

The Bible and

OUR TIMES



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A Viking rocket ready for launching at White Sands, New Mexico.

THAT is the big question of the moment, and nobody seems to know the answer. It explains why so many people are turning on their radios for the news several times a day—as they did during the dark days of World War II. They want to know not only what is happening, but what is likely to happen. Any commentator who offers suggestions as to the likely course of events is listened to with avidity.

It was only a small episode at Sarajevo in 1914 that precipitated the first World War; and only a minor conflict over a Chinese bridge, and an equally distant struggle in Ethiopia, which heralded the approach of the second.

There is also a most uncomfortable similarity between the intervention of certain great powers in the Spanish Civil War of 1936 and what

WHERE Are We Going?

By A. S. Maxwell

is going on at the moment in Korea; and everybody knows that what happened in Spain was merely a preview of what took place shortly afterward on a global scale.

Alarm for the Future

With such thoughts in mind it is no wonder that many are viewing the future with alarm. There are so many fearsome possibilities. It could well be that the affair in the East is but a feint to cover a major attack in the West. It could be but one of several efforts, planned by a master mind, to draw off the forces and supplies of the West into a variety of scattered enterprises, leaving their homelands vulnerable. After all, no country can long police the globe these days without suffering a terrific drain on its resources. Even the United States is not sufficiently strong and solvent for such a rôle.

Suppose Russia joined with Communist China to eliminate what is regarded by both as a Western penetration? Could the United Nations provide sufficient forces to meet so powerful an alliance in the Far East?

How about the new weapons so confidently announced from time to time? Are they ready for use, or only in the blue-print stage?

And the atomic bombs? Which side will feel driven to drop them first? Suppose it should be the other side. Suppose our first introduction to atomic warfare should be the sudden elimination of London or New York?

There is sufficient in any one of these possibilities to strike fear to the bravest heart, and one wonders how many are ready for the time of test that is coming—that indeed cannot now be long delayed; how many, by renewing their consecration to God and communing frequently with Him, are mobilizing their moral resources for the dark and evil days ahead?

Bible Speaks of "Time of Trouble"

That we are moving into a period of great trial and suffering, there is little doubt. Not only do all indications point in this direction, but Bible prophecy makes plain that before us is "a time of trouble, such as never was since there was a nation, even to that same time." Dan. 12:1.

Wars and rumours of war, strife, turmoil, and "distress of nations, with perplexity," will continue with increasing severity until the end of time. As history's final crisis approaches, far from there being peace and prosperity everywhere, the hearts of men will be "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Such was Christ's own prediction concerning things to come, and we have no reason to doubt it. Indeed, all the trends of our times confirm His forecast.

A Message of Hope

Yet we must not forget the message of hope He gave us as He looked into the future. Having described the sorrows, fears, and tribulations of the last days, He said: "Then shall they see the Son of man coming in a cloud, with power and great glory." After all the wars, the distress, the perplexity, of time's last terror-filled years, then His second advent and eternal peace.

This, then, is where we are going. Into the darkness of earth's midnight hour and the dawn of eternal day. Into the time of trouble such as never was and, beyond, a time of happiness such as eye has not seen

nor heart imagined. We are moving swiftly toward the end of the world, the day of judgment, and the coming of the Lord Jesus Christ in power and glory.

"When these things begin to come to pass," said Jesus—when the signs of the times indicate that the final crisis is approaching—"then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

This is the paramount news of the day—a thousand times more important than what is happening in Korea or China; in Russia or Germany. For this is the one bright spot on history's horizon; the one way out of all the nations' dilemmas. It means the end of all war, all fears, all suffering, and the beginning of everlasting peace and brotherhood. It is the one blessed hope of a frightened, hopeless world.

Well may the prayer rise eagerly, urgently, from every heart, "Even so, come, Lord Jesus."

Faith's Window

By J. E. Odey

A HOUSE without windows would be a dark and dismal dwelling. Every room a place of deep gloom. We would peer anxiously before us, ever fearful of unknown dangers lurking in the shadows.

There would be no happy glimpse of the
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A recently issued series of United Nations postage stamps printed in the English, French, Russian, Spanish, and Chinese languages.



"One thing thou lackest," said Jesus to the rich young ruler.

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The Importance of the Insignificant

By E. W. H. Vick

THERE is significance in smallness. The size of a thing is not necessarily the measure of its worth. When the temple was being rebuilt after the captivity of the Jews in Babylon, the sound of the trowels was accompanied by the lamentations of the old men who saw only poor prospect of this temple being like the one that had been destroyed; with this strange symphony Zechariah cried: "Who hath despised the day of small things?" Zech. 4:10. Jesus would enter this temple. Have good courage. There is significance in smallness.

A little stream joins with other little streams to make a river. A little fire makes a great house crumble. Small insects build a coral reef that wrecks a ship. Eleven men launched a

world-sized programme of missionary work.

There is nothing insignificant in life. Life brings forth fruit in abundant measure according to the seeds sown in it, whether good or evil. Every act of life reveals something of character; striving brings progress in the upward direction, drifting brings progress in the downward direction, for growth is the rule of life.

A train is guided in its journey by the turning of a switch, or the pulling of a lever that moves the points. These determine its direction. So it is in life. Because growth is the rule of life it is a matter of directing life aright, and life consists of the little things that fill long years. Disarrangement in a small thing may mean total failure.

“For the want of a nail the shoe was lost
For the want of a shoe the horse was lost
For the want of a horse the rider was lost
For the want of a rider the message was lost
For the want of a message the battle was lost.”

“Just this Once”

So many may trace a course that ends in depravity to the falling under one small temptation. “Just this once” is a very subtle temptation, but a fatal delusion: it is the cry of a half-developed conscience. There is no more dangerous suggestion than that of prevaricating, playing with sin, while our destiny is at stake. In life we play for large issues with little actions. “Just this once” is a fatal delusion because it stifles conviction, for one who is convicted must act out that conviction at once or it will die. It makes one complacent, thinking himself more capable than he is. “Oh, I could give up drinking if I set myself to do so!” says one. But the will never responds. Such a cry places a wrong estimate on sin and on our strength to face it.

Time wasted is time lost; procrastination is not a borrower but a thief. Opportunities passed are gone for ever. If we miss the first turn on the road we may get to our destination more inconveniently by taking the next one, but the probability is that the following one will not lead to our goal; and the next turn stops some time! Missed opportunities may be decisive.

One Thing Lacking

Shakespeare makes Hamlet to muse on Claudius' reputation in the eyes of the world: “these men

Carrying, I say, the stamp of one defect

Their virtues else, be they as pure as grace,

As infinite as man may undergo,

Shall in the general censure take corruption

From that particular fault.”

It was one wrong act that marred Moses' record and brought death upon him. Luke tells the story of a magistrate, a man who would not give up his pride. He thought he was good, he aspired after the heroic, so Christ gave him something heroic to do; but he was unwilling. Of the rich young ruler Jesus said, “One thing thou lackest.” He “went away.” Matt. 19:22. He made, as Dante said, “through cowardice the great refusal.” One thing, only one, kept him from heaven, from life, from usefulness. Suffering and misery

are so often caused by one sin. More tragic still, one sin can keep us from heaven. Says Tennyson in *Idylls of the King*:

“It is the little rift within the lute

That by and by will make the music mute

And ever widening slowly silence all.”

The little things of life are important because they do not remain little. “A little one shall become a thousand” (Isa. 60:22)—after his kind! “Whatsoever a man soweth, that shall he also reap.” Gal. 6:7. Every indulgence in sin strengthens the soul's aversion to God.

“Let us,” then, as the inspired writer of the epistle to the Hebrews exhorts, “lay aside . . . the sin which doth so easily beset us, . . . looking unto Jesus.” Heb. 12:1, 2.

Faith's Window

(Continued from page 3.)

bright world outside—the sky, the sunlight, the flowers and all the other wonderful things God has created to make the earth beautiful.

What would you do if you lived in such a house?

You would go to a builder and ask him to rectify the defect as quickly as possible. The joiner would make a window frame and, when this was fitted, the inside of your house would take on a brighter atmosphere than ever before. The light would also reveal unsuspected dust and dirt.

We can think of the Bible as a window which God has prepared.

Without it we would grope in darkness, blundering onward, dreading the mysterious future, clutching at false doctrines with their misleading theories, a prey to superstition and doubt.

The Old Testament may be compared with the frame and bars of God's window. The New Testament is like the glass. The Old supports the New. The New confirms the Old. Each needs the other. Together they are complete.

Throughout the Old Testament are references to the coming Saviour and prophecies regarding Him, many of which are already fulfilled.

The light of heaven shines upon the earth through the Gospel window. Let that be our beacon. It will not fail us whatever cloud arises.



By A. Van der Werff

Pentecost.

GOD is not the author of confusion," so declares the apostle Paul in his first letter to the Corinthians, chapter fourteen, verse thirty-three. He further appeals that "all things [should] be done decently and in order."

From these inspired words it is clear that our God is a God of order, and further reading of the Holy Scriptures confirms our impression of the precision and order with which He carries out every plan and executes every exploit.

The plan of redemption, laid before the world was created, must be made known to every sinner of every kindred, tongue, and people living in earth's remotest bounds. Such a tremendous task demands some plan for its prosecution. Our God of order would not approach such a vital work in a disorganized, unplanned manner.

We are aware, of course, that He is working

Are You Using YOUR GIFT?

By R. H. Pierson

through human instrumentalities. His church is the medium through which His Holy Spirit flows in power to the multitudes. This church Paul likens to a body with its many different members. (1 Cor. 12: 12.)

These many members are many talents or gifts which an all-wise God of order has bestowed upon the members of His church for the furtherance of the Gospel message. Each member accord-

ing to the talent given to him performs his special work. Paul further says: "For just as there are in the human body many parts, and these parts have not all the same function; so collectively we form one body in Christ, while individually we are linked together as its members." 1 Cor. 12:4-6 (Weymouth).

The apostle then goes on in this chapter to describe the functions of the various members of the human frame, describing how each is indispensable to the proper functioning of the whole body. He then draws the parallel with the body of Christ—the church—declaring that



varied talents are essential to the effective and harmonious working of the church in its God-appointed task of preparing men and women for the kingdom of heaven.

Just what these various gifts are Paul tells us: "By God's appointment there are in the church—first apostles, secondly prophets, thirdly teachers. Then come miraculous powers, and then the ability to cure diseases or render loving service, or powers of organization, or varieties of the gift of tongues." 1 Cor. 12:28-30 (Weymouth).

"Go Ye"

The first gift or talent mentioned is that of apostleship. The word apostle comes from the Greek word, *apostolo*, which means "one sent"—a messenger. There were, of course, in Christ's day and in the experience of the early church men who "were sent" as messengers into all parts of the world proclaiming the Gospel of a risen Christ. To-day still there sounds in the ears of those who are ready to hear the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Men and women to-day who respond to this Gospel commission and who dedicate their whole lives to work for a certain people far from their own homes are in their own rights apostles, and are occupying key positions in God's strategic plan to evangelize the world.

The second gift that Paul mentions is that of an evangelist. God desires that there should be men whose very bones are afire with love for Christ and a burden to lift Him up before the unsaved multitudes. An evangelist is literally "a bringer of the Gospel." Afflame for Christ, the bringer of the Gospel is to go forth proclaiming the good news of salvation from sin in all of its various aspects.

The third gift mentioned by Inspiration is the gift of prophecy. Down through the ages holy men and women of God have spoken as they were moved by the Holy Ghost. The work of a prophet includes rebuking sin, counselling in perplexity, and with God-given insight into the future directing the church in such a way as to avoid the pitfalls of sin that Satan is constantly laying to trap the unwary Christian. Men and women alike have been used of God in this important work throughout the history of His church. This gift, as all of the others,

Inspiration declares should be present in the church to-day as well as in the past.

Shepherding the Flock

The fourth gift to which Paul calls our attention is that of a pastor. After the evangelist has brought members into the church there must be someone to shepherd them. Some men have been given special talent in dealing with people, counselling them in their perplexities, encouraging them in their weaker moments, rebuking their sinfulness, and binding up their broken hearts. This is all part of God's plan in preparing men and women for the kingdom.

The gift of teaching is the fifth gift mentioned on the inspired list. Perhaps no one is called to a more exacting or more important work than is the teacher of children and youth. In the hands of this steward of young lives rests the future for weal or woe of countless souls. Next to its parents, the child's teacher wields a greater influence over the little one than any other person. Many will be saved in the kingdom of heaven as the result of the influence of godly teachers.

The day of miracles is not past, and Paul declares that the gift of healing should be found in the church to-day. It still is manifest in a wonderful manner. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59: 1.

You Can "Help"

If you have felt that the Lord has not given you any special gift, it may be that the next gift mentioned is the one the Lord has given you. It is the gift of "helps." There are a thousand little tasks that require helpers in God's work.

The last gift mentioned is the gift of tongues. This gift was introduced on the day of Pentecost. In the great task of proclaiming the Gospel to every kindred, tongue, and people in our day the Lord enlists men and women who have a natural gift for learning languages so that they may quickly and efficiently engage in their work of winning souls to Christ.

All of these gifts of the Spirit are to remain in the church, the Holy Scriptures declare, until the coming of Jesus, when we will "all come in the unity of the faith, and of the knowledge of the Son of God. . . ." Eph. 4:12, 13.

MAN'S U

decay, will be eternally excluded from the Utopia of God. (Rev. 21.)

Wearied with waiting, however, and alarmed at the world's worsening conditions, many have impatiently cried: "How long, O Lord, how long?" Others complain: "My Lord delayeth His coming." While still others, sceptical and unbelieving, yet possessing just as ardent a longing for tranquillity and peace, have denied their Lord, and sought to establish man-made Utopias.

Human Efforts Unavailing

Here is the great danger to-day. Future prospects are grim, humanity's condition is dangerous, faith in an overruling God is well nigh absent, and belief in the Bible has degenerated into shameless scepticism. Realization of the need of some effective plan of world salvation is keenly felt by all, and in view of prevailing infidelity, inevitably

men are depending on their own resources.

Many ambitious leaders of the past have cloaked their true motives with the worthy objective of world betterment. Lack of cohesion among the great human family has long been recognized as one of the greatest hindrances to world utopia. Thus for instance, Napoleon declared: "I must have a European code, . . . a common coinage, common weights and measures, and common laws; I have to make all the peoples of Europe one single people, and of Paris the capital of the world." But as with the utopia builders who preceded him,



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"Look up, for your redemption draweth nigh," bade Jesus.

DIVINELY placed in every human heart is a desire for peace and security. In no century has this desire been so strongly or universally felt as it is to-day, for in no previous century have peace and security been in such dire peril. In ages past God gave a definite promise of a fulfilment of these desires. The raging heathen will be quelled, wars will for ever cease, and weapons of war will be consigned to the fire. (Psa. 46.) Such conditions of unmarred bliss are consistently promised throughout the Bible. Even pain and death, and the normal processes of deterioration and

UTOPIA and GOD'S KINGDOM

his system stuck in the mud of human reluctance.

But to-day human unity is recognized as a stark, staring necessity. We must have one world—or none at all, and human reluctance must be somehow overcome. Hence the communistic system of this present time. This is a stupendous but misguided effort to satisfy the natural craving for security and peace. It is misguided because it is not God-guided. The divine record declares that humanity is bankrupt of the basic essentials on which to build a system of world salvation. "It is not in man that walketh to direct his steps." Jer. 10:23.

Back of most great conquerors and political leaders has been the "utopian urge"—the urge to eliminate all antagonistic factors, and convert the world into a haven of peace and security for their own peoples.

So it is to-day with what is surely history's most colossal attempt to bring unity on earth, if not good-will to all men. "We are convinced," says a leading spokesman, "that mankind is advancing out of darkness toward an existence in which wars, poverty, and misery will be unknown except as matters for discussion in history books. It is this which gives Communism its strength." But the peace thus offered is the peace of mental and spiritual death; and the security, that of the prison inmate.

This is no reflection on the sincerity of some of the idealistic exponents of this neo-paganism. Indeed, sincerity and seriousness are frequently characteristic of those who oppose God's way. Says the Bible: "The way of a fool is right in his own eyes." Prov. 12:15. Like a locomotive clattering confidently over the rails toward the broken bridge and fatal disaster, so it is with many to-day whose zeal and confidence grows with passing time. "There is a way that seemeth right, . . . but the end thereof are the ways of death." Prov. 14:12.

Fascism's Utopia collapsed, and Communism's efforts to manufacture its particular brand of Utopia, already provide much evidence that

Solomon's statement is true. This pagan product has been rightly called an "ant-hill Utopia," for it demands unquestioning loyalty to its every dictate, and is fiercely intolerant toward those who have the courage to criticize, or who assert their individuality in any way. Irrespective of personal opinions on politics or religion, all are expected, like hard-working ants, to render fullest support to the common cause.

"The Way of Man"

Like the papal Utopia, so with the pagan Utopia, people are discouraged from seriously considering any other point of view than that of their leaders. They are helplessly subservient to one master plan. By subtle and untruthful propaganda the young are moulded to a distinctive pattern. Their leaders are right: all else is wrong! And the overwhelming police

By R. D. VINE

system, with its encouragement to "informers," provides a sufficiently powerful urge for the majority to toe the line together. Says Andre Gidè, one-time believer in the ant-hill Utopia: "I doubt whether in any country in the world . . . have the mind and spirit ever been less free, more bent, more terrorized over—and indeed vassalized—than in the Soviet Union."

Truly the "way of man" is a way of suspicion and fear. Man's method of achieving the heavenly conditions promised by God in the Scriptures, substitutes self-effacement and servility for individual effort and initiative; organized authority for personal responsibility; official decrees and pronouncements for conscience; propaganda and fear for true conversion of the heart; the power of the police for the power of God.

Such conditions are a direct outcome of religious decline, and the increasing irresponsibility

bility of this age. Truly as Paul says: "They did not like to retain God in their knowledge." Rom. 1:28. What God offers would find a ready acceptance, but not at the price of humbling themselves before God, or of acknowledging Him as the exclusive possessor of adequate power to bring order out of chaos.

Basic Error

This latest ant-hill Utopia, like its short-lived predecessors, and indeed, like all institutions which are merely human, is headed for disaster. How can it be otherwise with any system which has "changed the truth of God into a lie, and worshipped and served the creature more than the Creator"? Rom. 1:25.

No greater mistake can be made than that of rejecting the truth of God. Divinely implanted in all men is a craving to know the real truth, and if the genuine is rejected, the way is open for any one of a multitude of counterfeit brands. And the more adamantly men are opposed to God's truth, the more vulnerable will they be when the pleasing philosophies of men demand their consideration. Because of this very reason that the way of the Lord is rejected, says the apostle Paul: "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

It is clear that for utopian conditions to prevail, all must be of one mind. Men and women must constitute one united family, as it were. They must recognize each other for what they really are—in spite of national differences—brothers and sisters. There must be unbreakable ties of good-will and affection, otherwise hopes of peace must perish.

Now the sombre fact is that no human devising is sufficient to create such utopian relationships. The Soviet system, which quite logically recognizes the undesirability of opposition, is a human attempt to transcend national differences, and weld the world together as one great family. How otherwise, they say, can wars be made to cease? Therefore all opposition is outlawed. Opposers within are condemned as public enemies and harshly punished, and opposition without is condemned as war-mongering. Men and women are forced by law to be "brotherly," or else face the direst

consequences. An uneasy, soul-destroying cohesion is maintained by suspicion and fear.

God's "Utopia"

How different is the prospect held out to us by God. Candidates for His kingdom will have loving hearts, characterized by kindness, sympathy, mercy, and tolerance—virtues which in many quarters to-day are condemned as effeminate and decadent. "By this shall all men know ye are My disciples, if ye have love one to another," says the Lord. (John 13:35.) "There is no fear in love;" for "perfect love casteth out fear." 1 John 4:18.

This happy condition is a practical possibility through the grace of Jesus Christ. It is idle to question it, for we see the evidence right now. In every land there are men and women with hearts that are transformed, and whose primary purpose in life is to help others to that same condition. Though loyal and patriotic, they are not nationalistic, for they realize that God "hath made of one blood all nations of men." Without any legal or police help, they already regard themselves as one united body.

The cohesive power in God's family—and eventually in God's Utopia—is not compulsion and fear, but a spontaneous love.

It seems clear to us that what can work with relatively few, is quite capable of working with all, if given a genuine chance.

And when all human tyrannies are laid in the dust, they and they alone will be the immortal possessors of that "new earth wherein dwelleth righteousness," and which "shall be full of the knowledge of the Lord, as the waters cover the sea."

The Bible makes clear how humanity can best be served at this present time. Christ's own prophetic word declares that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. "The end" implies an end of this present sinful, painful, calamitous order, and the advent of Christ's eternal kingdom. This time may be hastened by the preaching of the Gospel. The sooner the Gospel's work is finished in our hearts, and the sooner it is proclaimed the world around, the sooner will God step in and terminate for ever the present era of sin and suffering.

How One Doubter Was Convinced

By

Edward A. Butters

■

WHEN first we met, Mr. Carbel and I had a difference of opinion on theological lines. He had attended one of my meetings and knew that Seventh-Day Adventists professed to believe the Bible from Genesis to Revelation.

"I can see," he said to me, "that you believe the Bible, the whole Bible, to be inspired, but somehow I can't do the same."

"Why not?" I countered; "Paul claims that all Scripture is given by inspiration of God.

Peter, too, declares that 'holy men of God spake as they were moved by the Holy Ghost.'"

"Maybe that is so," he continued, "but I can't accept the creation story as given in the first few chapters of Genesis. That box," and he pointed to the radio, "dins it in my ears that man has evolved through millions of years. I pick up a children's encyclopædia and it tells the same story. In fact all around are voices in full agreement that man was not created, but has evolved from lesser forms of life. Although I don't believe the millions-of-years theory, I do think that perhaps a few thousands of years before Adam, God made a creature from which man eventually came."

"It seems to me," was my answer, "that you are wanting to help God out, that He was not able to make a perfect creation and so had to work gradually up to a perfect man."

The Acid Test

Of course he did not agree with me that he was limiting God. We spent two hours that evening reasoning, talking, arguing. Finally our conversation came around to prophecy. I mentioned some of the prophecies concerning



By B. Plockhorst

Some three hundred prophecies of Christ's first advent were fulfilled to the last detail.

Jesus Christ and how literally they had been fulfilled. We parted with a hearty handshake and I promised to go back next week to continue our discussion.

When I arrived at the house the next week, I could see by his face that something had happened.

"They had a sale of Bibles in a city store this week," he said, handing me a nice new red-covered Bible, "and I have something I want to show you. I did not know that any Bible had dates at the top of the page, but this one has. Where do you think I opened it when I got this Bible home?"

"I haven't the faintest idea," I answered truthfully.

"Read this then," He put the Bible in my hand open at Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." After I had read this verse, he asked me to look at the date on the top of the page. It was 487 B.C., that is over five hundred years before the event was fulfilled when Christ

made His triumphant entry into Jerusalem. It was at this point that he exclaimed, "How did he know?" "He was inspired," I replied.

"I must say that there is no other explanation," was the only conclusion he could draw.

"While we are in the book of Zechariah," I suggested, "we might look at one or two other texts that met fulfilment in the life of Jesus. In chapter 11:12, 13 the price Judas received is prophesied, and in chapter 13:7 you will find recorded the fact that when Jesus was taken, His disciples would flee."

Mr. Carbel read the verses: "And I said unto them, If ye think good, give me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the Lord said unto Me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. . . . Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered."

When he had finished reading these texts I proposed that we read the fulfilment in the New Testament. We looked up the references down the middle of the page and were referred to Matthew 26:14-16 and Matthew 26:56.

He was quite surprised to find these words written: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." And then: "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled."

From that time on Mr. Carbel and I have seen eye to eye on the inspiration of the Bible, and the evolution theory has caused him no trouble.

Your Bible Questions

Answered

Is it true that the apostle Peter has charge of the gate of heaven?

We do not read of this anywhere in the Bible. In Revelation 21:12 it is stated that

New Jerusalem, the Holy City of God, has twelve gates and at each gate an angel. No reference is made to any of the apostles as guardians of any of these gates.

If the coming of Christ is to be a glorious event and not secret, what is meant by the statement: "The day of the Lord cometh as a thief in the night"?

This statement was made by Paul in 1 Thessalonians 5:2. In the previous chapter and verse sixteen we read: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." There is nothing secret or silent about this. In the verses you mention Paul is not using the term "as a thief" to illustrate the actual manner of Christ's coming and so contradict what he has already said, but to emphasize the unexpectedness of His coming to those who will not accept His Word. In the fourth verse of this fifth chapter of Thessalonians we read: "Ye are not in darkness, that that day should overtake you as a thief." Those who accept the light of the Word of God will be prepared for the event and not taken unawares as a thief takes his victim.

Jesus Himself clearly taught the spectacular nature of His coming when He said: "When the Son of man shall come in His glory, and all the holy angels with Him." May we be prepared for this glorious event.

WHAT is the meaning of the text Genesis 5:24: "Enoch walked with God: and he was not; for God took him"?

We read in Hebrews 11:5: "By faith Enoch was translated that he should not see death; . . . for he pleased God." There is no doubt that Enoch was taken to God's dwelling place without experiencing death, and thus he becomes a type of those who will have the same experience at the coming of Christ. His walking with God was in his pleasing God, doing His will day by day. When a teacher once asked her class the meaning of this text, a little girl answered: "Enoch used to go for a walk with God every day, and every day went a little farther until one day he found

that he was nearer God's home than his own, so he went right on." How simple and yet how true.

DON'T you think it is possible for a man to do right and live a sinless life in his own strength, if he sets his mind to it?

THE Bible gives a clear-cut answer which has been proved so true in life. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. It is true that one may reform on some points, but the only experience that will really change a man is termed in the Bible the "new birth." Jesus said, "Ye must be born again." Through this new birth experience one gets a new life and power to live a Christlike life.

Do you not think that if I follow my conscience, that is all that is necessary?

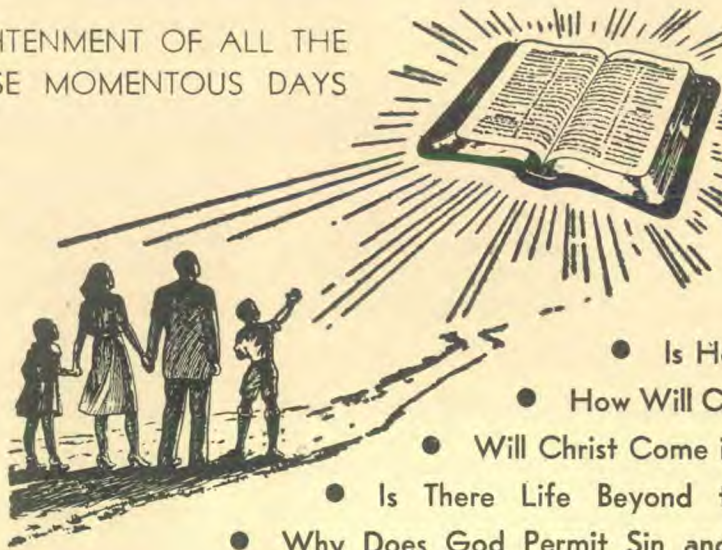
It is possible for a conscience to be seared and to be untrustworthy, for Paul speaks of some: "Speaking lies in hypocrisy; having the conscience seared with a hot iron." Then in Ephesians 4:18 and 19 we read of people who have their understanding darkened, and are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto [sin]."

If one's conscience is darkened, alienated from God, ignorant of God's Word and past feeling through continued sin, it could not be a safe, sure, and perfect guide. The only true guide is a conscience enlightened by the Word of God and guided by the Holy Spirit.

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Friday, 11 p.m.
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THE CHILDREN'S



Pages

THE TALL GIRL

"Oh, Mother!" Frances exclaimed as she put down her schoolbooks and struggled out of her jacket. "I wish I weren't so tall!"

"Why, Frances, dear, what a queer idea!" said Mother laughing. "Whatever made you wish that?"

"Well, every time we line up at school for anything, we always go according to height, and I'm always the tallest; and I don't like being so big, and—"

Mother put down the dress

she was sewing for Frances and looked at her daughter with a smile. "And what is the trouble with being tall? I think you look nice!"

"Oh, Mother, everyone says, 'Good things come in small packages,' to the smaller girls; but no one thinks tall girls are pretty."

"Well, who wants to be merely pretty?" demanded Mother. "There are more important ways to be attractive to other people, and tall girls have some of the best chances

in the world, not only to be attractive, but to do a lot of good, too. Why, one of the best-loved women in America is not only tall, she's enormous!"

Mother's eyes twinkled as she continued, "She is 152 feet high, and she weighs 225 tons, and—"

"Oh, Mother, you're only joking."

"No, I'm not, Frances. She has a thirty-five-foot waist, and her arm is forty feet long, and her nose is four and a half feet long."

"Mother! She can't be that big!"

"Well, I'll admit, dear, she isn't a living woman," Mother said, smiling. "She's the Statue of Liberty in New York Harbour. But all the same, my story does have a point, you know."

"What's that?" Frances asked, interested in spite of herself.

"This," Mother answered. "Everyone loves the Statue of Liberty because, besides being such a handsome woman, she stands for truth and liberty and justice—all great ideals to match her size. That would be my advice to all tall girls: don't be merely large enough to notice, be worth noticing. Remember your Sabbath-school lessons and practise them. When you have that combination of size and loveliness, you have an advantage over most folk."

"Maybe so," Frances agreed.

"Of course it's so! You notice that many of the drawings of women in the magazines are of tall women. That's because height is always pleasing to the eye. Now be sure, dear," Mother finished slowly, "that you are always as pleasing to the heart as you are to the eye."

JEAN L. GORDON.

OUR TIMES



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 December 13th.

"Let Not the Sun Go Down On Your Wrath"

By Marion McLeod

"YOU'RE a nasty, horrid thief of a girl, Peggy Jeans, and I shall never play with you again."

"And I shan't ever play with you again either, Jennifer Reid," replied another small voice. "You're the nastiest, meanest girl in all the world."

And with this they parted, Jennifer slamming the garden gate with all her might, and Peggy running helter skelter down the avenue as fast as her legs would carry her.

"Never is a long time," teased big brother Dick, as Jennifer went past him into the house.

"Well, I mean it," scowled Jennifer. "I hate her and I'll never play with her again."

The sun, a great ball of red, was slowly setting in the western sky, and as Jennifer stopped to look at it, she suddenly remembered her Bible memory verse for that week: "Let not the sun go down on your wrath," repeated Jennifer to herself. She had been very wrathful toward poor Peggy that day and really, after all, it had been mostly Jennifer's fault.

"Oh dear," she thought, "what shall I do? I know Jesus won't love me for it, if I don't make it right with Peggy, and how can I say, 'Forgive us our trespasses, as we forgive those that trespass against us,' when I say my prayers to-night?"

In an instant she was outside the gate, running as Peggy had done earlier in the day.

"Oh! Peggy, please forgive me for saying those nasty, mean things about you," said Jennifer, when she reached

Peggy's house; "you can play with my bicycle as often as you like."

"I'm sorry too," said Peggy, starting to cry, "that I took your bicycle without asking permission. I'll never do it

again, and we'll never, never quarrel any more or say horrid things, shall we?"

"No," whispered Jennifer, "we never shall."

And I'm glad to say, they never did.

THE Sunbeams' CORNER



Your Letter

My Dear Sunbeams,

I HAVE received some very interesting letters from you this week, including letters from Paul Martine, Christine Connors, Peter Carter, Martin McClure, Robert and Jennifer Daniels, and Patricia Hocking, who have just joined our Sunbeam Band. A very hearty welcome to you all from the rest of the Sunbeam family.

I was very pleased also to have a beautiful photo of four faithful Sunbeams, Miriam, Lydia, and Hazel Harris of Cambridge, and Celia Purlant of Maxey. I had only to look at their beaming faces to know they were Sunbeams.

I am so glad that Dilys Waterhouse was pleased with her prize. I do hope you enjoyed your visit to Derby, Dilys.

We seem to be crowded out this time, but there's still room enough for me to say: remember our rules, Sunbeams. That's a sure way to shine brightly.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 20.

Prize-winners. — Albert Wagstaff, Grove Road, Rickmansworth, Age 10; Ruth Balderstone, Fortunes Farm, High Elms Lane, Garston, Watford. Age 6.

Honourable Mention. — Ellen Heppell (Honiton Clyst); Elizabeth Ball (Yelverton); Eleonore Baron (Church); Pauline Waters (St. Leonards); Paul Martine (Stockton); Neville Kerry (Norwich); Kathleen Weatherall (Coventry); Ruth Johnson (Rochester); Jeffery Heath (Liverpool); Alan Morgan (Dallington); Olive King (Chelmsford); Peter Eglington (Markyate); David Balderstone (Watford); Gail Hilton (Ashton-under-Lyne); Robert Vine (Watford); Richard Vine (Watford); Marjorie Park (Hull); Hazel Harris (Cambridge).

Those who tried hard. — Jean Darkeley (Birmingham); Miriam Davies (Abergele); A. Farmer (London, E.13); Patricia Cowles (Alveston); Maureen Godfrey (Ipswich); John Rich (Launceston); Molly Rich (Launceston); Amy Randlesome (Stockton); Paul Bradshaw (Harthill); Gordon Lacey (Chelmsford); Winifred Herbert (Manchester); Rosemary Claxton (Richmond); Joyce Parmenter (Richmond); Ruth Price (Wick Hill); Maureen Walsh (Haywards Heath); Myrtle Haggan (Belfast); Jacqueline Turner (Norwich); Elaine Evans (Bristol); Keith Rant (Norwich); Janet Wilshire (Bristol); Maureen Riley (Mitcham); Brian Latham (Birmingham); Margaret Forrester (Hereford); Ann Culbert (Merton Abbey); Miriam Harris (Cambridge); Gwyneth Hughr (Nelson); Barry Aston (Birmingham); Siegfried Baron (Church); Edward Broughton (Bishops Cleeve); Ann Trimble (Norwich); Jean Chamberlain (London, N. 15); Barga Bonnett (London, N.15); Gwen Amott (Shuttlewood); Anne Milnes (Belper); Beryl Palmer (Norwich); Ann Harding (Ely); Joan Leadley (York); Susan Hills (Malvern); Pearl Rich (Launceston); Barbara Gordon (Watford); Carol Davis (Nottingham); Richard Payne (Bishops Cleeve); Susan Mudford (Epping); Jack Claxton (Richmond); Michael Wright (Cheltenham); Peter Blake (Salisbury); Sheila Proctor (Longton); David Masters (Southampton); Flora Hillsgill (Lanark); Hedy Ashworth (Billericay); Jennifer Gard (Hemyock); Nigel Payne (Bishops Cleeve); Maureen Lucas (London, N.15); Garth Anthony (Darley Abbey); Ella Peacock (Coventry); Martin McClure (Watford); Jean Sparkes (Clapham Common); Carole Westwood (Watford); No Name.

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STRAWS in the WIND

BIGGEST NEWS

"THE biggest piece of political news that has developed in many months," writes David Lawrence in the *New York Herald Tribune*, "is the announcement from the White House that President Truman has formally nominated an Ambassador to the Vatican."

U.S. PROTESTANTS PROTEST

"REFORMATION DAY," commemorating Martin Luther's break with the Roman Catholic Church, was chosen by U.S. Protestants to inaugurate a nation-wide protest against the appointment of an official Ambassador to the papal court.

BIBLE-THUMPERS NEEDED!

REMARKING in an address at the Hoare Memorial Hall, Westminster, that some of the youth of to-day are afraid of making a show of the religion which is in their hearts for fear of being called "Bible-thumpers," the Rev. Douglas Downes added: "What a good thing it is that people do thump the Bible occasionally."

RIISING MILITARY MAN-POWER

IN June, 1950, Western European nations had an average of 1.1 per cent of their people in uniform, while the United States had just under one per cent. To-day the proportion has risen to 1.3 per cent in Europe and 2.3 in the United States.

FOUNDATIONS OF SMOKE!

"WE can but tremble," remarks the *Tablet*, "at the very shaky foundations" on which

Acquaint Thyself with God

"Acquaint now thyself" with God
Who hung the worlds in space,
Whose Hand upholds each starry orb
In its appointed place.

"Acquaint now thyself" with Him
Whom earth and sea declare,
Whose glory gilds created things,
Whose creatures are His care.

"Acquaint now thyself" with Him
Whose heart-throb beats with thine,
For thee He hung 'twixt heaven
and earth
So human—yet divine!

"Acquaint now thyself" with God;
And laud His matchless love;
Yeal to prepare a place for thee
Ascended He above.

"Acquaint now thyself" with Him
For quickly He'll descend,
To gather all His loved ones
home;
Accept Him as thy Friend.
Mrs. M. H. Cooper.

our national revenue rests. "It has now been allowed to become vital to our solvency that people should feel a constant and inordinate craving for

cigarettes, to the extent of often spending a fifth of their weekly wage upon them."

"RELIGIOUS GYPSIES"

URGING that those who feel in their hearts the urgent call of Christ should not be "religious gypsies," Dr. W. E. Sangster at an Albert Hall Rally said: "Identify yourself with the church of God somewhere, and work for God in the fellowship of His people."

ANOTHER MOON?

DR. SETH NICHOLSON of the Mount Wilson and Palomar observatories, who discovered the ninth satellite of Jupiter in 1914 and the tenth and eleventh in 1938, believes he has found a twelfth. Continued photographic observation is being undertaken to confirm this.

RED "PEACE"

THE Soviet Peace Committee claims to have collected 96,700,000 signatures calling for a peace pact among the great Powers. In the Stockholm Peace Appeal last year they claimed 116,000,000 signatures.

WORLD POPULATION

THE World Health Organization reports that the world population is growing at the rate of 60,000 a day. Between 1900 and 1950 it increased 826,000,000 to 2,378,000,000.

