



PRESENT TRUTH

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# The TIDE OF TIME



## THE DIFFERENCE FAITH MAKES

No word of the psalmist is more appropriate to our present needs than what we may call his "recipe for fainting" in the twenty-seventh psalm. "I had fainted," he tells us, "unless I had believed." Psa. 27: 13. It was *faith* that made all the difference between fainting and fortitude when "war" rose up against him, when "an host" encamped against him, and when the wicked came upon him to "eat up" his flesh. And his recipe holds equally good in the parallel circumstances of to-day, for in Christ's contrasting picture of the masses of mankind and the people of God in the last days of earth's history, the one class is depicted with "hearts failing them for fear, and for looking after those things which are coming on the earth," and the other as "looking up" because their redemption "draweth nigh." Luke 21: 26, 28.

Why faith makes such a difference is concisely stated by the writer of the epistle to the Hebrews when he explains that faith provides "the substance of things hoped for" and gives "evidence of things not seen." Heb. 11: 1.

In this dark hour of earth's history, many hearts are failing for lack of these two mental bulwarks. While the wishful thinkers are complacently confident that men

and nations will be different when we emerge from the present struggle, noble-minded realists see little evidence of any radical change of heart, and because they search in vain for any ray of hope, their own hearts fail within them.

Again, as they view the onrush of the tides of evil their minds are appalled by the magnitude of the forces of wickedness and destruction, and in the words of Elisha's servant at Dothan they cry, "How shall we do?" 2 Kings 6: 15.

But, while unaided human foresight and man's finite vision leave men weak and hopeless in face of the catastrophic events of our time, the man of faith looks forward into the future with courage and confidence.

In the promises of God, despite the outlook, he has the "substance" of the things he hopes for. The God whose promises are "yea and amen in Christ Jesus" has never yet failed, nor will He now. And because He has said He will "finish" His work and "cut it short in

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*Bombs often do unusual as well as tragic things. One which fell on the London church where Milton was buried threw down his statue unbroken. The pedestal which records how in "Paradise Lost" he "sought to justify the ways of God to man" remains intact.*

righteousness" the child of God is content to endure and wait the Lord's appointed time.

While, too, the visible resources of truth and righteousness may appear utterly inadequate in face of the overwhelming power of ruthless evil, the eye of faith, as in the case of Elisha of old, reveals to the child of God the invisible spiritual forces by which earth's destiny will be decided. Fortified by this "evidence of things not seen" he knows that "they that be with us are more than they that be with them" (2 Kings 6: 16) against us, and that the issue of the conflict between good and evil, between Christ and Satan is sure.

No wonder, therefore, that Paul urges his readers to "follow after" faith, to hold it "fast" and to "continue" in it. And no wonder the disciples craved of Jesus, "Increase our faith."

An atheist friend once told the Rev. A. E. Whitham, the author of *The Pastures of His Presence*, that he was "lucky to believe" and there are no doubt many who feel likewise concerning those who, in the world's present distress, have a

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## Our Cover

The Village Church

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courageous Christian faith. To such it should be pointed out that while the atheist was right in his recognition of the value of faith, he was wrong in thinking of the minister as lucky and himself as unlucky. If he had listened to the apostle Paul he would have realized that "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), which is free to all men everywhere.

There is no luck or partiality about faith and if those whose hearts are "failing them for fear, and for looking after" the terrible events of our time would follow the counsel of the innumerable company of men and women of faith in past days, they would be able, with the same assurance as the psalmist, to declare even in this our day, "I might have fainted but I haven't," because "I believe and know that I shall see the goodness of the Lord in the land of the living."

## Through Bible Lands



Photo by A.S.M. © S.P. Ltd.  
*One of the Franciscan monks who care for the traditional Garden of Gethsemane on the slopes of the Mount of Olives. Behind him is one of the age-old olive trees which may date back almost to the first century of the Christian era.*

## How God can

# USE WARTIME FEARS

By H. F. DeATH

**F**EARS of all kinds assail us to-day. Never was the world more fearful. Such a time was clearly foreseen by Christ when He described the conditions that should herald His return as, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Total modern warfare inevitably creates the fear of death, of want, of mutilation, of broken nerves and a living death, perhaps the greatest affliction that can fall upon the human being.

Now "fear hath torment," and if it is allowed to run riot, it leads to paralysis of mind and heart; doubt climbs into the saddle, and, treading down the supreme virtues of faith, hope, and love, drives its victims to hopelessness and despair.

### A Beneficent Purpose

But is there not a beneficent purpose behind all the accumulated fear of these war-ridden days? Has not the Most High, who ruleth in the kingdoms of men, some gracious design in permitting the present fearful happenings? Surely He has, for Jesus tells us in the very same connection, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

If fear of the consequences of wrongdoing has always played a part in checking evil in man, so God has ever used the fear of His judgments to lead men back to Himself. That is why the writers in Holy Writ are continuously bringing us face to face with the sure and dire consequences that must follow the transgression of God's holy law. "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early," says the prophet. But what has hastened his decision thus to seek God? He

tells us in the very next sentence: "for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The wholesome fear of God's judgments, then, is designed and used by Him to draw men to Himself. And when men are thus drawn to God the blessing that is theirs is both immediate and practical. For when the fear of God controls our hearts and minds, it overrides all other fears of things from without; yea, it fortifies us against them, so that in the midst of a world wracked by human fear, we may sit serenely, as it were, in heavenly places with Christ Jesus, who has conquered for us the whole world of fear.

### Irreligion Should Be Feared Most

So then, the fearful things taking place in our midst God is using to call us to a holy, loving, and obedient fear of Him, which leads us to look up and lift up our heads, and long for the redemption He so freely offers us through His Son. As one writer has recently said: "The one thing we need to fear to-day is our own irreligion." Once we are really concerned about our own irreligion, all other fearful obsessions come under the control of our merciful and loving Father in heaven. "The greatest convictions I know," says the same writer quoted above, "are that man is sinful, but is offered redemption and eternal life through Christ the Son of God."

And that is just what God is seeking to bring home to us through present world conditions. At every turn He is thus urging us, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

# CIVILIZATION



God might have imposed His will upon rebellious man, He chose to send His Son to win men by love.

MANY regard the present calamity as a direct challenge to Christianity. They reason that if God is a God of love, He would not permit it to continue. Others ask, Why did He allow it to begin?

Let it be said, however, very definitely that God is not responsible for the war, neither is He its Author. War is the result of man's rebellion against the ways of God. "There is a way that seemeth right unto a man," said the wise man, "but the end thereof are the ways of death." Prov. 16:25. Enmity between God's way and man's began in Eden. (Gen. 3:15.) And likewise there has been war from the beginning. Cain murdered his brother because his own ways were evil and his brother's righteous. (1 John 3:12.)

### The Source of All Wars

"From whence come wars and fightings among you?" asks James, "come they not hence, even of your lusts that war in your members?" James 4:1. Satan is the author of war, for he was a murderer from the beginning. (John 8:44.) Of His followers Jesus said, "The lusts of your father ye will do." John 8:44.

The foundation for war is laid in lust or covetousness. Men covet or

desire and murder to obtain. There are too many expanding kingdoms on a non-expanding planet. Euripides, the Greek poet, truly wrote 2,350 years ago of war-makers:

"How are ye blind, ye treaders down of cities, ye that cast temples to desolation and lay waste ancient tombs—the untrodden sanctuaries where lie the ancient dead—yourselves so soon to die."

This spirit of enmity will continue until the end, for over the portals of humanity are written in large letters: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. God will, however, in His good time, scatter the people that delight in war, destroy all implements of war, and cause wars to cease unto the ends of the earth. (Psa. 68:30; 46:8-10.)

### God's Peaceful and Loving Character

Among many, we may mention two clear reasons why God is not the author of war; (a) "God is love" (1 John 4:16), and war is not consonant with love. Not only is He a God of love, He is also a God of peace. (Rom. 16:20.) He willeth not iniquity (Psa. 5:4, Douay), neither does He will the death of anyone. (Ezek. 33:11.) (b) Furthermore, man is a free agent. He has freedom of choice. God in His great love has ever placed before man the true way. (Deut. 30:15-20.) Man, however, has ever chosen the way of evil, hence wars with all their attendant evils.

We may therefore well ask: What is God's relation to the present disas-

trous conflict? Has God cast off the rebellious human race, or does He still work on the behalf of those who put their trust in Him? Yes, assuredly the follower of the Lord can trust God. He knows—although from a human point of view the providential workings of God may seem strange—that God still rules in



The "writing on the wall" taught the ha-

the kingdoms of men. (Dan. 4:25.) He knows that God's ultimate purpose is that "all the earth shall be filled with the glory of the Lord" "as the waters cover the sea." Numbers 14:21; Hab. 2:14. He also knows that the might of man cannot frustrate the divine purpose. (See Isa. 14:27; 43:13.) And finally He knows that the signs of the times indicate that the Lord is near at hand to put an end to sorrow, suffering, war, and death.

### Why God Permits War

The past history of the nations

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# MAN'S HOUR OF TRIAL

## What Will the Outcome Be ?

By W. J. YOUNG

reveals how God allowed the judgment of war and destruction to descend upon nations which wholly turned their backs upon Him. Of

Deut. 9:4, 5; 18:9-12; Isa. 47:12, 13.)

God warned His professed people not to follow in their footsteps. If they did He warned them the earth would also vomit them out: "Defile not ye yourselves in any of these things: for in all these the nations are defiled: which I cast out before you: and the land is defiled: therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. . . . That the land spue not you out also, when ye defile it, as it spued out the nations that were before you." Lev. 18:24-28.

In spite of repeated warnings the professed people of God rejected their true King for an earthly king; they defiled themselves like the heathen nations. Many times the land vomited them out into the pit of captivity so that the rebels might be purged out

from their midst. The time, however, came when the Lord gave them up to their own ways and they walked in their own counsels to their own destruction.

We also live in days of

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*Back of the wars which have desolated the earth through the centuries is the great controversy between Christ and Satan. The Christian knows that the triumph of Christ is sure.*

rebellion against God. Many of the professed spiritual leaders have been subverted by the modernistic teachings which dethrone the Saviour of mankind and more and more the masses of all lands are drifting from God. May it not be that the Lord is scourging the earth because of these modern defiling corruptions.

There is a vivid lesson for us in the ascendancy and fall of ancient Assyria which may have a closer bearing than many realize upon the present conflict. God used Assyria as a rod to punish Israel for her dire iniquities. (Isa. 10:5.) But the Assyrian king failed to see that he was himself in the hand of God and magnified himself against the One using him. (Isa. 10:15.) Having taken several Israelitish cities he planned to attack the city of Jerusalem. Boasting of what he had done, the Assyrian king declared:

"Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Isa. (Continued on page 7.)



King Belshazzar that "the Most High" rules in the dominions of men.

the Canaanites God declared to Israel: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. . . . For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee." Deut. 18:9-12; see also 12:31.

The devil had lured these nations into the depths of sin so that they even sacrificed their sons and their daughters to devils; hence the Lord permitted them to be destroyed. (See



# WHY CHRISTIANITY

SHOULD APPEAL TO THE

## MODERN MIND

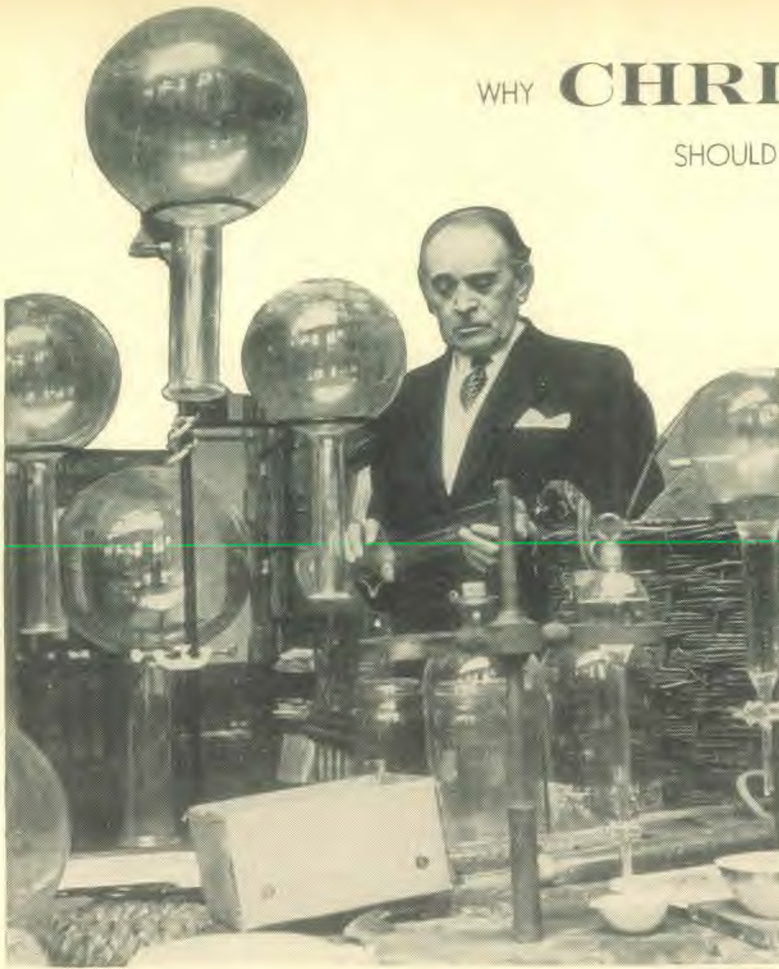
By W. T. BARTLETT

and you see law, the law of the Spirit of life. (Rom. 8:2, 3.) Law is an integral part of the science of salvation and cannot be separated from it. Breach of law, or even failure to yield to law its rightful authority, is always sin. "Sin is the transgression of the law;" or, as the Revised Version says, "Sin is lawlessness." 1 John 3:4.

### *The Sinner Acknowledges Transgression*

If a sinner is ever to find salvation, his very first step must be a full acknowledgment of the authority and perfection of the law: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. Confession of sin is a scientific beginning. It marks the change from an unscientific to a scientific attitude on the part of the sinner.

Until the sinner takes an attitude that makes it possible for the science of salvation to operate in his case, he finds that by reason of law his situation becomes more and more hopeless. At first he struggles to deliver himself; but in whatever direction he turns for hope and help, violated law confronts him. He is compelled to acknowledge that God's law is "holy, and just, and good." Rom. 7:12. But acknowledgment of that truth does not now help him. He discovers a different law working in his members, warring against the law he acknowledges with his mind. (Verse 23.) The law of heredity that would have secured in unfallen Adam's seed the persistence of the original type, the continuance of the parents' own likeness to God, now operates with deadly effect to hold his children in a fallen state. The bondage thus entailed is further deepened by the working of the law of habit. More and more fully he



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*In this scientific age the logic of salvation should appeal irresistibly to the modern mind.*

THE modern mind is familiar with the concept of science as a system of ascertained and unvarying laws. For this science we have acquired profound respect. In chemistry and physics, the scientific man achieves marvellous results. By careful investigation of the laws of nature and full obedience to those laws, he can send a message around the earth with the speed of light. In the same scientific fashion he has learned to fly at a marvellous pace through the air. In such exploits he succeeds as long as he pursues a truly scientific course. The slightest infraction of natural law brings his triumph to a sudden and hopeless conclusion. Veneration for law and full obedience to it is the foundation of all scientific progress. On that condition all things seem to be possible. The modern man has learned that law must never be trifled with, that "every transgression and disobedience received a just recompense of reward."

### *Law in the Spiritual Realm*

Are we justified in speaking to a modern man about a "science" of salvation? At least we are able to show him in the Scriptures the same infinite respect for law that our modern science has taught us. What man sows he also reaps, says Paul. (Gal. 6:7.) Christ had the same conception of immutable law that we of the twentieth century have acquired. Listen to Him: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

James had the same conception. It does not help a transgressor to plead that the law broken was comparatively unimportant. Any breach of law, however small, is fatal. (James 2:10.) The physicist will tell you that.

So the apostle Paul, in his presentation of the Gospel of salvation, discerns always the operation of law. Look at sin and death, and you see law at work. Look at salvation revealing itself in human experience,

finds that he sold himself into captivity when he violated law, until at last he perceives the hopelessness of his struggle.

So, in the inexorable working of the law of sin and death, the sinner who preserves a scientific mind recognizes his inevitable fate. Law, which should have operated to establish him in a healthful experience, has, by his violation of it, become a hostile force, a certain doom.

### The Way Out

A scientific mind will be utterly ashamed of itself for its insane disobedience to perfect law. It will feel like apologizing to law for its madness in resisting a wholesome sway. The candid sinner is at last wiser and humbler. If only he could somewhere meet embodied law, as human beings meet, he feels that he would like to prostrate himself before it and confess his folly and guilt.

Well, there is a Personality whose being is the fount of all law and who Himself is the embodiment of holy and perfect law. If a transgressor has really come to the point where he is moved to apologize to law for his perverse folly, he can confess his sin to God. The psalmist supplies the very words that frame a truly scientific apology to the Author of law: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." *Psa. 51:4.*

The Personality will listen to such a confession as this, and will be moved with sympathy toward the one who makes it. He is law embodied; and, since His law is the law of love, He is love incarnate. Law and love are one. Love longs to forgive and to save. But it would be easier for incarnate love to perish than for one syllable of law to fail. The Personality would be willing even to die for the sinner, but could never, by the unchanging law of His own being, save the sinner at the expense of law. There is none other that can forgive sins but God alone. God can forgive sins because He in His own Son bears those sins to the atoning cross. (1 Peter 2:24.) Christ, who knew no sin, is made sin for us, that we might be made in Him the righteousness of God. (2 Cor. 5:21.)

So salvation is provided; but it is a scientific salvation in entire harmony with law. God could more easily die and allow the universe to

perish than allow sin the slightest victory over law. While He justifies the transgressor, He must Himself also be just.

### Law Enshrined Within

Where there is godly sorrow for sin, there is the necessary scientific condition for the display of creative grace. When God made Adam, the dust was entirely plastic in the divine hand, and God had free play for His own purpose. Out of dust one can fashion what he pleases. Dust contains no prior form to assert itself. When God can take us into His hands, utterly broken and contrite, sorrowing over our sin with godly sorrow, then there is nothing to prevent His remoulding the shattered and surrendered life as He Himself pleases. And when the scientific Personality that embodies law has opportunity to re-create us, He will certainly do it in full harmony with law. Then the righteousness of law will "be fulfilled in us, who walk not after the flesh, but after the Spirit." *Rom. 8:4.* The science of salvation will be demonstrated through a scientific confession of sin, a scientific repentance, and a scientific conversion.



### Civilization's Hour of Trial

*(Continued from page 5.)*

10:8-11. But all the might of Assyria failed to capture the city of Jerusalem. The king in his utter weakness threw himself and his people into the arms of God and when the Lord shook His hand

against Assyria she passed to her doom. (*Zech. 2:8, 9; Isa. 17:12-14; 37:36-38.*)

To-day we find another who with his vast hordes and deadly weapons of war has overpowered weak nations, robbed them of their treasures and removed their bounds, and crushed them beneath his feet, boasting of what he has done. We can almost hear the boast of the king of Assyria in his modern representative. Are not my leaders altogether great men? Shall I not do unto Britain as I have done unto others I have taken? Once again the rod is magnifying itself against the One using it, not realizing that God still rules in the kingdoms of men and will lift up and cast down according to His own all-seeing wisdom.

Just as God chastened his professed people of old, so He is evidently chastening the nations to-day, and just as He restrained the tide of destruction and protected those who in sincere repentance turned to Him, so, likewise, will He do again to-day. God will shake yet again His hand against the boastful rods and they will speedily pass to their well-merited doom.

To-day God is still waiting until the harvest of the earth is ripe that He might pass final judgment upon the incorrigible wicked and bestow grace and mercy upon His people. (*Isa. 18:4-6; 30:18.*)



"To reach the port of heaven, we must sometimes sail with the wind and sometimes against it; but we must sail, and not drift nor lie at anchor."

## Meditations for the Quiet Moment

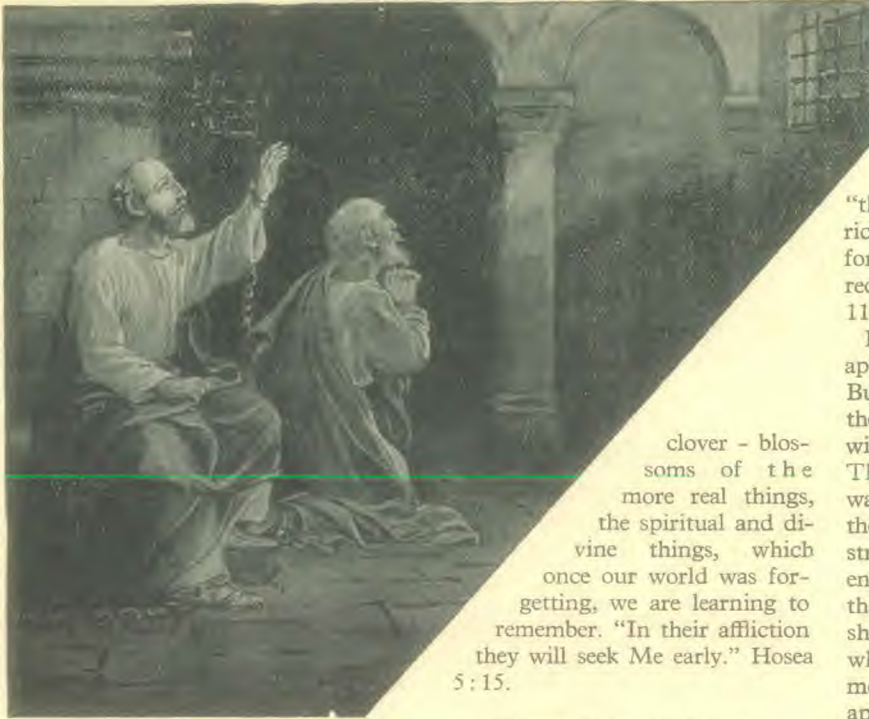
### AT CLOSE OF DAY

DEAR Lord, we come to close of day, and weary with its strain and stress, we long to turn our hearts away from all that tried us in the press. With minds confused from out the din, and tired with its rush and tear, we turn, O Lord, to Thee within, and in our hearts we find Thee there.

O gracious Lord, Thy blessing grant; do Thou supply our every need. Within our minds Thy peace implant, Thy conscious presence now we plead. Thy presence to complete our rest, to bind the wounds that chafe and smart, to ease our souls which are oppressed, to comfort now the burdened heart.

The calm of evening soothes the mind, if Thou art here to hold the hand. In Thee true hope and peace we find, for Thou alone dost understand. Our hearts were made, dear Lord, for Thee, but oft are filled with deep unrest, and troubled like the raging sea, until in Thee we find our rest.

BY STANLEY COMBRIDGE.



*Undaunted by the darkness and dirt of their prison cell Paul and Silas lifted their hearts to God in prayer and song.*

**R**ECENTLY a little girl of twelve wrote this essay. Our philosophers would find it difficult to improve upon its wisdom.

"Once there was a woman who lived near a pig-pen, and when the wind blew that way it was very smelly. And at first when she went there, she could not smell anything but pig, but when she had lived there a while she learned to smell the clover-blossoms through it."

The herd of evil—broken careers—disappointed hopes—separation and bereavement—has permeated all our lives with the repugnance of its presence. But, maybe we are learning the wisdom of the old woman. Have not the simple blessings of God meant more to you this year than last? Perhaps we are beginning to recognize the value of our friends, and to rejoice in the liberties our country affords.

The "pig-pen" which has been for so long the centre of our interests, the hope of our sustenance, the means of our livelihood, that selfish way of living we have preferred, now to some extent nauseates us as its odour floats down to us upon the winds of men's passions. Now the

clover - blossoms of the more real things, the spiritual and divine things, which once our world was forgetting, we are learning to remember. "In their affliction they will seek Me early." Hosea 5:15.

#### *"Clover-Blossom" Heroes*

Paul had always been a wise man, in his own way. Of the wisdom of the world he had a mighty store. But the change came when he was called to preach, and receive the lash instead of applying it to others. Of course, he lost his place among the Jewish rabbis, and was reduced to making tents for a living. Though

# Clover Blossoms

By R. A. VINCE

he must humble himself to an occupation of sacrifice he never grumbled or moped. He was thinking of the clover-blossoms. While the whip whistled and cracked upon his back, he rejoiced that he was privileged to have fellowship with Christ in His sufferings (Phil. 3:8-10), saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory" which shall follow. (Rom. 8:18.) Paul's philosophy was the old woman's. He learned to be happy in hope though

all about him was cause for despair.

Moses, the royal heir to Egypt's throne, the great hygienist, legislator, warrior, like Abraham, left all that he held dear, because he esteemed "the reproach of Christ greater riches than the treasures in Egypt. for he had respect unto the recompense of the reward." Heb. 11:26.

Both could see in the midst of their apparent misfortunes the city whose Builder and Maker is God, which in the climax of the ages would swing wide its gates to welcome them. That to them, as it may be to us, was the clover-blossoms whose scent they never lost in the midst of their struggles, and which bade them endure hardship. May it never be that we, in this maelstrom of strife, shall lose sight of that great hope, which now should shine so much more brightly "as we see the day approaching." Our Saviour admonishes us, too: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares." Luke 21:34.

#### *"The Only Sure Anchor"*

That greatest of hopes, the establishment of the kingdom of heaven, is to-day the only sure anchor for the soul. It must fill our beings with certainty and confidence and rejoicing, even though all about us is contrary. For these blackest of days are but the heralds of "God's to-morrow." The clover-blossoms of that hope may fill your soul with fragrance, if you will but reach after them, and will help you meet the issues of these tremendous times.

The Lamb of Calvary hung limp upon His cross. While weak from loss of blood, and racked by pain in every limb; while enduring the bitter malice of His scornful persecutors, and the disappointment of desertion by His friends; when the sun was darkened and Heaven shrouded this most awful of men's crimes with blackness, Jesus did not become discouraged. His eyes were on the clover-blossoms. He was looking forward to the day when He should come back to the earth as King, when those who were now piercing Him would see Him as He really is

*(Continued on page 10.)*



IT is difficult for us to realize that Jesus was tempted in all points like as we are. How could the sinless Son of God have to face the temptations that we meet? The thought of His divinity tends to obscure His humanity. Since Christ was divine, He surely must have had more power to overcome sin than we have.

Such a distinction, however, is a subtle delusion. Such reasoning would contradict the Scriptures which definitely state that as our High Priest He was "in all points tempted like as we are." The life of Christ would ring with insincerity if His temptations were not great struggles within His soul. Indeed, the only way in which He could be of help to us was by Himself suffering for us. It was because Gethsemane was so real for Him that we can look through our tears and hope again. The temptation in the wilderness would be pointless if our Saviour had met it with a power beyond the reach of humanity. The weight of temptation must drag us down if the temptations of Jesus were but counterfeits.

Now, although Jesus constantly met with temptations, two experiences stand out in His life: one at the beginning of His ministry, the other at the close. Nearly two millenniums have passed since that first meeting of the incarnate Christ with Satan. But it was not the first time they had met. The peace of heaven had been disturbed by the rebellion of Satan, and the coveting angel had been ousted from his "first estate" and had been cast out to earth. Christ had been the victor. John the Revelator graphically described that conflict. But meanwhile the struggle continued. The scene changes to earth.

Fresh from the baptismal scene at Jordan where the voice of God had acknowledged Him to be His Son, He descends into the valley of temptation. But not yet the lurking evil. There must needs be a period of loneliness and meditation. The

# The UNDERSTANDING CHRIST

By J. C. FRENCH



*The hands of Jesus are still outstretched to all who seek succour and comfort in these anxious days.*

knowledge that He is the Son of God must sink into His soul. Then the crisis must come. And the tempter came at an hour when He was less capable of withstanding him. Physically He was unwrought. The sophistries of the master deceiver were never more subtle, but He emerged triumphant. Once more the battle was the Lord's but this time it had been won in His humanity. The devil, discomfited, retired for a season, and angelic ministrations comforted the Christ. That angels came to minister to the Saviour is

proof that it had been no common struggle. No divine assistance would have been necessary if Jesus had not laid aside His deity.

The scene changes. It is night. The fierceness of an eastern city is subdued by the presence of a garden. In it a strong man agonizes and "the fate of humanity trembled in the balance." We see no visible contact with the evil one, yet we know that it was made. There in the garden among the olive trees, there in the darkness the most awful hour in all history is ticking away. "And being in agony He prayed more earnestly and His sweat was as it were great drops of blood falling to the ground." Since the world began there had been no hour to match this one. Eternity was contained in it. It came to an end with the victorious Son of man once more conqueror over the powers of darkness. It had been no counterfeit struggle, for again we read that there "appeared an angel unto Him from heaven, strengthening Him." That Gethsemane experience, too, had been won in His humanity.

No, the Saviour of the world never gained an unfair advantage over us through His divinity. The writer of the book of Hebrews tells us in his second chapter that Jesus "took not on Him the nature of angels; . . . but the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren." What incomparable condescension! The Creator of heaven and earth stooped to become one of us. So we may have confidence that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

—*John Ruskin.*

# "Nightmares Must End"

By A. S. MAXWELL

THIS is the striking title of a book by newspaper correspondent Hessel Tiltman, describing his experiences upon many battlefronts.

After spending eighteen of the past twenty-four months in three of the war zones, he states as one of his conclusions:

"There never has existed any difference that I could detect between what has happened in China, in Ethiopia, in Spain, and in Central Europe. Each of those separate crimes was part of one supreme crime—the crushing of the defenceless by the mighty."

Then he adds:

"From the North Sea to the Nankow Pass the Great Aggression must be halted, and the nightmares which afflict men's hearts must end."

They must. This burden of tyranny and terrorism is too great for men to bear. This trampling upon all human rights, this crushing of all human hopes, this ruthless obliteration of all hard-won human liberties, is more than men can stand.

This murdering of inoffensive people, this massacring of innocent women and children, this torture of helpless prisoners, this heartless rending of families, this relentless transfer of whole populations, this destruction of beautiful cities, this desolation of glorious landscapes—all these diabolical accompaniments of modern warfare and conquest cry out to Heaven for justice and deliverance.

These nightmares must end!

These acts of sadism, these ghastly cruelties, these fearful torments of mind and body, cannot go on like this.

These dreadful fears, these crushing burdens, these awful woes, cannot for ever bear down upon the human spirit.

Thank God they will not.

These nightmares will end.

And it will not be long now. The sponsor of all this iniquity has but "a short time." Rev. 12:12.

His days are numbered.

God is going to intervene. He has heard the cry of His suffering people. He is coming to the rescue, and His vengeance upon the tyrants and the persecutors will be terrible indeed.

For "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

Then "the beast" and "the kings of the earth, and their armies" shall meet their final and everlasting overthrow. (Rev. 19:19, 20.)

Thus will God make a full end of the evil powers responsible for all the sorrow and suffering in the world to-day.

In the brief waiting time retribution may seem long in coming, but it is no less certain for that. And God's victory will be so complete and overwhelming that sin shall not rise up a second time. (Nahum 1:9.)

In place of all the wickedness in our modern world will come that better and happier day for which the human heart has longed throughout the centuries—that day when righteousness shall cover the earth "as the waters cover the sea" (Isa. 11:9), 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." Rev. 21:4.

Yes, there will be "no burdens yonder," no nightmares in that land of eternal day.

## Clover Blossoms

(Continued from page 8.)

—the Son of God. As a result of this hour of agony, He saw the heavens opening, the angels swinging wide the gates of the eternal city, the saints and martyrs wrapped in immortality, victorious over sin and persecution and death, rising to everlasting life. He saw the end of sin, the warless, tearless eternity. Maybe He saw you and me, translated without seeing death, because

we stood firmly for truth while the earth and nations rocked and heaved around us in their last sinful struggles. Said Isaiah, "He shall see of the travail of His soul and be satisfied."

These are no times then for despair or doubt. Let us satisfy our Redeemer and ourselves by taking now the cup of His salvation. Those clover-blossoms of righteousness and truth and beauty and hope are soon to sweep away before their fragrance all traces of the "pig-pen" of evil. All the signs of the times point with unerring precision to the fact that the great finale is right upon us.

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name." Rev. 11:18.

"So may it be with you, and every other

As storms of trial and sorrow weave their shrouds;

There is a place of refuge sister, brother—

You'll find it as you rise above the clouds.

Above the clouds, I mean, of earth's repining,

The child of faith may rise on eagles' wings,

To find the Sun of Righteousness e'er shining

And peace transcending all these earthly things."

## Sunbeams' Letter

(Continued from page 11.)

who have lost so much in this war, are you? Start now putting away little things which will bring happiness to a lonely little refugee on Christmas morning. I will tell you where to send them a little later on.

Yours affectionately,

DOROTHY WATSON.

## Results of Painting Competition

No. 17

Prize-winner. — Maisie Wilmshurst, c/o Tower Cottage, Stretton-under-Fosse, nr, Rugby, Warwickshire. Age 14.

Those who tried hard.—George Roast (Wakefield); Hazel Shaw (Listerdale); Dorothy Shackleton (Stoke-on-Trent); Joyce Travis (Dukinfield); Joan Gosden (Woking); Margaret Jones (Newport); Kathleen Ashton (York); Joyce Bull (Hayes End); Gertrude Turner (Bow, E.3); Heather Knighton (Kettering); Rachel Phillips (Stretton-under-Fosse); Margaret Penson (Manchester, 13); Hilda Stanton (London, E.6); Irene Foden (London-derry).



Paint this picture and send it to Miss Watson, The Stanborough Press Ltd., Watford, Herts., with your name, age, and address by October 18th.

## Out of the Fog

It was an early morning in autumn. As my train was rushing me through the mountains and valleys of Switzerland, I looked out the window to see the sun rising from behind the slopes into the pink-and-gold-tinted sky, announcing a beautiful day. I was admiring the view, when suddenly we entered the tunnel which cuts through the heights that border the northeast end of Lake Geneva. I had been over the route before, and knew that we would whiz out of the tunnel into entirely different scenery. Seven hundred feet below I expected to see the lake spreading out its blue waters like a mirror; beyond, the white-capped Alps; and a bit to the left the famous castle of Chillon, immortalized by the poet Byron.

This special morning, however, the scenery was somewhat different. The Alps were beautiful and clear all around, but down at the bottom, instead of blue water, there was the appearance of dirty soapsuds. A coat of fog, about fifty feet thick, covered the lake. Only two small spots on the water's surface gleamed blue and free from the ugly mantle. A small boat was sailing across one of these lucky fogless spots; yet it never seemed to get to the fog beyond, for it was going the same way as the fog.

As I gazed down on the scene, this thought came to me: We, like this boat, while sailing on life's sea,

may at times sight the fog of difficulties just beyond us, and we may be tempted to stop or turn back. But let us push on in spite of the darkness ahead. The fog behind may be advancing and overtake us if we stop. Besides, what is ahead may travel as fast as we do; so we may never get into it. For fog rolls along as the clouds do, you know; and so do hardships.

But even when we are engulfed by the fog of difficulty, let us not be discouraged. Let us remember that the ominous shroud may not be as thick as it seems, and that above it the sun is shining. In imagination let us climb to the slopes and view the beauties above the fog—compare the eternal years of joy and peace ahead of us with the short period of sorrow and struggle in this poor world. Let us keep this view before our eyes, and take courage, no matter what happens. Somewhere ahead and somewhere above, all is clear and beautiful. We'll surely get out of our fog of troubles if we keep up our courage, and persevere.

LENNA BORLE-GERBER.

## Sunbeams' Letter

My dear Sunbeams,

We like "Our Corner" to be as full of sunshine and brightness as possible, and so that "old bogey," war, is kept in the background; but during

this month he has reminded us so often of his presence that we rather grudgingly allow him a little of our valuable space if only for the purpose of letting him know what we think of him.

Everything ugly belongs to him. From the cruel fighting in the air to the air-raid shelters taking up so much space in our gardens and parks. No matter where we go we cannot seem to get away from his presence; so in our effort to overcome him we have made use of a gift which I am sure comes direct from God.

As every priceless pearl is formed by an oyster making the best of a bad job by surrounding an irritating grain of sand with a secretion from its body, so beautiful thoughts and noble deeds are sometimes born amid the greatest distresses.

Many of these ugly air-raid shelters have been made to look pretty in a way that nobody ever before thought of doing even to the garden tool-shed. We have all seen geraniums, nasturtiums, and marigolds doing their bit to hide the zinc and brown earth, and I know of one shelter which is painted white inside, and, with rugs and mattresses and pillows, has been made as comfortable as any bedroom.

If we could go where the fighting is thickest I think we should find many beautiful actions. During the 1914-18 war, comradeship was shown by an Englishman, Frenchman, and German all wounded and facing death together, sharing each other's bread and water.

But it is all wrong that trouble and unpleasant things should be needed to give birth to beautiful actions and noble deeds. That was never God's intention. And when we reach that better land I am sure we shall find that God's plan of banishing sin completely will bring forth far, far higher ideals of happiness. But why wait till then, or why even wait till war and hard times come before letting the best in us be seen? Try it, Sunbeams, and see how much happier you are.

In the meantime, you are not forgetting our appeal for little children  
(Continued on page 10.)

### PRESENT TRUTH

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"Watchman,  
what  
of the  
night?"



"If ye  
will  
inquire,  
inquire ye."

#### TOBOGGANED TO CHAOS

"LARGELY rejecting the message of Christ," said Dr. D. O. Shelton, president of the Moody Bible Institute, New York, in a baccalaureate sermon, "the world has tobogganed into chaos, proving again the truth of Christ's words, 'Without Me ye can do nothing.' This fact is now verified on a platform of world discussions. It is an alarming and stupendous truth that the present sufferings of millions of human beings would have been prevented had the clear teaching of Christ been obeyed."

#### MAN'S FAULT

"It is mankind's fault that the world of international relations is in chaos," writes a correspondent of the *Times*. "The sword of the Lord' is a phrase still full of meaning. Men reap what they sow, and have to bear the consequence of their past follies. We are unwise if we make no attempt to pass judgment upon our own past as a nation. . . . The question is whether we are ready to will those changes which will create a happier and nobler world."

#### U.S. BISHOP BOWS HEAD

IN a recent address to his Diocesan Convention in Ohio, Bishop Henry W. Hopson expressed his profound regret that "for two years over fifty per cent of Japan's war materials were supplied by us," that "since the European markets were cut off last fall we have helped out Japan by increasing our shipments of war materials to

over eighty per cent of the total needs," that "gasoline has gone to Italy in order that Mussolini's son might more easily fly his plane over the Ethiopians," and that "for the year before the outbreak of the war in Europe our exports of scrap iron to Germany jumped to 400 per cent. Thus we helped to supply the tanks which ground their cruel way through Holland and Belgium."

#### ATHEISM BREEDS WAR

"ATHEISM is the breeder of war by outlawing all reverence for divine commandments or acknowledgment of the Supreme Being," asserts the Rev. John B. Kelley of the Catholic Writer's Guild of America.

#### NEW CHEMICAL ELEMENT DISCOVERED

CONTINUING his scientific researches amidst a tense international situation, Dr. W. Minder of Berne University, Switzerland, has been rewarded by the isolation of a new chemical element which he has named Helvetium "in honour of his fatherland."

TWO HUNDRED CROSSINGS  
PAN-AMERICAN AIRWAYS recently celebrated their two-hundredth trans-atlantic crossing since the service opened in May 1939. During these flights the planes have covered 750,000 miles and carried 2,600 passengers and the equivalent of over 12,000,000



letters across the ocean. During the past four months as a result of the European conflict the passenger traffic westward has been particularly heavy.

#### NOT A FLASH IN THE PAN

"THE idea of the League of Nations was not a flash in the pan, such ideas do not come and disappear in a moment," says a writer in the *Inquirer*. "The League of Nations failed because men could not reach supremely after the opportunity that was given them. It is surely the duty of men who have seen the opportunity, and who have reached after it not only in the idealisms but in the needs of their own time, to keep their own minds clear and look for the opportunity arising perhaps in entirely new circumstances."

#### HEALTH AND RELIGION

"WE should, after all, have to cross out a tremendous lot of the New Testament if we said there was no relationship between health and religion," declared the Rev. Leslie D. Weatherhead in introducing a report of a committee on spiritual healing to the recent Methodist Conference in Sheffield.

#### BIBLE IN DEMAND

ALTHOUGH nearly 800,000 Bibles were distributed in Manchukuo last year, the demand seems still to be greater than the supply. A Bible Society secretary there recently found a Bible in a second-hand store actually priced higher than that charged by colporteurs for new copies.