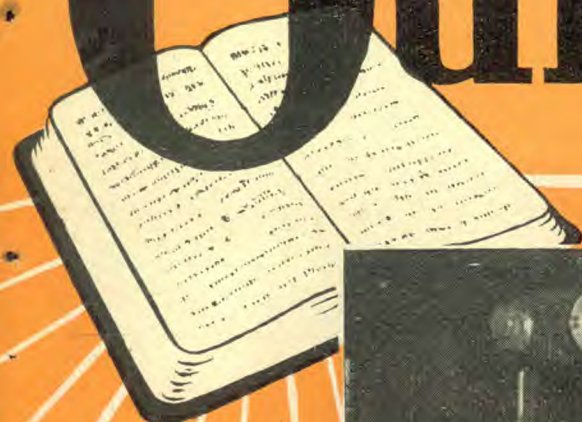


The Bible and

OUR TIMES



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Discerning The Times



*Current Events in the
Light of the Bible
By the Editor*

MIDDLE

EAST DOOR AJAR

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WHEN it was realized at the close of World War II that the alliance between the East and West against the German menace was destined to fall apart, the attention of the democratic nations was urgently directed to the defencelessness of Western Europe in the face of the massive might of the Soviet Union.

As a result, the European theatre was regarded until last year as world danger point No. 1, and attempts have been made to barricade it against attack from the East by the fostering of closer European Union, backed by military and economic aid from America.

Last year the outbreak of the Korean War, and the subsequent involvement of large Chinese forces, sounded a new alarm in the Far East and temporarily diverted attention from the contingency of World War breaking out in Europe to the possibility of a conflagration starting on the other side of the Asiatic land mass.

Now that the first shock of the Far Eastern conflict has been met, and rival proposals have been fully aired, the balance is being restored and the strategic planners are doing their best to make sure that both the front and back doors to the democratic world are securely defended.

All this time, however, it has been insufficiently realized by many that there is also a side door, which stands almost ajar and with

no one to forbid the entry of an intruder. That side door, of course, is the one opening from the Caucasus and Trans-Caspian region into the vitally important oil-bearing lands of the Middle East.

This open door has not, of course, been overlooked at the highest levels of administration in the Commonwealth, Europe, and America, but it has simply had to be left unattended for the moment because there are not enough forces to seal every frontier between East and West all the way from the Elbe to the thirty-eighth parallel in Korea.

The fact is, however, that the more the defences in Europe are strengthened, and the stronger becomes the position of the United States in the Far East, the greater will be the danger of a break-in through the side door of the Middle East. As Ian Mikardo says in the *Tribune*:

"The most recent scenes in the world drama have been set, with all their alarms and excursions, in the Pacific theatre: and most people seem to think that if the curtain rises again it will rise on the European stage. Yet there are still many competent strategists who hold the view that the point on which the limelight should be focused remains, as it has been for a long time, the Middle East."

That the time has come when something definite is to be done to more adequately guard

the side door is indicated by the little publicized Malta conference of the British and American service chiefs, which convened during the last week of January.

As no statement has been issued it is not known what conclusions were reached or what defence plans have been laid, but a comment of the Diplomatic Correspondent of the *Jewish Chronicle* is of more than passing interest.

"In one respect," he states, "Anglo-American defence planning is comparatively far advanced: it has been decided that the whole Middle East, including Turkey, is to be a British responsibility, although Turkey and Greece will continue to rely on American arm shipments. In case of war, that is to say, their armies will come under British direction. General Sir Brian Robertson's headquarters in Cairo are far larger than the occupation of the Canal Zone requires. They contain the skeleton of a war-time staff. If war breaks out, Sir Brian Robertson will automatically step into the late Lord Wavell's shoes."

Students of Bible prophecy have for many years watched the developments in the Middle East in the light of the inspired warning that the ancient lands of the Bible will be the vortex of the final conflict. They have followed also the oscillations of power in those lands in the light of Daniel's prophecy (Dan. 11:40-45) that the clash of two powers designated respectively the kings of "north" and "south" will provide the signal for the onset of the culminating crisis of history.

These latest decisions in the overall planning of world strategy will, therefore, not pass unnoticed by those who have "eyes to see" and "ears to hear" what the "Spirit saith unto the churches."

ARCHBISHOP BACK HOME

AFTER a lightning tour through Australia and New Zealand, in which Dr. and Mrs. Fisher in four months travelled over 50,000 miles, 23,000 of them by sea, 1,734 miles by air, 1,560 by train, and 3,700 by car, and during which the Archbishop of Canterbury gave 138 addresses and sermons, they are back home again at Lambeth Palace in London.

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Artist Frank O. Beresford painting a picture of the Churchill Arch which gives entrance to the new Chamber of the House of Commons.

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And already the Archbishop has had opportunity to report on his visit to a huge audience in the Central Hall, Westminster, as well as to the ecclesiastical dignitaries of the Anglican Church Assembly.

His welcome "down under" was truly overwhelming. Everywhere he met vast, enthusiastic crowds and spoke to packed audiences. When he was met by the Bishop of Goulburn to the accompaniment of shouting crowds and hooting motor horns it was indeed, as the bishop remarked to Dr. Fisher, "Anglicanism with the lid off."

As a gesture of fellowship between two great members of the Commonwealth and between fellow-Christians separated by half the circle of the earth the visit had been, as Mr. Attlee declared at the Westminster Hall meeting, a "great service," for certainly nothing is more necessary in these days of world crisis than that those who cherish the same ideals and the same faith should draw together for mutual encouragement and strength.

It should not be overlooked, however, that this visit was very much more than a friendly visit by the Primate of England among his fellow archbishops and bishops and their constituencies at the antipodes.

(Continued on back page.)





By Ernest Normand

The youthful David plays before King Saul.

IN the hundred and fiftieth psalm God's people are exhorted to praise their Maker. They are invited not only to lift up their voices in sacred song, but to praise the holy name of their God with the aid of instruments of music. Wind instruments, percussion instruments, and strings are all mentioned, one of these latter being elsewhere designated "an instrument of ten strings." The first reference to it is in Psalm 33, verses 1 and 2: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings."

We wonder what this instrument was like; certainly every one of the ten strings, when touched by the master hand, was but the echo of the heavenly music, played by the angels in glory. Ten strings! We may think of them as being as many steps linking earth with heaven; a kind of Jacob's ladder, the lowest note connecting with the earth, the highest reaching the abode of God.

If One String Brokel

The second Scripture reference to this in-

An Instrument of Ten Strings

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By F. A. Spearing

strument is in Psalm 92, verses 1 to 4: "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High: to show forth Thy loving-kindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands."

This is a psalm or song for the Sabbath day. The ancients used to sing it in connection with the sanctuary services at set times. And not only were the words sung, but the music was played as an accompaniment. We can visualize those Sabbath services, and wish that we could see in these days the same spirit of devotion and earnestness that was manifested by the faithful in olden times. We fancy we can even peep behind the scenes, and watch the instrumentalists tuning up before the service! What if the player on the instrument of ten strings found that one was broken! For him the service could not be as he would wish; he needed every one of the strings if he was to do justice to the music, and the service. He would feel very much as we felt on one occa-

sion when we went to our violin case, having an urge to "play something," only to find that one string had snapped, and that there were only three left instead of four!

The point is that the instrument would cease to be an instrument of ten strings, if even one string were broken, or missing. It took all the ten strings to make the perfect instrument. An instrument of five strings, or six, or nine, might be called by any name, but it could never be the ten-stringed instrument.

God's Ten Words

Like the figure seven, the figure ten is frequently used in the Bible, and quite often it has a special significance. We read of the ten curtains, the ten pillars, the ten sockets, in connection with the sanctuary, and of the ten candlesticks and the ten lavers which were used in the temple services. Jesus speaks of the woman who had ten pieces of silver, and of the ten virgins, and of the ten cities over which the faithful servant to whom had been entrusted ten pounds, was to have authority. And of course there comes to one's mind the ten commandments which are spoken of so many times both in the Old Testament and the New. Indeed we find many similarities between the instrument of ten strings on which David played, and that instrument of justice and mercy which is known as the law of God, and of which the psalmist speaks so beautifully.

Sometimes we speak of the thunders of Sinai; but we have no right to think of our Creator as a stern and angry Deity. The law of ten commandments was intended to be, and indeed is, a law of love. In His great mercy God is pointing out the things we must avoid to ensure happiness here and hereafter; just as a father points out to his son the pitfalls and snares in life. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psa. 103:13.

In His great pity for frail men and women, in His loving-kindness, in His tender mercy, He spoke the ten gracious words; and, lest we should forget them, He wrote them out, even as a teacher writes on the board the things she wants her children to remember.

Does it matter very much to the Lord whether we keep His commandments or not? Listen to the music of His voice as He speaks to us: "O that thou hadst hearkened to My command-

ments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

There was sweet melody when the psalmist ran his skillful fingers over the ten strings of his beloved instrument; and happiness drove misery from the hearts of his hearers. Likewise joy comes to the hearts of the angels when one of God's little ones turns from disobedience to the faithful observance of the ten-commandment law of the Father of all. (Luke 15:7.) Perhaps if our ear were attuned to heaven, we could even hear the happy, joyful angels, the heavenly musicians, "harping with their harps" on such an occasion as this. (Rev. 14:2.) Happy harpers on earth playing to the glory of God! Happy harpers in heaven engaged in the same great service to the King of kings!

Do the holy angels render their sweet music on instruments of ten strings? We do not know. But we do know that their praise is acceptable to their King, because we are told that they observe every one of His commandments. In the twentieth verse of Psalm 103, a psalm written by, and the music doubtless composed by David, we read: "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word."

Could the inspired psalmist have written: "Bless the Lord, ye His children, that excel in strength, that do His commandments, hearkening unto the voice of His word"? Could such words as these apply to the professed children of God to-day? Perhaps they sing hymns, and some may delight in adding instrumental music to their church service; but do they excel in spiritual strength? Do they observe the sacred commands of God, hearkening unto the voice of His word? Do they? Just as you would run your fingers over the ten strings if you were playing on the psalmist's instrument, run your eye, once more, over the ten commandments which make up God's sacred law. Can you say that you, like the angels, hearken to the voice of His word?

How is Your Instrument?

If one of the strings of your violin, your cello, your harp, was broken, you would find difficulty in playing the music set before you. You know you need all four strings if you are
(Continued on page 12.)

WHO SHALL OPEN THE TOMB?

By H. M. S. Richards



It was very early in the morning. The tiniest edge of the sun was just visible as a glow beyond the Mount of Olives when the women came into the garden. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" Mark 16:3.

That was their great problem that morning. That was the big question, "Who shall roll away the stone?" It was a great rolling stone. It moved in a deep groove and, when rolled in place, securely closed the grave.

But let's go on with the story. What happened to those sorrowful women in the early freshness of the morning? "And when they looked, they saw that the stone was rolled away: for it was very great." Verse 4.

What a surprise! Who rolled that stone away? Let us read the answer in Matthew 28:2: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

I have always liked that text especially. The angel rolled away that great stone, the symbol of death, the symbol of the finality that human fear has written over every grave—he rolled it back and sat upon it. The men who were guarding the tomb fell helpless before the shining glory of this heavenly being. And can you imagine how those women felt?

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead." Verses 5-7.

That's the story of the stone. It was rolled in place by Joseph of Arimathea who loaned his new tomb for the burial of Christ. It was sealed by the official delegation of priests and

Pharisees. It was rolled away by the angel from heaven.

"Come, See; Go, Tell"

The rolling away of that stone revealed an empty sepulchre, a vacant tomb, an unoccupied grave. "Come, see the place," said the angel. "Go . . . and tell His disciples." Come, see; go, tell. That's the whole story. And to-day millions of voices are repeating the words of the angel, "He is not here: for He is risen." That is great news—news that the whole world needs to hear.

Yes, our Saviour's tomb is empty. It is not like the tomb of Mohammed at Medina. That tomb is not empty. The tomb of Confucius in the province of Shantung in China is not empty. Buddha is buried in many places—parts of his body have been enshrined as relics in many different temples of the Orient. But the tomb of Christ is an empty tomb. The sceptics, the agnostics, the critics, the opposers of the Christian story have tried to dispose of that empty tomb for over a thousand years. This is their great stumbling block. It is impossible to explain it on any other basis than the Bible story.

The simple fact is that Christ arose from the dead and is alive now. Every grave is a challenge to our faith; every tomb asks the great question: What of the future? Does that little life here end all? Does our religion end at the cemetery? Does it stop at the mausoleum? Does it stumble at the grave?

Terror of Death Lost

"Who shall roll away the stone?" The answer is clearly found in the Word of God. The stone has been rolled away. Death has lost its terrors to the Christian. The last enemy was defeated by the Lord of life.

From the Christian's viewpoint, death is

but a sleep. Jesus said of Lazarus, His friend who was dead: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John 11:11.

To the believer, the tomb is only a place of rest—he lies down to wake up in the next life. Jesus said of the little daughter of Jairus, "The damsel is not dead, but sleepeth." Mark 5:39. Never think of a coffin as a last resting place. It is only a cradle. Ellen Terry left instructions that her coffin was to be white and in the shape of a cradle. The early Christians considered death but a sleep, for they called their graveyards "cemeteries." The Greek word for "cemetery" means *sleeping place*.

As the angel rolled away the great stone from the tomb of Christ, so Christ's resurrection rolls away the stone of doubt from the hearts of men. In the words of the great apostle Paul, I ask you, friend: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8.

Do Not Weep

The great stone at the tomb is not to crush out our hearts. When we say good-night to those

we have loved and lost, we are to have faith in God. How many are still doing what the disciples did of old! They are echoing Mary's despairing cry, "They have taken away my Lord, and I know not where they have laid Him." John 20:13. And to them, and to all of us, the Saviour's words are spoken: "Why weepest thou? whom seekest thou?" Verse 15. He is close beside us, just as He was to Mary soon after the angel spoke to her. Because of the tears in her eyes and the grief in her heart, Mary could not recognize her Lord until He spoke her name. And so often it is the same with us—our tear-blinded eyes do not discern Him. He speaks to us, but we do not understand.

"Oh that the bowed head might be lifted, that the eyes might be opened to behold Him, that the ears might listen to His voice! 'Go quickly, and tell His disciples that He is risen.' Bid them look not to Joseph's new tomb, that was closed with a great stone, and sealed with the Roman seal. Christ is not there. Look not to the empty sepulchre. Mourn not as those who are hopeless and helpless. Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God." —*"The Desire of Ages,"* page 794.

The words of a risen Christ, alive to-day, come to us: "I am He that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death." Rev. 1:18.

A Pledge of Resurrection

The resurrection of Christ our Saviour is a pledge that all the dead will rise again. Do we understand how such a world-wide miracle can take place? No, but it will occur. We have the promise of Holy Scripture and that's all we need. Here
(Continued on page 12.)

By C. S. Dixon

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When the women came to the tomb they found the stone rolled away and Jesus gone.



AFTER DARKNESS—LIGHT

Final instalment of the series

"Roman Journey"

By R. D.

WHILE the youthful Savonarola was stirring the city of Florence with his powerful preaching, and angering Rome by his fearless denunciations of papal corruptions, his fellow Dominican monks were zealously engaged in a "holy" crusade against the godly dwellers of the Waldensian valleys of the north. The "crime" of these valley dwellers consisted in their love for and teaching of the Bible, and in their belief that the Roman Papacy, far from being God's ordained custodian and interpreter of truth, was in fact the great Antichrist of Bible prophecy.

Undoubtedly one of the things which added fervour to Savonarola's insistence that the Roman church had fallen from grace and needed to reform, was Pope Innocent VIII's bull calling for the wiping out of the Waldenses. They were classed with the infidel Turks, and an appeal was made "to tread them under foot, as venomous adders," until they were "exterminated and destroyed."

All who lost their lives in the process of carrying out this bloodthirsty programme were promised plenary absolution by the Pope. Like Saul of Tarsus before his conversion, these papal tormentors were esteemed as servants of God, and received commendation in proportion to the vehemence with which they pursued their innocent prey.

Remembering these medieval bearers of the torch of truth, it was a real inspiration to visit the modern survivors of those Waldensian men and women who endured privation, spear, and flame for the Lord they loved. To come from the oppressive atmosphere of papal Rome to these Alpine valleys of Piedmont is like emerging from darkness to light. True, we found no stately basilicas, no fabulous buildings or monuments such as abound in Rome. We found rather the simple chapels and humble Waldensian homes so beautifully located midst the rocky fastnesses of the Cottian Alps.

A Tragic Death-Trap

As we made our way through Angrogna—the most famous of all the valleys—and climbed the rough mountain paths, led by the Waldensian school-teacher of San Lorenzo, it seemed unthinkable that on every hand were scenes of gory tragedies. A half hour's climb up the chestnut-wooded slope from San Lorenzo brought us to the famous cave of Tana, a place which proved to be a tragic death-trap as well as a secluded sanctuary for those who held their religious services here.

This is known as Chiesa de la Tana, or Church of the Den. Its entrance is almost completely concealed by trees, and is arrived at only by a rather dangerous climb down precipitous rocks from path level. Here were no exquisitely moulded doors of bronze such as glorify the entrances to the great papal cathedrals, but merely a small hole in the rocks, looking out across the Angrogna valley



© Topical
Cromwell dictates his famous protest against the Waldensian persecution to his secretary, John Milton.

OUR TIMES

The
Reformers'
Monument,
Geneva.



far below to the towering mountains on the other side.

We had to bend low in order to enter. Inside was cool and dark, but shafts of brilliant light pierced through various holes in the rock, revealing a large natural room with a great arched roof and capable of holding about sixty people. In earlier centuries, when papal persecution was at its fiercest, the humble worshippers of the valleys would assemble here and in other such places of refuge which abound in this district.

"Bloody Easter"

But the cave of Tana is outstanding for the tragedy which befell the hunted refugees who fled here in 1655 during what is known among the Waldenses as "Bloody Easter." This was the year when papal edicts were issued requiring the valley dwellers to expel their pastors and attend mass within a stipulated time. As an inducement to them to obey, an army of fifteen thousand Catholic troops was sent among them and billeted in their homes. On the morning of Easter eve, without any warning, the Marquis de Pianezza gave the signal for a general massacre to begin.

Thousands were cruelly tortured before being slain, but a remnant sought refuge in the almost inaccessible caves, including those who went to this cave of Tana. But, assisted by a

dog whose sensitive nose located the sanctuary, the papal troops proceeded to asphyxiate these Tana refugees by directing smoke through the holes in the rocks. Our French-speaking guide related this story to us, and our hearts were strangely moved as we stood together in the dim light of that chamber of tragedy.

Those responsible for adding this ugly blot to the pages of papal history, were, of course, honoured by the church, and regarded as having made infinitely more certain their "calling and election." Tragic it surely is that one of Roman Catholicism's main methods of establishing itself among the people, has been that of "uprooting heresy" by persecuting "heretics."

Their Spiritual Ancestor

The Waldenses almost certainly trace their church ancestry back to Claude, Bishop of Turin in A.D. 820, who, like Savonarola of Florence some centuries later, denounced the errors and corruptions of Rome. He was alarmed at the way in which the truth of the Gospel was being distorted by the Papacy, and insisted that image worship should cease forthwith in all the churches of his diocese. Like the reformers of later centuries, he preached salvation by faith alone, and denied the Catholic doctrine of purgatory, the worship of relics, and pilgrimages.

The Waldenses continued to uphold the

Bible. Possessing only a few copies of the Scriptures, they made a practice of memorizing great passages, so that many of them could easily recite the whole of the New Testament. They were—and are—opposed to image worship, mariolatry, the doctrine of purgatory, indulgences, and the veneration of saints and relics. Their evangelizing zeal has naturally been resented by the papal church, for wherever they went in the process of pursuing their studies or trade, they never failed discreetly to seek out those who would respond to the light of the Bible.

We had the privilege of staying for one night in Torre Pellice, the present Waldensian centre. Catholics are quite strong in this small town—in fact they have penetrated into most of the valley strongholds. Symbolizing contrasting differences between Catholicism and the Waldenses are their churches in Torre Pellice. The Roman Catholic church exhibits the virgin Mary with the words below: "Refugium Peccatorum" (Refuge of Sinners), while outside the Waldensian church is displayed the assurance: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:5.

An English Benefactor

We went around the administrative buildings, saw the fine church and college which were provided—together with many other buildings—nearly one hundred years ago through the generosity of the English general, Charles Beckwith, who lost his leg at Waterloo. We visited the museum, and among other things saw a collection of papal weapons many of which were pierced with the "sacred heart" and the cross—weapons which had been used for the bloodthirsty purpose of wiping out "heretics."

At 10.30 p.m. we visited the church hall where a young people's choir was still practising. For our benefit they sang their rousing battle song, the words of which are based on the solemn oath which we saw impressively painted on the main interior wall of the Synod Hall: "We swear and promise before the living God to maintain among us union and order and we swear fidelity to the last drop of our blood." This oath was made by the remnant who returned from their exile in Geneva in 1689, after having been driven from their homes in

the Alpine valleys by papal persecution.

Wholesale slaughter of these young folks' predecessors by the Duke of Savoy—and others—aroused the sympathy and led to the intervention of England's Protector, Oliver Cromwell. He refused to sign a treaty with the French until the "King and Cardinal undertake to assist him in getting right done in these poor Valleys." John Milton likewise, filled with righteous indignation at the papal infamies, sent personal letters to all Protestant states urging them to succour the Waldensian cause. "Bloody Easter" led him to pen that famous prayer:

"Avenge, O Lord, Thy slaughtered saints, whose
bones
Lie scattered on the Alpine mountains cold;
E'en them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and
stones. . . ."

The Spark Preserved

Never has spiritual darkness been so intense but that at least the spark of truth has been carefully nurtured by God's servants. Thus it was with these Waldenses. Throughout the sordid centuries of the Dark Ages they held ruggedly to the Bible's basic truths, while the rest of Christendom was darkened by papal errors. These valley dwellers were the fulfilment of John's prophecy concerning "the woman"—symbol of God's people—who should be persecuted by the dragon, but who should be endowed with wings "that she might fly into the wilderness," there to find refuge during the long, dark period of papal supremacy. (Rev. 12:13, 14.)

This spark, heroically preserved during the darkness, suddenly developed into a great flaming light with the advent of the Protestant Reformation led by such men as Luther, Calvin, and others. In 1532 the Reformers and the Waldenses met, and formally declared themselves united in the great cause of dispelling papal darkness. We stood on the mountain-side at Chamforan where thousands of Waldenses assembled, and were persuaded by the reformer William Farel to make their decision in favour of uniting with the Protestant cause. A simple obelisk with an open Bible marks the historic spot.

The "Wall of Reformation"

Our route from the valleys eventually led to
(Continued on page 15.)

Living Amid the ATOMS

A Voice of Prophecy Broadcast

IN these past few years everybody in the world has become very conscious of the atom. Splitting the atom used to be a scientific speculation. To-day the atom is an ever-present thought in the minds of people. Fear of the atom is widespread throughout the world. For one reason or another, many leading men to-day have emphasized this fear.

Now we've moved on from the atom bomb to the hydrogen bomb, which we are informed has a thousand-fold greater possibility for destruction than the atom bomb. We live to-day in a psychological chamber of horrors. People are nervous about what may be the outcome. The high priests of science are telling us what frightful results will come if the nations use these terrible scientific weapons of destruction. Science is becoming the bogey man of the race. Like the messengers of Job, the best minds in the realms of science and government are running in from the electronic wilderness with one paralyzing report after another. No wonder the people are frightened. It's like grandfathers muttering ghost stories to children in the dark, only this time the stories may become true.

These times in which we live are a democracy of fear. Everybody's in it. We are told that destruction may be universal or almost universal, that the atom bomb may mean the end of all of us.

Jesus Saw Our Day

The Lord Jesus Christ looked down to these days and He described something that might well be taken from our daily newspapers. This

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American troops watch the bombing of enemy positions in Korea.

is what He said: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26. That sounds like the age of the atom, doesn't it? The powers of heaven shall be shaken. There's nothing unscientific about that picture.

And then there's another description in the Word of God: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." You would almost imagine that came out of this morning's newspaper. But these are not words of a correspondent writing from Korea; they are the words of Peter, inspired by the Holy Ghost and giving a picture of the last days. (2 Peter 3:10, 12.)

Only the Bible Shows the Way Out

The sad thing about all these predictions of doom is that the prophets of atomic doom do not show us any way out. The reason for this is that they stop at the twenty-sixth verse

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of Luke twenty-one and do not go on to read verses twenty-seven and twenty-eight. They prophesy the end of man, but they don't tell us anything about the coming of the Son of man. They describe to us conditions that fulfil the words of Jesus that men's hearts will be failing them for fear, but they don't go on to point to that blessed hope that fills our hearts with faith and courage. These men tell us that our earth and everything in it will explode into gas like the fire clouds of the sun. But they tell us nothing about the new heaven and the new earth which shall never pass away.

Jesus tells us that when we see all these things coming to pass on the earth, distress of nations and perplexity, we are to lift up our heads for our redemption draweth nigh. (Luke 21:28.)

It is vitally important, therefore, not only to know what is coming on the world, but to know who is coming to the world. The promise of the Lord Jesus sounds across the centuries to our day: "Let not your heart be troubled: ye believe in God, believe also in Me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

If we would avoid having hearts that are fainting for fear, we must have hearts that are filled with faith in the living and abiding Word of God and in the promise and presence of the Lord Jesus Christ:

An Instrument of Ten Strings

(Continued from page 5.)

to do your best with your violin or your 'cello, and you would need all the strings that belong to the harp if you are to do your best with that instrument.

Let us think of the law of God for a moment as His ten-stringed instrument. We examine it and at once we see that ten is the perfect number so far as this holy law is concerned. (Psa. 19:7.) Perhaps as we look over this law again, we conclude that we would do better with nine strings instead of ten. Would it be right to strike out one of the ten? Listen: "Whosoever shall . . . offend in one point, he is guilty of all." James 2:10. God requires complete and perfect obedience, *for our good*. (Deut. 6:24.)

But may we not change one of these commands, if it should suit us to do so, just as the musician changes a string on his violin or his ten-stringed instrument? We shall still have ten strings, ten commands.

We may change a violin string, for one may be as good as another; we may even improve the tone by changing the string. But can we improve the perfect law by changing any of its ten precepts? Which man-made command shall we substitute for any of God's? We may remove all four strings from our violin, and take all new ones; but if we treat God's law like that, what standard of truth and righteousness would we have for the world? And what would become of the plan of salvation from sin? We must remember that sin is the transgression of the law of God. (Psa. 119:142, 172; 1 John 3:4.)

Let us heed the word of Jesus: "If ye love Me, keep My commandments." John 14:15. Then as we strike our chord, we shall know it will be in harmony with the music of heaven.

Who Shall Open the Tomb?

(Continued from page 7.)

it is in 1 Corinthians 15:20-25: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."

There is nothing ambiguous about that, is there? All shall rise again—but there will be a divinely directed order to it. Jesus once said to a group of critical enemies: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

So certainly we shall all rise from the dead. We shall rise to life or to judgment. No one can hide from God by dying, for he will live again. To the Christian, death is merely an interlude in the eternal song of life. Is our faith in Christ, the living Saviour? If so, we are safe for ever. Do you remember what Christ said in view of His resurrection? "Because I

live, ye shall live also." John 14:19. What more do we need than that wonderful promise?

It was my privilege not long ago to speak to the last living man who entered the tomb of Tutankhamen with Howard Carter. Tutankhamen claimed to be a god, for the Pharaohs were the god-kings through whom the Egyptian gods were made manifest. "The living image of Amon," he called himself; but death claimed him. To-day he lies in a coffin in Egypt—helpless, in the grip of death, the enemy whose power no man has ever been able to withstand.

But look now at the garden tomb near Golgotha. Here lay One who was called, not the living image of Amon, but the express image of God's person. (Heb. 1:5.) When He was challenged to prove His claim to deity, He said that in three days He would rise again from the dead. And He arose. Death could not hold Him. No wonder the holy apostle Paul tells us that our Lord Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

And the apostle Peter, on the day of Pentecost, declared that the resurrection of Christ was God's imprimatur on Jesus Christ. (Acts 2:35.)

Tutankhamen was no god. He is dead. But Jesus Christ calls to us as we turn from the empty tomb where the stone is rolled away: "Behold, I am alive for evermore." Our Saviour is a risen Christ. He is a living Saviour. It thrills me beyond words when I think quietly, Christ is alive right now. He is alive this minute, literally, actually—a glorified, living Redeemer. And, since He is alive, why should we ever worry, ever fret, ever doubt? Even in the darkest, deepest sorrow, let us remember that Christ is alive, and the great stone is rolled away. It is rolled away to every believer, for "whosoever believeth in Him shall not perish, but have everlasting life." John 3:16. And "he that hath the Son hath life" (1 John 5:12): and he shall never perish.

After Darkness—Light

(Continued from page 10.)

beautiful Geneva, which had given refuge and succour to the Waldensian refugees, a place made for ever famous by the reformer, John Calvin. We visited his chapel, and the Calvinist cathedral of St. Pierre. We visited that most impressive monument—the "Wall of Reformation" with its great central figures of the reformers Farel, Calvin, Theodore Beza, and John Knox. There they stand, so placed as to be facing St. Peter's in Rome—a position considered appropriate by virtue of their defiance of the Papacy. In great letters along the length of that wall are the words: Post Tenebras Lux (After Darkness Light).

It is regrettable that the Waldenses and Protestants as a whole, have failed to advance toward fuller light. The work, generally, of ridding God's truth of papal corruptions has been neglected. The Waldenses to-day seem mainly concerned with merely resisting Catholicism, while most so-called Protestants have lost the desire to "protest," and seem wholly unconcerned about the great doctrines and prophecies of the Bible.

But amid the spiritual darkness of these last days God's remnant church—the spiritual successors to the primitive and Protestant churches of the past—is to cherish and hold aloft for all to see, the full light of uncontaminated truth. By the members of this remnant church is the work of those "slaughtered saints" and heroic reformers to be perfected.

It is theirs to "cry aloud" and "spare not," and to "lift up" the "voice like a trumpet," in order to warn the world of its impending fate and of the only sure way of escape. (Isa. 58:1.) It is theirs to promulgate in every land the wonderful truth that very, very soon, the paralyzing darkness of this present age will be for ever dispelled by the glorious light of eternity.

Listen to

VOICE OF PROPHECY PROGRAMME

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THE CHILDREN'S



Pages

Anne's Essay

By Helen Dean

MARY and Anne Dawkins were twins, and they were just eleven years old. Though they looked alike, and were usually dressed just the same, their dispositions were very different. Mary was often sulky and unwilling to do any little task, while Anne was always ready to lend a hand.

One afternoon they came home from school, and Anne said: "Mother, have we got a book about the life of Nelson? Our teacher has given us an essay to write, and I am afraid I don't know much about him."

"No, dear, I am sure we haven't, and I am sorry I don't know enough detail about him to help you to write your essay. But you look pale, Anne."

"I have a headache, Mother."

"Come onto the settee then, dear, and rest a while. I have made poor old Mrs. Jones a sponge cake. She is ill again, but perhaps Mary will take it by herself while you sleep."

"Oh, Mother, won't it do later?" cried Mary. "I want to go to see Hilda. She has got a new little black kitten. I won't be very long." And away Mary ran.

Mrs. Dawkins looked very sad, and said: "I don't want to force Mary to go to Mrs. Jones, but the poor old lady

is ill and lonely. It does make her happy when someone remembers her. I promised she should have the cake this tea-time, and I can't go, because I must get Father's tea ready."

God Knows

By Carmen Malone

God knows everything I do;
He watches me in work and play.

He knows about the thoughts I think,
And listens to the words I say.

God knows all things within my heart;

He looks into it every day;
We talk together He and I,
Each time I humbly kneel to pray

God knows all things about my life;

I know He wants me to be good,

So I am always careful that
I speak and act the way I should.

"Let me go, Mother. Perhaps the fresh air will do my head good."

"Are you sure, dear, that you feel well enough?"

"Yes, thank you, Mother," said Anne. "And when I get back I must begin my essay about Admiral Nelson."

Anne started off, carrying

the sponge cake ever so carefully. At first her head throbbed dreadfully, but after a while the spring breeze seemed to clear away her headache, and before she reached Mrs. Jones it had gone completely.

Mrs. Jones was very pleased to see her, and thanked her very much for bringing the lovely gift, and asked her to thank her mother.

"I am sure you must be a great help to your mother, my dear. I was looking through some of my things the other day, and I found a book that I used to like very much. It is called 'British Admirals,' and it has pictures. If you look in the top drawer at the right-hand side you will find it."

Anne did as Mrs. Jones told her, and the first page at which she opened the book was "The Life of Nelson." Anne was delighted, and told Mrs. Jones about the school essay.

Mrs. Jones said: "Well, well, I am glad I found that book, and I want you to keep it. Come again, and let me know how you get on."

Anne ran excitedly home, and as soon as she got in she set to work to read all about Nelson's interesting life. She showed the book to Mary, who would not, however, bother to read it.

When the English lesson came round, the teacher read out the names and marks, and Anne Dawkins was first, with full marks. In fact, the essay was so good that it had been shown to the head master. Anne was a very proud little girl, and went that very evening to tell Mrs. Jones all about it, and to thank her again for the book.

"Well, you see, dear," said Mrs. Jones, "one good turn deserves another. A little kindness and thought for others always brings its own reward."

My Mother

By Emma Lefis

I AM glad I have a mother who listens to my woes, and cares about my feelings as well as buttons on my clothes.

When Mother tucks me in at night, she's not so full of care, but that she's time to talk awhile and hear me say my prayer.

She thinks about my body, too; I have good things to eat. My mother is the bestest cook; the food is fresh and sweet.

Sometimes when I am playing—"Jimmie!" I hear her call, and I just keep real quiet and don't answer her at all.

"Jimmie!" she calls again, her voice rings sweet and clear; then something says, "You're naughty to pretend you do not hear."

So then I answer "Hoo, hoo!" and run quickly to her side; but I find my guilty conscience is very hard to hide.

Sometimes she has a task for me—one I do not enjoy—but how can a lad refuse when he's called a good, big boy?

I wish every boy had a mother like mine, but I know they are hard to find. When a

boy like me is naughty, how can she be so kind?

I think the secret is easy to guess—Mother prays to Jesus, too; and He cares for all the mothers as He cares for me and you.

Results of Competition No. 1.

Prize-winners.—Derek Kerr, 2 Ferniehill Walk, Gilmerston, Edinburgh, 9, Age 7; Berice Bryant, 8 Poplar Road, Carlton Colville, Lowestoft. Age 14.

Honourable Mention.—Margaret Cutter (Causeway Green Langley); Pat Moyle (Canning Town); Victor Fisk (Caiford); Averil White (London, N.4.); Maureen Mitchell (Lowestoft); Richard Payne (Bishops Cleeve); Jessica Compton (Birmingham, 27.); Wendy Jenkins (Richmond); Jeffery Heath (Liverpool, 8.); R. Adcock (Stockton Beccles); John Schofield (Erdington).

Those who tried hard.—C. Deacon (Sidcup); Valerie Westwood (Watford); Marion Aggio (West Ham, E.15.); David Shooter (Salterforth); Judith Galbraith (Hull); Tony Fedrick (Tewkesbury); David Baker (Spilsby); Rita Moss (Southampton); Linda Nicoll (Enfield); Roger Smith (Shirley); Leslie Brown (Bristol); Veronica Law (Greenock); Gail Hilton (Ashton-under-Lyne); Gloria Snowdon (Stockton); Dorothy Friend (Stoke); Gillian Rees (Hengoed); Pearl Rich (Launceston); Ian Nunn (Liverpool, 22.); Olive King (Chelmsford); Pat Winbow (Badminton); Ann Cable (Beccles); Howard Tilly (Bournemouth); Andrew McIlvenna (Merton Abbey); Celia Harding (Edgware); Joan Sanderson (Hull); Barbara Ellard (Bristol); Dorothy Atkins (Derby); Cynthia Douglas (Hove, 4.); Janet Dugdale (Norwich); John Parker (Eastleigh); Evelyn Potter (Bristol); Michael Roberts (Worcester); Jean Johnson (Derby); Mary Pickering (Pickering); Jacqueline Dowell (Lowestoft); Joyce Parmentier (Richmond); Josephine Dunstan (St. Mabyn); Miriam Harris (Cambridge); John

Latham (Radford); Rita Webley (Duckmanton); Kenneth Lane (Norwich); Jean Bailey (Fordingbridge); Gillian Jones (Glamorgan); Maureen Woodman (Southampton); Barbara Cammish (Sheffield); Tony Tomkins (Langley); John Rich (Launceston); Molly Rich (Launceston); Averil Baker (Newport); Peter Kirby (Bugthorpe).

Sunbeams' Letter

My dear Sunbeams,

MANY of your gifts and toys which you kindly sent to me were sent to The Save the Children Fund, 20 Gordon Square, London, W.C.1., and I thought you would like to know the contents of a recent letter I have received from them. Here it is:

"Many thanks for your further parcel. I am sure that we shall be able to make good use of the toys and clothing contributed by the 'Sunbeams,' and we are very grateful for the trouble you have taken to pack and send on to us their many contributions."

(Signed) (Miss) F. E. Harris.

The number of letters I received from you during January exceeded all previous months. A very big "thank you" to the forty-seven Sunbeams who wrote such lovely letters!

I hope you are all as loyal to Mother as Anne was in our story. I am quite certain that Anne proved to be a real Sunbeam, and she was well rewarded. Don't you think so?

Yours affectionately,
AUNTIE EVA.

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VITAL CENTRE OF POWER

"Our eyes spin too fast from China to Germany these days for them to dwell more than fleetingly on the ancient, scarred lands of the Middle East," writes Patrick Sergeant in *Public Opinion*. "Most people have not yet realized that here the wheel has come full circle again and, thanks to two factors—oil and air travel—this part of the world is again a vital centre of power and a strategic prize of crucial importance."

GAMBLING'S DOWNWARD TREND

DUE in large part to economic causes, the gambling turnover in this country has been declining for the past four years. In 1947 it was £1,000 millions. In 1948 it dropped to £750 millions, in 1949 to £725 millions, and last year it stood at £650 millions.

Archbishop Back Home

(Continued from page 3.)

Its underlying purpose was clearly revealed in significant remarks made by Dr. Fisher during his Commonwealth tour and on his return.

Replying to the speeches of welcome at the Central Hall the Archbishop said:

"The Anglican Communion with its fellowship of churches, has a special responsibility at this time in the world. We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and these creeds we hold without addition or diminution. We stand firm on that rock. We know how to bring to bear on our Christian devotion and creed all the resources of charity and reason and human

understanding submitted to the guidance of the Holy Spirit. So we have a freedom and embrace a faith which, in my belief, represents the Christian faith in a purer form than can be found in any other church in Christendom.

"That is not a boast. It is a reminder to us of the immense treasure that is committed to our charge—the immense responsibility on us in these days to maintain unshaken those common traditions that we have inherited from those who have gone before us."

From these and other remarks which might be quoted, it is clear that the visit was to serve notice on Rome, which has of late been stressing its authority and universality, that there is another primitive "Catholic" church cherishing "Catholic" doctrine and "Catholic" order and with world-wide connections. At the same time it was intended to remind the other non-Roman churches that the Anglican "Catholic" church, unlike Rome, is flexible enough to come to agreement with them with a view to the establishment of a world-wide "Catholic" yet non-Roman church.

This, too, has a deep significance for those who remember that prophecy speaks of two ecclesiastical powers which are to play vitally important parts in the closing events and which are designated respectively the "beast" and its "image." (Rev. 15.)

The place of the true people of God in this picture of the religious situation of the last days is outside both.

ANNUAL DOUBLE NUMBER

THE next two issues of OUR TIMES will be combined as our Annual Double Number.

