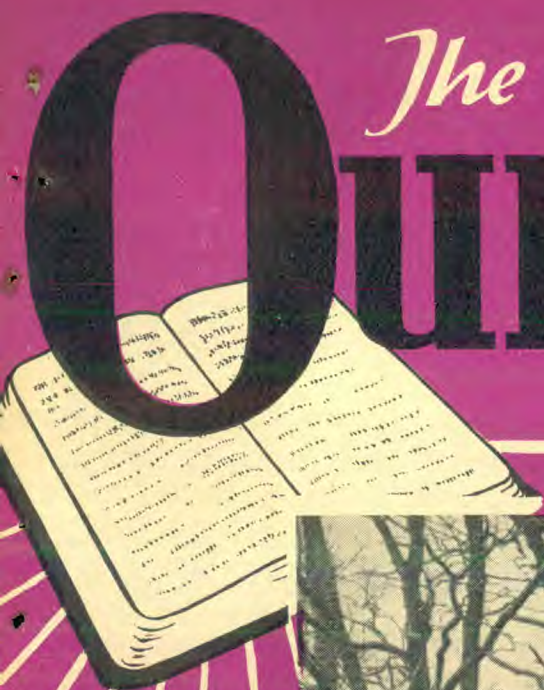


The Bible and

OUR TIMES



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Lasting happiness is found only through faith in God.

A RATHER eccentric old man one day put a large and peculiar notice in his window. This notice advertised his willingness to pay £100 to anyone who could guarantee that he was perfectly satisfied. Most passers-by looked upon the notice as a joke, though the old man claimed that it was a serious offer. After some weeks a knock came at his door, and the caller proved to be a young man seeking to win the £100. "I've come to claim the prize you offer," he told the old eccentric. "Very well, but can you guarantee that you're perfectly satisfied?"

"No doubt about it," was the self-assured reply. "Unlike others, I am perfectly content. My satisfaction is complete."

"In that case, you'll not need my £100," said the old man with a triumphant twinkle in his eye: "And if you insist on claiming the money," he added, "it's a clear proof that you are not perfectly satisfied."

The Search for Satisfaction

By R. D. Vine

Just a story, of course, but it serves somewhat imperfectly to illustrate the fact that very little real satisfaction exists in the world to-day. All are straining for something more, to make their happiness complete. Even in lands where living standards are relatively high there is a perpetual clamour for more money, more and better food, clothes, houses, and for more possessions. Though an individual be swamped with material bounties, he almost invariably fears the future, and longs for more security.

"If I only had this, or if I only had that, then I would be completely satisfied," is a general feeling. But somehow it never works that way. It is indeed a hard world for those who seek satisfaction in material things. As the Bible points out—the lover of money and possessions can never be truly satisfied: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." Eccles. 5:10. The same applies to the lover of food: "All the labour of man is for his mouth, and yet the appetite is not filled." Eccles. 6:7. Truly as Jesus Christ reminded us: "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. And even the things of the mind are unavailing; for the Scriptures add: "The eye is not satisfied with seeing, nor the ear filled with hearing." Eccles. 1:8. The more we learn by seeing and hearing, the more are we impressed by our need to add to our knowledge which in our own eyes becomes progressively insignificant.

Isaiah the prophet thus describes the elusive nature of satisfaction: "It shall even be as when a hungry man dreameth, and, behold, he

eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall all the multitude of the nations be, that fight against Mount Zion." Isa. 29:8.

The world's great need to-day is peace and satisfaction within each human heart. Yet, like the dream in the night, how elusive these qualities seem to be.

"Come unto Me"

But such need not be the case. The gracious invitation is extended to all: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. God designs that even in this turbulent old world His followers shall have rest and satisfaction, peace of mind and peace of heart—complete freedom from the disgruntled, dissatisfied spirit that strains for ever on the leash, often with disastrous consequences to health of body, health of mind, and to the world in general.

But, as the prophet Isaiah indicates, satisfaction is elusive only to those who fight against Mount Zion—that is, those who resist the urge of their better nature by ignoring the just claims and benevolent plan of an all-powerful God of love. Such men and women can never be really satisfied.

How delightfully different it is with those who receive the Saviour into their hearts, for His purpose as declared by Himself, is that their joy might be full. (John 15:11.) Their satisfaction is sublimely unaffected by dearth or abundance of material possessions. Like the apostle Paul they have learned in whatsoever state they are "therein to be content." Phil. 4:11.

Their deepest need—that of friendship with God, is satisfied. The sinful past, and the occasional errors of the present, are forgiven through faith in Jesus Christ who has also promised, as John says "to cleanse us from all unrighteousness." 1 John 1:9.

And in the wakeful moments of the night, instead of mental turmoil, there is the same sweet experience as that of the penitent sinner, King David: "My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Psa. 63:5-7.

Trust in the Lord

Put your trust in the Lord, friend. You have nothing to lose, and everything to gain. He'll handle your sins and weaknesses. He'll provide for your bodily needs. And, best of all, He'll remember you when at last He returns—as He very soon will—to obliterate sin and war and death, and to redeem those who have daily walked with Him.

Have faith in God — He knows your every need;
Have faith in God — from care you will be freed;
Have faith in God — He satisfies indeed.
Have faith, dear friend, in God.

Your Bible Questions Answered

Will Christ's coming to this earth be literal?

WHEN JESUS ascended from Olivet a very definite message was given from heaven through the angels as recorded in Acts 1:9-11, where we read: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Was not His going personal, literal, and physical? Certainly. Then His glorious return will be the same. Paul tells us: "The Lord Himself shall descend from heaven with a shout." When Christ said, in John 14:3, that He would come again, He did not refer to His *spiritual* presence or appearance, for in that sense He has never gone away. Let us be thankful for the hope of His soon coming again in glory.

What is the cure for troubled thoughts? How can one have a restful mind?

I WOULD heartily recommend the Bible suggestion in Proverbs 16:3: "Commit thy works unto the Lord, and thy thoughts shall be established." Learn to commit or dedicate your entire life to God, for then we read that your thoughts will be established. Students of mental hygiene tell us that they cannot be sure of a cure unless the patients believe in God. Isaiah tells us: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

Who's Preaching To-Day?

By H. F. DeAth



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Dale Carnegie in a characteristic attitude in the pulpit.

THAT great British statesman, David Lloyd George, used to say that one of his greatest delights as a boy was when his uncle, who brought him up, took him to hear one of the great Protestant preachers of his time.

This delight grew and stayed with him throughout his long, active, and fruitful life. And how many men and women have cause to feel thankful that the Baptist "Wizard of Wales" was profoundly influenced by the Gospel message from the lips of those stalwart Gospel ambassadors of the last generation? For it is said that from them he gained much of the inspiration and courage which led him to launch and establish those practical social schemes which have done so much to brighten and hearten the lives of the sick, the disabled, and the aged of Britain. When it was once remarked how buoyant her husband seemed while carrying heavy state burdens, Mrs. Lloyd George was reported to have said, "My husband trusts God."

Now statesmen who trust God are a nation's

best asset. Indeed, every humble wayfaring man or woman who has faith in God is among those whom Christ calls "the salt of the earth."

Put Not Your Trust in Man

If listening to Christian preachers helps men and women to "trust in the Lord, and do good," then the desired end has been gloriously achieved. But if, when we attend a church service, we merely settle down to enjoy the intellectual and spiritual feast offered by the speaker, and fail to apply what we hear to our daily tasks, then listening to what is called good preaching becomes mere self-indulgence.

No one can be carried into the everlasting kingdom by a favourite preacher, however much that preacher may make us feel that the Christian religion is the greatest spiritual force in the world, or that the Bible is the greatest book in the world. Ecstatic feelings about truth are no substitute for the personal experience of actually finding in God "our refuge and strength, a very present help in trouble." If the preaching to which we have listened in rapture has not led us into such an experience, then so far as we ourselves are concerned, it has failed in its object.

The Protestant cause has always placed special emphasis on the public preaching of the Word; that is, on the teaching and exposition of Holy Scripture. And rightly so. The cause of truth must necessarily depend for its extension largely on the human exponent and representative. But he need not always be a gifted public speaker. He or she may be

a humble, obscure believer, who has the gift and urge to teach and to help others to know God and His Son, Jesus Christ, the Lord. Indeed, experience has shown that the personal work of humble Christian workers, whether officially appointed or not, has counted most solidly for the cause of Christ.

How often, on the threshold of the sanctuary, has one been met with the eager but pathetic inquiry from Protestant church-goers, "Who's preaching to-day?" Such questioners show little appreciation of the true aim and end of attending divine service. In them, the idea of personal and collective devotion to the worship of God seems vague or altogether lacking.

Trust in the Lord

Contrast the attitude of such with the lofty devotional fervour of an ancient Hebrew poet: "I was glad when they said unto me, Let us go into the house of the Lord." "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods." "O come, let us bow down. Let us kneel before the Lord our Maker." *Psa. 122: 1: 95:1-3, 6.*

After all, the primary purpose of all Christian witness, whether it be by public preaching or private teaching, or by attending divine service, is to introduce unbelievers to God and to keep the minds and hearts of believers stayed on Him.

If we could only realize it, God is the greatest, most gracious, most eloquent, most versatile and unwearied Preacher in the universe. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." *Isa. 40:28, 29.*

"The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." *Psa. 19:1-4.*

As we contemplate the heavens above when the sun is shining in its strength, or when the moon and the stars come forth; as we roam over the earth with its teeming life, its ever-changing beauty, the regular coming and going of the seasons, the wonders of spring, the glories of summer, the rich, golden mellowness of autumn, or the beneficent work of the wind and rain and snow and frost upon the sleeping earth, we have no need to ask, "Who's preaching?" To those who have ears to hear, the Creator, through His wonderful works, is saying every day to every soul in every place, and in unmistakable language, "Behold your God!" "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; that they may be without excuse." *Isa. 40:9; Rom. 1:20 (margin).*

The Bible Speaks

Yet the grace of God has provided even further proof of His power and love, in that He has given to man His written Word, wherein is made plain His plan for man's recovery from the fall. In the Old and New Testament Scriptures we find the story of God's dealings with man from the beginning, when our first parents fell from the perfection in which they were made. Then God chose worthy patriarchs like Enoch, Abraham, Isaac, Jacob, and Joseph to proclaim Him to the world.

Their work was carried forward by Hebrew prophets, like Isaiah, Jeremiah, King David and others. These men were far from perfect, but they fought a good fight against the world, the flesh and the devil, and pleaded with others to join them in the eternal battle for truth and righteousness.

As if this were not sufficient, God speaks to mankind by His providences; that is, by the things that bring blessing to man, and by the disasters which he escapes.

Every time we are raised up from the bed of sickness God speaks to us of His healing power. Each day, as we go forth to labour and return home at night to meet loved ones, He calls our attention to His mercies. Every favour we enjoy, every pleasure we experience, every act of kindness shown to us, every de-

(Continued on page 15.)

A REFUGE

in the *Time of Storm*

By R. H. Pierson

ONE of the characteristics of the human family in the last days, according to the apostle Paul, would be lack of "natural affection, trucebreakers, false accusers . . . fierce. . . ." 2 Tim. 3:3. One doesn't have to read very many newspapers or listen to very many news broadcasts to-day to recognize the fulfilment of this prophecy in our own day and age. Children spy and report on their parents, fathers and mothers deliver up their children to unscrupulous authorities in some parts of the world. People are "liquidated" by the thousands for none other crime than that they have not responded to the political ideology of their masters. Fierce men in some countries rule with an iron hand regardless of treaties or international law.

The inspired writers of the Bible further make clear that in these days of trouble many a child of God will suffer. Some may even be called upon to lay down their lives for their faith. Others will find protection and safety in the fulfilled promises of God.

Many such blessed promises are to be found in the ninety-first psalm. The second verse contains an especially blessed assurance: "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

Three key words stand out in this text: "Refuge," "fortress," and "trust." All three are, however, inseparably linked with the one overshadowing Character of the verse—"My God," in whom the psalmist had placed his trust.

Our "Refuge"

A "refuge" is a shelter or protection from danger or distress. The word used by David is a Hebrew word meaning "a place of hope." Such is our God!

Rocks, dens, and caves! But I in none of these
Find place of refuge.—*Milton*.

Says another sweet singer of Israel: "God is our refuge and strength, a very present help

in trouble." Psa. 46:1. The Hebrew of this text is interesting. "God is our high place, our impregnable fortress, very near to us when we get into tight places." And who of us hasn't permitted himself to get in tight places where either life or soul was threatened by the fierce assaults of the evil one? To such God offers Himself as a protection from danger or distress. Remember Him first when next you find yourself in a "tight place." Better yet, remember Him when life is placid and serene, unruffled by the currents of sin or danger; then He will remember you in the "tight place."

"For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: And His hands formed the dry land." Psa. 95:3-5. In the air, on the land, under the earth's surface, He may be our refuge.

The psalmist declares God to be not only a refuge but a "fortress." In the words of the great Reformer:

A mighty fortress is our God,
A bulwark never failing.—*Martin Luther*.

A fortress is a stronghold, a fortified place, a place of defence and security. If there is one thing the human heart craves and demands, it is security—security against want, security of social parity, security against whatever a future, fair or foul, may bring. Such security only God offers.

"In Him will I trust," so the psalmist states his position. On another occasion he wrote from experience: "It is better to trust in the Lord than to put confidence in man." Psa. 118:8. David knew, none better, the fickleness of human nature. Betrayed by his own son,

hunted by one whom he had sought to uphold and honour, David had tasted the bitter experience of putting "confidence in man." Now he declares, "In Him will I trust."

To-day the world needs a revival of David's trust and faith. Instead of trusting in God, man now puts his trust in the inventive genius of fellow mortals. Man's trust for security in this generation is in flying fortresses, in super-battleships, in atomic bombs, and other lethal weapons, wreaking death and destruction upon God's green earth.

God's inspired Word declares that just before the second advent of Christ a mighty message of truth will be heralded to earth's remotest bounds calling back men and women to the Davidian faith and trust in God—

calling upon the human family "to fear God and give glory to Him."

In Revelation the fourteenth chapter, the apostle John vividly describes the second coming of Jesus:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

Just before this climax of the ages, the exile of Patmos was shown the spectacular proclamation of a message that would revive man's primitive faith in the God of David who created the heavens and the earth.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

"Fear God and Give Glory to Him"

Here is no new message. It is the *everlasting* Gospel. It is but the revival of a fundamental truth of God's Word long since buried beneath the debris of doubt, of modernism, and higher criticism.

Such an emasculated Gospel as the educated doubters of our day proclaim offers no God who can be a refuge or a fortress—one worthy of man's trust and confidence. They offer us a human Jesus—a good man whose life is worthy of our emulation but not the divine Son of God.

(Continued on page 10.)



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In all ages God has been the Refuge and Strength of His people.

WHAT a great blessing life is! It is looked upon as of such great value that millions of pounds are spent annually to try to save or preserve it.

It has been suggested that the introduction of monkey glands or the use of mechanical hearts would help to lengthen the human span of life. But, in spite all that man has been able to do, we still face the great fact that "man that is born of a woman is of a few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1, 2.

This state of affairs, of course, was not God's original plan. Man was intended to have eternal life; but this was conditional on his remaining faithful. The introduction of sin into the perfect creation of God on this earth immediately changed the whole outlook. Man became disobedient and thus rebelled against his Maker, and as Paul clearly states, "The wages of sin is death." Our first parents were driven from Eden so that they could not have access to the tree of life and thus become eternal sinners. But, as they were driven out, there went with them the great promise of eternal life that could be theirs through Christ. Through this great promise of the atoning sacrifice of Christ, the human family could once again have access to the tree of Life as saints and not sinners. This great plan of God, which was motivated by love, was brought into being so that sin should not be eternal.

The whole Gospel of salvation, as revealed in the Bible, is given that we might have life which we have forfeited through sin.

Listen to these statements of inspiration: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. "And this is the record, that God has given us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Friends, it is right here, with these facts before us, that we see our great need of a Saviour.

The atoning or substitutionary death of Christ on Calvary means that we can receive from God the gift of eternal life which we do not possess in ourselves.

That great statement of Christ found in John



By C. S. Dixon

HOW TO LIVE

By C. S. Dixon

5:16 contains concisely just what we have found thus far: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Bible then, gives to us the great prescription that is the guaranteed remedy to cure the dreaded disease of annihilating death, and bestow eternal life. But like all prescriptions it has to be applied to the individual, and in this application there are three steps to be taken—justification, sanctification, and glorification. This order is unchangeable. There is pardon for the penitent, sanctification for the pardoned or justified, and glorification for the sanctified.



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WE FOR EVER

BONNEY

Justification by Faith

"All have sinned, and come short of the glory of God," we read. Therefore there is need for all to experience justification. This means that we all have to be justified or made just before God. How does this come about? In Titus 3:7 we read: "Being justified by His grace, we should be made heirs according to the hope of eternal life." To clarify this statement we turn to the illustration given to us by Jesus Himself. He spoke of two men who went into the temple to pray—the Pharisee and the publican. The latter in penitence said, "God be merciful to me a sinner." Then Christ said that that man went home justified. Why? First of all, he realized he was a sinner;

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then he saw the need of pardon, and in his distress he cried out for God's loving mercy. At that moment the great atoning sacrifice of Jesus covered all his sinful past and through the grace offered he stood before God as though he had never sinned. He was justified. This is our need and it must be our experience, if we want to enjoy life eternal.

Sanctification the Next Step

But forgiveness or justification is not the whole prescription by which we can live for ever. Sanctification is the next step that leads to this desired attainment. In Hebrews 12:14 we read: "Follow peace with all men, and holiness, without which no man will see the Lord." In the revised version we read, "Follow . . . sanctification, without which no man will see the Lord." What is sanctification? It is right living or holy living; a consecration to the cause of God which is the lifetime work of a Christian.

God has not left us ignorant as to the standard or guide to right living or sanctification. Jesus prayed in that wonderful prayer as recorded in John seventeen: "Sanctify them through Thy truth: Thy Word is truth."

The Word of God, as found in the Bible, is our God-given guide to holy living. Genuine sanctification is not in flights of feeling, but by the practical carrying out of the truths of God's Word as received by the guidance and conviction of the Holy Spirit.

Paul, as a follower of the Lord Jesus for thirty-three years, declares that a Christian's progressive experience never ends on this earth. From the prison cell he writes: "Not as though I had already attained, either were already perfect: . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

As we read and study the Bible, the Holy Spirit guides us into truth and the nearer we live to truth the nearer we are to the perfect character of Jesus.

We must never be satisfied with past attainments or knowledge. The thrill of Christian living is the progressive knowledge we gain which inevitably brings forth a progressive life. The Word of God is a lamp to our feet so that our path is as a shining light which shines more and more unto the perfect day. Our lives are sanctified or made holy as the will of God is worked out in our experience, and

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by being sanctified we are being prepared to live for ever in the presence of God. In 1 John 2:17 we read: "He that doeth the will of God abideth for ever," and again Jesus said: "If ye will enter into life, keep the commandments."

The Glorious Consummation

I know that we cannot do this in our own strength; and too often we struggle alone only to fail. God has told us that He is willing to work out His salvation in us if we are only willing to co-operate with Him. It is this life of sanctification that leads us on to glorification when we will live for ever. We cannot afford to miss this experience. Just listen to John's revelation of that life eternal: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

The glorious appearing of Christ, when this experience will become a reality to all who have found salvation in Him, is soon to take place. How is it with you? Are you prepared to meet Him and live for ever?

Search the Scriptures

Search ye the Scriptures day by day,
Dig for their hidden treasure,
Dive for the Pearl of greatest price,
Find rich wealth without measure.

Study the Scriptures every day,
Acquaint thyself with their Author,
Eat of the heavenly Bread of life,
Drink of the living Water.

Heed ye the Word of life to-day,
Accept its free salvation,
Buy ye the truth and sell it not,
Go! give it to every nation.

MRS. M. H. COOPER.

A Refuge in the Time of Storm

(Continued from page 7.)

Men preach to-day of a crossless Christ,
A strengthless Saviour, a vague and dim.
They will not see their sinful state;
They will not own their need of Him,
They will not know the Lamb of God,
Despised, rejected, crucified;
That were to humble into dust
Their boasted intellect, their pride.

—A. J. Flint.

So now, in the sunset of earth's history, when time is short and man's probation lingers yet a little while God appeals to us to "fear God and give glory to Him," to make Him our refuge and our fortress, to place our trust and confidence in Him.

We are to trust Him for He is our Creator. We are to "worship Him who made heaven, and earth, and the sea, and the fountains of waters." Here is no fellow-traveller with any evolutionary theory. There can be no communion of "light with darkness," no concord of "Christ with Belial," no "agreement . . . of the temple of God with idols," 2 Cor. 6:14, 15. Our refuge and our fortress must be the God who created the heavens and the earth. Only in Him can we place our trust!

Such a message is indeed being proclaimed to every clime and country. Wherever men dwell to-day—over the radio, through the printed page, or from the lips of men moved by the Holy Spirit, the blessed evangel is being heralded with mighty power. From among every class and creed and colour under heaven men and women are being "called out" and "called back" by being brought face to face with their Creator and Redeemer. They are being taught that if man is to remember His Creator he must remember the Creator's seal or authority—His holy Sabbath day (Ezek. 20:12, 20) as well as keeping the other nine of the ten commandments.

When man's life squares with Heaven's measure, then in truth and indeed he may say with the psalmist: "I will say of the Lord, He is my refuge and my fortress: my God, in Him will I trust." Psa. 91:2.

ACCORDING to Mr. Cecil Heath, B.A., who recently led a deputation to the governors of the B.B.C., during two selected months there were 490 favourable references to drink on broadcast programmes and only twenty favourable to temperance.

SALVATION is "Personal"

By A. S. Maxwell

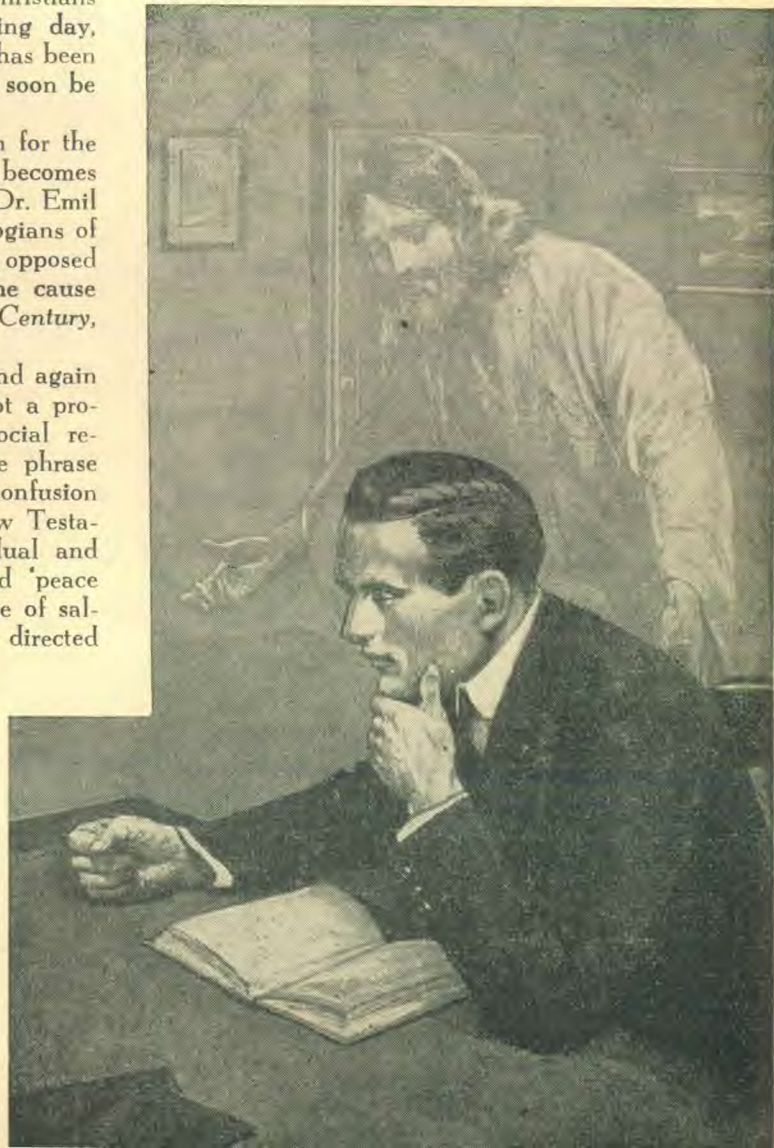
MANY and loud have been the voices urging the Christian church to devote its energies to various aspects of social reform and the uplift of the masses by improved legislation and law enforcement. Protestant leaders have been urged to follow their Catholic counterparts in establishing lobbies to influence the right people on behalf of religious projects. Evangelistic preaching has been frowned upon as old-fashioned and ineffective, while increasing emphasis has been laid upon political influence and the polling booth as the highway to world betterment. "If Christians would only exert themselves on voting day, and put the best people into office," it has been asserted, "the evils of our time would soon be eliminated."

In view of this widespread agitation for the Christian advocacy of social reform it becomes a matter of profound interest to find Dr. Emil Brunner, one of the best-known theologians of our time, declaring himself unalterably opposed to any such method of advancing the cause of Christ. Writing in *The Christian Century*, he said:

"We to-day have come to understand again that the Gospel of Jesus Christ is not a programme of world betterment and social reform. Modern times have coined the phrase 'social salvation.' There is immense confusion in that phrase. Salvation in the New Testament is something altogether individual and personal, like forgiveness of sins and 'peace with God.' Even though this message of salvation concerns all humanity, and is directed to every human being, it is never 'social,' for 'society' is impersonal, abstract. There is no forgiveness of sins for a society, and no society can believe in forgiveness of sins. This message is addressed to the individual. And so with everything that the Gospel proclaims. It is

personal, non-abstract. It concerns the individual person and not some collectivity or other. A society, a state, a civilization cannot 'be in Christ;' only persons as individuals can 'be in Christ.'"

Reiterating this fundamental truth, Dr. Brunner went on to say: "Our time has forced us to consider again to whom the Gospel is really addressed—the individual human being, the individual soul. It has also made us realize that the real theme of the Gospel is eternal



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"Give Me thine heart."

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salvation, eternal life in Christ—not 'social salvation.' The word that goes with 'social'—an abstract term—is not 'salvation,' but 'improvement,' 'reform' and so on. That too is important . . . but it is certainly not the theme of the Gospel. Social welfare, social justice, the just order—all these are important things. But they are not the things that the New Testament speaks about. The theme of the New Testament is eternal salvation, not temporal reform, temporal betterment."

We are grateful to Dr. Brunner for this forthright statement of the true purpose of the Christian Gospel. It confirms and re-emphasizes the position taken by OUR TIMES since its founding in 1884, that there can be no group improvement save by individual conversion, no social salvation save by personal salvation.

Christ's counsel to Nicodemus, "Ye must be born again" (John 3:7), is not only the keynote of the Gospel, it is the very key of the kingdom itself, for "except a man be born again, he cannot see the kingdom of God." On this fundamental principle of individual acceptance of Christ as a personal Saviour from sin rests the entire plan of redemption.

Truly Christ died to save the world—the people of every race and clime; but the only way the proffered benefits can be received is by individual acceptance. "God so loved the world," said Jesus, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. In this wondrous "whosoever" all society is included but, as Dr. Brunner pointed out, "no society can believe"—only the individual person. One by one conversion must take place.

Only as individuals accept Jesus as their Saviour, gladly forsaking their sins and willingly accepting the divine programme for their lives, can there be any improvement on this planet. Bribery and corruption, gambling and drunkenness, divorce and delinquency—all the evils of modern society—will never be eliminated by legislation or pious resolutions at church conventions or women's societies. Carefully worded laws may restrict them temporarily, but they will break out again unless vanquished in the individual heart by the deliv-
er-
ing power of Christ.

What the church needs to-day is not more and better politicians, but more and better

preachers—true evangelists who understand the divine purpose of the Gospel and how to bring its message and its might to needy souls.

Too long has it been assumed that by human effort, human planning and devising, the world might be saved from the wickedness that threatens to destroy it. But all such dreams are vain. The New Jerusalem will not be built by human hands. It will come down from God out of heaven. Christ does not say, *You shall make all things new, but, I will.* (Rev. 21:5.) And all who would share in His glorious to-morrow must find peace and happiness and deliverance in Him to-day.

When You Pray

By L. L. Harmon

If you are disappointed and feel that God does not hear you, find out what keeps Him from granting your requests.

Our Lord says, "The prayer of the upright is His delight," and that "He heareth the prayer of the righteous." But of the wicked He declares: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 15:8, 29; 28:9.

God will hear the wickedest sinner when he decides to turn from his evil ways and call upon Him for salvation. Jesus declares: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

God always hears and answers the prayer of a truly repentant sinner; but when a person defies the law of God, he cannot expect the Father to hear his prayer while he is in open disobedience.

When we put away our sins and turn to the Lord, He promises: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Isa. 58:9. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59: 1, 2.

You cannot ask in His name, and not keep His commandments. They are in His heart,

part of Him. You will not ask for anything that He would not ask for.

Jesus, whom we are to represent in this world, stands back of His precious promises. When we make a request of the heavenly Father, in the name of Jesus, we pray in His stead, and for Him. "If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments." John 14:14, 15.

God wants you to pray. Pray earnestly, fervently; and be certain to expect God to answer your prayers, for He declares, "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin." 2 Chron. 7:14.

"For the eyes of the Lord are over the righteous, and His ears are open to their prayers." 1 Peter 3:12.

Who's Preaching To-day?

(Continued from page 5.)

liverance from danger makes known to us the love of God, which passeth knowledge.

We are living to-day in a world that is almost paralyzed by fear. But in the midst of the prevailing fearfulness we may hear the voice of our heavenly Father speaking to us through His carpenter Son: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "In My Father's house are many mansions: . . . 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." Matt. 11:28; John 14:27, 2, 3.

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THE CHILDREN'S Pages



Serving the King

By P. Burnell

How would you like to serve the king or some great nobleman? Who wouldn't? Of course, we would all love that chance, but usually it only comes to a few specially chosen people. Fancy being a cook or a secretary or even a gardener to the king! That's not for you and me. We shall perhaps never get the opportunity of rendering such service.

But wait a minute! We can never tell! Here's the story of a man who had a glorious chance of serving a great nobleman. His name was Mr. Brown.

Now, Mr. Brown owned a motor garage in a small town,

and much of his time was spent on hire work—taking people to the railway station, running old folks to the hospital, attending funerals, and weddings, and all sorts of jobs.

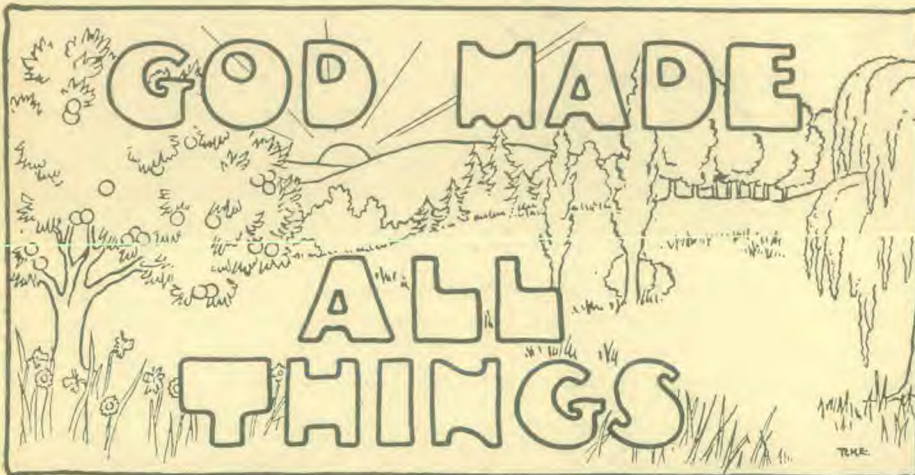
It so happened that one day Mr. Brown sat in his office working on his accounts when the telephone bell rang.

"Hello, Brown's garage here! Who? Oh, yes, station master. What time? 11.15 a.m. on Thursday? Yes, I'll be there at 11 o'clock. Good-bye!"

With that Mr. Brown hung up his receiver. He had booked an appointment for 11.15 at the railway station on Thursday. It was to take a visitor to a farm about six miles away.

Thursday morning found Mr. Brown deciding which car to take for his trip. The passenger was a farmer, he reasoned, and that meant dirty boots. His Rolls Royce was out of the question, and the Daimler was far too good as well. The carpets and the rugs would get soiled. What about the Austin or the Morris? No! One was almost new and the other had just been re-upholstered.

Over in the far corner was a car which hadn't been used recently, but it had done good service at one time or another. That would do. Just the very thing to take to a farm! Mr. Brown dusted it, took off the brake, and pushed it outside to see what it looked like in the daylight. He was satisfied! Not new-looking, of course, but it would do. He filled up with petrol and water and then tried to start it. The self-starter wouldn't suffice, so he began to swing the crank-handle. Time after time he swung it. The engine gave a cough and no more. Eventually, after losing much perspiration, Mr. Brown got it to start. Being an old car it shook a bit, and the rugs were dirty and faded; so were the seats. That didn't matter for it was plenty good enough for



See how nicely you can paint this picture and send it with your name, age, and address, to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than November 15th.

a farmer. So in he jumped, slammed the door, and went to meet the 11.15 train.

Arriving at the station, Mr. Brown had a shock. He saw crowds of people surging round the gates. What was happening? Flags were flying as well! Strange for such a small station. Then the station master appeared dressed in his best uniform.

"Morning, Mr. Brown!" he said cheerily.

"Good morning, sir. What's the crowd doing here?" asked Mr. Brown. "And the flags—what are they for?"

"It is a secret, really," said the station master. "But since so many have got to know, I will tell you. Lord — is coming on this train, on his way to the neighbouring farm, going to do a bit of shooting, you know."

"Lord — !" exclaimed poor Mr. Brown. "Who's taking him to the farm?"

"My dear man, you are, of course," replied the excited station master.

"Me! Me! What, take Lord — in that old car!" shouted the exasperated garage proprietor. "Why . . . ?"

The train was coming in, and the crowds began to cheer and wave wildly. Everybody was happy, but Mr. Brown who was bursting with anger. How could he put such a car at the nobleman's disposal?

But his lordship was already at the car door waiting to get in. Mr. Brown, hot and flushed, bowed and opened the door. Then the terrible cranking again, with the excited crowd looking on, waving, and shouting, and singing: "He's a jolly good fellow."

At last, after a few coughs the engine started, and Mr. Brown sat at the driving wheel. Off they went! The road was lined with eager sightseers, but Mr. Brown kept

his eyes in front. Not once did he look either to the left or to the right, so ashamed did he feel. When they arrived at the farm Lord — alighted, and thanked Mr. Brown for his kindness. He had enjoyed the ride.

Back in his office, poor Mr. Brown sank down with his head on his desk. What a glorious opportunity he had

Smile It Down

Everyone who loves you
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown;
If you feel one rising,
Always smile it down.

—Selected.

missed. He had served a great man, but how badly he had done it! Think of what he could have done! But that was too late now. He could have taken his best car, his Rolls Royce. Instead he took the worst he had. What a chance missed! Gone for ever!

I think I know what you will say: "If Mr. Brown had known he was going to serve a nobleman he would have taken his best car." But that's just the point of the story! We should be ready to give our very best every time. Even a king wears dirty boots and soiled clothes, sometimes. A man in rags may be a king or a nobleman in disguise. We can never be sure. If we would take every opportunity of faithful service, only the best is good enough—*every time*.

You and I are serving the King every day. Yes, I mean the "King of kings, and Lord of lords." He looks for our best, and when we consider what He has given to us—life and friends, love and laughter, and best of all, Jesus Christ—we can't give Him less. The

best we can give is a life dedicated to His service.

Jesus condemned the man with the one talent, not because he had only one, but for the simple reason that he failed to use it. In other words, he didn't do his best. Of the woman who anointed His feet with the alabaster box of ointment, Jesus said: "She has done what she could."

Can He say that of you and me? Let us give Him the best we can in faithful, loving service! The best place to start is at home, at school, and among our friends. Let us serve Him there!

Results of Competition No. 18

Prize-winners.—Michael Wright, A Ward, Bath and Wessex Orthopaedic Hospital, Bath; Dilys Waterhouse, 199 Causeway Green Road, Langley, Oldbury, Nr. Birmingham. Age 9.

Honourable Mention.—Maureen Whitehead (Walworth); May Watkins (Aston); Kathleen Weatherall (Coventry); Carole King (Romford); Jean Hocking (Liskeard); Ann Trimble (Norwich); Tony Barton (Birdlip); Patricia Johnson (Mansfield); Barbara Woolley (Wembley); Jean Sparkes (Clapham Common).

Those who tried hard.—Alan Hudson (Islington); Albert Wagstaff (Rickmansworth); Ann Culbert (Merton Abbey); Paolo Martine (Stockton); Molly Rich (Launceston); Amy Randlesome (Stockton); Anita Lawman (Hove); Eleonore Baron (Church); Barbara Sanders (Newquay); Ruth Price (Wokingham); Maureen Walsh (Haywards Heath); Barbara Manison (Birmingham); Ernest Barnes (Dagenham); Pauline Manwaring (Hastings); Keith Swales (Darlington); Janet Beard (Chelmsford); Norma Martin (Lowestoft); Miriam Harris (Cambridge); Georgina Barby (Hull); Siegfried Baron (Church); Olive King (Chelmsford); Margaret Bond (Raynes Park); Pauline Elden (Ilford); Ann Edwards (Torquay); Susan Mudford (Epping); Pearl Rich (Launceston); Vanessa Jezard (Dover); Gillian Bamme (Fulham); Hilary Jezard (Dover); Rita Moss (Southampton); Hazel Harris (Cambridge); Heather Stoner (Bristol); Richard Vine (Watford); Robert Vine (Watford); Nigel Payne (Cheltenham); June Wilson (Morden); Miriam Paget (Wokingham); No Name.

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PAGE FIFTEEN

STRAWS in the WIND

TOWARD UNITED EUROPE

"Now that the principle of a European Army has been accepted," says the *Church of England Newspaper*, "it is axiomatic that no army can exist without a competent political authority in control. Nobody could contemplate a vast military force wandering about the Continent owing allegiance to no government whatever. That implies that either the present Council of Europe will receive a great accession of authority, the kind of authority which is, in fact, the hall-mark of sovereignty, or else a new organization will come into existence. Thus, after all these centuries of internecine quarrel Europe may find the only possible answer to her greatest problem in some kind of unity."

NEGLECT OF TEN COMMANDMENTS

"I AM rather appalled to discover the extent to which the Ten Commandments are neglected," asserted the Archdeacon of Chichester recently to his church wardens. "There appear to be only eighteen churches where the Ten Commandments are read every Sunday, while in 135 churches they are read only occasionally or not at all. The Church of England attaches great importance to the Ten Commandments. The Canon Law of the church still requires that they should be exhibited on the walls of the parish

church. At the baptism service the god-parents are charged to take care that the child should learn the Ten

Commandments as soon as he is able. They form part of the church catechism. The child must know the Ten Commandments before he is brought to the bishop to be confirmed by him. The Ten Commandments have their proper place in the Order of Holy Communion. At a time when moral standards have declined lamentably, it seems to me to be extremely important that the church should constantly remind people of the demands of the moral law."

Songs in the Night

There's a song in my heart, would you know it?

'Tis a song I learned in the night;

A melody sweet, oh how precious—

"The Lord is my strength and my light."

The Lord is my hope, my salvation,

The Lord is my shield and my stay,

My joy, my comfort in sorrow,
My song by night and by day.

Why should the darkness affright me,

When these words fall sweet on mine ear,

"I will be with thee in trouble,
Doubt not, My child, never fear"?

My heart and my flesh, these may fail me,

And the night seem never so long,

Though I walk through the vale,
He is with me,

Still with me—Oh, how precious this song.

But what will it be, when I see Him,

When those beautiful gates shall unfold,

Transported with joy then, what singing

When we enter that City of gold! Mrs. T. Buchman.

ATOMIC SUBMARINES AND PLANES

An atomic submarine with twice the speed of an ordinary submarine and a vastly greater range is actually under construction for the U.S. navy and an atomic aeroplane is within sight of realization.

PROBLEM OF MODERATE DRINKER

"ACTUAL fact convictions for drunkenness concern only .7 per cent of the population, and the nation must be regarded as reasonably sober," states Dr. N. J. MacLellan in the *Christian World*. "The basic problem derives from the regular but moderate drinker, for he is mainly responsible for the fact that for every £1 spent on food seven shillings is spent on alcohol. To this must be added the cost of drink in impaired lives, with its toll of medical attention and wasted time in working hours."

