

The Bible and

OUR TIMES



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M. Spaak, president of the new Council of Europe, addressing a United Europe Movement gathering at Lausanne. © Keystone

Lengthening Shadows.—6

Whither Europe?

By W. L. Emmerson

BESIDES indicating in His prophetic Word the vortex of the final conflict, God forewarned also of activities over the length and breadth of the earth which would constitute "signs" of the gathering of the nations for the closing crisis.

Prominent among these were movements which would take place among the nations of the old Roman world, that is Western Europe, in preparation for the last act of the great controversy.

In the second chapter of Daniel we are told that the ten kingdoms into which the Roman earth was divided would continue separate and independent to the end. On the strength of the divine dictum, "They shall not cleave one to another," we know that no future attempt at the fusion of the broken fragments of the old Roman Empire will be any more successful than in the past. Stalin can no more succeed

in dominating Europe than Hitler, or Kaiser Wilhelm II, or Napoleon.

In the seventeenth chapter of the revelation given to the apostle John, however, the further information is given that the "ten horns" of the "scarlet-coloured beast" (the same political powers) would right down at the end "have one mind," and "give their power and strength unto the beast." Rev. 17:13. This points to the development of a voluntary association of the sovereign nations of the Roman earth. It declares, moreover, that when this voluntary association begins to take shape, it will be a further "sign" that the end is fast approaching.

In view of this, we may well look at what is happening in Europe to-day.

From "Holy Alliance" to "Pan-Europe"

In a previous article we told how, as far back as the fourteenth century of our era, the

idea of a free association of sovereign European powers was mooted. But because its time had not come, the proposal was still-born for five centuries.

At the beginning of the "time of the end," as we have come to expect from our study of other last-day "signs," the first practical expression of European Union took shape in Czar Alexander's "Holy Alliance." It went to pieces after three decades of uneasy partnership, but undoubtedly it was a "straw in the wind."

The Hague Conferences of 1899 and 1907 provided further evidence of the trends of thought among European statesmen and in the third decade of the twentieth century, at the end of World War I, the Pan-European movement was born as a supplement to, and reinforcement of, the wider League of Nations.

Beginning in 1922 as the Pan-Europe movement under the inspiration of Count Richard Coudenhove-Kalergi, the idea quickly gathered force and the next year was transformed into the Pan-European Union.

One of the most famous presidents of Pan-European Union was M. Aristide Briand, and it was in 1930, while occupying this office, that he brought to the attention of the League his plan for "European Federal Union."

The scheme was welcomed by many in Britain like Sir Norman Angell and Mr. Wickham Steed, and M. Edward Herriot, a premier of France, gave it further publicity in his book, *The United States of Europe*. But with the collapse of the League in the cataclysm of World War II, European Union went again into eclipse.

"Europe Unite"

Foremost among the British protagonists of European Union, however, was Mr. Winston Churchill and even before the close of hostilities, he was pleading, in one of his secret memoranda, for a United Europe on the now more urgent grounds of self-preservation against a possible victorious march of Communism across the Continent.

When the war ended he hastened to make public his hitherto secret counsel, "Europe Unite." In powerful speeches at Brussels in 1945 and at the Hague and Zurich in 1946, he sounded the call, and a growing number of political and other leaders rallied to his standard.

In 1948 a momentous step forward toward this great idea was taken when the Five-Power Pact between Britain, France, Belgium, Luxembourg, and Holland was signed. This treaty was described as "unprecedented," as "unlike anything that has ever been tried on this continent," and as "the beginning of a new era in Europe."

"It now looks," said Mr. Hector McNeil in a speech in Brussels, "as if Europe has taken a *new decision*. She not only once more maintains that no dictatorship will be accepted, but she announces that she is taking immediate steps now to *combine*, to produce the conditions preventing the emergence and the advance of any authoritarian system."—*New York Herald Tribune*, February 6, 1948.

The "Council of Europe" Is Born

That same year nearly a thousand of the leading men and women of Europe of all parties and all countries gathered at the Hague to take another momentous step forward.

"Out of this Congress," wrote Mr. Churchill, "there emerged one overriding idea: a demand for the creation of a European Parliament." And "exactly a year later, the governments of ten nations of Western Europe signed a treaty setting up the Council of Europe at Strasbourg."—*European Digest*, July, 1950.

The first meeting of the new European Consultative Assembly took place in August, 1949, and there the further decision was taken to build at Strasbourg a "House of Europe" and to make this historic city the home of the new organization.

Since then continual efforts have been made, both on the Continent and in Britain, to strengthen the new organization and to commend it to the parliaments and peoples of Europe.

Practical Steps to Unity

Already, in the Council of Europe's first year of existence, important steps toward unity of action have been taken or initiated.

One of the most important was the admission of Western Germany, which Chancellor Herr Konrad Adenauer joyfully hailed as "a step back toward the society of peoples" and a victory for "real European union."—*New York Herald Tribune*, June 16, 1950.

Another was the recent signing of the Schuman plan for economic co-operation among a
(Continued on page 12.)

Christian Certainties

for Uncertain Times

By C. R. Bonney

IN these days of confusion and uncertainty we need to cultivate a closer acquaintance with the great certainties of Christian belief. We need more of the assurance in our individual lives that characterized the life of the apostle Paul. He made some strong declarations of his unflinching confidence. There were certain things of which he was very sure. And it was these certainties that made him the strong witness that he was.

Of what can we be certain in these times of confusion and uncertainty? The businessman is uncertain regarding business. The statesman is uncertain regarding the future. The man in the street is uncertain and often confused. But students of the Bible, students of prophecy, men and women preparing for the coming of the Lord, can humbly say, "We know."

The line of witnesses to the same certainties has never disappeared. Nothing could silence such testimonies. Earthquake, famine, plague, war, and persecution have been powerless to prevent Christians from saying, "We know." The long, unbroken line of such witnesses makes a shining pathway through the darkness of the centuries. And to-day, despite the doubtings of modern attitudes, despite fatalistic beliefs, and the dumb grief weighing down countless hearts in these days of distress and tragedy, there are still on every continent those who can say, "We know." They share the infinite comfort and hope and assurance possessed by Paul and John and other early Christian leaders. But of what can Christians be sure to-day?

God Cares

We can be sure that God loves us. "And



By Knud Larsen

The Great Consoler.

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we have known and believed the love that God hath to us. God is love." 1 John 4:16. We cannot be sure of material things. They are here to-day and gone to-morrow. And neither do they give the human heart the satisfaction that it craves. No, only God can satisfy the human heart. And He made it so that it could not be really satisfied without His peace and love.

Here then is one of the great certainties to rest upon—the certainty that God loves us! Every one of the countless billions who have come and gone since the creation of this world, was the object of a love that throbbed in the heart of the heavenly Father. Countless books have been written on the love of God. Many more are doubtless being written. But the subject can never be exhausted. He loves the unlovely. We usually like the people who are pleasant and gracious and lovely, but God's

wonderful love takes in every person on the face of the globe. Even when God's love is doubted, denied, and trampled upon, that wonderful love is blessing man through every moment of time. God's love is inexhaustible and all-inclusive. He included you and me in that blessed word "whosoever." His love is the first great certainty. His love can never fail.

He Is Planning for You

The second thing of which Christians can be sure is that life is graciously ordered for those who love God. "And we know that all things work together for good to them that love God." Rom. 8:28. A loving and purposeful God is shaping events so that they purify, ennoble, and enrich the lives of all who respond to, and co-operate with, God's love. That love is so wisely directed that it bestows something more than ease and comfort or total exemption from pain and loss. In the midst of the day's work and strain, in our participation in the common lot, in our experience of sorrow and loneliness, in our liability to err and to slip and to fall, He is graciously ordering for us the way of life.

There are the stories of Esther and Daniel and others which show the loving hand of God who stands "within the dim unknown, . . . keeping watch above His own." Let us hold fast to this certainty, that our heavenly Father will shape our future for our best good. We do not know how He will work things out, but we are assured that He will work them out for our good if we love Him and daily do those things that please Him. His promises can never fail. Hold fast to this certainty.

The Life Beyond

Thirdly the Christian may be sure that we may outlive this earthly order. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. God's plan for His people includes eternity. Our earthly span is but the preparatory period. Our future life is secure in the Lord. Linked to Him we cannot perish. We can say with Paul, "Christ liveth in me"—the risen Christ, the Conqueror of death.

True, we may sleep in the grave for a little time, and the "earthly house of this tabernacle

. . . [be] dissolved," but God cares too much for His faithful ones to permit extinction. "We know," and we wait for the great change that brings immortality. God guarantees it all by His word, His character, His love. Let us remember that God's best things are all ahead of His people, and the best of all is eternal life with Him. "Because I live, ye shall live also." His word can never fail.



Have You Received the Holy Spirit?

(Continued from page 7.)

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. Man is reconciled to the Father by the Son and empowered to witness to His saving grace by the Holy Ghost. If the meaning of baptism in the name of the Trinity were more fully understood, many more would be glad to affirm that they had received the Holy Ghost since they believed. "The fact that you have been baptized in the name of the Father, Son, and Holy Spirit," truly says E. G. White, "is an assurance that if you will claim their help, these powers will help you in every emergency."

God offers the baptism of His Holy Spirit to all who have repented and been baptized if they will but claim the blessing. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. Let us take Him at His word and receive of Him, if we have not already done so, the heavenly anointing that we might be strengthened to live for Him and empowered to witness for Him.



Crescendo of Destruction

"THE hydrogen bomb," asserts a statement by the general synod of the Church of England in Canada, "is the latest and most terrible step in the crescendo of warfare which has changed war from fight between men and nations to mass murder of human life. Man's rebellion against his Creator has reached such a point that unless stayed it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is a sin against God."

Have you received the **HOLY SPIRIT?**

By Herbert Logan

19:2.) The ardent apostle, in meeting with the men of Ephesus, could think of no more important question than that which pertained to their claiming the precious promise of the Comforter. Upon hearing their negative reply, Paul gives voice to a feeling of personal astonishment and amazement and immediately presses a counter question. In this one striking statement Paul points out the solution of the predicament of the Ephesians, who, as yet, had "not so much as heard whether there be any Holy Ghost."

The words of Acts 19:2 cast considerable illumination on this much misunderstood subject of the baptism of the Holy Ghost. "Unto what then were ye baptized?" Paul inquired. It is abundantly evident from these inspired words that he fully expected every believer to receive the baptism of the Holy Ghost at the time of his being baptized in water.

Significance of Water Baptism

The ordination of baptism was instituted by God through John who has now come to be known as "The Baptist." It is significant also to note that the purpose of John's mission was to prepare the way for the coming of the Messiah. In fact John clearly states in no uncertain tones his divine calling when in Matthew 3:2, 5 he proclaims: "Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make His paths straight." And then again, in contrasting his own work with that of the Christ, he gives the distinct difference which was to characterize their supreme objective: "I indeed baptize you with water unto repentance; . . . He shall baptize you with the Holy Ghost, and with fire." When the two met in the river Jordan it was indeed the meeting of the "Baptizer"



By Van der Werff

Pentecost.

THAT such a question does not prompt a clear, concise, positive answer on the part of many professed Christians must be considered one of the greatest tragedies of this modern age. That such a question should arouse resentment, and a feeling of unlawful intrusion into the inner sanctum of the mind, bespeaks of the fact that the majority consider this question, while one of the utmost importance, to be one into which one must not delve too deeply. Sad must be the fate of the person who, when Jesus comes, is unable to testify to the fact that he has been baptized with the Holy Ghost.

Paul's Great Question

"Have ye received the Holy Ghost since ye believed?" asked the apostle Paul. (Acts

and the "Great Baptizer." Baptism by water is not an end in itself, but rather a means to an end.

Baptism by water is part of God's well-ordered plan of salvation whereby man may enter into a new experience with Him. It is at the time of baptism that the child of God makes himself available for the greater baptism of the Holy Spirit through Jesus Christ who officiates with unseen hands upon this blessed occasion of unspeakable joy. One well-known religious writer has said: "Christ has made baptism the sign of entrance to His spiritual kingdom."

Why Was Jesus Baptized?

Let your imagination turn the hands of time back some 1,900 years and note a controversial conversation which took place between Jesus and John. The Master had come to John seeking to be baptized by him, but the fearless preacher of the wilderness immediately acknowledges the supremacy of Christ and realizes his own unworthiness to perform the act of laying the Son of God in the watery grave. However, all doubt as to his course of action is removed from John's mind when Jesus requests: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. 3:15. The Greek word translated "to fulfil" may also be translated "to fill" or "to make full."

Christ's act of baptism was not merely the setting of an example which His converts should follow, but it was a necessary step on the part of Christ in order that righteousness might come to the full not only in Himself but in all who should afterward believe in Him. Proof of the major purpose of His baptism can be seen in the awe-inspiring happening which took place as the Lamb of God ascended from the water when God Himself baptized His Son with the fullness of the Holy Spirit. The ensuing portion of Christ's life testifies to the fact that His experience at Jordan was not merely that of setting an example, though that was involved, but that it marked the taking of a new step in His relationship with His Father.

Christ Our Example

The work which God accomplished in His Son at Jordan was to be the work which Christ, after having ascended to heaven, would perform in every true believer. To take Jesus

as our example in every respect is to accept the divine pattern for daily living. To deny that the believer should receive of the baptism of God's Spirit upon his baptism in water is not only to deny the example of Christ, but to deny man his promised spiritual birthright and a fuller fellowship with his Saviour.

Newness of Life

Paul in Romans 6:4 speaks of the Christian's experience after baptism as one of walking "in newness of life." Certainly the life after baptism was not to be similar to that just prior to the event, otherwise there would be little newness in the life after baptism. A completely new experience is promised to all who, by the hand of faith, lay hold of the precious gift of the indwelling presence of the Third Person of the Godhead upon arising from the waters of witness.

The unfathomable mystery of God dwelling in His children need not arouse doubt on the part of any as to how and when this great gift is received, when inspiration points out the two salient facts that it can be claimed at baptism upon reaching out the hand of faith.

Claiming the Birthright

God's promises are sure and steadfast; and what more clear and concise word from God in this connection could be found than that spoken by Peter in Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But two requirements have to be met in order that the baptism of the Holy Ghost might be claimed. These, inspiration points to be that of repentance and baptism by water. Let no complicated human devisings mar the way to a fuller fellowship with God. His Word is plain and the steps to holiness, without which no man shall see the Lord, are simple though profound. First of all the call of Christ is to repentance, then to baptism by water, and then to the claiming of the gift of the Holy Ghost by a simple, childlike faith.

In order that all might realize the nature of the Christian inheritance and grasp the privilege of communion with the three Persons of the Godhead, Christ commissioned His followers thus: "Go ye therefore, and teach all
(Please turn back to page 5.)



By F. Shields

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Noah, the preacher of righteousness.

GOD'S THREE

By F. A.

to Assyria, and later, some to Babylon. In 2 Chronicles 36:14-16 we read these solemn words:

"The chief of the priests, and the people, transgressed very much after all the abominations of the heathen; . . . and the Lord God of their fathers sent to them His messengers; . . . because He had compassion on His people. . . . But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord rose against His people, till there was no remedy."

No remedy! It was because there was no remedy that the people were willing to accept; because their spiritual infirmities were incurable, that God permitted the Babylonians to descend upon them, and to carry the young and the strong into captivity. Even then the Jews failed to learn their lesson. In Ezekiel fourteen we read that elders and people alike set up idols in their hearts! And this in the land of their captivity only a few years after the long line of exiles began the march to Babylon! In this chapter, Ezekiel fourteen, the Lord warned the people that unless they repented of their iniquities, terrible calamities would be visited upon them. "Though these three men, Noah, Daniel, and Job were in it [in the land of Israel], they should deliver but their own souls by their righteousness, saith the Lord God," Verse 14. Four times these three just men of God are mentioned in this short chapter of twenty-three verses.

Is the world of to-day in any better condition, spiritually, than it was in the days of the prophet Ezekiel? It is generally regarded as being more civilized, more enlightened, better educated; but morally and spiritually the world is getting worse and worse. Can the nations of our time expect to escape the judgments of God any more than the people of whom the prophet writes? The verse already quoted answers our question: "Though these three men, Noah, Daniel, and Job, were in it

FIFTEEN hundred years before the birth of Christ, Jehovah brought the children of Israel out of Egypt. They were His chosen people, His peculiar treasure. It was the will of God that they should be a holy nation, and an example to the rest of the world.

But alas! Israel failed. They murmured against God time and again; they rejected Him as their King; they rejected Him as their Saviour. In spite of the warnings that had been given against the worship of the gods of the heathen nations, they became idolators of the most debased kind. In the course of time, because of the grievous sin of these people, they were carried into captivity, some

JUST MEN

...
pearing

[in the present world], they should deliver but their own souls by their righteousness, saith the Lord God."

But while the godly lives of Noah, Daniel, and Job could save neither the ungodly Jews nor any of the present generation, God's three just men can help us in these days of spiritual poverty and decline. They have all passed from this life, yet each one has left a message of hope for the present age.

"Come, Enter the Ark"

Who was Noah, and what was his message? He was "a preacher of righteousness" (2 Peter 2:5) at a time when "God saw that the wickedness of man was great in the earth." Gen. 6:5. It has become fashionable to deny the story of the Flood; yet it is a true story. The earth's inhabitants were destroyed after rejecting the warning God had given, and only eight souls entered the ark. (1 Peter 3:20.) But what has this terrible event to do with us? "As it was in the days of Noah," said Jesus Himself, "so shall it be also in the days of the Son of man;" "so shall also the coming of the Son of man be." Luke 17:26, 27; Matt. 24:39. This earth will as surely be destroyed by fire in these last days as it was destroyed by water in the days of Noah. (2 Peter 3:1-10.)

Noah's message for us is one of warning—unless we repent of our sins we shall perish as did the antediluvians—yet it is a message of hope and comfort. This patriarch urges now, as he did long ago, "Come, enter the ark of safety!" The ark to-day, which is a symbol of our Lord Jesus Christ through whom alone we may have salvation, has its door wide open. The door was shut in Noah's day when the people had rejected the God-given message; and the door of mercy will again be shut at the close of probation (Luke 13:24, 25); but to-

day it stands open. Shall we not enter this door of mercy, this door of salvation, before it is too late?

Daniel Speaks

What message did the prophet Daniel leave for this generation? He left not one message, but many. In chapter one of his prophecy he tells us the kind of life a Christian should live in these dark days. "Daniel purposed in his heart that he would not defile himself." Dan. 1:8. This was not merely a matter of eating and drinking, but of being true to principle.

In chapter two we have a wonderful prophecy in symbolic language, a prophecy which reaches all the way from the time of Babylon's supremacy, six centuries before Christ, to the second coming of our Lord. "What shall be in the latter days" is the main theme of this chapter. (Dan. 2:28.)

Who does not know the story of the courage of the three Hebrews who went through the furnace rather than deny their Lord? or the story of the king, who, to learn his much-needed lesson of humility, had to become like a beast of the forest for seven years? or the



By C. S. Dixon

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Daniel at prayer.

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story of Belshazzar and the mysterious writing which appeared on the wall of the palace? or the most moving story of all, that which tells how the aged prophet of the Lord was cruelly thrust into a den of lions, because of his faith?

Does not each one of these narratives bring home to our hearts a message from the Lord through His beloved servant? Is there no danger that we might be guilty of the sin of pride, like Nebuchadnezzar? or the sin of impiety like Belshazzar? If such danger there be, we would do well to study once more chapters four and five. Do we lack the courage of our convictions? Are we afraid to step out for God, in faith, trusting Him only? Then let us read over again the experiences related in chapters three and six. And as we read, let us pray for the grace of God that we may be as brave and courageous as were those heroes of old.

The Confidence of Job

In the last six chapters of this wonderful book of Daniel we have a series of prophecies which bring us to the days in which we live; which culminate in the day of judgment and the setting-up of the kingdom of glory. This will be the time when sin and suffering and death shall be no more, when God Himself shall wipe all tears away. (Rev. 21:4.) Can we doubt that the saintly Daniel, though dead, continues to speak through these inspired pages of his prophecy?

The last of God's three just men mentioned in Ezekiel fourteen is the patriarch Job. What do we know of him? Does he have anything to say to us? We know that he was an upright man, that he feared God, that he was the greatest of all the men of the east, and that there was none like him. We know, too, that he was a man of faith and prayer, for it is recorded that he prayed for his children and for his unworthy friends. But what message could he possibly have for us?

More sublime language is scarcely to be found in the Bible than that which the patriarch Job uses when he speaks about the glorious resurrection that awaits the departed saints. "If a man die, shall he live again?" is his rhetorical question. He does not keep us in suspense as to his answer: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee:

Thou wilt have a desire to the work of Thine hands." Job 14:14, 15.

Job was replying to one of his "friends" when he spoke these words. Another so-called "friend" attacked him—he calls them "miserable comforters" (Job 16:2)—then a third had something to say. To this third "friend" or "comforter" the patriarch revealed his faith in God in no uncertain terms. He said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth!" He adds: "In my flesh shall I see God!" Job 19:25, 26. Does not this precious assurance given by our God, through His servant, and written down for our admonition, have some meaning for us in these latter days?

As in the case of the book of Daniel, a study of the book of Job would reveal many a hidden gem of truth of practical value to the people of God in these days. One such truth is referred to in the New Testament. "Ye have heard of the patience of Job!" Who has not? Often reference is made to Job's patience as a quality altogether beyond the reach of the average person. But the apostle James who makes reference to it has a very special reason for doing so. (James 5:1-11.) James is one of the prophets of the New Testament. He foretells the trials and hardships of the last days and to those who would be living down in those days he says: "Be patient, therefore, brethren," "for the coming of the Lord draweth nigh." James 5:7, 8. He recommends us to consider the example of the prophets who endured much for the sake of the Gospel, reminds us in particular of the patience of Job, and points out that the Lord is "very pitiful, and of tender mercy," and that the end God has in view for all His dear children, through all their hardships, is their supreme happiness.

God's three just men! They cannot save us any more than they could save the children of Israel. But we may thank God for the messages He has sent us through His servants. Let us respond to the call of Noah, which is resounding through the earth to-day, to enter the ark of safety! Let us, in view of the prophecies of Daniel, now nearly all fulfilled, prepare to meet our God at the coming of Jesus! Let us possess, by the grace of God, the faith and the patience of Job, and thus be prepared for any emergency, any trial, any affliction, and at last be ready to meet our Lord and Saviour Jesus Christ at His appearing!

WOUNDED—*By Whom?*

SOMEONE has described this world as a university of hard knocks. This is a very apt description, and applies to both sinner and saint, for the process of living is something which almost inevitably brings wounds and bruises. None enjoy complete immunity from the painful knocks and wounds which so often leave their disfiguring scars on the mind and soul.

Now the Bible has a great deal to say about these painful wounds to which men are heirs. It describes certain types, and advises us how best to react to them so that we may be assured of the necessary healing.

Self-Inflicted Wounds

Possibly the worst, and most prevalent wounds are those which we bring upon ourselves. We might call them the self-inflicted wounds. Prone as we are to yield to temptation, doing and saying and even planning those things which our consciences declare to be wrong—or maybe refusing through weakness or stubbornness to do the things which we know to be right—we thereby inflict disfiguring wounds upon our own souls.

God's people of old were guilty of doing this. They had only themselves to blame for most of the wounds which they endured. The prophet Isaiah thus describes their painful condition: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Isa. 1:6. Their wilful sins, their persistent waywardness, their stubborn refusal to follow God's precepts, led to a condition of spiritual wounds for which there was no human remedy.

Infallible Remedy

But thanks be to God, He had the remedy and was more than willing to use it: "Come now," He invited

them, "and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Verse 18. Here is the divine Doctor inviting His suffering people to come to Him for healing. Though His cause had been disgraced and His holy name blas-

By R. D. Vine

phemed because of their unfaithfulness, His heart of love went out to them in pity, seeking to heal those wounds and bruises which they had brought on themselves.

Are we like those men and women of Judah, victims of the painful effects of our own waywardness? Have our souls been scarred by some sinful indulgence? To all sufferers of such self-inflicted wounds the divine Physician bids: "Come now, and let us reason together." He never makes a wrong diagnosis, and the medicine He prescribes and freely offers is always effective.

Wounded by Friends

Secondly, the Bible tells of wounds which are inflicted by friends. "Faithful are the wounds of a friend," says the wise man in Proverbs 27:6. These are wounds which, like



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Jesus shows His wounds to Thomas.

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those made by the surgeon's knife, are intended to be wholly beneficent in their effect. They invariably cause pain, and our first reaction to them may be one of resentment. But they are administered from motives of love and not of spite. A friend who is not afraid to reprove or correct us when he sees the need, is one to be valued. Words of correction are seldom received without a degree of pain. But our spirits are wounded merely that we might live and work more perfectly. It is unwise to resent such wounds. The faithful Gospel preacher is often obliged to administer wounds of this sort. The apostle Paul was obliged to do this, and some resented it. Their belief that the pain was unwisely inflicted led Paul to ask: "Am I therefore become your enemy, because I tell you the truth?" The servant of God is divinely admonished not only to teach and exhort, but to reprove and rebuke. Folks' feelings may thereby be wounded, and painful sacrifices may be required for the truth's sake. But such wounds, as Solomon says, are "faithful."

Wounded by Enemies

Thirdly, we are all subject to wounds inflicted by enemies. The evil tongue which twists the truth, misinterprets and maligns our motives, and delights in spreading falsehoods, has always been a source of grief and pain. We must rest in Isaiah's assurance that "no weapon that is formed against thee shall prosper." Isa. 54:17. There is but one sure way of reacting favourably to wounds which are spitefully inflicted. The psalmist says: "Great peace have they which love Thy law; and nothing shall offend them." Psa. 119:165. If we honour the commandments of God, thus maintaining clear consciences, though the thrusts of our enemies may be painful, they will not upset us.

When God Wounds

Finally, God Himself is responsible for certain wounds which we may have to endure. The Lord "hath torn," and He "hath smitten," said the prophet Hosea. Some of life's most painful experiences are ordained of God for our good. "Whom the Lord loveth, He chasteneth," said the apostle Paul.

The godly Job lost all he possessed. His vast wealth was suddenly wrested from him, his children were slain, and his wife became

estranged. No man could be more grievously wounded than was Job, yet his faith held firm. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," was his courageous response to it all. He realized that God's purpose, though not always evident, will at last be seen to be for our good. "When He hath tried me," said Job, "I shall come forth as gold."

The painful hardships of life are permitted primarily that we might look heavenward, and prepare more earnestly for citizenship in that kingdom of God, so soon to be ushered in, and which is destined never to pass away.

"Have faith in God—your burdens on Him roll,
Have faith in God—sin's wounds He maketh whole,

Have faith in God—His gracious name extol,
Have faith, dear friend, in God."

Whither Europe?

(Continued from page 3.)

number of the member nations of the Council.

Naturally, Count Coudenhove-Kalergi, whose efforts resulted in the establishing of the modern movement toward union thirty years ago, sees in the events of to-day a realization of his hopes. He actually describes them as "the first step toward the rebirth in a modern and democratic spirit [italics ours] of the empire of Charlemagne."—"New York Herald Tribune," June 20, 1950.

Mr. Churchill, too, in the British House of Commons has spoken of European Union as the readaptation "to modern conditions" [italics ours] of "the grand design of Charlemagne."—"United Europe," May, 1950.

What Kind of Union?

As might be expected, both in the light of prophecy and past history, a vital subject of discussion in the new Council of Europe has been whether there is to be an out-and-out federal union with a "constitution of United Europe" or a "functional union" comprising a free association of states without any irrevocable surrender of sovereignty.

It is entirely in harmony with prophetic expectations that both the Labour Government and the Conservative opposition of Britain have made it clear that they could not consent to

the organization of a European super-state, but that they would give full support to a free association of independent sovereign states.

This stand on the part of Britain is also understandable in view of the fact that she has other responsibilities besides those in Western Europe for which she must preserve freedom of action. As Paul van Zeeland freely admitted in a recent speech in the Belgian parliament: "Naturally we realize Britain has other obligations and commitments. And that is why we should give Britain a privileged place."—*"New York Herald Tribune,"* November 17, 1950.

General de Gaulle was even more specific when, in a recent trenchant survey of the disposition of the democratic forces in a future world conflict, he asserted that France must lead the united military forces of Europe in holding the Western European bridge-head, while Great Britain would be the "king-pin" in the Middle East, and the United States in the Pacific.

The American commentator, Mr. Walter Lippman, also recognized this when a little while ago he began to speak of United Europe, not, as hitherto, as the "third power" in the modern world, but as the "fourth great power" led by France, leaving Britain sufficiently detached to shoulder her important responsibilities elsewhere.

"The fourth great power, which is waiting to be born," he says, "is the commonwealth of Europe. It will be born when France and Germany have formed a lasting partnership. . . . Then there will exist a Europe strong enough to be independent and to be free."—*"New York Herald Tribune,"* October 7, 1950.

Will Others Be Invited?

At the present time all the Western European countries, with the exception of Spain, Portugal, and Switzerland are members of the Council. The fact, however, that Spain has now been admitted to the specialized agencies

of the United Nations and may in due course become a member of the United Nations Assembly, suggests that the time may not be far distant when Spain, and with her Portugal, may be admitted to the Council of Europe.

The case of Yugoslavia is also of the greatest interest, for the territory it occupies was always a part of the old Roman Empire. It was, in fact, the first foreign soil which Rome acquired in its rise to power. Ever since the quarrel between Stalin and Tito the gap has been widening between Yugoslavia and the Communist east, and not long ago one of Marshal Tito's "top four" asserted that the schism between Belgrade and Moscow is now "unbridgeable."

In addition to this definite pronouncement, there have been many signs of a movement toward the West in the adulation of both Britain and the United States in the Yugoslav press and the denunciation of the Soviet Union as "monstrous even compared to bourgeois democracy."

If this hitherto Communist country were to be accepted eventually into the Western association, the "family" of nations of the Roman earth would indeed be complete!

This rapid and unparalleled development in our day can surely be none other than the beginning of the fulfilment of the prophetic Word that the separated nations of Western Europe, after centuries of hostility and sanguinary conflict, would, in the very last days, come almost miraculously to "one mind."

But while, in the minds of most people, these events are being hailed as the dawn of a new day for Europe, we shall see in our next article that it is actually preparing the way for another of the last-day shadows which are moving swiftly across the face of the earth.

(Next Time: "Europe in Search of a 'Saviour.'")

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THE CHILDREN'S



Pages

Faithful Fiona

By Mrs. M. McLeod

FIONA was just a little girl of four at the time of our story, and she was having a lovely seaside holiday, along with her mother, auntie, and six-year-old cousin Sally. They had just been in to dinner on this particular day and had been discussing bus rides, donkey rides, ice creams, and roundabouts, when Mother opened her handbag and found that half of her money was missing. "I know I had twenty pounds," said poor Mother,

"and now there are only ten." "Where can you have lost it?" asked Auntie.

"Oh! I haven't lost it," replied Mother. "I counted it just before we came down to dinner, and then I put it in the drawer."

They inquired of everyone in the house, but of course no one had seen it; then they spent most of the afternoon searching drawers and luggage, but without success.

"Well," said Mother, "this

means that we either go home a week earlier, or else we have a miserable holiday with nothing to spend."

"Oh! don't go home," pleaded Cousin Sally.

"No," said Auntie, "don't go home. We will share our money and manage somehow."

They did manage somehow, but it spoiled a lot of their fun, because they couldn't have this or that, and they couldn't go here or there, and then they just couldn't afford to buy any presents to take back to their friends; and after all, buying presents is great fun at the end of a holiday.

"Mummy," said Fiona, when they got home again, "I'm going to pray to Jesus to send that money back, so that next year, we can have a lovely holiday."

"Well dear," said Mother, "perhaps the person who stole our money has spent it."

"But Jesus knows where it is," persisted Fiona, "and He can send it back."

Mother did not wish to discourage her little girl, so nothing more was said about it. But every night and every morning, for three whole months, Fiona finished her little prayer by saying: "And please Jesus, send Mummy's holiday money back. Amen."

Then one morning there was a knock at the door and Fiona shouted, "Mummy, Jesus has sent our holiday money back."

"I hardly think so, dear," said Mother.

"But I know He has," persisted Fiona, as she ran to the door; and there, sure enough, stood the postman with a registered letter in his hand. Mother opened the envelope with trembling fingers, and believe it or not, out tumbled ten pound notes.

There was a letter accompanying the money, and this is what it said: "Dear Mrs.



See if you can solve the jumbled names of boys and girls. Then paint or crayon the pictures and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than June 28th.

Founston, Enclosed you will find £10, the money which you lost while here on holiday. Yesterday I had occasion to go into the room of one of the maids, and I saw a letter lying open on the floor. As I picked it up I could not help seeing the words, "Thank you so much, Bessie, for the £10 you sent us. It was a great help." I felt sure that Bessie, a young girl, could not have £10 to spare to send home, so I questioned her. Then she confessed to me that she had stolen it out of your handbag in the

summer. She has faithfully promised to pay the money back to me, so I am letting you have it without further delay."

"Oh! Mummie, let's just kneel down and thank Jesus for answering my prayer."

"Yes," said Mother, as they hugged each other. "Let us thank Jesus for the money, but most of all for my faithful Fiona, for if she hadn't had the faith to pray for three whole months, I'm sure we shouldn't have had the money back at all."

would be if every boy and girl kept our Sunbeam rules, wouldn't it?

Yours affectionately,
AUNTIE MARGARET.

LITTLE COMFORTER

We have a lassie in our house,
Gay as a bird, still as a mouse,
And would you know our name
for her?
It is the Little Comforter.

If Mother has an aching head,
She comes with soft and silent tread,
A soothing hand, a cooling drink—
Mother's asleep as quick as wink.

Ted jams his finger in the door—
You know that can be very sore,
He hasn't time to shed a tear
Ere she is there to help and cheer.

The baby falls and bumps his head,
And, lol a spot quite hot and red,
She rocks him, sings a lullaby,
And shortly he forgets to cry.

If Teacher's day is hard and long,
The children bent on doing wrong,
Our lassie has a cheering way
Of bringing her a bright bouquet.

And so it seems to be her part
To cheer each sad and sorry heart,
And that is why we've given her
The name of Little Comforter.

Elizabeth Rosser.

Results of Competition No. 8

Prize-winners.—Ronald Willson, 13 Coronation Avenue, Nordelph, Nr. Downham Market, Norfolk. Age 13; Dianne Levett, 75 Stonefield Road, Hastings. Age 9.

Honourable Mention.—Gethin Thomas (Pontlottyn); Jacqueline Dixon (Handsworth); Margaret Cutler (Langley); Anne Miles (Igham); Crystal Hamblin (Watford); Nigel Payne (Bishops Cleeve); Barbara Woolley (Wembley); Ruth Clee (Leeds); Berice Bryant (Lowestoft); Barrie Precious (Watford); Gloria Dunk (Bristol); Markam Cumings (Exeter); Miriam Harris (Cambridge); Josephine Aldridge (Bishops Cleeve); Susan Clee (Leeds); Monica Adam (Stoke-on-Trent); Gail Hilton (Ashton-under-Lyne); John Rich (Launceston); Pearl Rich (Launceston).

Those who tried hard.—Maureen Woodman (Southampton); Lillian Hughes (Croydon); Heather McClure (Watford); Rex Pruett (Bristol); Constance Freeman (Raynes Park); Amy Randlesome (Beccles); Barbara Bates (Rickmansworth); Gloria Haigh (Bristol); Betty Dockerill (Eyeworth Sandy); Nigella Cook (Watford); Marie Fessop (Bethnal Green); Tony Warren (Kettering); Hazel Chambers (Ruddington); Ruth Price (Wokingham); Joyce Parmenter (Richmond); Eleonore Baron (Church); Pamela Spencer (Cheshamfield); Roy Warren (Watford); Gillian Bennett (Oldbury); Barbara Ferguson (Blackburn); Brenda Plant (Stoke-on-Trent); John Baker (Newport); Jean Fuller (Bournemouth); Ann Culbert (Merton); Patricia Cowles (Alveston); Seigfried Baron (Church); Patricia White (Plymouth); Brian Allen (Whetstone); Kenneth Williams (Newcastle-under-Lyne); Elizabeth Ball (Yelverton); Lydia Harris (Maxey); June Luxton (Torquay); Carolyn Pearson (Ashford); Adrienne Edwards (Torquay); Pearl Smith (Raynes Park); Beryl Palmer (Norwich); Carole Keath (Folkestone); Margaret Moon (Hull); Ann Hembling (Stockton); Olive King (Chelmsford); Dilys Waterhouse (Oldbury); Vanessa Jezard (London); Maureen Mitchell (Lowestoft); Veronica Law (Greenock); Susan Mudford (Epping); Jennifer Haug (Colchester); Rita Moss (Southampton); Robin James (New Addington); Mary Chivers (Mangotsfield); Jane Priestley (Chelmsford); Gloria Snowdon (Stockton); Christine Nunn (Southampton); Dawn Lovell (Coventry); Hazel Harris (Cambridge); Pat Cooper (Bethnal Green); Terry Vesey (Chalk Farm); Jean Sparkes (Clapham Common, S.W.4); Kathleen Dodds (Enfield); Hilary Jezard (London); Martin Davidson (Newcastle-on-Tyne); Margaret Cutler (Langley); Marion Paget (Wokingham); Jean McArdle (Birmingham); Peter (Bugthorpe, Yorks.).

Sunbeams' Letter

My Dear Sunbeams,

I REALLY do feel as if I am beginning to know you all, because so many of you have sent me letters telling me about yourselves. Olive King writes that the coming of spring has made her very happy, especially the sight of all the lovely flowers. I am sure we all feel as she does. Thank you, Olive, for sending so many books. They will give lots of pleasure.

Dorothy Marriott tells me she is now fifteen. I am sure all the Sunbeams join me in wishing you a very happy year, Dorothy. You are beginning to be quite grown up, but never forget that Jesus wants your life and your talents to use in His service.

Valerie Hastings says: "Please give my love to all my Sunbeam friends." I know all our Sunbeams will be sorry to hear that Valerie has had scarlatina.

Congratulations to Carole Reath on passing her scholarship exam. Yes, Carole, God does hear our prayers.

There is a very special treat in store for the Sunbeams living at York. On Sunday, June 17th, a local Sunbeam Band is being started. How grand it will be if all you who live in York can meet together. The first meeting will be at 3 p.m. The address is: 41 Micklegate, York.

Be sure to tell your friends about our Sunbeam Band, because we are always anxious to welcome new members into our family.

Margaret Batt of Merton Abbey recently had the honour of being the five thousandth Sunbeam to enrol. What a happy world it

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STRAWS in the WIND

NEGLECTED BOOK

"PERHAPS the one great book which has been more neglected than any other is the Bible itself," said Mr. George Tomlinson, Minister of Education in an address to secondary school masters recently.

SEVEN WORDS

"RUSSIA'S objectives can be expressed in seven words—to Communize and control the entire world," asserted James Doolittle in a speech in Los Angeles. Against this we may set seven divine words from the second chapter of Daniel concerning the nations of the last days: "They shall not cleave one to another."

NO RE-ESTABLISHMENT OF SANHEDRIN

THE suggestion in the Israeli parliament that the Jewish Sanhedrin should be re-established has been promptly discountenanced by the orthodox rabbis of the United States as "likely to endanger the existence of Judaism."

"RIGGED" BOMBS

It is now reported that in the development of the hydrogen bomb, one type known as the "rigged" bomb is being designed to produce radioactive poisoning of the atmosphere and of the surrounding ground in addition to the primary explosive effects.

PROTESTANTISM'S LOST PROTEST

"NOT so long ago," writes Roman Catholic François Mauriac in *Figaro*, "the Church of Rome was regarded by millions of Lutherans and Calvinists as the great 'Whore of Babylon' of the Apocalypse,

CATHOLIC AFRICA

WHEREAS there were only 1,200,000 Catholics in Africa in 1900, there are to-day something like 14,000,000. In 1900 Africa had 1,735 priests; now there are 9,402.

AMERICA IN THE FAR EAST

MANY European nations have in past centuries sought wealth and power in the Far East, including Portugal, Holland, France, and Britain. Today, while they cling to small territories, their influence has been almost squeezed out. America is now the dominant foreign power in the Pacific.

JET HALT IN PALESTINE

SIR FRANK WHITTLE, inventor of jet propulsion, recently visited Lydda aerodrome in Palestine to study its possibilities as a stopping place on the forthcoming jet service to Australia.

MENTAL DEFECTIVES

"NEARLY 350,000 people in England and Wales are of sufficiently low intelligence to be placed within the legal definition of mental deficiency," states John Ennis in *Public Opinion*. "A quarter of a million of them manage to get through life with no attention from the authorities. About 45,000 are under statutory supervision or guardianship. The remaining 55,000 are held under detention orders."

Thankfulness

"In everything give thanks,
Though hidden from your view
The purpose God has in His mind.
Will be the best for you.

"In everything give thanks,"
No matter how you feel,
However sore, however sad,
The Lord has power to heal.

"In everything give thanks,"
To murmur means distrust
Of His omnipotence and love,
Who is both wise and just.

"In everything give thanks,"
And always offer praise;
So may you in His presence
dwell,
Where thanks ascend always.

A. V. Middleton.

chapter seventeen; the woman clad in purple and scarlet who holds in her hand the golden cup filled with abominations. To-day the eyes of the *best* [italics ours] of our separated brethren are turned with an invincible hope toward the ancient Mother Church."

