appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

So there is something for us to look forward to with anticipation and hope. There is nothing uncertain about this future event. Jesus is coming back in the clouds of heaven with power and great glory (Matt. 25:31), to bring this world of sin and death



to an end and to usher in a new world, where, according to the promise recorded by the apostle John, "God shall wipe away all tears from their [our] eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Yes, this remarkable future event of the second coming of Jesus Christ is not only to be a glorious one, but it is also sure. Listen to how sure the apostles felt about it: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

They were as certain of this future event as they were of the one just past. And that past event, the death of Christ on the cross, they had been eyewitnesses of. What an inspiration to us that we can look back into the past and realize that a way of

escape has been opened to us from the condemnation of sin and death! And also what a thrill that we can just as surely look into the future with faith and a keen sense of anticipation knowing that soon Jesus will return to take us to that better world where we shall live for ever in peace and happiness.

Nevertheless, great and marvellous as these two events are, one in the past and one in the future, there is something even more vitally important to us. Faith in the death of Christ is essential to salvation. Hope in and patient waiting for the return of Jesus is necessary for salvation. But the significance of these events for us is determined by what "lies within us" now.

And what should be "within us" if we are to benefit from the sacrifice of the cross and be prepared for the second coming of Christ? The answer is found in Colossians 1:27. It reads thus: "To whom [God's saints] God would make known what is the riches of this mystery among the Gentiles; which is Christ in you, the hope of glory."

Christ within you

Christ within you! No wonder it is declared to be a mystery. For it is the secret of life and hope to each one of us both in respect of the past and of the future. The sacrifice of Jesus Christ on the cross can have no efficacy for us if He is not invited into our hearts. The second coming of Christ will be a day not of joy but of dread to us if He is not welcomed now to dwell within our souls to cleanse us and purify us of the dross and stain of sin.

This is why He Himself quietly and longingly, patiently and constantly, seeks admittance into our hearts. He says: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Is He in us today? Or is He still standing outside the cold hearts of our Christian self-sufficiency and nominalism knocking, entreating to be permitted inside, to bring warmth to the heart, radiance to the life, and hope, joy, and peace to the soul?

"Sweetly the tones are falling, 'Open the door for Me.'

"If thou wilt heed My calling, I will abide with thee!"

Should we not then respond:

*"Door of my heart I hasten, thee will I open wide.
Though He rebukes and chastens, He shall with me abide!"*

For this, in the final analysis of Christian experience, is the event that counts, receiving Christ into our hearts, accepting Him within us.

This is the event that ultimately determines our destiny.

SOME people are under the impression that the Bible is a museum piece—a rare relic of the past, doubtless of great interest to the antiquarian, but with no real value or application to present-day affairs and problems. Nothing could be further from the truth. Latin, for instance, is a dead and static language; and so time, and changed conditions, do not alter it. But God's Word is alive. "For the Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide. It sifts the purposes and thoughts of the heart." Heb. 4:12, N.E.B.

That is the reason why the Bible has always been the heart and incentive of every worth-while reform and uplifting revival. "It sifts the purposes and thoughts of the heart." It is not concerned with the trivial and the temporary. It deals with vital issues and presents eternal principles.

This is most strikingly illustrated in one of the letters of Peter to the church. "Wherefore I will not be negligent," he writes, "to put you always in remembrance of these things, though ye know them, and be established in the *present truth*." 2 Peter 1:12. The Scriptures contain two kinds of truths—truths that apply to a specific time and event, and truths that are as eternal as the heavens. Sometimes these two aspects of truth may be found in the same passage.

Universal and topical truth

Take, for example, the well-known scripture, John 3:16. It sets forth an eternal truth in the beloved statement, "For God so loved the world." This truth can never grow dim and it will be true everlasting, since God's affirmation to His prophet of old is, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. Such is the outstanding example of timeless truth.

But John 3:16 goes on to say, "He gave His only Son." (N.E.B.) This was "present truth" some 1,900 years ago. Paul stated it this way: "But when the term was completed, God sent His own Son, born of a woman, born under the law, to purchase freedom for the subjects of the law, in order that we might attain the status of sons." Gal. 4:4, 5, N.E.B.

Jesus came, "in the fullness of time." His incarnation was an historical event. The Gospel which He preached is "the everlasting Gospel," but He presented it to the people of His generation in terms which they readily understood. Mark tells us that "after John had been arrested, Jesus came into Galilee proclaiming the Gospel of God: 'The

"PRESENT" TRUTH

PART 6 OF THE SERIES
"ETERNAL VERITIES"
BY J. A. Mc MILLAN
EMPHASIZES
THE "TIMELINESS"
OF TRUTH FOR EACH
SUCCEEDING GENERATION
AND PRESENTS THE
CHALLENGE OF GOD'S
MESSAGE FOR OUR TIME

time has come; the kingdom of God is upon you; repent, and believe the Gospel.'" Mark 1:14, N.E.B.

There are three characteristics of present truth contained in the Scriptures. The first is that present truth is always timely and topical. It is called *present truth* for that very reason. It is the present application of redemptive truth to the people of a given time and condition. Many examples of this timeliness of Gospel truth are recorded in the pages of Scripture.



Noah and Jonah preached "present truth"

Noah preached and prepared "an ark to save his household. Through his faith he put the whole world in the wrong, and made good his own claim to the righteousness which comes by faith." Heb. 11:7, N.E.B. It is suggested in Genesis that Noah's witness to the godless people of his day lasted 120 years. (Gen. 6:3.) During that time, Noah's message was that a Flood was impending that would engulf the world and destroy all who ignored the warning and neglected to take advantage of the facilities provided to ensure survival.

Jonah preached to the citizens of Nineveh that in "forty days, . . . Nineveh shall be overthrown." Jonah 3:4. Here again, we have a present truth that was exceedingly timely indeed. It had a happier sequel than the message of Noah. The antediluvians scoffed at Noah, rejected his message, and spurned his offers of deliverance. "The Flood came, and took them all away." In the case of the Ninevites we read, "So the people of Nineveh believed God." Jonah 3:5. They were saved by their repentance and faith.

The second and third characteristics of present truth are here exemplified. Repentance and faith are demanded by God when He sends a message as timely and topical as that of Noah's or Jonah's. Jesus emphasized these factors in His announcement, "Repent, and believe the Gospel."

The test of truth

It is comparatively easy to accept general truths that have become time-honoured. In every generation to whom God has sent a message of present truth, there is generally a need for personal sacrifice, a call to renounce sin, deny self, and carry the cross of Christ.

Because of these features of present truth, we need to continually search our hearts to see whether we be in the faith. It is so easy to be deceived because we accept some old-established point of truth, while we may be rejecting a special aspect of divine truth intended for our generation. Lowell had this in mind when he wrote:

"New occasions teach new duties,
Time makes ancient good uncouth
They must upward still and onward,
Who would keep abreast of truth."

It is possible to pay homage to the Christ of Calvary and the Babe of Bethlehem, while at the same time, "crucifying the Son of God and making mock of His death." Heb. 6:6, N.E.B. It is the message of *present truth* that tests our sincerity and demands our allegiance.

It is important to note that the Scriptures contain

truths that may lie dormant for centuries, then suddenly burst into flame and burn with intensity. Such was the great truth contained in Habakkuk 2:4 that the "just shall live by . . . faith." This fired the heart of Paul, Luther, and Wesley, with significant results for the revival of faith and a renewed awareness of God's love.

The truth regarding God's judgment is another example. Abraham expressed the faith that "the Judge of all the earth" shall "do right." Gen. 18:25. Solomon was convinced that God will judge all men, whether good or bad and that this judgment will be in accordance with the principles of His law. (Eccles. 11:9; 12:14.) Jesus adds the thought that in the actual judgment, He has been accorded the responsibility of adjudicating, "because He is the Son of man." John 5:22, 27. Paul brought conviction to the Roman governor Felix as he "reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

Other Scriptures make it clear that God's judgment, when men shall give account of their lives and deeds, is closely connected with the second, personal appearance of our Lord Jesus Christ. (2 Tim. 4:1.) However, another feature of the judgment is introduced by Peter, who tells us that "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Peter 4:17. The reason for this should be obvious: When Jesus comes, the righteous dead shall be raised (1 Thess. 4:16, 17) and taken to heaven to be with Christ. (John 14:1-3.) There must of necessity be a judgment that begins "with God's own household" in order to determine who are "accounted worthy . . . to stand before the Son of man." Luke 21:36.

The judgment is not to convince God, but to vindicate God's dealings with sin and sinners. The entire universe must be convinced, "when God's just judgment will be revealed, and He will pay every man for what he has done." Rom. 2:5, 6, N.E.B. So all intelligent creatures will acknowledge the right of God to rule over all. Then the "King of the ages" will be revered because "all nations shall come and worship in Thy presence, for Thy just dealings stand revealed." Rev. 15:4, N.E.B.

God's last message of mercy

In this context, a startling announcement is made in Revelation: "I saw an angel flying in mid-heaven, with an eternal Gospel to proclaim to those on earth, to every nation and tribe, language and people. He cried in a loud voice, 'Fear God and pay Him homage; for the hour of His judgment has come! Worship Him who made heaven and earth, the sea and the watersprings!' " Rev. 14:6, 7, N.E.B.

(Continued on page 28.)

THE volcanoes were dead, people had said; they had been dead for years. Consequently the lovely town of Rabaul prospered in its charming setting of rich green grass and luxurious trees, not far from the two long silent cones.

Then in 1937, disaster struck. First, a gentle lazy wisp of smoke drifted skyward. It could have been ascending from a newly lit fire, and gave no hint of the fury that was to follow. Suddenly, a terrific submarine explosion occurred, and from the centre of the harbour, a burning hot island rose, spouting furious jets of steam and smoke. Soon, three cones were erupting violently; gigantic explosions shattered the atmosphere, and shower upon shower of hot ash and pumice fell upon the town completely devastating it. Nearby villages were buried; boulders tore huge gaps in the hillside; and the ground cracked with wide, gaping fissures as the scalded earth shivered and shook.

Arsenals of fire

The earth is not dead; it is not even cold. Ever beneath its surface burn gigantic arsenals of fire, intense, furious, terrifying, death-dealing. Job rightly wrote in the Bible: "As for the earth . . . under it is turned up as it were fire." Job 28:5.

Some ten years ago, in the Belgian Congo, near Lake Kivu, there was a tremendous eruption. It was so vivid, so lurid, so terrifying, that a journalist described it in his newspaper as "Hell in Technicolor." As though from a giant blast furnace, a stream of red-hot molten rock half a mile wide, sixty feet high, swept through dense jungle at the rate of twelve yards a minute. The air shimmered above it. Trees exploded as their sap was turned instantaneously into steam. Vast forest fires were started.

The lava poured into the lake at a fiery temperature of 1,150 degrees centigrade, and sent clouds of boiling rain into the sky. Tongues of red lava caused water to explode into steam. Huge cumulus clouds appeared in the clear sky, and glowed brilliantly. Flames shot up from cones to five hundred feet, and there was a constant rumbling as of an infantry barrage. What a tremendous firework display as lava bombs and fountains were flung from the cones! Dante could have pictured no worse hell.

And not long ago there was another fantastic

sight, this time in Mexico. In February a mudbank began to smoke, and within twenty-four hours, a cone of twenty-five feet had risen. By June, the hillock had grown to a hill of 1,500 feet; today, it is a mountain of 7,000 feet, twice the height of Snowdon! The fire, flame, and heat from the eruption destroyed all life within forty square miles.

Unquenchable flames

Two hundred miles to the north-west of Sydney, Australia, is the Burning Mountain, from which flame and smoke have arisen without cessation as long as human memory can recall; truly an everlasting fire.

The fires never go out; their horrors cannot be hidden. In 1902, Mount Pelee in Martinique, erupted so much fire and heat that 40,000 people lost their lives. The ash and dust which fell from the sky were incandescent. Down one valley from the mountain flowed bubbling torrents of boiling mud 150 feet thick, powerful enough to carry away fifty-ton boulders. The eruption began with a sudden rupture of the mountain-side, then a blast of super-heated gas belched over the town. Ten thousand people died instantly, and in fifteen minutes every building had been flattened by a hail of monster-size stones. The town was a vast crematorium.

Of course, the story of Vesuvius is classic. It was in A.D. 79, when this Neapolitan volcano blew off its summit, and vomited oceans of lava over surrounding villages, and buried the citizens of nearby Pompeii beneath hot ashes and stones.

In the year 1883, there was an explosion on Mount Krakatoa, Java, which rocked the whole world. The roaring of escaping steam and gas could be heard one hundred miles away. An island of eighteen square miles was flung into the air. The dust and ash from this conflagration and explosion fell as far away as two thousand miles, and even coloured the sunsets over Great Britain. The sea poured into one crater and was ejected with supernatural violence.

There are, today, 400 active and 1,000 dormant volcanoes. Even in snow-covered Antarctica, Erebus spews flame and lava.

When Britain burned

Nor has Britain escaped heat and flame in the past.

by J. R. LEWIS

WHEN THE EARTH CATCHES FIRE!



LEFT.—Dominating the city of Naples is Mount Vesuvius which was responsible for the destruction of Pompeii and Herculaneum in the days of the Roman Empire. It still erupts from time to time endangering the villages on its slopes.
RIGHT.—The remarkable formations of Giant's Causeway in Northern Ireland are the result of igneous activity in prehistoric times.



Just as ash and clinker in the hearth are evidence of a fire having burnt in the grate, so the geologist can tell as easily where streams of rock flowed like molten metal through the British countryside. Rock which has been at one time molten appears crystalline under the microscope. And such rocks show by their structure whether they have been quickly chilled from their intense heat, or whether the cooling has taken place over a longer period of time. Granite, the white sparkling rock, with which the visitors to Aberdeen are familiar, is of igneous, fire-formed origin, and was cooled slowly. The remarkable basalt columns of Fingal's Cave, Staffa, and the five-sided rocks of Giant's Causeway were cooled quickly.

Princes Street, the pride of Edinburgh, is within sight of the volcanic neck of Arthur's Seat. Holiday-makers in the Western Isles, can, when they visit Jura, see where the hot liquid rocks have forced their way through other rocks to form dykes. And the Roman Wall, along the banks of the River Tyne, is built upon the Whin Sill, a layer of exposed fire-formed rock. All the way from Tyne to Scilly Isles, past the Lakes, the Malverns, and the Tors of Devon, there is written in the stones and rocks the message that there was a day when the earth of Britain was on fire.

The fires of final judgment

Let us think of the future. Will the subterranean fires burn yet more fiercely? Will the earth ever be burned up?

The Scriptures give an answer with a unanimity of detail that cannot be ignored. The holy men

who wrote the Bible knew how to observe the lessons of nature; and some of them were given remarkable revelations by God. These prophets, each in his day, wrote of the world becoming more and more wicked, and as a result, perishing in a world conflagration. Here are a few quotations.

"The day cometh that shall burn as an oven, and all the proud, . . . shall be stubble: and the day that cometh shall burn them up, . . . that it shall leave them neither root nor branch." Mal. 4:1.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and works that are therein shall be burned up." 2 Peter 3:10.

"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." 2 Peter 3:7.

"It is the day of the Lord's vengeance, . . . the streams thereof shall be turned into pitch, . . . and the land thereof shall become burning pitch. It shall not be quenched night nor day." Isa. 34:9.

One commentator sums up the many references thus: "Upon the wicked He shall rain quick burning coals. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven, the elements melt with fervent heat. The earth's surface seems one molten mass, a vast seething lake of fire. . . . As men have beheld burning mountains pouring forth fire and flames, and torrents of melted ore,

(Continued on page 28.)



AMERICAN
JOURNEY
PART 6
BY
CHARLOTTE
HASTINGS

NOW commenced the long journey of over a thousand miles from Chicago to Denver, Colorado, by way of Cheyenne, capital of Wyoming. Speeding westward through the day and night, with scheduled stops at the Greyhound stations

stretch of the Rockies, called by the Indians the "Shining Mountains," from which this wealth has been extracted.

Quest for gold

From time immemorial what strange fascination has the quest for gold held over the mind of man! The 3,000-year-old Greek legend attached to King Midas, ruler of ancient Phrygia in Asia Minor, doubtless is based on a distorted truth—his inordinate desire to hoard this precious metal, the possession of which, however, brought no satisfaction. In the legend, whatever he touched turned to gold. When his food was transformed before he could eat it, he found that what he had so ardently wanted was

"HIDDEN TREASURE" of the ROCKIES

to change drivers, we crossed the flat grazing plains of Iowa, and passed miles of growing crops, then over the great Mississippi, through Nebraska, and on to the Missouri, which flows down to the "Father of Waters," making the combined length of the two rivers, 4,190 miles.

The fine highway followed the route of one of the chief trails of the old prairie schooners or covered wagons. All types of humanity have headed this way. For many heroic pioneers, of paramount importance was their determination to serve the Lord God in righteousness, and worship Him according to His Word and the dictates of their own conscience. "In the house of the righteous is much treasure," stated Solomon. (Prov. 15:6.) Blessing and enduring prosperity rested on their labours, as they built their homes in the valleys, and with the passing years turned the desolate wasteland into rolling farmland, producing bounteous harvests.

Also along the beaten track hurried the adventurers, gamblers, prospectors, and a stream of gold-seekers, some honest, others unscrupulous, whose overwhelming obsession was to get rich quickly.

Most picturesque is the setting of the city of Denver on its high plateau with regular, tree-shaded streets and fine buildings. An inscribed plate on the fifteenth step leading into the State Capitol marks the height of one mile above sea-level. Gold leaf completely covers the dome of this imposing granite structure to commemorate the discovery of precious metals and minerals in Colorado of which Denver is the capital. Close-by is the U.S. Mint, in the strong-rooms of which is the second largest deposit of gold in the world, amounting to around six billion dollars. The background is a 200-mile

a curse to him, from which he begged to be delivered.

For Nebuchadnezzar, King of Babylon, gold symbolized the enduring might and world domination of his kingdom, first universal empire of all the lands then known. (Dan. 2.) But the colossal gold-plated replica of the image of his dream, before which he commanded all to worship, was erected on the plain of Dura in defiance of the solemn revelation given him by God through the prophet Daniel, that the Babylonian dynasty with all its magnificence would ere long pass away, to be replaced by a specified sequence of equally transient earthly powers until the time appointed, when "the God of heaven" would "set up a kingdom" which would "never be destroyed." Dan. 2:44.

Avarice and crime

Not only, however, does idolatry consist in the worship of man-made material objects and representations of personalities, but in its wider sense it includes anything upon which the mind becomes exclusively engrossed—whether pleasure, business, adornment, acquiring wealth—with the result that God is not accorded the supreme place of honour and regard.

There is still untold treasure hidden in the depths of the Rockies, gold, silver, copper, and many minerals, but no longer are large quantities of gold nuggets found among the pebbles in the sand of river canyons, as at Gregory Gulch. At this once "richest square mile on earth" between Central City and Black Hawk, eighty-five million dollars' worth of the precious metal was produced. In both these once flourishing towns, preserved as historic relics, are quaint houses, shanties, wooden-plank sidewalks, gambling and drinking saloons with their façades and grandiose superstructures now shabby, faded, and tilted.

In these mushroom towns many died of violence. At one cemetery in one or two years, of two hundred persons buried, only twenty-eight died a natural death. But although the rough, desperate days of the gold-rush have passed when the unwary were cheated and robbed of their gains, and many were killed in fights, avarice, drunkenness, and gambling are not only still rife, but are increasing in a marked degree. This is true of most countries, and was prophetically foretold by the apostle Paul: "The final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance."

2 Tim. 3:1-4, N.E.B. On every hand the gift of life is being thrown away on delusions.

In the State of Nevada cities exist, like Virginia City, Reno, and Las Vegas—the latter two also places of easy divorce—where gambling is the chief attraction. High revenues are delivered from the casinos. In them are long lines of slot machines, in front of which, as if under some evil spell, which indeed it is, many

ABOVE.—One of the wonderful highways which have been driven through the Rocky Mountains in South-western Colorado.

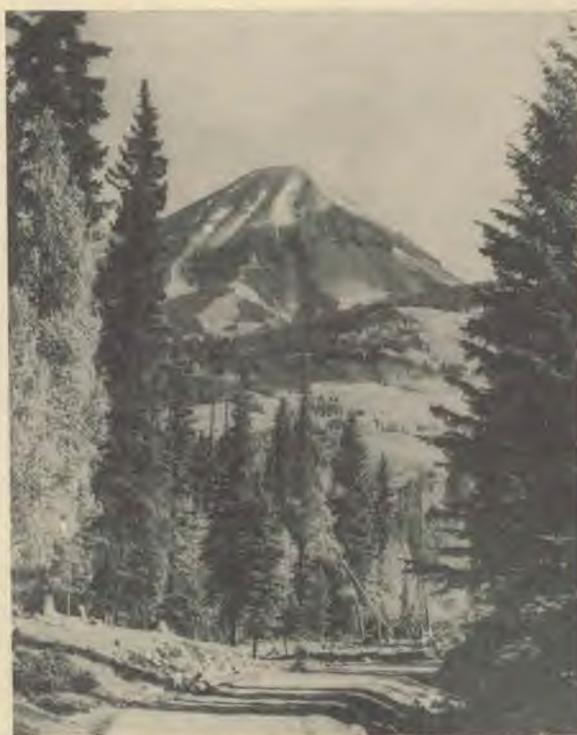
BETWEEN.—Las Vegas, the most notorious gambling city in the world.

stand or sit for hours in wrapt fascination, pulling the shining levers, squandering time and money, sometimes winning, more often losing, but always hoping for the "jackpot."

So the attention is monopolized, the mind kept absorbed with trivialities until the day of salvation may have passed them for ever. Just as it was when the greatest drama of the world was enacted:

*"There, while they played with dice, He made His sacrifice,
And died upon the cross to rid God's world of sin."*

(Continued on page 29.)



**The first article of an important
new series —**
"GOD'S ROYAL LAW"
**diagnosing and prescribing for the
moral chaos of our time,**
by R. D. Vine

CURING disease involves correct diagnosis as well as a right prescription. Determining the precise nature of what is wrong, is a primary concern of the medical profession. A so-called "wonder drug" may have undoubted potency. But its correct use can be assured only if the patient's disease has been rightly identified.

Today, pandemic sickness blights the spirit of man. Everywhere evident are symptoms of a debilitating disease, robbing life of its zest, warping minds and souls, even threatening our very existence on this fear-ridden world.

This disease, however, functions in a sphere unprobed by medical science. It is not featured in medical dictionaries. Neither is it a project for scientific research. It is, in fact, a moral and spiritual malady which afflicts the soul and intellect; a disease which makes the rank and file fall so very far short of "good."

We have thuggery in our streets because of it. It spawns vice of every kind. It reduces honour and chastity to "dirty" words. It brings violence and bloodshed to a world that is weary of trouble. It kills stone dead any real prospect of international peace. It has so warped mankind—even British mankind—even mankind in our own community—that the general picture is one of moral chaos.

The sure diagnosis

What is the trouble?

There is a sure answer: just one answer!

We have departed from God, and rejected His Law.

The anomaly is, that in our search for truth, we have rejected the truth.

Millions are being spent on lung cancer research, when the main cause for years has been as clear as day. But because cigarette manufacturers must not be hurt, nor the national revenue diminished, some try to shrug off the well-established truth, and probe in other directions.

Man's moral malady lines up with this pathetic picture. Among those who claim to be most concerned about the truth, are many who denounce God's law as unholy, unjust, and bad—in contrast to Paul's verdict that it is "holy, and just, and good." Rom. 7:12.

The verdict is not so blatantly expressed, of course. What we actually hear is: "The so-called Moral Law

passed with Queen Victoria;" "The Law is Jewish;" "The Law is contrary to us;" "The Law has been superseded by the New Morality;" etc.

Wide publicity was recently given to a North London vicar's pronouncement that in certain conditions it might be the "height of wickedness" to keep God's Ten Commandments. He claimed: "It is perfectly possible to obey the whole Ten, and still be the greatest scoundrel in the world."

Is it? We shall see in future articles.

We do not believe this minister is a bad man. We believe his intentions are good. But to state

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such views is mischievous. It can do no other than destroy respect for that which is sacrosanct, and make more flaccid the moral fibre of his readers.

Changed attitudes

The trouble is that his views are a perfect reflection of prevailing attitudes.

Regretting the deepening moral sickness, the late Archbishop Garbett commented: "The great difference between our age and the past, is that while the Christian teaching on right and wrong used to be

accepted as the ideal to be realized, now often it is either treated with contempt as impractical, or attacked as false and mischievous."—*In An Age of Revolution*, page 60.

It is sad but true that God is banished to the remotest corner of His creation—even to the never-never world of myth—by popular modern theory. He is regarded by far too many educators as an "unnecessary hypothesis." No wonder His Law, the Moral Law, has been shorn of its authority. No wonder it is regarded as effete and outmoded.

Yet man, being as he is a product of God's creative power, has an inborn moral sense which will seek satisfaction somehow. Hence we have the so-called New Morality, which, in fact, gives licence to immorality. It rips down the moral barriers fixed by God's Law, and provides the basis for much of the

CHĀOS

off-beat behaviour which is so outstanding a blemish on modern society.

The harvest

As certain as day, is the fact that we reap what



The recent clashes in Clacton and similar hooliganism on the Continent are but one evidence of the throwing off of the restraints of God's law in modern society.

we sow. If we sow sin, we reap remorse and sorrow; if we sow disregard for God's Law, we reap moral chaos; if we sow the wind, we reap the whirlwind. God's Word declares precisely this.

Accepting the fact that basic principles of right and wrong do not change with time, race, or conditions, let us read a reminder given by decree of a benevolent God. Speaking of His commandments His inspired spokesman declared: "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments . . . the Lord shall smite thee with madness, and blindness, and astonishment of heart." Deut. 28:15, 28.

Other conditions of disobedience are listed in this same chapter. The focus here, as throughout God's Word, is on the Moral Law—not the New Morality which puts black for white, and bitter for sweet; nor on the bewildering variety of twisted moral conceptions which blight the human race. But on the Ten Commandments; the law which Jesus kept, and of which He said that not "one jot or one tittle" shall pass from it for ever; the law observed by Christian apostles, and declared by James to be "the Royal Law" of liberty. (Matt. 5:17, 18; James 2:8-12.)

Departure from it, says the Lord, can but lead to "madness, blindness, and astonishment of heart." The erring Jews of ancient times proved the truth of this. Our modern age is proving it even more. It is no accident that this is so, for Bible prophecy left on record its unerring forecast of conditions that would mark the last chapter of human history. In the gloomy catalogue of "last day" signs, the apostle Paul lists the fact that people would be "without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." 2 Tim. 3:3 ff.

It is a picture of a lawless age: one that is morally cheap, violent, irresponsible, "mad, and blind." It is an age, in fact, which has thrown off the restraints of God's Law, and is reaping the inevitable results.

As surely as fixed laws operate in every natural process, so surely has the Creator established an absolute law for moral behaviour. Till our modern age, this was widely accepted.

Embodied in the church's Articles of Faith, is the reminder: "The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ. . . . No Christian man whosoever, is free from obedience of the commandments which are called moral."—Article VII of the "Thirty-Nine Articles."

Unhappily, many a modern cleric would repudiate this, on the basis of the easy belief that morality, after all, is only relative. Evolving, as they say it has

(Continued on page 29.)



SOLD FOR A SONG!

by MURIEL HOWARD



YESTERDAY I bought a world—a world for a shilling!

I saw it there upon the pavement, the centrepiece of a sale. It was not a perfect world, for it had lost its axis and it had two dents. It was, in fact, just an old White Elephant of a world, but I bought it.

As I threw my geographical globe into the back seat of the car, there flicked into mind the title, "A world going cheap!"

One could not miss the analogy between my world and God's. Mine was sold for a shilling. God's was sold for a song. (Gen. 3.) Nor was the contrast obscure. Mine was a damaged world. His was perfect (Gen. 1:31), a world of wondrous beauty and design, sold for a song of allurement and deceit. Sold away in a moment of weak, bedazzled pride.

You know the story well. The wandering off alone of that woman of perfect loveliness. The meeting with the serpent. The glitter of his beauty. The flattering subtlety of his tongue. The planting of pride's seed. The promise of immunity. The lure of evil knowledge. The wish for exaltation.

"Ye shall be as gods"

See how the appetite for power and glory springs! See how, in yielding, innocence takes wings! See

how, though handsome, the wily serpent stings! And leaves along his gilded trail a world of cheaper things: knowledge now tainted, purity defiled, fear and unfriendliness where once man, trusting, smiled. So in a moment, overmuch desire called into exile, driven by God's fire. Sold in a moment God's pure, peaceful world! His standard lowered; Satan's flag unfurled. Sold priceless purity. Sold for a song! Sold from the bliss of right, to the foul curse of wrong!

Can you picture the scene? The towering loveliness of the world's first woman. The luxuriant foliage and the fragrant flora of the world's first garden. The fruitful vines and the fadeless flowers. The comfortable climate. And the one forbidden tree. Watch as the glittering serpent comes toward her. See how his iridescent beauty enchants her and his well tuned voice beguiles. Behold the manner of her yielding. She looked! She touched! She took! Observe her enjoy for some brief hour the fettered freedom

of self-choice, before there flooded over her soul in that cool evening twilight, the direness of her act.

And "the Lord God" walked "in the garden in the cool of the day." Gen. 3:8. He had probably done it every evening since the world began, and it had been an hour of confidences between Adam and the Lord. These were the hours for which God made the world. He had made it for His pleasure and to be lived in by men. Till now He had enjoyed His earth and trusted the people He had made.

But this was a different night. No greeting arms, no hurrying feet, no open-hearted smile to greet His own. No eager talk of flowers and birds and trees, of eternal glories or of love divine. A priceless friendship had been broken. And the fault was not God's.

Take your Bible and read again the story as told in Genesis chapter three. Watch Adam choose his wife as his leader in place of God Himself. And ask yourself the question, "What would I have done?"

My mind goes back for maybe forty years or maybe more, to a day when as a child I stood beside my mother's knee before a blazing fire. My sister had just realized, to what extent a child can, the utter misery which Eve's yielding had passed on to us all. Thinking ahead into an unfathomed eternity, she exclaimed, "You just wait till I catch Eve!"

Maybe you, too, feel that it was all Eve's fault. That you might have succeeded where she failed. That you would have seen through the beauty of the serpent and espied his base intent. It is possible that you could have done far better than Eve did. On the other hand, you might have picked the whole load of fruit from that forbidden tree where Eve picked only one! Who can tell? Conjecture apart, the fact remains that we have all failed, for we "all have sinned, and come short of the glory of God." We are all "sold under sin"—and sold at our own price. (Rom. 7:14; 3:23; 5:12.)

What price you ?

What, for instance, was the value that you set upon yourself when you sold your freedom in the Game of Life? (Isa. 52:3, first part.) Maybe it was for pleasure that you spurned your Lord? (2 Tim. 3:4.) Or for the plaudits of some fickle crowd. (John 12:43.) Maybe it was for gain or for the frail sweets of love that you yielded to the tempter where the cross roads met. What did you gain in exchange? What price you?

Whatever the price, you sold yourself cheap, and in your heart there rises or will rise a longing for the freedom of a sin-cleared life, an open channel to talk once more with God.

Only today, as I write, four youths who shot another have been jailed. For life? Oh, no! For

seven months apiece. Life is cheap in many lands of the world these days.

What, pray tell me, sets the value of a man in the pricing of a life? At Auschwitz it was maybe his mineral value which was his final price—how much gold he had in his teeth, how much margarine his remaining fat would produce, how much less food he would require if he were gassed, how many more ashes to fertilize the failing fields.

How, pray tell me once more, can one evaluate the price of a life? At what figure is he sold? At what price purchased back?

Looking back over the carnage which has occurred even in your own lifetime, at the millions of unnamed dead in Flanders, at the countless toll of the relentless sea, at the scattered death by earthquake or volcano or explosion, you may have thought, "There is no buying back! They are dead and they are gone. Forget them if you can. Mourn them if you must. But they are gone!"

Looking nearer home at your own personal self, you may have said very definitely, "I have never been sold. There's no need for buying back!" Or you may have joined that workless crowd who have lost home and heart and ambition and even the wish for life itself beneath the crushing of an unloved existence, and you say, "I'm not worth buying back. I was sold from the start. And nobody cares!"

Ye shall be redeemed !

God has other ideas. Listen to what He says about you. "Yea, I have loved you." Jer. 31:3. Long ago He looked down from the height and glory of heaven. He saw folk just like you and just like me. He knew their thinking as He knows yours and mine. (Ezek. 11:5, last part.) He watched their hopeless depression and the oppression of sin upon them, and this is what He said, "You have sold yourselves!" "You have sold yourselves for naught!" But in almost the same breath, lest discouragement should deafen, "Ye shall be redeemed!"

He did not say you must buy yourself back, like some jewel lodged in the pawnshop of life. He did not say, "Let your brother raise the cash to buy you back," for "none of them can by any means redeem his brother, nor give to God a ransom for him." Psa. 49:7. He said simply, so that you would not worry about the price, nor trust any who offers you redemption for a shilling or a thousand million pounds, "Ye shall be redeemed without money!" Isa. 52:3.

God has kept His promise. You have been bought back. Bought at a price no money could pay. All that remains for you to do now, is to fulfil the easy conditions and accept the priceless gift.

(Continued on page 30.)

SUNDAY

in the NEW TESTAMENT



Jesus gave no indication that the resurrection day was henceforth to be celebrated as the Christian "Sabbath."

THE Bible teaches the observance of the seventh day of the week as the Sabbath. That is perfectly clear, and it is also evident that the majority of those who claim to be Christians observe as their rest day not the seventh but the first day of the week. If therefore there is divine authority for this change it must be found in the New Testament. We ask therefore, what does the New Testament have to say about the first day of the week? Does it tell us that Christians should now observe it as the Christian Sabbath instead of the Sabbath of the fourth commandment?

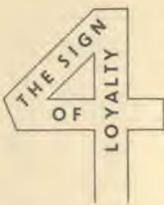
The first day of the week is mentioned directly just eight times from Matthew's gospel to the book of the Revelation. Six of these references are to be found in the four gospels, and are in the midst

of the narratives recording the events of the resurrection day. The remaining two are found in the Acts of the Apostles and in Paul's first epistle to the Corinthians.

When we have examined these eight texts, we will have scrutinized all the testimony that the New Testament gives concerning the first day of the week, which is now commonly called "Sunday." If we are not told in any of these texts that the first day of the week has become the Christian Sabbath, in place of the Old Testament Sabbath day, then we have no Bible evidence to give validity to the observance of this day by the Christian church. And to observe Sunday without this authority, will then be holding to a practice which is devoid of Bible authority—and this no true Christian should do. The Bible contains all the inspired revelation of God, and we are forbidden to add to these words, or to take away from them, upon pain of eternal loss. (Rev. 22:18, 19.) Only if a command is found within the "law and the testimony" is it light and truth. (Isa. 8:20.) Anything not based upon the authority of the Bible is not light, but darkness. Nothing is necessary beyond Bible revelation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:16, 17.

Fundamental Protestant position

It is of more than passing interest to note that this attitude to the sacred Scriptures is the fundamental position taken and held by Protestantism. "Show it to me from the Bible," was Luther's appeal before the Diet which accused him of error. Later the Protest of the Protestant princes declared: "There is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; . . . this Word is the only



LESLIE SHAW SEARCHES THE NEW TESTAMENT FOR ANY EVIDENCE OF SUNDAY SACREDNESS

truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us. He who builds upon this foundation shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God."—Protest of the Princes at Spires, 1529, quoted from Daubigne.

In strict conformity with this is Article Six of the Thirty-Nine Articles of the Church of England which says: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is *not* read therein, nor may be proved thereby, is *not* to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

It is from this fundamental Protestant position that we set about our examination of the Bible texts referring to the first day of the week, commonly called Sunday. We will take the chronological order of the texts, and not as they are recorded from Matthew to John, gospel by gospel.

This gives us, to begin with, Matthew 28:1, Mark 16:1, 2, Luke 24:1, and John 20:1. All these texts refer to the same events in connection with the resurrection of Christ, namely, the coming of the women to the tomb early on the morning of the resurrection Sunday.

Matthew 28:1 in the *Amplified New Testament* reads: "Now after the Sabbath, near dawn of the first day of the week, Mary of Magdala and the other Mary went to look at the tomb." Mark 16:1, 2 reads: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Luke 24:1 reads: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices that they had prepared, and certain others with them." And John 20:1 reads: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

Events of the resurrection day

Here, set out before us, are half the total number of the New Testament texts referring to the first day of the week. Do they in any way inform us that Sunday is to take the place of the ancient

Sabbath of the law? Do they tell us that from henceforth Christians should observe the first day, and not the seventh day as the day of holy rest? They do not. On this matter they are silent. All that they do is present a straightforward factual narrative of the events connected with the visit of these several women to the tomb on that Sunday morning.

From the gospels we learn that when the disciples forsook Christ, and fled, the women still remained near. When Christ was on the cross, the women remained closest and longest on the scene. When His body was taken down, they were still close by, and they saw where His body was laid, in Joseph's new tomb. (Luke 23:55.) They returned home, prepared spices and ointments, and as it was then too close to the beginning of the Sabbath, they did not go to the tomb to embalm Christ's body, but "they rested the Sabbath day according to the commandment." Luke 23:56. Then early, very early on that Sunday morning they went to the tomb to do what they regarded as their sacred duty and last respects to His body.

From this it should be obvious that these women did not look upon that Sunday as a day of sacred rest, for they had just kept the Sabbath specified by the "commandment" and would not even embalm Christ's body on that day. But now that the Sabbath was past, and they had had some sleep, they rise very early on Sunday morning to do what they had not been able to do on the Friday evening before the Sabbath began. So this is how they began their workaday week. Sunday was still, to them, one of the "six working days" (Ezek. 46:1), in contrast with the holy rest of the Sabbath which they had just observed. So we cannot find anything in these Scriptures as evidence for a Sunday-Sabbath. They reveal it as being, in the eyes of these women, not a rest day, but an ordinary working day following after the Sabbath of the commandment of the law.

Our next Scripture, chronologically, is Mark 16:9. It says, "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

Once more we have a plain historical narrative of facts. This is written to tell us who first saw Christ after His resurrection, how she became the first news-bearer of the glad tidings, and how those whom she told refused to believe her testimony, thinking her to be suffering from some hallucination! (See Mark 16:10, 11.) Doubtless the revelation of the incredulity of the apostles is the prime purpose of this narrative. They were not of the kind who are easily imposed upon, and would only accept what could be demonstrated to their senses. However, there is not incidentally the slightest suggestion that from now on Sunday is to displace the Sabbath of

(Continued on page 30.)

IT was beautiful—and to think that it was there, within ten feet of our dining-room window, and I so fortunate as to sit facing it! I was so thrilled that I couldn't forbear talking about it.

Rain, sun, snow, cloud, you couldn't say which phase of the weather emphasized its beauties most. In winter, its delicate traceries against the background of a grey sky—exquisite! And in the clear shining after rain, when iridescent droplets suspend from every bract and stipule—could anything on earth be found more fair? While in the spring its fluttering leaves seem like a green mist rather than anything tangible.

"This most lady-like of trees," James Russell Lowell called it; the "Lady of the Woods," it was named by Samuel Taylor Coleridge.

And there she was, as near as that. Never had we so closely neighboured with such a lovely tree, and the darker the day, the more I appreciated her. She was just coming up to her full beauty; her brilliant bark was at its best.

"Aren't we lucky?" I would say. I looked forward intensely to the spring. "Won't it be beautiful?"

"But it isn't ours," they would say.

"As though that matters," I would retort. "Just because it is in next-door's garden doesn't say that I can't enjoy it equally as much as they."

They had a point, however, for one leisurely Sunday morning every other sound was suddenly subdued by the screech of high-powered blades ripping into wood, and almost before we were aware, our lovely neighbour lay low, and little by little she has disappeared in billowing clouds of smoke. Nothing of her now remains—nothing!

For days I felt terribly deprived.

"But it wasn't ours," they reminded me.

Neither of course was it, and I hold no grudge against my very nice neighbours.

It was theirs, not mine, and doubtless they had excellent reasons for its removal, but it has made me think.

What do we possess, anyhow? What, after all, can we really call our own?

When Job lost all

The patient Job is described in the first chapter of the book that bears his name as "the greatest of all the men of the east"—a man of substance indeed, the owner of great possessions.

Yet just one day sufficed to rob him of them all. If ever a man experienced the transiency of temporal possessions, Job did. All, all was gone, his flocks and his family, only a bitterly complaining wife allowed to remain.

Nor was that all. "From the sole of his foot unto his crown," Job was smitten with boils.

"Curse God and die," his wife taunted him.

OUR ETERNAL POSSESSION

by MARY J. VINE

He might very well have been tempted to do so. Job, who had always feared God and eschewed evil, always been perfect and upright, how little, he could have argued, did he deserve such catastrophic treatment.

It was not, of course, for Job to know what portentous issues hung upon the outcome of his experience; of what spiritual fortitude he was to be an age-long demonstration; that the Most High had staked the honour of His Name upon him; and that through him the evil one was going to suffer ignominious defeat. He couldn't know. He was just Job, suddenly and inexplicably the target of some cruel fate, calamitously deprived of all that had ever contributed to his happiness and his comfort and his well-being.

Yet "in all this Job sinned not, nor charged God foolishly."

"The Lord gave, and the Lord hath taken away," he said; "blessed be the name of the Lord."

What Satan could not take away

For Job had that which cannot be taken away, that which Satan, with all his devices, could not possibly wrest from him, and in these evil days we, too, have an increasing need of that self-same rich possession.

"Oh that my words were now written!" cried Job, "oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be

consumed within me" (Job 19:23-27), though "my heart faints within me." Verse 27, R.S.V.

There among the ashes, potsherd in hand, Job had no inkling of how immeasurably his desire to give permanency to his words would be fulfilled. Not his to foresee their miraculous preservation through the centuries; the exquisite, painstaking efforts of the ancient scribes, engrossing and illuminating them with such skill and colour as to set them hereafter in the heart of some of the world's most valued treasures. Poor Job could in no way visualize the mighty presses now daily dispensing his words a million-fold. Would they, think you, satisfy his craving for that "iron pen"?

Printed, sung, recorded, broadcast, preached upon, the property of the humblest both in word and song, the inspiration of the finest in art and music, Job would be overwhelmed by the wonder of it all, and all because, having lost all that human endeavour could create, he yet had that which mattered most, and which, thank God, we may all possess in equal proportion—faith in the Most High, and the sure knowledge that, come when what will, His hand is over all.

Our sure hope

Catastrophes have been so prevalent of recent years that we have grown almost to expect them—floods, hurricanes, earthquakes, horrifying disasters. Welfare societies of world-wide scope and influence continually hold themselves at the ready to meet whatever emergencies some misnamed "act of God" may produce. Overnight, that which has taken a lifetime to establish can be gone—and no help for it save in the generosity of one's fellow-creatures. Things, tangible possessions, even things of beauty, desirable though they may be, heaven help us if we place too much reliance on them for our joy and happiness. But the things that really matter, the things that endure, let us seek them with our whole heart, so that, as of that Mary who sat at Jesus' feet, it may equally truly be said of us, that we have chosen that good part which shall not be taken away from us.

We may have great possessions, homes, lovely families, enough maybe and to spare of this world's goods, and they are for our blessing and enjoyment. But at best they are only a loan, to be used, by all the means we know, in His service who gave them, and who knows how soon they may be gone, even our most cherished treasures!

It doesn't really matter though, does it? Whatever happens, He will remain, our own priceless, lifelong, eternal Possession, and He being ours, and we being His, we can look forward with courage no matter how dark or fateful the day.

"I know," said Job.

May we know equally well also.



YOUR VOTE IS VITAL

(Continued from page 7.)

saved, but it rests with the decision of each individual whether they will accept or reject His offer.

Satan too is seeking to win all to his side. He does not limit himself to fair methods, but uses all kinds of deception.

What are the promises and prospects offered by Christ? A heavenly mansion is offered to those who follow Him. (John 14:2, 3.) A new earth "wherein dwelleth righteousness." 2 Peter 3:13. A world from which pain, sorrow, and suffering are forever banished. (Rev. 21:4.) A life that never ends. (John 3:16.) The opportunity to build one's own home, and live in it. (Isa. 65:1, 22.) A world from which crime and all forms of evil are banished. (Nahum 1:9.) Permanent peace. (John 14:27.) What an election manifesto!

What are the promises and prospects offered by Satan? He too offers the world to his followers, but not a new world. He shows this old world in its most attractive form and veils the evil and ugly sides of life here. Think of his temptation to Jesus; taking Him to a high mountain, he showed Him all the kingdoms of the world, and the glory of them (a one-sided picture of this earth). (Matt. 4:8, 9.) The attractions he offers seem at first sight desirable, money for the taking, pleasure without inhibition, food and drink for the gratifying of appetite, and all forms of self-indulgence.

Now compare the two parties, and notice the difference. Satan offers immediate satisfaction with no permanency; Christ offers immediate hardships, but also strength to bear them. In the long term prospect Satan can offer nothing but final destruction and separation from God; Christ offers a full and rewarding future that has no end. "Our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory." 2 Cor. 4:17.

"Now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2. How will you vote for eternity?



RUNNING AWAY FROM GOD

(Continued from page 9.)

Temple privileges by the enraged authorities, the Saviour specially sought him out, "and when He had found him, He said unto him, Dost thou believe on the Son of God?"

The man admitted his ignorance, but expressed his desire to learn. "Who is He, Lord," he said, "that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." John 9:35-37. Similarly, when Christ was in conversation with the woman of

Samaria, and at last she mentioned the Messiah, Jesus immediately replied, "I that speak unto thee am He." John 4:26.

More often, however, a joyous and spontaneous confession of the Saviour's divinity burst from the lips of those who were more regularly associated with Him. On that memorable night after Jesus had saved the impetuous Peter from sinking, the record goes on, "When they [Christ and Peter] were come into the ship, the wind ceased. Then they that were in the ship [the disciples] came and worshipped Him, saying, Of a truth, Thou art the Son of God." Matt. 14: 32, 33.

The "Christ" which should come

The recently bereaved, but still practical Martha—one certainly not given to flights of imagination or exaggeration—was nevertheless able to say, from her personal knowledge of Jesus, "I believe that Thou art the Christ, the Son of God, which should come into the world." John 11:27.

All these people who had close contact with Christ while He lived on this earth were *primarily impressed with Him*—His sinlessness, His helpfulness, His compassion, His power, His divinity. Of course, in Him and through Him they became more aware of God's love. But He brought to them much more than the modernist's vague love from Someone somewhere! He brought them Himself; and the love and justice of God, the guidance and presence of the Spirit, were all involved with Him.

Why then do even religious men seem to discount Christ? Why is it that they apparently prefer Him to be "nothing," instead of what He really is to suffering humanity—EVERYTHING?

Is it because in Him God is brought close to us? Is it that we too often echo Peter's reaction, when He recognized the purity and power of his Saviour; "Depart from me; for I am a sinful man, O Lord"? Luke 5:8.

Peter's cry, however, was only one of embarrassment. He came to know eventually that his only safety was in keeping close to Christ. (2 Peter 3:17, 18.)

As we may know, too. (Prov. 18:24.)

NOT TO BE TRUSTED

IN her biography of Alfred Russel Wallace, co-discoverer with Darwin of evolution by natural selection, Wilma George records that when asked a short time before his death in 1913 what was wrong with the world, he replied: "It is that man's scientific discoveries have outstripped his moral development. . . . Man at his present stage of moral character ought not to be entrusted with any more power; he will only destroy himself with it."

YOUR QUESTIONS ANSWERED

by V. H. COOPER

★ HOW OLD IS THE EARTH NOW, AND DO YOU THINK THAT THE CARBON 14 TEST IS RELIABLE?

THE earth is about six thousand years old and here is a rough check from your Bible. According to Genesis 5:11 from Creation to Abraham was 1,656 years, from Abraham to the Exodus 430 years, from the Exodus to the fourth year of Solomon 480 years, from Solomon to Christ 967 years and from Christ until today 1964 years. That gives us a total of 5,596 years. Well, you say, how does the scientist get millions of years? I think Dr. F. Marsh explains this in his book *Life, Man and Time*, and other similar publications.

One of the most recent and popular age-dating methods is that which employs carbon fourteen or radio carbon. As soon as an organism dies, the total radio carbon in the various parts of its body begins to lessen, and the older the organic material the less radio carbon left in it. By this means, age has been measured. The series of measurements of samples of known age extending back about 4,500 years has shown fairly good agreement, so the method seems fairly accurate operating within the span of historical time.

Now it is not often understood by disbelievers in the universal Flood, just why Creationists go along with the carbon fourteen datings up to about 4,500 years, and then fail to believe in their practical accuracy beyond that. Here maybe is a possible explanation: It appears that there was a vapour envelope enclosing the earth before the Flood. In Genesis 1:6, 7 we read that the second day of the Creation week there was a separation in the water. Some was placed below the firmament, and some above it.

Whether it was in the solid, liquid, or vapour form, we do not know, but this may well have acted as a shield to our atmosphere by absorbing much of the cosmic radiation and reducing the energy of its more active components.

If this situation existed, the formation of radio carbon before the Flood, must have gone on at a much slower rate than at present. In Genesis 7:11

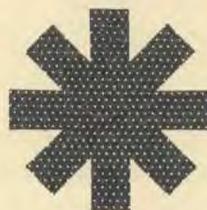
we read that at the time of the Flood the windows of heaven were opened and when this vapour envelope was removed, the cosmic radiation began to bombard our atmosphere as it does today. So, due to this, the carbon fourteen method is only accurate until the time of the Flood. Beyond this it cannot be relied on.



CAN YOU TELL ME WHAT THE EARTH WILL BE LIKE WHEN CHRIST COMES THE SECOND TIME?

WELL, in Revelation 16:17-21 we have a quick picture of the state of the earth when Jesus Christ returns. There will be earthquakes, cities will be divided and fall, islands will disappear, mountains vanish, there will be a great hail, and the people will be blaspheming and cursing God. This text does not tell us what causes all these things, but it does say that they will come to pass at the second advent.

For a description of the conditions among the people, I suggest that you take our course entitled: "Take His Word." This will give you quite a complete picture of the state of the world at the return of our Lord. The Bible-study Guides are free for the asking. Just send your name and address to us.



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"PRESENT" TRUTH

(Continued from page 13.)

The setting of this pronouncement is the "last days," for in verses fourteen to twenty the second coming of Christ is described. It is logical to assume, therefore, that prior to Christ's actual appearance, this judgment-hour message will go to all mankind as predicted. This would be in harmony with the principle revealed to Amos, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Before Christ returns in power and glory, to separate the "sheep" from the "goats," He sends a Gospel message to mankind, calling on them to glorify and worship the Creator and so prepare to stand before the Son of man. (See Matthew 25:32.) Such are "those who have been judged worthy of a place in the other world, and of the resurrection from the dead." Luke 20:35, N.E.B.

This is the present truth for our judgment-bound generation. The prophet Daniel was given a vision of this judgment or "grand assizes" in heaven. (Dan. 7:9-14.) He was informed of the time when the "Son of man" would appear as the Messiah and be "cut off" to "make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9:24-27. He also was told that extending beyond the first advent to the judgment would be a further 1810 "days" of years, and "then shall the sanctuary be cleansed." Dan. 8:14.

The angel Gabriel, the angel of the annunciation, assured Daniel that this vision "relates to the crisis at the close," that the events described were "to happen during the closing days of the wrath divine," that he was to "keep the vision a secret, for it relates to the far future." Dan. 8:17, 19, 26. (Moffatt.)

Since 1844 and to this present time, this judgment-hour message has been and is being proclaimed today in 189 countries by a total of 19,270 evangelistic workers, supported by 1,362,775 believers. Knox is justified by the context in translating Revelation 14:6, 7: "I saw, too, another angel flying in mid-heaven, carrying with him a *final Gospel* to preach to all those who dwell on the earth. . . . Fear the Lord, he cried aloud, and give Him the praise; the hour of His judgment has come." This

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is a timely and topical message, demanding attention, calling for "repentance toward God and faith toward our Lord Jesus Christ," for it develops a people "true to God's commandment, and the faith of Jesus." Verse 12. (Knox.)

In heaven, this final preaching of present truth is noted and calls forth the anthem:

"We give thee thanks, O Lord God, Sovereign over all, who art and who wast, because Thou hast taken Thy great power into Thy hands and entered upon Thy reign. The nations raged, but Thy day of retribution has come. Now is the time for the dead to be judged; now is the time for recompense to Thy servants the prophets, to Thy dedicated people, and all who honour Thy name, both great and small, the time to destroy those who destroy the earth." Rev. 11:17, 18, N.E.B.



WHEN THE EARTH CATCHES FIRE!

(Continued from page 15.)

drying up rivers, overwhelming populous cities, and everywhere spreading desolation, the stoutest hearts have been filled with terror. But more terrible manifestations than the world has ever yet beheld will be witnessed at the second advent. As lightnings from heaven unite with fire from the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava overwhelming gardens, fields, and cities. Seething molten masses thrown into the rivers cause the waters to boil, sending forth massive rocks with indescribable violence."

Will there be no escape in that day?

Thank God, there will indeed be an escape. The Bible affirms that God, who "desireth not the death of a sinner, but rather that he may turn from his wickedness and live," will save all who will turn from wickedness, and demonstrate in their lives a faith in Jesus Christ. The last world catastrophe cannot, and will not, destroy any man who puts his trust in Jesus Christ.

As Noah was saved from the waters of the flood; as Lot was spared from the burning cities of the plain; as Christians were unscathed when Titus sacked Jerusalem; so those who love the ways of God will find refuge in the last day.

According to Matthew, when the day of trouble arrives, men shall see "the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from one end of heaven to the other." To be with Christ is to save one's life and soul in the day when the earth catches fire.

"HIDDEN TREASURE" OF THE ROCKIES

(Continued from page 17.)

It was interesting to learn that north of Cheyenne in the Black Hills of South Dakota, above the town of Lead, is the Homestake, believed to be the oldest continuously worked gold-mine in the world. There are no obvious veins of gold, but masses of unattractive dark ore are torn out of the quartz rock by pneumatic drills and steel instruments. This is then sent up to the surface and subjected to lengthy processes of crushing, cyaniding, filtering, and precipitation, before the metal can be finally refined and all traces of silver, copper, iron, lead, and tin are removed. By guarded train the gold is then sent to the Mint at Denver, and although there is nothing spectacular in its operation these days, this mine is still able to maintain a profit of around one and a half million pounds each year.

In the Word of God the moulding and purifying of character is likened to the refining of gold. In the midst of his affliction, the worthy patriarch Job testified: "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Jcb 23:10. Even as precious metal is tried and purged in a furnace of fire, Job believed that after his trial of faith his character would emerge as purified gold.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you," declared the apostle Peter, "but rejoice in as much as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy." And again he emphasized: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 4:12, 13; 1:7.

Today the Rockies and the Mid-Western plateau are again being combed. Included in the equipment of the prospector today is the Geiger counter to detect the radio-active presence of pitch-blende, the shiny black resinous mineral, source of both radium and uranium. In the atomic pile, the latter ore, when processed, produces "fuel" which can be used for peaceful and unfortunately also lethal purposes.

But while in one way or another men seek to find, or make a fortune, and the great majority desire only material gain, the heavenly Father constantly searches the earth to gather together treasure that will endure for ever. His standard of values is quite different from that which the world esteems. He looks for individuals who will respond to His call. Then, by contact with Him, through the indwelling gift of the Holy Spirit, there is seen the progressive development of those intrinsic spiritual qualities, love, joy, peace, longsuffering, gentleness, faith, meekness, and temperance in all things which char-

acterize God's "jewels." "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; [margin, special treasure] and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

How utterly futile and worthless will be the worship of idols of silver and gold, in the day of divine judgment. All material things upon which man now sets his foremost regard will be seen to be an empty delusion.

But as His last warning message encircles the globe, may we each be found worthy of citizenship in that glorious city "whose Builder and Maker is God," where we, if faithful, saved from out of the earth, will make up the cherished, everlasting treasure of our Lord.



CURE FOR CHAOS

(Continued from page 19.)

done, over the ages, there never can be finality in moral matters.

Which brings to mind the Psalmist's heartfelt plea: "It is time for Thee, Lord, to work: for they have made void Thy law." Psa. 119:126.

Of course, this is precisely what God will do. When, like the world before the Flood, disregard of God and His law has reached lowest ebb, Christ will come again. Outstanding sign of the nearness of His second advent, is disrespect for His law.

Yet that law was given for our good. It was given as a guide to enlightened behaviour, to show us how to live aright, to indicate precisely how an indwelling love for God and man must manifest itself.

No wonder the Bible declares: "Great peace have they which love Thy law: and nothing shall offend them." Psa. 119:165. This assurance pin-points the great need of our times—peace, tranquillity, buoyancy, emotional stability. Especially in ruling circles do we see lack of these very qualities. Far too many people, including well-known leaders, obviously lack inner peace. They are offended at a word. They are easily provoked. In some cases, they are victims of uncontrollable passions.

It all derives from disregard of Heaven's great Lawgiver, and rejection of His moral law as a basis for mature and satisfying behaviour.

As essential today as when God first caused it to be recorded, is the statement: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be bad." Eccles. 12:13, 14.

(Next Time: "Are Moral Standards Out of Date?")

SOLD FOR A SONG!

(Continued from page 21.)

"But how?" you say. "How can I be free from all the enwindments of sin? How can I break its power or escape its tenacious hold? How find the way back from the maze of enchantments where I stand?"

God tells us the way in Proverbs 28:13: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Find today some quiet place where in private you can tell God the worst thing that you ever did, all the worst things. He knows already, for "the eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. But there is no freedom until you yourself confess your sins to Him direct (Psa. 32:5; Ezra 10:11, first part), and with His help forsake them.

There is no chance that the transaction will fail if you do your part for, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." 1 John 1:9.

That is the know-how of salvation. You have probably heard and read about it many times, but to pass over from the side of the serpent back into the family of God requires action, and the action must be yours. There is no holding back on God's side. (Hos. 14:4.) Not yet.

Read in your Bible the sixth and seventh verses of Isaiah fifty-five. Do just what He tells you to do there, and you will have found a priceless world of love and peace and high adventure which will never end.

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SUNDAY IN THE NEW TESTAMENT

(Continued from page 23.)

the law, and that it was from henceforth to be the new day of rest and worship for Christians. And so we pass on to the other texts in our search for any such instruction.

One more text is left in the gospels, and that is found in John 20:19 which reads as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

It has been suggested by some who are wishing to find evidence for Sunday-keeping in the New Testament, that the disciples were now gathered together to celebrate the glorious resurrection of Christ, and that they were now rejoicing in the good news that had been brought to them. But does John suggest this? The next verse declares: "And when He had so said, He showed unto them His hands and His side." Why did Jesus show these disciples His hands and His side? Why did He have to show Thomas, several days later, because he was not with these disciples on this occasion, His hands and His side? The answer is plain, because Thomas refused to believe that Christ was risen until he saw for himself, and felt for himself, those wounds. (John 20:24-28.) But Thomas was not the only unbelieving disciple, for none of them would at first accept Mary's testimony. So Christ came Himself into this upper room of the disciples to overcome their unbelief. And John adds these words: "Then were the disciples glad when they saw the Lord."

That we have not over-emphasized the disciples' unbelief, is evident from parallel Scriptures. When the women went back to the disciples, and told them the words of the angels at the tomb (see Luke 24:5-10), and that they had found the tomb empty, "their words seemed unto them as idle tales, and they believed them not." Verse 11. Then Peter and John went to the sepulchre, and both went inside, and Peter came away "wondering in himself at that which had come to pass." Luke 24:12. Apparently Peter did not believe that Christ was risen, though there is ground to believe that John might now have done so. (See John 20:8.) However, his belief may have been no more than an acceptance of the women's story about the sepulchre, as he had now verified it. Later, Cleopas and his friend, on that same day, were walking to Emmaus, when Jesus joined them as they walked and talked over the events of the last few days together. It appears that the women's story that He was risen was getting around, though they still did not believe it. Jesus upbraided them for their unbelief (Luke 24:25-27), and then, after they had recognized Him during

THE POWERS AND THE "THIRD WORLD"

(Continued from page 6.)

countries in the interests of France and Europe.

As in connection with Southern Asia, his action has been criticized by some as anti-American as inimical to the unity of the West, but far-sighted observers have welcomed it as a service which France is particularly well able to render in arresting the Communist subversion of "the Latin world," with which she has special affinities.

With the political orientation of the nations we are not here so much concerned, but we cannot but be impressed by these remarkable developments from the standpoint of the prophecies of the Bible.

The four vast groupings which have taken their places on the inter-

national stage since the close of World War II, and which are now seeking to gather the independent peoples of the "third world" into their respective spheres of influence, bear a remarkable resemblance to the "big four" powers of the last days of earth's history as set forth by John the Revelator in the sixteenth chapter of his prophecy—the "dragon," the "beast," the "false prophet," and the "kings of the east." Verse 13, 12.

In line with the prophecy of Revelation seventeen, the nations of western Europe, the latter-day "kings" of the Roman earth, are more and more seeking spiritual reinforcement in their plans for political unification by giving "their power and strength unto the [papal] beast" (Rev. 17:13); while the United States is living up to its prophetic designation as the

"false prophet" by giving massive support to the consolidation of that "image to the beast" which is emerging in the modern ecumenical movement. (Rev. 13:14.)

Finally, in entire harmony with the revelation given to Daniel and recorded in the eleventh chapter of his prophecy (verses 40-45), the rivalry between the "big four" is being steadily transformed from an East-West to a North-South confrontation across the Middle Eastern land-bridge between the continents of Eurasia and Africa.

Little wonder, therefore, that students of Bible prophecy are following with the deepest interest these significant movements on the stage of world history today, as the "kings of the whole world" move politically and religiously into position for the culminating conflict of time—Armageddon.



the evening meal, and He had suddenly vanished from their sight, they went all the way back to Jerusalem to that same upper room to tell the disciples what they now knew. When they arrived, they found the disciples there gathered together, not to celebrate the resurrection, but just as John describes, "for fear of the Jews," and with the doors locked. (Luke 24:33-35.) Even after they had entered, and told their story, the disciples did not believe that Jesus was risen. Mark, in his gospel says, "Neither believed they them." Mark 16:13. And not one of them, save perhaps John, was prepared to believe that Jesus was risen from the dead.

What is the significance of this in relationship to our subject? It is simply this, that here we have just another factual narrative of the events, and of the state of mind of the disciples on the evening of that resurrection Sunday, and there is in it not a shred of evidence that Christ's resurrection had changed the nature and character of the first day of the week so that it was henceforth to be the day of rest and worship throughout the Christian dispensation. Most obviously the disciples could not have been celebrating the resurrection when they did not believe Jesus was risen again.

This ends the testimony of the four gospels, so for the purpose of proving Sunday to be the Christian Sabbath they are useless.

Moreover, while we are thinking of the gospel records, there is one other very important point to remember. These gospels were not written as his-

torical narratives till from twenty to sixty years after the events recorded had themselves taken place. Therefore, if these Gospel historians knew that Sunday had taken the place of the Sabbath of the law, and if they themselves had been observing Sunday instead of the Sabbath from the time of the resurrection because a change was then inaugurated, it would have been their duty, as historians, to explain, just how and why the change had taken place. But they say nothing at all about such change. This omission can be explained only on the grounds that they knew nothing of any such change either in doctrine or practice. And this is why they still called Sunday by its old secular title, "the first day of the week."





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GRACE DARLING · 1815-1842

by Beulah Irene French

GRACE DARLING, our little heroine, was born 149 years ago at Bamburgh, Northumberland.

Her father and grandfather had the unusual work of being keepers of the Longshore Lighthouse on the Farne Island—a tiny, lonely, exposed, rocky island near the coast. What a strange place for a ten-year-old girl to go to live!

This little girl lived in the midst of wild, boisterous seas, and was often lulled to sleep at night by the rain and waves lashing in fury against the walls and windows of her room. The lighthouse was only built four feet from the rough sea wall; but the sturdy tower stood sixty-three feet high to warn sailors at sea of the danger of rocks.

Grace had to make her own fun on her tiny isle—no modern toys, no radio, and no television. Her father was very strict as to what the children should read. He preferred the Bible, Milton's poems, and Bunyan's *Pilgrim's Progress*. Father William Darling often told them Bible stories; accompanying with his fiddle, the hymns for her mother and the children. He was also a good naturalist and knew many of the habits of the wild sea birds nesting among the rocks and plants.

At the time of the event that made Grace famous, she was living alone with her father, for the others had gone to live on the mainland. Grace was now twenty, and was busy keeping house for her father, and tending the lamps in the high tower to keep them ever burning brightly to warn ships at sea. Grace had much to do, and although she

was frail and delicate, she was very brave.

One September night, a terrific gale blew in the North Sea. Grace said her prayers, remembering any sailors who were at sea on such a night. But her sleep was made fitful by the fearful raging billows, and at daylight she and her father looked out on the Harcar Rocks and saw, to their distress, a small passenger steamer. Uppermost in both their minds was the question as to any survivors. To their surprise they saw a huddle of forlorn survivors clinging to the rocks.

"Could they be saved?" cried Grace to her father. And he replied, "It is impossible for me to row against such roaring waves, wind, and tide. It would be madness to attempt a rescue."

But Grace was persistent: "O Father, you *must* go to those poor folk out there! I will help you."

So they got out their small coble, an ordinary fishing craft about twenty-one feet long, and launched out into the storm. You can imagine how it was tossed about like

a cork on that rough sea. Although the rock was only three hundred yards away, the two had to pull for a mile to reach the place.

Well, the father clambered out, leaving frail Grace to hold the coble as best she could, her arms and back nearly breaking with the strain. They managed to rescue four men and one poor woman, all there was room for in their small boat at one time. They took these back to the lighthouse where Grace remained to tend and look after them with hot drinks and warm clothes.

Her father and two rescued men rowed back again to the rock, and brought off the rest.

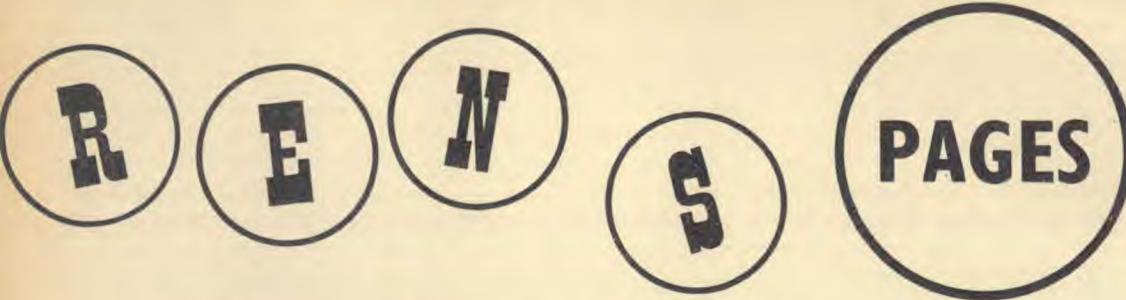
How Grace worked and prayed that night to help the injured, frightened, and helpless people, caring nothing about herself.

This brave girl and her father had used just the nearest craft to hand—an ordinary boat, plus their own courage and faith to save the lives of nine people.

Grace was awarded a gold medal, and the papers were full of reports telling of her gallant help to rescue the shipwrecked. It was not long after that Grace Darling died of consumption; but her name will ever be remembered as a true heroine of the sea.

Brave Grace Darling helps her father to row out from their lighthouse home to the Harcar Rocks to rescue survivors of a shipwreck.





CHERRY TREE FARM

by Ronald James

THE beach is awfully crowded this morning," grumbled Tim, surveying with disgust the large number of people sprawled on the sands or lolling in deck chairs. "Everyone seems to have chosen this spot today."

"Yes, perhaps it's because of the strong breeze. It's more sheltered here in the bay," replied his sister, Kay.

"The tide is going out; let's walk along under the cliffs as far as Hawkcliffe," Tim suggested.

Presently the crowd began to thin, and after half an hour's steady walking, apart from a few stragglers, the children had a long stretch of gleaming sands to themselves.

"Here's a lovely shell!" exclaimed Kay in delight, bending to gather the treasure. Kay was an ardent collector of sea-shells.

"I'm going to look in those rock pools," said Tim.

As expected, the seaweed covered rocks held a variety of interesting creatures.

"Shrimps!" shouted Tim. "Look, Kay, there's swarms. Wish we'd brought our nets."

"Funny how they are grey, almost the same colour as the sand," said Kay.

"Be a jolly sight funnier if they were pink," chuckled her brother.

"Oh, well, I know they are only pink in the shops because they've been boiled, but I always feel sort of surprised that they are such a dull shade," Kay replied.

"It's a form of protective camouflage," explained Tim. "While they keep still, it's almost impossible to spot them. Quick, look at that whacking great crab."

Kay was just in time to see the monster crustacean vanish beneath a shelving rock.

The time passed rapidly.

"Better be going; I'm feeling really hungry," exclaimed Tim.

"I've never known you to be otherwise," laughed Kay.

As they retraced their steps, Tim pointed to a dead starfish on the sands.

"Old Andrew told me starfish can walk; didn't like to contradict him, but I've never seen one walk," he said doubtfully.

"I expect there's lots of things you've never seen; besides Andrew's a fisherman; he would know," Kay protested. "Another thing, when we see starfish they're always dead."

"True enough," admitted Tim grudgingly. "All the same, I'll ask Dad.

"Starfish can walk after a fashion, Tim," explained his father in answer to his son's inquiries.

"The under-side of each ray is covered with a host of tiny suckers. The starfish fixes itself firmly to an object with one ray, and then drags the other four along. They are astonishingly hardy creatures. If they lose one of their five rays by mishap, they are able to grow another in its place."

"Well," smirked Tim to his sister, "I suspected there was something fishy about their being able to walk, but it seems they are quite a star turn!"

This piece of wit was received by Kay with a glance of scorn which would have quelled weaker spirits, but only made the irrepressible Tim roar with laughter.

A NEW GAME

by F. Sylvia Weston, B.A.

THE Spirit of God reflects nine qualities. To remind you of them, have a little game.

Cut out a circle in card, and mark nine segments and a bordering circle also. (Try $1\frac{1}{2}$ inches for radius and 1 inch for outer width of segments.)

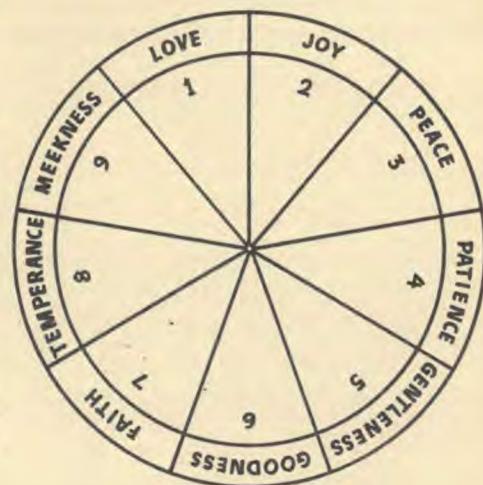
In the margin formed, copy the nine "ingredients" of the Spirit. Push a pin through the centre point, so that you can spin the card.

Players have a spin in turn, and as the card comes to rest, the lowest name is accepted and written down (or its number might be substituted).

The player who first gets all nine wins the game.

Health depends on practising all nine!

Have a nice yellow card for brightness.





My dear Sunbeams,

Although it is some time since the Stanborough Press fire on January 3rd, we are still getting letters from you saying how sorry you were to hear about our loss. Space does not permit me to print all these kind messages, but I would like to share with you part of a letter from one of our youngest sympathizers, Annette James, aged seven and a half years. She writes:

"Dear Auntie Pam,

"I did not know that the Press was burnt down, and I cried when Mummy told me about it.

"Mummy and I are praying that Jesus will give us all back a nicer Press than the burnt down one.

"It is the devil who did it. He knows his end is near, so he is doing what he can now, while he has the chance.

"It was good that no-one got hurt. Mummy says that all things work together for good to those who love God. And He will protect His people from all harm. . . .

"I pray for everyone, especially for the Press.

"Yours faithfully,
"Anne."

I believe Anne speaks for all of us when she says that she is praying that we will have a re-built Press some day in the not-too-distant future. A Press which will be better equipped than ever to print the Gospel of Jesus' love, and His soon return.

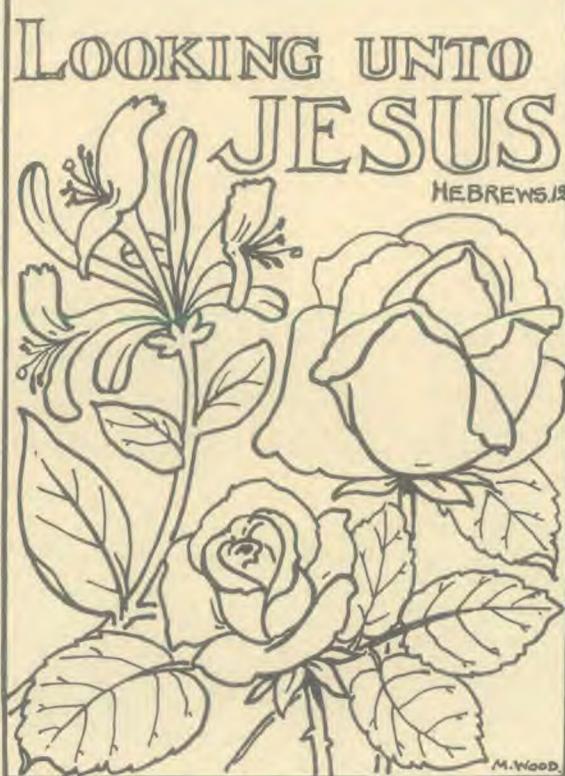
In the meantime, our Sunbeam department is carrying on almost as usual in a temporary office. Exciting new prizes for competition winners are on the shelves, and new membership cards have been printed. We have rather a long delivery date for badges though, I'm afraid, so I hope that prospective members won't become too impatient at the delay! Just as soon as these arrive you will be notified.

Good-bye for now, Sunbeams, and thank you all for your prayers and good wishes.

Yours affectionately,

Auntie Pam

FOR YOU TO COLOUR



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 July 5th.

RESULT OF MARCH COMPETITION

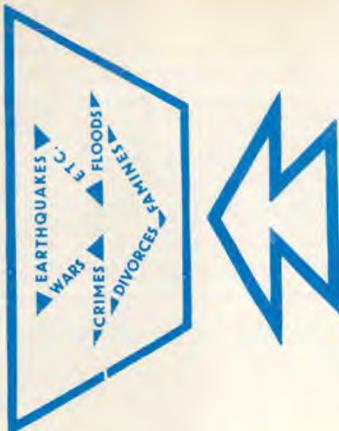
Prize-winners.—M. Bardwell, 27 Down-hills Park Road, Tottenham, N.17. Age 13; Joyce Martin, 3 Juniper Road, Leigh-on-Sea, Essex. Age 10.

Honourable Mention.—Freda Cowdery (Reading); P. Fitchew (Wolverhampton); Rosemary Colledge (Stanmore); Robert Arnold (Southgate, N.14); Kathleen Rix (Bournemouth); Jacqueline Slatter (Oxford); Annette Pain (Lincoln); Martin Willmott (Reading); Judith Bunney (Kingshurst); G. Berntsen (Headington); Hazel Gillard (Reading); David Hale (Hornchurch); Christine Clarke (Shrewsbury); Susan Pain (Lincoln); Richard Thomas (Cardiff); Sheila Peters (Ipswich); Maxine Pain (Lincoln); Jenny Wright (Garston); Paul Tollerton (Liverpool, 11); J. Bargewell (Holwood); Brenda Owen (London, S.E.4.); Josephine Britton (Cheltenham); Ruth Hammond (Watford); Gillian Franzman (Basingstoke); Janet Redding (Gloucester); Kevin Windle (Westcliff-on-Sea); Christine Brass (Highams Park); Ennec Passfull (Anerley); Barbara Parker (Barking); Avril Parson (Finsbury Park); Denise Goulstone (St. Albans); June Renny (Rosyth, Fife); Alec Baronowski (London, W.12); Linda Brown (Gloucester); Carol Pearson (Cheadle); Ann Flint (Nottingham); David Stickland (Shortstown); Lucy Richardson (Slough); Linda Binder (Lincoln); Janet Blyth (Lincoln); Robert Fanshaw (Eastcombe); Penelope Fowler (Billericay); Heather Fearon (Bristol, 5); Beverley Ashton (York); Kim Horwood (Rickmansworth); Sally Hawkins (Wichenford); Kathleen Calder (Handsworth); Ian Whiting (Chalford); Hazel Woods (Woodford Green).

Those who tried hard.—Tina Round (Eastwood); Teresa Sims (Botley); Roy Barton (Basingstoke); Christine Williams (Reading); Christine Duckett (Reading); Allan O'Grady (Dundee); June Wiggs (Basingstoke); Angela McLeese (Ipswich); Julia Parfitt (Small Heath); Kathleen O'Connell (Whiteleas); Dawn Moreton (Mangotsfield); Susan Christine McBryde (Swalwell); Sharon Emm (Dundee); Amanda Jones (Hutton); Gary Busson (Cheltenham); Shirley Downie (Stroud); Jane Hammond (Watford); Ellis Calder (Handsworth); Helen Wood (Sheffield); Patricia Keywood (Walton-on-Thames); Carol Randall (High Wycombe); Robert Scrivener (Chelmsford); Lydia Corbett (Walthamstow); Ida Somerville (Ballynahinch); June Rabin (Kingshurst); Sheila Catt (Reading); Linda Watts (Watford); Alison Thompson (Wokingham); Beverley Emm (Dundee); Jean Birt (Cheltenham); Angela Pickance (Nottingham); Pat Green (Huddersfield); Esther McConnell (Waterside); Cameron DeGale (Fulham, S.W.6); Morris Perry (Headington); T. V. Cripps (Shrewsbury); Aileen Clydesdale (Banbridge); Kathryn Appleford (Camberley); Debby Higgins (Cheltenham); Ruth Stickland (Bedford); Maureen Watson (Aberdeen); P. Bridges (Southfields); Wendy Sawyer (Hemel Hempstead); Ida Somerville (Ballycreeen); Angela Walker (Garston); Ann Concordoro (Stamford).

He will help

"God will help you if you ask Him,
He will show you what to do;
He will bear your every burden,
He will always help you through.
Then your pathway will be brighter
And your love will He renew;
If you tell it all to Jesus
He will always help you through."



MIRROR OF OUR TIME

Gold and ashes

"OURS is an age of gold and ashes, of triumph and frustration," is the theme of a new book, *The Age of Triumph and Frustration*, by Charles Yost, departing U.S. representative to the United Nations.

Religious liberty decree expected

POPE PAUL VI has stated that it may be "legitimately expected" that the third session of the Vatican Council will approve a text on religious liberty which "will be of far-reaching importance not only for the church, but also for all those—and there are very many—who feel that such a declaration affects them."

No retreat into isolation

"IN the past twenty years," said President Johnson at a New York luncheon, "we have gradually become aware that America is for ever bound up in the affairs of the whole world: . . . this nation can never again retreat from world responsibility. . . . We have entered a new arena. The door has closed behind us, and the old stage has passed into history."

Chair of atheism

A CHAIR of atheism has been established at Jena University in East Germany to provide teachers and educational institutions with atheistic arguments and data.

Splitting the atom

THIRTY years ago only three atomic constituents—electrons, protons, and neutrons—were known. Now eighty different types of atomic particles have been identified.

More readers

LIBRARY statistics reveal that books lent annually in Britain have increased from 311 million ten years ago to 460 million in 1963. To meet this great increase of readers the number of books available has grown from 42 to 77 millions.

Africa's Geneva

WITH its Africa Hall, housing the U.N. Economic Commission for Africa, and its provisional headquarters of the Organization of Africa Unity, the question is being freely asked whether Addis Ababa, until recently a seldom visited backwater, will not become Africa's Geneva, and perhaps even its Brussels or Paris as well.

"Great divide"

"THE division between episcopal and non-episcopal churches is one of the great divides of Christendom," said the Rev. R. A. S. Barbour, speaking by invitation at a meeting of the York Convocation, "and the ordering of relations between the two is one of its most urgent problems."

Affluent killers

IN affluent societies cardiovascular diseases are the greatest "killers," while the most serious causes of death in poor countries are the infectious diseases, states a report of the World Health Organization. Everywhere, however, accidents cause more deaths than disease.

Fatal "and"

THE root of papal error, says Dr. Vittorio Subilia in his book, *The Problem of Catholicism*, is "that fatal *and* which has shaped Catholicism in the various phases of its development, i.e., the blending of Scripture *and* tradition, grace *and* merit, faith *and* autonomous reason, resurrection *and* immortality, Christ *and* Mary," making it "a grandiose synthesis of syncretism and authority."

Neurotic generation

AN industrial medical officer, Dr. E. E. Lieber, asserts in *Personnel Management and Methods*, that 18 million man hours are lost in this country every year through nervous troubles, compared with 4 million caused by strikes. Neuroses were the cause of 35 per cent of all sickness absences.



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