



THE BIBLE AND

# OUR TIMES





# Christ Is The Answer

## To The World's Needs

By Roy Allan Anderson

★ THE world is ill, hopelessly ill! And everyone recognizes it. If we are ever to recover, something drastic must happen. Too long have politicians and peacemakers been treating symptoms. The malady has been growing in extent and intensity. It has turned malignant now, and some are saying that it is beyond recovery unless an immediate, major surgical operation can be performed. But is it reasonable to hope to cure a sick world when those conditions which are responsible for its ills still prevail? Man has long tried to govern himself, refusing to recognize the right of any but himself. His inability to meet his own need was never more in evidence.

Is there then no hope? Is the situation beyond help? Many declare emphatically that the crisis in which we find ourselves is only the dying groans of an age that is doomed to pass away, that we are already on the verge of a new world, when the spirit of brotherhood will replace a bitter nationalism. We could well hope so. But just so long as man is in control, his efforts will end in defeat. Long ago a wise sage said, "Man is born unto trouble, as the sparks fly upward." The crashing of kingdoms is nothing new. History's pages record the tragic

march of empires. Nations that once swayed millions, and held great areas of the world in their grasp, are to-day only a memory. Whole civilizations lie buried beneath the shifting sands of the desert.

The generation which is now coming into being amid crumbling cities and devastated farms is a generation that is being driven by fear and hate. Such a generation, reared in the psychology of bitter revenge, will be incapable of bringing into the world the peaceful fruits of righteousness and peace. The longer the world is forced to suffer from its present malady, the more impossible it is of solution.

But there is hope! In this hour of despair, when darkness covers the earth and gross darkness the people, there comes a message to God's church to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The messengers of peace bearing these glad tidings to the world, bring hope to the despairing by pointing to Christ, who is coming back to earth again to rule in righteousness. For nearly two thousand years the church of Jesus Christ has prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The answer to that prayer is





about to be realized. The joyful news that was borne to the world in the angels' song over the hills of Bethlehem, is the news the world is longing to hear again. And even now the glad tidings tremble on the tongue of time, telling the world that the eternal kingdom of peace is at hand.

In the last book of the Bible is recorded the experience of the apostle John, who saw the King of that kingdom descending the vaulted skies, accompanied by all the retinue of heaven. He comes with the voice of the Archangel and the trump of God; He

comes to raise the dead, to rattle the tomb, to overthrow sin and banish sorrow. He comes to deliver His people, to destroy the devil, to recreate the earth and to reign for ever.

Yes, the coming of this King is the solution to the world's ills! He is the One who will bring about world recovery. The kingdom for which the church has hoped and prayed is about to be ushered in. And in that eternal day "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

# *We Can't Be Certain—* *We Can Be* **READY!**

By Edward Butters

★ NO-ONE who goes into the centre of Manchester can help being reminded of the dreadful happenings of the last war, because he will see in the Piccadilly Gardens an actual V2 weapon. It stands there, sometimes pointing to the skies, at others lying in its cradle, forty tons of destruction with a warhead which once contained one ton of high explosive. Placards surrounding it call on the citizens of Manchester to enrol in Civil Defence. The slogan going with it reads: "We can't be certain; we can be ready." Hundreds of posters all over the country cry out to us the same theme.

In the words of those posters and the V2 rocket there is a striking sermon: "We can't be certain," when Jesus will come, but by His grace "we can be ready."

Tension among the nations is such that we are constantly conscious that a mere spark could ignite the war potential and we could be embroiled in an orgy of destruction such as history has never witnessed. Yet one day a well-known statesman tells us the war is a long way off; the next, another just as well known, will say it is only just round the corner. If they do not know, how can we?



"Every eye shall see Him."

That is the reason for the statement, "We can't be certain, but we can be ready" for the emergency if we have some kind of training in civil defence either as first-aid workers, firemen, wardens, or nurses. We can be ready to do our bit, however small that might be.

Likewise we can't be certain when Jesus will come, but we can be ready. In two places in St. Matthew's gospel we are told this in different words: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "Watch ye, therefore: for ye know not what hour your Lord doth

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# Modern Morals and the Moral Law

By Kenneth A. Elias

God-fearing people (and indeed to the community), with every passing day.

## Basis of Human Relationships

"Thou shalt not commit adultery." Exod. 20:14. Here, as in all the other commandments, the primary intent is crystal clear. Our heavenly Father designs that the family should be at the basis of human relationships. Into that family are to be born the children necessary for the continuation of the human race, and in the home circle thus formed is to be centred the love and security so necessary for the true, unwarped development of the future generation. Further, and of at least equal importance, is the fact that it is in and around the family environment that God plans that the training for eternity should be given. There is no unit of greater importance, nationally or spiritually speaking, than the unit we call the family. On its happiness and success the whole future of mankind hangs. Sad and ominous indeed would be the day which saw the elimination of this God-given institution.

Granted then that this be so, it surely is axiomatic that unity between mother and father is absolutely essential. Let a third party be admitted into their close relationship and that unity is irrevocably and immediately destroyed, and the vital family influence perishes. Because of this, the command is definite and clear: "Thou shalt not commit adultery." The unity here implied was God's intention from the beginning. As Eve stood beside Adam, having been formed by the divine Craftsman around the rib taken from her husband, the



By Anton Dorph

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"Go and sin no more."

★ If there is one commandment known by its number among all classes of society, surely that one is the seventh commandment. We have "seventh commandment stories," "seventh commandment plays," "seventh commandment films." Yet strangely enough, this particular precept is rarely spoken of in church or from the public platform. Doubtless it will be said that this is understandable from its very subject matter. And yet the commandment was important enough for God to give. Surely then it is imperative for life and happiness that we understand it. Further, as we review the domestic scene around us to-day, as we seek to relate ourselves aright to the new "uninhibited" approach to the intimacies of life, it would seem that the clear understanding of this precept becomes more and more vital to



statement was made, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24. What untold misery would have been avoided if this inspired guidance had cheerfully been followed.

To-day, however, the seventh commandment is lightly regarded indeed. The inevitable results are seen in the lowered standards of human relationships everywhere; in the mounting and baffling problem of juvenile delinquency; and in the distressing, and ever-increasing spread of diseases which are the curse of modern society.

#### The Bible and Divorce

It might be appropriate to side-step a moment here to consider briefly the Bible teaching in regard to divorce. Jesus made His position clear in the famous Sermon on the Mount. "I say unto you," He declared, "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Thus the only God-given ground for divorce is unfaithfulness on the part of one of the partners to the marriage. So important is this principle that Jesus repeated it later on in His ministry: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Matt. 19:9.

#### "As a Man Thinketh"

Jesus, however, by no means intended this command to be limited solely to the act of adultery as such. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28. That is, the impure look or impure thought breaks the spirit of the law just as surely as the actual act. Motive is the important thing, as Jesus stressed, for it is from the thoughts that actions spring. "As a man thinketh . . . so is he."

If we are loyally to obey this precept then, we must carefully guard our looking and our thinking. This is particularly difficult to achieve to-day. We live in an age where the senses are catered for in every direction possible.

Surely as Christians who seek to follow the proven guidance of God, we must deliberately avoid contact with these suggestive sources as much as possible. Dare we continue to contemplate, and patronize, the "seventh commandment" plays, or films, or literature, and expect our thinking to remain uncontaminated and unsullied? It is a true, if terse, statement that "mud sticks." Only as pure things enter the mind can the mind be pure, and only as the mind is pure can our actions be pure, too. It is significant that the prevailing sin which kept Israel from the Promised Land in the days of their wanderings, was the sin of adultery. Satan would dearly like to repeat those tactics to-day.

#### The Bride of Christ

However, there is another kind of adultery which affects the church of God. God claims to be married to His people. (Jer. 3:14.) Obviously He has chosen this metaphor carefully to set out His close relationship to His followers. Further, it must be clear that He desires the same faithfulness from us as a husband is entitled to expect from his wife. We are married to God, and therefore, to give our affection in part, or in whole, to the things of the world around, is surely to commit spiritual adultery. This spiritual adultery is equally as dangerous as physical adultery, and just as certainly brings sorrow, distress, and eternal death in its train.

Writing under inspiration to the Corinthian church, the apostle Paul is led to make this telling appeal: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

Again: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." 1 Cor. 6:15. Finally the loving but clear-cut warning is set out: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, . . . shall inherit the kingdom of God." 1 Cor. 6:9, 10.

Let us be pure before God and faithful to Him eternally. Then will the world be a better and a happier place in which to live, and our entry into the kingdom of God will be hastened.



# How Life BEGAN

By J. A. McMillan



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Evolutionists ask us to accept a theory of the beginning of life which is contrary to their own scientific findings.

★ *The Sunday Express* has published a series of articles from a new book entitled *The Sea Around Us*, by Rachel L. Carson. Therein the author gives us a fascinating description of the supposed origin of our planet, the origin of the moon and, most important of all, of how she believes life began and man appeared.

Here is the author's description of the origin of life: "In what manner the sea produced the mysterious and wonderful stuff called protoplasm we cannot say. In its warm, dimly lit waters the unknown conditions of temperature and pressure and saltiness must have been the critical ones for the creation of life from non-life.

"But they produced the result that neither the alchemists with their crucibles, nor modern scientists in their laboratories have been able to achieve.

"Before the first living cell was created, there may have been many trials and failures.

"It seems probable that, within the warm saltiness of the primeval sea, certain organic substances were fashioned from carbon dioxide, sulphur, phosphorus, potassium, and calcium.

"Perhaps there were transition steps from which the complex molecules of protoplasm arose—molecules that somehow acquired the ability to reproduce themselves and begin the endless stream of life.

"But at present no-one is wise enough to be sure." (Italics ours.)

This disarming candour on the part of the author may be commendable modesty but it should not blind us either to the fallacious reasoning used or to the deceptive attack on the foundational teaching of the Bible.

One of the most clearly established truths of science is the law of biogenesis. This law, which forms the basis of biological science, and finds practical expression in such industrial processes as the pasteurization of milk, categorically asserts that all life comes from pre-existing life. This law is the opposite of the theory of spontaneous generation which was believed by philosophers and learned men from Aristotle to Pasteur.

No educated person accepts the idea of spontaneous generation to-day. At least no one would hold that it could happen to-day. Science has completely proved its falsity. Yet we are here asked in the name of evolution to believe that what is scientifically impossible to-day was possible "two thousand million years ago." No wonder Miss Carson naively says that "no one is wise enough to be sure."

## Evolution Not Fact But Hypothesis

It should be clearly understood that the conflict between the teachings of the Bible and the teachings of evolution is not a conflict between religion and science. It is a conflict between two faiths—religious faith on the one hand and materialistic faith on the other. And we contend that religious faith is more in

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Ile-Ife Hospital, Nigeria.

# A Day at the Ile-Ife Hospital

By Beryl M. Turtill, S.R.N.

★ It was going to be a busy day, I knew. I could feel it in my bones as I got out of bed when the first bell rang. Six o'clock starts our day at Ife. The best time to work is early in the morning before the sun is hot.

We sang a well-known hymn, studied a portion of Scripture, and closed with prayer. After worship, the night charge-nurse from each ward read his or her report. The casualty that had been admitted about midnight had slept a little; all other patients had slept well.

How many was that—eighty-five? Yes, although we have only seventy-five beds when full to capacity, there were eighty-five patients in all, somewhere in the hospital. Some were on benches, others on mats, and some two in a bed. You might think this sounds uncomfortable, but the people won't go away, and will sleep all night in the clinic if not admitted to the ward.

Ward rounds followed reports, and a cheery "good-morning" for everyone. Most of our patients are able to get up very soon after surgical treatment, and they like to be up early in the morning. So by 7.30 a.m. they are sitting on the edges of their beds waiting for us. This morning was no exception to the rule. Doctor's round began at 7.30 a.m. and ended at 8.30 a.m. Supplies were given out next, and the first case for surgery was sent over to the operating room.

At 9.30 a.m. we started clinic. There were sixteen new patients and thirty-four "returns," making fifty in all. Several patients were expectant mothers, and as they were looking forward to a happy event, we tried to make their visits as pleasant as possible. We started with those present at 9.30 a.m. with a short season of song and prayer. Sometimes a Bible

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Left.—A critically ill patient receiving nursing care.

Right. — Guinea worm victim ready for home after nine weeks' treatment at the Ile-Ife Hospital.







Billie Willie, 1950. He developed a smile in 1951, thanks to the new treatment, and by next year we believe he will be well again.

★ BILLIE WILLIE had been in a precarious condition for some time, although receiving treatment. He could hardly talk above a whisper, and when walking had to use a heavy stick or have someone to help him. He was losing his fingers, and had already lost hope.

Billie Willie was placed on the new drug diasone and after three months' treatment threw away his crutch, began to talk like a normal human being, and the ugly nodules on his face started to melt, although it is too much to expect that they will disappear altogether.

He now has hope instead of looking forward to a living death. You can see his picture on this page and next year we hope to publish one

# Billy Willy

## *Has Hope Now*

### A Story from Malamulo Leper Colony

showing his improvement. Diasone costs about £10 for one patient for one year. As soon as possible we plan that the whole three hundred patients at Malamulo, Nyasaland, will benefit from this new treatment.

Our leper village in the Belgian Congo was built about ten years ago to accommodate approximately one hundred lepers. Since then the population has increased beyond the capacity of the village. You can see them making pots, weaving mats, pounding their flour and some just sitting and talking. The artisans among the lepers, such as masons, carpenters, and tailors have been employed to good advantage at the hospital.

At present we have about 225 lepers. For about two years now we have not been able to receive new patients except to replace those who leave us from time to time. We need to increase the leper colony so as to hold at least 400 to 500 lepers.



A group of lepers discharged from the colony.

Making bricks for new buildings at Mwami Leper Colony.



“CLEAN  
LEP”



# Born to DIE!

By M. B. Musgrave

★ MEET Nyankufa, the baby who was born to die.

Where shall we meet her? Here in Southern Tanganyika outside the mission house where her mother has brought her. With many others she has come this morning for treatment. Though, as yet, we have no dispensary on the mission, her mother, Nyakanyege, has heard that we have a small supply of medicines.

Our first look at this eight-months-old child, with her distressed breathing, shows plainly that she is suffering from pneumonia. What shall we do for her? Nyakanyege says that she has carried her for three hours to receive help and brought her to us rather than go to the government hospital. It is impossible for her to return every four hours for the necessary treatments. Will she stay in the hut in which

the boys live during school term but is now empty for a few days? Yes, she will stay. But first she must go to tell her husband and bring some food and also her grass mat on which she sleeps.

As she turns away on her six-hour return journey we wonder if

Mrs. Musgrave with the little baby whose name was changed.



she will return or let the child die as so many do. But before nightfall she is outside the mission door again. This time her husband, an aged man of seventy years or more, accompanies her. One of the native teachers seeing her poor condition brings one of his beds into the "ward." And as we see the mother trying to keep her baby warm from the warmth of her own body, we turn out some of our own child's woollies in which to clothe the child.

Within a few days Nyankufa begins to respond to the treatment, and recovery seems possible. As we give the treatments so we talk to the mother, of Jesus, of His great love for children, of His power to heal, and of God's great desire to care for us all. The teachers and native pastor, too, go in to pray with her.

In our conversations with Nyakanyege we

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Mwami  
Lepor  
Colony,  
Nyasaland.





## A TRULY WORLD-WIDE WORK

Top left.—Student nurses in the Gifford Hospital, Nuzvid, South India.

Top right.—Girls in training at the Suji school, Tanganyika.

Centre.—Staff of the Good Hope Clinic, Lima, Peru.

Bottom left.—Students of the Malayan seminary, Singapore.

Bottom right.—A new patient arrives at the Gifford Mission Hospital, Nuzvid, South India.



## How Life Began

(Continued from page 6.)

harmony with science than is the theory of evolution.

Let us note two admissions from leading advocates of the evolutionary theory. In the nineteenth century Thomas Huxley wrote: "If it were given me to look beyond the abyss of geologically recorded time. . . I should expect to be a witness of the evolution of living protoplasm from non-living matter. . . . But I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."

That this attitude has not changed is evident from the recent book by Professor L. T. More. He says: "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."—*Dogma of Evolution*, pages 160, 161.

We do not agree with this learned physicist that it is "exactly the same sort of faith." The faith of the Christian is substantiated by scientific evidence, while the faith of the evolutionist is contrary to scientific facts. Professor W. H. Bateson of Cambridge wrote in *Science*, January 20, 1922: "Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of species."

The biblical account of the origin of our planet, of life and of man is sublimely simple and true to fact. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done." Psa. 33:6, 9.

The opening words of the Bible make the supreme assertion of faith: "In the beginning, God created the heaven and the earth." He is the first great Cause, and since in Him is life, all living things derive their life from Him. How infinitely more satisfying this is than to imagine inanimate matter giving birth to life, blind nature producing all the rich and complex variety of living creatures that inhabit the earth.

### Faith or Credulity?

Rachel L. Carson imagines that the first cause of all this was the right temperature, the right combination of salt, and pressure. But she admits that all the experiments of alchem-

ists and scientists have failed to produce one speck of life. The most minute microbe possesses a power denied to the cleverest scientist. It can produce naturally "after its kind" what he cannot produce with all the facilities of modern technology.

Life comes only from pre-existing life. Evolution seeks to ignore this law by pushing the problem back into the dim and distant past, assuming that what is unscientific in our times could apparently happen millions of years ago. Such is the faith of the evolutionist.

On the other hand, the Christian says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:5. This is more scientific than the statement from *The Sea Around Us*. All the various forms of life were not made by things that do appear. Matter cannot create life; life cannot create mind. The missing links between these are still missing.

### A Future Without Hope

Another indictment we bring against evolutionary teaching is that in addition to undermining the biblical doctrine of God's creative act in the beginning, it leaves us without a personal hope for the future. Evolution begins with a nebulous origin of life from the non-living and thereafter meanders through millions of years, forward and backward with no definite goal in view. On the other hand, the Bible reveals God creating life in all its differentiated forms, creating man in His own image, and, following man's fall into sin and disobedience, redeeming him by divine love and grace.

These rival faiths have also a conflicting philosophy of life. If our genealogy is traced through protoplasm, fishes, molluscs, mammals, and monkeys to man, and our future is only assured in the uncertain progress of the human race, our manner of life becomes irresponsible. If, however, our lineage goes back to the proud pedigree of Scripture which ends: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:38) and our future is personal transformation back to the likeness of the Son of God, then we argue: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him:



for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

This, then, is "the faith which was once for all delivered unto the saints." It teaches a noble origin and a glorious and unending future in the everlasting kingdom of God.

## We Can't Be Certain

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come. . . . Therefore, be ye also ready." Matt. 24:36, 42, 44.

However, Jesus in that same chapter did give a series of signs indicating the time when His coming would be near. The very fact that the nations are preparing for war is a fulfilment of one of those signs. (Matt. 24: 6, 7; compare Luke 21:25, 26.) In one generation we have seen two wars of such magnitude that the conflicts of other centuries seem like child's play. Between those wars and since the last one there has never been a time of real peace. Nothing less than the angels spoken of in Revelation seven holding back the winds of strife have prevented this world from being totally destroyed by the diabolic inventions of man. (Verse 1.)

War, too, which excites the worst passions of man, has led, as was predicted by Christ, to the breakdown of morals, infidelity, and an increase of scepticism. A short perusal of the morning newspapers will lead any clear-thinking individual to realize that we are living in a time when iniquity abounds (Matt. 24:12), and a visit to almost any place of worship will equally assure us that "the love of many" has waxed "cold."

We all agree that war is an awful thing, but God has used even it to further His work. There were many inaccessible places in the world before 1939, but now nearly all these places, like some of the South Sea islands, are equipped with modern airfields that are being used by the messengers of peace to speed the finishing of the work of the Gospel. "This Gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Although we cannot be certain about the course of world events, we can be sure that Jesus will return to this earth. He said Himself,

"I will come again." John 14:3. Paul affirms with great certainty: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. His second coming is as sure as His first.

The Bible tells of the world's last great conflict of Armageddon, and all intelligent men and women can see ominous signs of this final human "show-down" taking place in the not-distant future.

The only way to be ready for that final crisis of history is to accept Jesus as a personal Saviour now, to receive from Him the promised robe of righteousness, and to keep that garment spotless by the confession and forgiveness of every known sin. Thank God that although we cannot be certain when He will come we can always be ready.

## A Day at the Ile-Ife Hospital

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story is told, or a health talk is given by the African pupil midwives in the absence of the ward sister. Clinic was over about 12.30 p.m. and I was just thinking about a job which was waiting to be done in my office, when I was waylaid.

There was a poor fellow who had travelled over a hundred miles to our hospital for care, and had been put off the lorry outside the gate. There he sat because he couldn't get any further. On inspection, I discovered he had a guinea-worm abscess, and a certain amount of arthritis in his right leg. He was in a lot of pain, so we took him in and by putting two little boys in one bed, were able to find accommodation for him. The picture shows him some weeks later, now ready for discharge.

So each day goes on, and God is blessing His work and workers at the Ile-Ife mission hospital.

## Born to Die

*(Continued from page 9.)*

ask the meaning of her baby's name. Sadly she tells us that her six previous children all died at birth. Though this one had lived a few months the spirits were against her, and it was expected that she would die. So they had called her Nyankufa meaning, "She will die."



Feeling that as God had restored this child to health, and that it was not His will for her to die, we suggest that her name be changed to "She shall live."

Now the babe, fully recovered, goes home with the name Ikujangako, a testimony to all her tribe, the Wanyakusa, of the power of the living God.

Several days have passed and as we meet in Sabbath-school, just a few yards from the "hospital," we see some faces that are new to

this service. Yes, there is Ikujangako, her chubby face beaming from her mother's back; and there two rows in front sits the aged husband. To be here on time they must have started away from home just after day-break at 6.30 a.m. Drinking in this new-found faith they come and ask if their names may be written on the Sabbath-school register. Now they wish to come every Sabbath, and become Christians, forsaking their heathen customs and way of life.

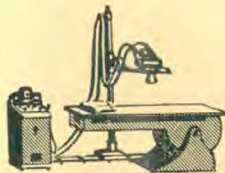


Above.—A doctor at work in the Good Hope Clinic, Lima, Peru.

Below.—A busy nurse in the Youngsburg Memorial Hospital, Singapore.



**When you give,  
you answer these  
calls . . .**



£1,650 will provide X-ray equipment for a mission hospital



£825 will purchase a launch to carry the Gospel missionary into untouched areas.



£450 will build a mission station. Timber grown on the property will be used by natives to erect the buildings.



£275 will provide a mission station water pump.



£190 will purchase desks and other needed equipment for a mission school.



£30 will buy a projector so that the story of Jesus can be carried into the remotest areas.



£6. 10s. will support the Adventist programme of help and uplift for one minute.

**Your gift is the  
answer to some-  
one's prayers!**



# THE CHILDREN'S



# Pages

## "Me Everybody's Boy"

WHERE do you suppose he lived—the little lad whom I called "everybody's boy"? He lived far away across the ocean on the island of New Britain.

If you will ask your teacher where New Britain is, she will be happy to point it out to you on the map. It is close to the great island of New Guinea.

In New Britain there is never any snow. The boys and girls go barefoot the year around, and the people live in bamboo huts with roofs of grass. Tall, graceful coconut trees wave a welcome to you as your ship comes into the harbour. Bananas and papayas grow there, too, and many other fruits. Many of the people have gardens, just as we do.

The people who live on New Britain resemble negroes—only they are shorter. And what kind of clothes do you suppose they wear? Some of the women and girls dress like us. But not so with the men and boys. All a man wears is a large square piece of cloth pinned about his waist and dangling around his knees like a skirt. In our language this is called a loincloth, but the New Britain people call it "lap-lap." Each little boy has a "lap-lap" of his own. Many of the women and girls wear "lap-laps," but it is made of prettier material, so that little brother will not get one of sister's garments by mistake.

So, you see, "everybody's boy" was brown—like a big

brown chocolate drop—and he had black curly hair and beautiful brown eyes. He and his playmates used to come and visit our camp. And you should have seen what they brought with them! There were coconuts, beautiful seashells, grass skirts, and combs made of bamboo wood. These were for sale or trade.

Now, "everybody's boy" was so handsome and intelligent that I knew you would like to have him come to your house and stay a whole week. Besides, he was always cheerful and helpful. One day he saw a soldier carrying a heavy bundle.

"Me help you, my friend! Me everybody's boy."

When he would see us moving the hospital beds, he would say, "Me carry! Me carry!" Then he would carry one end of a bed.

We grew to love this brown boy because he was so thoughtful and kind. When we would see him coming up the road to the camp, we would say, "There comes our boy."

"He's my boy," Sergeant Johnson would say.

"Oh, no, he isn't," I would say teasingly. "He's my boy."

So many of the men said, "Here comes my boy," that I called him "everybody's boy."

"How old are you?" I asked him one day.

"No savy old," he replied.

"How many years?"

"No savy years."

My friend Mac was close by. "How many Christmases have you seen?" inquired Mac. At this the boy held up nine fingers, for he was nine years old.

I shall never forget him. I know. It was so touching to



Miriam deLemar

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 29th.



see that happy smile on his chubby face and the merry twinkle in his eye whenever someone gave him some sweets or a beautiful picture.

He enjoyed our "lap-lap" very much. His favourite kind was a bath towel. Sometimes he wore a brown one and sometimes a white one. Once I saw him wearing an undershirt some soldier had given

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### THE VESPER HOUR

A snow-white mist rolls inland from the ocean,  
Dark shadows steal across the evening sky,  
Bright coloured flowers are folding in their petals,  
A mother bird breaks forth in ecstasy.

The sun has gone to rest in all its splendour,  
Where dark green hills stand out in majesty:  
A solemn hush from heaven to earth is falling,  
Calling us to prayer, dear Lord, and Thee.

We asked Thee for Thy blessing in the morning,  
Have felt Thy guiding hand throughout the day;  
Now let us in the evening count Thy mercies,  
And while flowers sleep, take time to pray.

Mrs. E. A. Robinson.

\*\*\*\*\*

him. Can you imagine a nine-year-old boy wearing an undershirt large enough to fit a man? It reached half-way below his knees, reminding us of a little girl wearing a long dress.

When we were preparing to leave New Britain, the little boys came to help us pack. "Everybody's Boy" was there, too, as cheerful and helpful as ever.

There are many honest people in New Britain, but they have never heard of the Gospel. They wear big woden rings in their ears. They chew betel nut, which

turns their teeth black and rots them away. They sell their wives and daughters. A little girl is sold for £2, but a pig is sold for £4! These people need missionaries, doctors, nurses, and teachers, to show them the right way to live.

Whenever the offering plate is passed at Sabbath-school, I give more money than I used to, because, when I reach into my pocket, I remember "Everybody's Boy."

And let us remember that more boys, and girls, too, are

needed everywhere who have the helpful spirit of "Everybody's Boy."—Selected.

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### When I Go to Bed

When I go to bed at night,  
I close my eyes so very tight.  
Kneeling by my bed, I pray,  
This is what I like to say:

"I know that You watch over me,  
Dear Jesus, listen to my plea;  
Forgive my wrongs both big and small.  
And Jesus dear, please bless us all!"

Virginia Sievert.



### — Your Letter —

My Dear Sunbeams,

I do hope you enjoyed reading about "Everybody's Boy." Though he is very poor, with no lovely toys or books or clothes or home such as many of us have, he is happy because he loves to help others. He is living for Jesus, like a true Sunbeam.

Many of the others where he lives are not happy, because they do not know about Jesus. Many are sick, and have no doctor to go to, and no medicines or hospital.

Would you like to help these black boys and girls? I'm sure you would. Just send whatever little gift of money you can to me, and I will see that it is sent on to them.

Keep shining, Sunbeams,

Yours affectionately,

AUNTIE MARGARET.

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### Results of Competition No. 5.

Prize-winners.—Brian Tothill, 40 Lena Street, Easton, Bristol, 5. Age 12; Christine Nunn, 15 Bladen Road, Shirley, Southampton. Age 7.

Honourable Mention.—Jean Sparkes (Clapham Common); Heather Rea (Lurgan); Rita Moss (Southampton); Richard Jelliff (Lowestoft); Marion Paget (Wokingham); Ann Metcalf (Colliers Wood); Michael Metcalf (Colliers Wood); Raymond Tothill (Bristol); Greta Fellows (Watford);

E. Bunker (Grenofen); Paul Martine (Bungay); Allan Handysides (Cardiff); Olive King (Chelmsford); Gillian Bennett (Oldbury); Ruth Price (Wokingham); Jacqueline Dowell (Lowestoft).

Those who tried hard.—Paul Huzzey (Luton); Siegfried Baron (Church); Ann Fowler (Wallasey); Molly Rich (Launceston); John Rich (Launceston); Beryl Shaw (Hove); Amy Randlesome (Stockton); P. Targett (Nottingham); Kathleen Weatherall (Coventry); Audrey Smith (Hayes); Barbara Sanders (Bodmin); Eleonora Baron (Church); Dorothy Atkins (Derby); Robert Bowman (Hayes); Joan Fowler (Wallasey); Colin Phillips (Swansea); Pearl Rich (Launceston); Andrew Stone (Leyton); Maureen Wilson (Wallasey); Pearl Smith (Raynes Park); John Sengelow (West Hartlepool); Richard Payne (Bishops Cleeve); John Emm (High Wycombe Marsh); John Smith (Colwick); Roger Freeman (Abercarn); Vernetta Handysides (Cardiff); Jennifer Brown (Nottingham); Nigel Payne (Bishops Cleeve); Rosemary Rudd (Norwich); Ruth Balderstone (Watford); Sheila Scragg (Bristol); Margaret Paul (Bowes Park); Heather Payne (Bishops Cleeve); Diana Goodman (Middlesbrough).

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### MY GIFT TO MISSIONS

To the Editor, "Our Times," Stanborough Park, Watford, Herts.

I have read with deep interest of the work of World-Wide Advent Missions and have pleasure in enclosing herewith:

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Address .....



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