



OUR TIMES



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A young Jewish colonist stands guard on the frontier of modern Israel.

★ HISTORY reveals no instance when nations made armed preparation for war that war did not in due course ensue. The possession of military might, associated with human greed and selfishness invariably presents a temptation which emperors, kings, czars, and dictators have never been able to resist. World War I resulted from Kaiser Wilhelm's military might. World War II resulted from Adolph Hitler's armed preparation.

To-day, great nations of east and west are devoting the major part of their national wealth to war preparation. Russia, as far as lies within her power, has kept the extent of her military preparedness secret. The United States, after lagging behind a number of years, is now making drastic efforts to catch up as well as

Earth's Culminating Conflict

By Dallas Youngs

to help arm her friends. Now the allied nations have reached the place where they can put confidence in their armed might.

Will these arms be used? Will the east and the west engage in a test of strength? Will there be a third World War? Certainly the occasions of war exist on every hand: Envy, jealousy, selfishness, and the struggle for possession of earth's raw materials, particularly oil.

Wars to-day cannot be waged without oil. It is far different now than when men went to battle on foot, on horseback, or riding in a chariot. Now great quantities of oil are needed to power battleships, tanks, lorries, and aeroplanes. The nations possessing the largest amounts of this and other vital natural resources are in the best position to wage a successful conflict.

Middle East in the Headlines

At present the Middle East, Iran, and Iraq, are in the headlines. British and American interests have developed the oil resources discovered in that vast sandy waste long ago by William K. D'Arcy. Now Iran, dissatisfied with the amount of revenue which the government receives, is in process of nationalizing the industry. Great Britain and the United States naturally feel that their interests are in jeopardy. If Britain were to use force to settle the issue, Russia might easily decide to march also. Then anything could happen. Alternatively if Russia were to take armed advantage of the present situation, the Western powers would certainly seek to stop her. A third World War may well be set off by the "black gold" of the Middle East deserts.

God Foresaw it All

The Arab, who has inhabited for centuries that vast sandy waste little knew as his camel caravans plodded across the trackless sands that under his feet was wealth almost beyond computation. However, God knew it. And centuries ago when God foretold that Palestine would be the site of earth's climactic struggle God knew that the struggle itself would be incited by the vast natural wealth beneath the earth. Palestine is centrally located as far as the greatest land mass of the earth is concerned. It is sometimes called the "hub of the world." Geographically it has always been of high military value. This area has witnessed more important battles than any other spot on earth.

It was Napoleon's opinion that the nation controlling the Middle East could rule the world. It has been for this reason that, through the centuries, Russia has not been allowed by the great powers to crush Turkey and to take over the Dardanelles. That is the reason why Turkey to-day is receiving support from Britain and the United States. Would Great Britain and the United States fight should Russia move to occupy any part of this strategic area? Undoubtedly.

Many speculate about the import and significance of the Korean war, but Dorothy Thompson in the *Toronto Globe and Mail* has made a very pertinent comment on the relative importance of the Far Eastern struggle and that of the Middle East: "This area," she writes, "stretching south and west of the Caspian, outflanks Europe and the Indian Ocean, and has been the prize of every conqueror who ever sought world dominion, parts of it lying almost dead-centre in the Eurasian land-mass. It is not without significance that biblical prophets set the final decisive world conflict in this area — at Armageddon. The prophecy was sound geo-politics. No outcome in Korea will be decisive for history."

Bible prophecy does not indicate Korea as the place of final conflict. In Revelation 16: 12-16 God gives a little preview of the impending conflict that will culminate on the plains of Megiddo: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and to the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

In this final conflict the way of the "kings of the east" is prepared. Their way is prepared by the drying up of the "waters" of the Euphrates River. This cannot mean the literal drying of the river, because even prior to the days of modern warfare, it offered no barrier to armies. The reference is symbolic. In symbolic prophecy "water" means peoples. Therefore, the prophecy calls for the drying up of the people, and the power of the nation occupying at the "time of the end" the territory of the Euphrates valley. Has this been done? It is indeed an historical fact that the great Ottoman Empire, which nearly circled the Great Sea, has been "dried up" to the place where a remnant of it, Turkey, holds but a fraction of its former territory in Asia, and has but a foothold in Europe.

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Photo by W.L.E. © S.P. Ltd.

The historic plain of Megiddo, which prophecy pinpoints as the vortex of the final conflict.

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How Will Christ Come?

By C. R. Bonney

Now while there are a vast number of Christians who accept this great fact of the second coming, which is referred to over three hundred times in the New Testament, there are serious differences of opinion concerning just *how* Christ will come. Does it mean that His coming is to us as individuals at death? Or is His coming secret so that only the few will know anything about it? I am not going to attempt to give any personal ideas on this subject, for the Bible is so clear if we only seek for an answer within its pages.

Like the Lightning

Shall we at first turn to the words of Christ Himself? In the twenty-fourth chapter of Matthew we are given a detailed statement concerning the time and manner of His coming again. In verses twenty-four to twenty-six we read: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." There is nothing secret about lightning: everyone within the vicinity knows about it. It is visible to all. Having this in mind, John wrote in Revelation 1:7: "Behold, He cometh with clouds; and every eye shall see Him." Not the eyes of a certain class, but just as lightning has no discrimination of class or creed, so the glorious second coming will be visible to all living.

When the disciples caught the last glimpses of their Saviour as He ascended from Olivet and a cloud of glory enshrouded Him from their



By Franklin Booth

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"Every eye shall see Him."

★ THE second coming of Christ is one of the outstanding teachings of the Bible. It is also the theme which brings the surest hope and comfort as day by day we face the increasing problems of our modern world. The most satisfying message that Jesus could give to His disciples as He left them to battle with the forces of this world was: "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, *I will come again.*" This is also the most satisfying message that Christ can give to you and me to-day.

view, a certain message of hope came to them from heaven: "Ye men of Galilee, why stand ye gazing up into heaven? 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." Those disciples saw Him go with their natural vision, and what a blessed assurance to them and to us to know that that same Jesus, with the nail-pierced hands will come in the same way and yet with far greater glory, as King of kings.

With a Shout of Triumph

Not only will the great event be visible to all, but it will also be audible. Listen to Paul's description as he speaks by inspiration: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." You will notice that the Lord *Himself*, *that same Jesus*, will descend with a shout. It will be with a shout of victory, as the bands of the tomb are broken and right triumphs over wrong. Jesus emphasizes this point in Matthew 24:30, 31. He has just been telling the disciples the various signs of His coming and then He says: "And then shall appear the sign of the Son of man coming in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

You will notice that there is nothing secret about this great event, for *all* the tribes of the earth shall mourn when our Lord comes with power and great glory. In Revelation six John tells us that many will call upon the mountains and rocks to fall upon them to hide them from the wrath of the Lamb. (Verses 16, 17.)

The glorious appearing of our Lord, which is soon to take place, will affect everyone. How sad that many will be so unprepared that to them He will come as a thief; that means unexpectedly. Are you ready to enter into this glorious experience of seeing your Lord and Saviour face to face? He has done everything necessary so that you may look up in that day and say, "Lo, this is my God, I have waited for Him."

Earth's Culminating Conflict

(Continued from page 3.)

That the nations will be gathered to the Middle East for the final conflict is also indicated by the prophet Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision." Joel 3:9-14.

The "valley of Jehoshaphat" is in the land of Palestine. It is there that the "heathen" will come to the great judgment of the Lord. For centuries India, China, Japan, and the other eastern peoples have been asleep, but not so to-day. It was Napoleon who said: "Let China sleep; if she is ever awakened the earth will never again know peace."

Jealousies, animosities, hatreds, and rivalries are so widespread among the nations that they are beyond settlement. Past wars and conflicts have left old wounds that are festering and only awaiting some incident to break out into a new open sore. Daniel foresaw this great struggle of Armageddon: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble, such as never was since there was a nation* even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Yes, Armageddon may be very near. The stress and tension at the vortex of the final conflict is ever increasing. None knows when the explosion may take place.

But we do know one thing and that is that when Armageddon does come it will also bring Jesus the second time in fulfilment of His promise. And when that time comes if we would be "delivered" we will need to be ready and prepared to meet Him in peace. Will you not, then, while the nations are preparing and Heaven is preparing, make your needed preparation now?

A SACRED GIFT

By Kenneth A. Elias

★ So far our meditations on the law of God have led us to consider our duty to God and to our loved ones. Now in the last five precepts we will be brought face to face with our duty to our fellow man. Nor shall we find any room for misunderstandings, for here the commandments are clear-cut and unequivocal—a practical and unique formula for peace at home and abroad.

The sixth command reads: "Thou shalt not kill." Exod. 20:15. Simple? Yes. Yet how frequently this command is ignored and deliberately misunderstood by Christendom today.

Life a Sacred Gift

Clearly this precept is designed to teach the importance and sacredness of human life. Jesus our Saviour, the Son of the almighty Law-giver, deliberately came to this world to die so that men might live. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. It goes without saying surely, that no man has the right to work contrary to that principle and to make Christ's sacrifice of no effect. That is what he does when he takes the life of another. It is admittedly serious to deny a man his life in this world, to rob him of the joy of living, and to deny his care and protection to those dependent on him, but it is surely dastardly to deprive that man of his life eternally! We do just that when we prematurely take the life of one who so far has not surrendered to the wooing of Christ Jesus. Allowed to live on, under the continual and loving wooing of the Spirit of God, he might at last have surrendered to the pleading of Heaven and be saved eternally. Cut off that life before its allotted span is run, however, and before conversion is accomplished, and that one may be lost eternally. Here is the main reason for this short and clear command.

Christ came to give life and life more abundant; how dare any of God's created beings act contrary to this divine sacrifice?

So important is the basic principle here involved that we should consider this further. A moment's meditation will confirm that the only time when life may be terminated without affecting an individual's eternal destiny is when it has already been sealed one way or another. That is, when a man has fully accepted the atoning merits of Jesus, or when he has finally rejected them (or committed the unpardonable sin as Scripture has it). As far as his eternal life alone is concerned then, the further extent of his earthly existence would not affect his eternal destiny. But, and it is a big and vital "but" indeed, the fact remains that no man can judge when this point has been reached concerning another. Hence the commandment reads, "Thou shalt not kill." God, on the other hand, does know when one's eternal prospects are settled for good or ill, and hence He can decide on the taking away of the earthly life which He has given.

It was because of this divine knowledge that God was able to tell Israel in the Old Testament days to destroy utterly certain nations of Canaan. These nations had rejected the pleading of Heaven and had sinned away their day of grace. Further, their very existence and example jeopardized eternal life for Israel; therefore God decided that this stumbling-block should be removed from Israel's pathway.

War and the Commandment

Obviously to apply this principle necessitates serious consideration in our relationship to war. Certain questions automatically come to mind. Are we capable of deciding when an enemy has rejected God's mercy? and if not, have we the right to bar an enemy from heaven any more than a friend? Jesus said: "Love your

enemies, bless them that curse you, do good to them that hate you, . . . that ye may be the children of your Father which is in heaven." Matt. 5:44, 45. Is it possible to love an enemy and kill him at the same time? Love then is the fulfilling of this precept, and the fulfilling of the other nine too, for that matter.

But if love forbids our killing in war, surely that very love demands that we do all possible—even at the risk of our own lives—to relieve the suffering warfare inevitably causes. Hence in wartime it is the Christian's special duty to "bind up the brokenhearted" and the broken body in the broadest sense of that term. The realization of that fact makes certain pacifist attitudes quite untenable.

There is a school of thought, however, which claims that this command should read: "Thou shalt commit no murder." Thus they seek to justify slaughter in time of war. Clearly, however, this is a verbal quibble. All killing is murder except where it is specifically justified by God. What citizens of London, Bristol, Liverpool, Manchester, or the other war-torn cities of our land, will deny that the indiscriminate bombing of our men and women and little children by enemy action was any-

thing else but murder? The only time man is justified in killing, apart from the direct command of God, is when man himself has unlawfully slain others. Here the divine directive is equally clear and definite. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6.

Thought and Action

Jesus, however took this command a stage further in the Sermon on the Mount. While the *action* is condemned, He points out, the *thought* which mothers the deed is equally to be deplored. As a man thinketh so is he. Anger and despising are the root causes of the vast majority of human killings. For this reason, the one who gives rein to uncontrolled anger is equally guilty before the divine tribunal with the one who actually takes life. Given suitable opportunity, the former would act as the latter did and is, therefore, justly condemned.

God is love and only as that love enters into the heart of man can he truly keep the law. Let us then seek to love all as God loves us. "Faith, hope, and love, these three; but the greatest of these is love."

By Bougereau
Cain was
the first to
usurp the pre-
rogative of
God in taking
the life of
his brother.



★ TEARING ourselves away at last from the memories which cluster around the ancient Edomite capital of Petra, we returned on horseback as far as the village of Elji, where we climbed into our car and set off again for the open desert.

Turning south along the "King's Highway," (Num. 20:17) now the modern pilgrim road to Medina and Mecca, we drove across a featureless brown plain, reaching after about twenty miles a narrow valley in which bubble up, amid a tiny expanse of green grass, the springs of Abu Lissan. These must always have been important as a water halt on the King's Highway. When they were taken by Colonel Lawrence and his Arabs from the Turks after a bloody battle in the desert campaign of World War I, he thereby secured control of the road down to Akaba as well as gaining a vital jumping-off point for his triumphant advance to the north.

Southern Bastions of Edom

A little distance beyond the springs of Abu Lissan the road begins to descend past terraced slopes of earlier days until it reaches the southern edge of the Edomite plateau. Here it drops in steep zig-zags into the Wady Ithm which extends down to the Gulf of Akaba, one of the northern arms of the Red Sea.

Here we stopped to survey the vast desert panorama spread out before us, one of the most fascinating views we had in the whole of our wanderings beyond the Jordan.

East and west from where we stood, the tableland of Edom fell away precipitously to

Photo by the Author
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Drawing water at the well of Akaba.



Photo by the Author

The spectacular wady down which the ancient high

At the

"KING'S"

By W. L.

the wide wady below, which stretched away southward as far as the eye could reach. From the floor of the wady rose a number of isolated red peaks, which to the west merged into the mountain barrier between the wady and the Arabah and to the south-east into the mountains of Arabia.

It was strange to look down upon the track vanishing among the desert hills and to realize that this was the ancient highway up which the Israelites might have travelled had the Edomites given them permission to pass through their land.





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ran from the uplands of Edom to the Gulf of Akaba.

End of the "HIGHWAY"

EMERSON

This southern section of the road was not within the defended frontiers of Edom, but undoubtedly it was in the sphere of Edomite influence, and if the Israelites had come up this way they would have found their further progress barred by the southern bastions of Edom extending along the rim of the high ridge.

They did not therefore make the attempt but turned into the Arabah, which they traversed nearly as far as the Dead Sea, then ascending the Wady Hesa, or Brook Zered, between Moab and Edom.

Getting back into the car we carefully nego-

tiated the hairpin bends of the pass of Naqbal Ishtar to the Wady Ithm, across which the track continued southward, passing here and there the remains of Roman blockhouses and milestones.

Approaching Akaba, the rocks changed from the reddish sandstone of Edom to the dark granite rocks of the Sinai formations and then from granite to the white limestone which surrounds the head of the Gulf of Akaba. The wady narrowed and the hills on either side grew higher and higher as we entered the defile which gives access to the sea.

Emerging at last from the wady the road turned westward and descended the lower slopes of Jebel Neseileh into the single street of Akaba with its tumbledown brown mud brick houses interspersed with clumps of palm trees.

Passing a palm-girt well, around which were collected a motley assortment of men and beasts, we came out on the sandy beach of the gulf just where a small stone jetty extended out into the water.

Facing the sea stood the only neat building in Akaba, the white-washed customs house and police post, proudly flying the flag of the Arab legion.

At the End of the Road

Here we were at last at the end of the "King's Highway" and of Trajan's "Royal Road" which we had traversed for about six hundred miles from Rabbath in the ancient land of the Ammonites. The white fort on the sandy beach provided a final reminder of the importance of this highway from earliest times to our own. For while the present building is of Turkish construction, it stands upon the site of the fifteenth-century fort of Caliph Selim of Egypt, built for the

Photo by the Author

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At the gate of the modern frontier post of Akaba.



protection of pilgrims on the Mecca road, and in all probability Roman, Nabatean, and perhaps even Israelitish forts stood here in still earlier times.

The Strategic Centre of the South Lands

El Akabah, which means "the ascent" or "the pass," has from time immemorial been the meeting-place of no fewer than three roads from the west, one coming down the Arabah from Beersheba and Central Palestine, another across the Negeb of Southern Palestine from Gaza, and still another over the Sinai Peninsula from Egypt. While through the defile, down which we had come, the northern road ascended to the Arabian plateau to the east and via the Wady Ithm to Transjordan and Syria.

Akaba is an important strategic town today, giving access as it does to the kingdom of the Jordan and northern Arabia, but it was infinitely more important three millenniums and more ago when it constituted the very hub of communications in the southern region of the Middle East.

No wonder then that in the Bible story it appears as one of the most important stopping places of Israel in their long journey from Egypt to the promised land. At that time the city on the gulf was known as Ezion-geber or "Giant's Spine" from the jagged appearance of the surrounding mountain-tops.

Israel Camped Here Twice

Actually the Israelites came here twice during their journeyings. The first time was shortly after leaving Sinai. From the Mount of God down in the apex of the Sinai peninsula, they probably came up the eastern side, descending by one of the steep passes from the high plateau of Paran to the seashore. (Num. 35:35.)

From here they took the most direct route to Palestine via the wilderness of Sin, from whence God intended that they should conquer the land from the south. (Num. 35:36.) Losing heart, however, at Kadesh-barnea, they were condemned to wander for forty years in the barren wastes between the Arabah and the Mediterranean Sea. And at the end of the forty years Israel were led back again to Ezion-geber.

From here it would have been most convenient for Israel to go up the defile of the King's Highway, but as permission to do this

had been refused them, and as God had told them not to attack their near kinsmen the Edomites, they had to take the one road open to them, up the stifling valley of the Arabah.

So Israel had cause to remember Ezion-geber and the fateful decisions made there under the guidance of the One who was leading them to the place of His choosing.

Israel Make Friends with the Kenites

It seems likely that it was at the time of Israel's sojourn in the vicinity of Ezion-geber, or during their wanderings in the wilderness of Zin, that they came in contact with the Kenites, who occupied the Arabah and the mountains around.

The fact that the name of this tribe, descended from Esau and closely related to Edom, means "smith" and that the Arabah itself is also designated the "Valley of Smiths" (1 Chron. 4:14) suggests that they were the first to exploit the copper mines of the Arabah which were to become such a source of conflict in later days between Israel and Edom.

In this connection it is interesting to recall that one of the promises which God made to Israel respecting the land He had chosen for their habitation was that out of its hills they would "dig brass," or literally, copper. (Deut. 8:9.)

Without a doubt it was the Kenites who taught both the Edomites and the Israelites the use of copper, and the prophecy was literally fulfilled when David began to work the deposits of the Arabah after his subjection of Edom. (2 Sam. 8:13, 14.) Solomon developed the industry to its greatest dimensions as we shall later see.

Because they "showed kindness to all the children of Israel, when they came up out of Egypt" (1 Sam. 15:6), the Kenites were spared by Saul when he destroyed the neighbouring Amalekites.

Solomon's Southern Outpost

Important, however, as Ezion-geber was as a stopping-place on the Israelites' journey to their new home, it was to become vastly more important as the southern outpost of the Israelite civilization, in the greatest days of the monarchy.

Here, in fact, was the port and communications centre of Solomon in his lucrative trade

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The Secret of a Happy Home

By R. D. Vine

★ HOME should be the happiest place on earth. In many cases it actually is, though in many more cases it fails to serve more than the mundane, though useful, purpose of providing accommodation for the members of the family. Home is really the most important place in the world. Home conditions largely determine the moral and spiritual state of the nation, for home is the heart of society. And as the wise man suggests, the heart should be kept "with all diligence; for out of it are the issues of life."

Domestic happiness is essential. Where it prevails, home becomes a heaven on earth, a delightful foretaste of that glorified world where all hearts will be united with a spirit of love and kindness. Such a home is, happily, not dependent on material things. Domestic bliss is attainable by all, regardless of money, food, clothes, or furnishings. We know, of course, that where such bliss is sought in the right way, the material needs will definitely be supplied by God. (Matt. 6:33.)

The World's Basic Need

The secret of success in the home life, as indeed in life generally, is that criticism, fault-finding, and unkindness, together with their host of mortifying companions, be rigorously shunned and expelled, and that forbearance, sympathy, mercy, and love take their place. This is a good summary, not only of domestic needs, but of the world's basic need to-day. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." John 13:35.

Love is the basis and adequate solution to domestic success. Where the home follows God's pattern, being ruled by the spirit of kindness and forbearance, it becomes, as Spurgeon once said, a place where the heavenly

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All will be well, as the hymn says, "when there's love at home."

angels could stay without feeling out of their element.

There is beauty all around, when there's love at home;
There is joy in every sound, when there's love at home.
Sweeter sings the brooklet by, brighter beams the azure sky,
Oh, there's One who smiles on high, when there's love at home.

Such a condition is possible through Jesus Christ. If we open our hearts for His Holy Spirit to come in, He will gladly take possession of us, and sweeten all our relationships with each other. This is the basic step of faith, that of submission to God. Having done this, we must resist the efforts of our souls' enemy to mar the tranquillity of our homes. We must act as if we really believed God and His

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angels were, as they actually are, the unseen guests in our home.

Counsel for Husbands and Wives

This resistance of the enemy will take the form of a conscious effort by husbands and wives to follow the Bible's many precepts. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. 5:25. Peter advises husbands to dwell with their partners "giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter 3:7.

In the very beginning of our history, before sin disfigured this fair earth, God, who planned and ordained the family way of life, also ordained that "a man leave his father and mother, and shall cleave unto his wife." Gen. 2:24. Not that father and mother are to be dishonoured, ignored, despised, or disliked, but that for successful home life the wife must be pre-eminent in her husband's consideration; and so also must the husband have priority in the heart of his wife.

The Bible also has much to say to wives. The good wife "looketh to the ways of her household, and eateth not the bread of idleness." Prov. 31:27. And, as Paul says, she will "be grave . . . sober, faithful in all things."

And for all members of the family is the wise, timely, yet so often ignored, entreaty: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

Let us manifest as much mercy and tenderness to each other as we need God to manifest toward us. Let us be more reluctant to criticize and readier to commend. Follow the good advice printed on the face of a watch which was presented to a young man by his prospective father-in-law. It was this: "Say something nice to Sarah every day." Kind words soften and gladden burdened hearts, and deepen our mutual love. Above all, realizing our time here is short, custodians of happy homes will do all they can to assure not only the present happiness, but also the eternal well-being of each other.

Where God Is Supreme

True love will prevail in the home where God is loved supremely. And His rich blessing will be poured down like a refreshing shower

on every member of the home. Such a spirit depends upon our having daily contact with Jesus Christ. To this end, the Bible must have its just place in the daily programme, and the privilege of family and private prayer will be recognized as essential.

"To Adam, paradise was home. To the good among his descendants, home is paradise." To-day, as ever, there are countless homes with God's blessing on them, miniature heavens in a world of strife. Builders of such homes constitute the very salt of the earth; for it is in the home that true Christianity begins.



At the End of the "King's Highway"

(Continued from page 10.)

with Arabia and the East, (1 Kings 9:26-28.) It was also the centre of his copper mining and smelting industry which played so great a part in the beautifying of the Lord's temple and Solomon's own palaces in Jerusalem and elsewhere.

No wonder, therefore, that it was a great thrill for me to stand on the beach at Akaba and recall the decisive events which were enacted on those shores.

In my mind's eye I saw the Israelites streaming down from the red mountains of Sinai and after a short sojourn by the shores of the gulf departing again to the north-west up another of those deep defiles.

I saw them come down once more after years of wandering to discover the way up the "ascent" of the King's Highway blocked against them, and watched them set off up the Arabah for their final conquest of the land.

And then I pictured the head of the gulf centuries later humming with busy life as the ships of Solomon sailed up the channel with products of the east or set off on new journeys down the coast of Arabia.

Farther inland I seemed to see the smoke of the copper smelting furnaces and refinery which Solomon built to turn out the metal he needed for home consumption as well as to swell his lucrative export trade.

Where Was the Lost City?

My one regret as I stood there looking along the curving line of the gulf was that there was not a trace anywhere either of the Ezion-geber

of Solomon or of the earlier city where Israel had tarried in their wanderings.

Save for a few fragments from Crusader days in the courtyard of the little fort, there were no ruins to be seen, nothing at all to identify the site of this most important city in Israelitish history. And I had to continue my journey up onto the Sinai plateau without learning anything of its whereabouts.

The fact is that I visited Akaba a little too soon, for just two years later Professor Glueck uncovered at the head of the Gulf and about half a mile back from the present shore the spectacular remains of the ancient city. Our car had rolled over the sands within a few hundred yards of this most important site and I never saw it!

However, in the years that followed I was able to study Professor Glueck's reconstruction of Solomon's city, and the picture of the little town of Akaba, the cobalt waters of the gulf, and the barren valley of the Arabah stretching away to the north, came vitally alive again to me. What the distinguished American archaeologist found I will tell you about next time.

Your Bible Questions Answered

What does the Bible mean when it speaks of the end of the world?

THIS phrase the "end of the world" when used in the Bible does not mean that the earth as a planet will come to an end or cease to be. In Ecclesiastes 1:4 we read, "The earth abideth for ever," and the apostle Paul ascribes glory to Christ Jesus, "world without end." The end of the world really means the end of this age. This reign of sin and suffering will come to an end through the intervention of Christ when He comes again. The work of complete salvation from sin and all its results will take place at that time.

How many different writers took part in writing the Bible?

ABOUT forty writers from different occupations wrote at intervals during 1,500 years; yet when their writings are brought together, one Author and a single theme are seen to prevail.



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THE CHILDREN'S



Pages

Harriet's Test

By Dallas Youngs

HARRIET and her mother were shopping as were thousands of other persons, trying to find the right things at the right prices. They were crossing the street when suddenly Harriet, who was a step or two behind Mother, looked down and saw a man's wallet lying against the curb.

Quickly Harriet picked it up and slipped it into her coat pocket. Mother did not see her, and, in fact, Harriet didn't think anyone saw her.

"Finders keepers," thought Harriet, as she and Mother went into a department store.

Somehow Harriet lost interest in shopping. She couldn't

keep her mind off that beautiful wallet that she could feel in her coat pocket. "I hope there is some money in it," she thought as they went from counter to counter.

"Maybe there's as much as a pound in it," said Harriet to herself. "There might be two pounds. My, I wish I could open it."

"Why don't you tell Mother about it?" whispered an inward voice.

"No," said Harriet, almost aloud. "If I do that, she will want me to try to find out who lost it; and I don't want to. It's mine. I found it. Finders keepers."

"But it isn't yours," said Harriet's conscience. "It isn't yours—not really."

"Do you like this scarf, Harriet?" asked Mother.

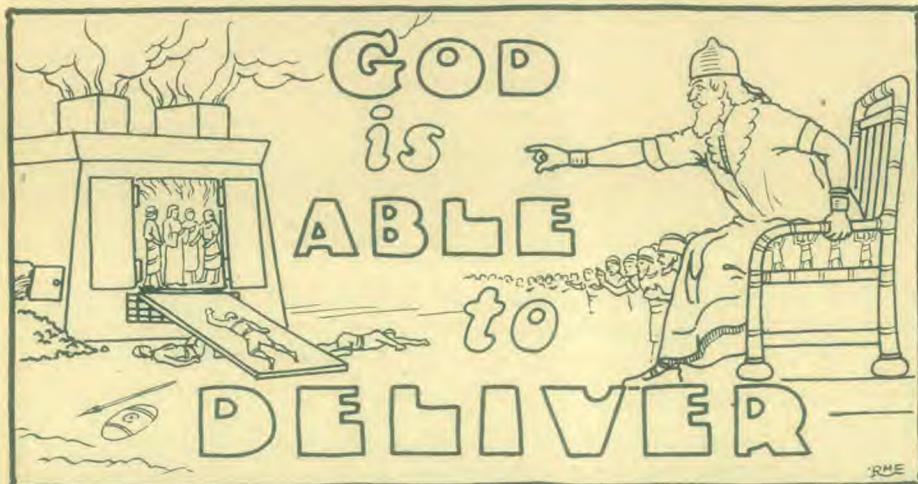
"Yes, it's all right," replied Harriet indifferently. She looked away.

Mother looked at Harriet sharply. "I wonder what is the matter with her," she thought. "She must be getting tired."

At last the shopping was done for that day, and Harriet and Mother were on their way home. It seemed to Harriet as though the bus barely crawled. She never had seen it go so slowly. She could hardly wait to get to her room to open the wallet. "If it has two pounds in it, I'll be rich," she thought.

At last they reached home, and, as soon as she could, Harriet hurried to her room and closed the door. Then she took out the wallet. "My, it's a beauty," she said admiringly. "It must have belonged to some rich person. Maybe it has more than two pounds in it."

Slowly, almost fearfully, Harriet pulled open the zipper. And there she saw—not two pounds—not five pounds—but ten pounds. Ten new, crisp pound notes. "I'm rich! I'm



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 May 15th.

rich!" exclaimed Harriet almost out loud. "Whatever shall I do with so much money?"

"It isn't yours," whispered Harriet's conscience.

"Anyway I don't know where to return it," defended Harriet. "There isn't any name or address in it."

"Maybe there is," said the voice. "You haven't looked."

"No, I haven't," admitted Harriet. "Well, there are some cards here. Maybe I should look at them."

So she did. Yes, there was the owner's name and address — "Albert Jefferies, 522 Prescott Avenue."

"Surely I don't have to give it back to him merely because his name is in it," reasoned Harriet. "He doesn't know who found it, and, besides, he should not have been so careless."

"But you ought to return it," said the voice. "You are an honest girl, and this would be stealing. You wouldn't want to be a thief, would you? You wouldn't be happy."

"Think of all the things you could buy," whispered Satan. "You could get that natural-flesh doll that you have been wanting for so long. Besides that, you could buy ever so much chocolate. You could give some of it to the girls at school. Then you would be popular. You had better keep it."

"You'd better not," said her conscience. "You won't be happy. You're not happy now."

"No, I'm not," agreed Harriet miserably. "I've never had so much money, and I've never been more unhappy."

"You had better tell Mother about it," advised the small voice. "You ought not to keep anything hidden from Mother."

Harriet was really an honest girl. She meant to be. She

had learned in Sabbath-school, "Thou shalt not steal."

"I'm going to tell Mother about it," she resolved. She found Mother preparing the evening meal.

"Mother," said Harriet from behind her.

"Yes, dear," replied Mother.

"Mother, I want to tell you something."

"What is it, dear?" asked Mother.

"I found this on the street to-day," said Harriet, holding up the wallet for Mother to see.

"You found that?" gasped Mother. "Why didn't you tell me? Does it have money in it?"

"Yes, ten pounds," replied Harriet. "I didn't tell you because I was afraid you'd take it away from me, or make me give it back."

"Now I understand why you acted so strangely this afternoon," said Mother. "What do you think you ought to do about it?"

"I'd like to keep it," said Harriet, "but I'm afraid I'll not be happy if I do. What do you think I should do, Mother?"

"I think you should make up your own mind as to what is the right thing to do. Suppose you lost your purse. Then what would you want the finder to do?"

"I'd like to get it back," said Harriet. "I'm sure I'll never be happy if I keep this wallet; so, when Daddy comes home from work, I'm going to ask him to take me to 522 Prescott Avenue, and I'll give it back to Mr. Jefferies, whose name is in the wallet."

That evening Mr. Jefferies was so happy and pleased when Harriet gave him his wallet that he praised and thanked her graciously. Then he opened the wallet, took one of those new, crisp pound

notes and gave it to Harriet for being an honest girl.

"Oh, thank you, thank you, Mr. Jefferies," cried Harriet. "Satan tempted me to keep it; but I knew I'd never be happy, so I brought it back. Now I'm so happy that I did. I know that it pays to be honest. I'm glad I didn't listen to Satan."

"I'm glad, too," said Mr. Jefferies. "Now we're both happy, aren't we?" Harriet bounded down the steps with a more joyful heart than she had had for some time.

Results of Competition No. 4

Prize-winners. — Jim Hodgson, 49 Woodside North, Uppery, Carlisle. Age 16. Heather Payne, 21 Bishops Drive, Bishops Cleeve, Cheltenham. Age 5.

Honourable Mention. — Alexander Stewart (Aberdeen); Ruth Price (Wokingham); Jean Hocking (Liskeard); Mary Adams (Portishead); K. Wilson (Manchester); Richard Payne (Bishops Cleeve); Roger Davey (London); Geoffrey Trigg (Churcham); Lydia Harris (Maxey); S. Webster (Sheffield); Marion Paget (Wokingham); Guy Barton (Middlesbrough); Tony Williams (Wigston); Paul Martine (Bungay); Keith Smith (Norwich).

Those who tried hard. — Amy Randlestone (Stockton); Peter Carter (Liverpool); Brenda Plant (Stoke-on-Trent); Eleonora Baron (Church); John Creed (Watford); Evelyn Potter (Bristol); Doreen Smith (Norwich); Siegfried Baron (Church); Joan Fowler (Wallasey); Brenda Herridge (Rickmansworth); Cecil Willis (Lisburn); Jean Dunthorne (Norwich); David Balderstone (Watford); David Mudford (London); Pauline Elsdon (Ilford); Ellen Smith (Norwich); Graham Agland (Westcliffe); Nigel Payne (Bishops Cleeve); Maureen Matthews (Norwich); Jane Handley (Watford); John Perry (London); Susan Johnson (Bristol); Vera Collyer (London); Terry Wajite (Nottingham); Ruth Balderstone (Watford); Ann Fowler (Wallasey); Marilyn Evans (Cardiff); Margaret Cutler (Langley); Marian Cousins (Hayes); Pauline Simpson (Walsend); Vera Keightley (Sutton Coldfield); Maureen Arnold (Manor Park); Leslie Price (Coventry).

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Straws in the Wind

World Arms Expenditure

IN a statement before the U.N. Disarmament Commission, Mr. Bernard M. Baruch said that over £20,000,000,000 are being spent annually on armaments. "If we could stop this expenditure," he said, "there would be no hunger and there would be plenty of clothing, housing, education, and better living conditions for all."

New Piccard Plans

WHILE Professor Auguste Piccard and his son Jacques are preparing for a descent to a depth of 2,700 metres in the Tyrrhenian Sea, his brother Jean of Minneapolis is "planning to go upstairs again" this time to observe the radiations of Mars at a height of 30,000 to 33,000 metres in a composite of thirty balloons in one.

Trail of Illegitimates

THE West German parliament claims that the occupation of Western Germany has produced 94,000 illegitimate children.

European Federation Coming

"THE European federation," asserted Italian Premier Alcide de Gasperi in a recent speech, "will be born out of the

European army and the Schuman plan, which represent the two basic needs for Europe's defence and the affirmation of European unity on a supranational basis."

REMEMBER !

Remember! yea, remember
To keep the Sabbath rest!
For six days shalt thou labour
The seventh day is blest;
The Lord made earth and heaven,
And all that in them is,
Then rested on the Sabbath,
The seventh day is His.

Remember ye the Sabbath!
With hand and heart and mind,
From "sunset unto sunset"
God's gift to all mankind:
Forget not His commandment,
His rest and peace receive,
Remember, oh, remember!
His every word believe,
Mrs. M. H. Cooper.

Raising the Dead

STALIN medical prizes were recently given to four Soviet scientists for succeeding in restoring to life persons who had been in a state of clinical death for up to six minutes.

Beyond this time irreparable changes in the brain tissues prevent revivification.

Mum and Dumb

ASSERTING that the church should do more to train the laity for Christian witnessing, the Bishop of Manchester recently asked: "Why is it that many of the laity are good and faithful, but mum and dumb?" "If the church is to be the church," he added, "it will be a body of people who are ready to commend the faith to those who stand outside or on the fringe."

Toward Unity

WRITING on church reunion in the *Church of England Newspaper*, Bishop Stephen Neill says: "I have discovered twenty-seven united churches which have come into being since 1910. The number is being added to all the time." Some of these, he admits, are small, but others are very large. "The act which happily brought together three separated bodies of Methodists in the United States called into being a church which now has nine million communicant members, and an immense and growing vitality."

