

OUR TIMES



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The United Nations building standing out against the dark waters of the East River, New York.

After Darkness—DAWN

By A. S. Maxwell

★ THIS journal is sometimes accused of adopting a pessimistic attitude toward world affairs—of painting too dark a picture of the future. But could anything be more gloomy than the leading editorial in *Life* magazine of March 17th?

"Let's take a quick over-all view of the world situation," wrote the editor. "It's darker than you think. . . ."

"There is less real public interest in the great issues than at any time since Munich, fourteen years ago. Among our young people there is no crusading purpose; among all of us there is little sense of urgency.

"The cold war? We are on the receiving end; the initiative lies elsewhere. The hot war? The long Korean negotiations have not brought a truce, but they have dangerously whittled away our military position.

"In Europe there is the prospect of another Fall of France. . . ."

"The whole Middle East has ceased to be

governable by the old British and French arrangements. . . . As for Israel, it is a gloomy place.

"Turn to the Far East. The exhausted French may have to quit Indo-China. And if Indo-China falls, we will soon see tested the prophecy that all South-east Asia will follow. . . ."

"Throughout most of Asia the United States is distrusted or disliked. Outside Japan our firmest ally is the brave but poorly armed Chiang Kai-Shek. . . ."

"Realism, then, predicts that the world situation will get worse and worse in 1952."

Thoughtful observers of current events will agree that this picture of international affairs is not overdrawn. The future is dark. Darker than most people think. And there are many indications that things will get "worse and worse" in the months ahead.

Because there has been no major upheaval for a few years, the old indifference has settled

down on everybody. At the moment there is "little sense of urgency." Fears aroused by the first atomic explosions have pretty well worn off and the threat of the hydrogen bomb has not become real—as yet. For many people life means "business as usual," with a regular round of pleasure to break its monotony. But all the time, clouds are gathering and skies are darkening.

Beyond the prosperous and comfortable confines of western civilization there are "wild men screaming at the windows," as Lloyd George once said of the Peace Conference at Versailles. Millions of the world's poorest, hungriest people, now awakening to a new sense of power, are looking with purposeful envy at riches and privileges they never thought to possess—till now. They are remembering old scores to pay off and bitter hatred is seething in their hearts, like white hot lava in the bosom of a volcano.

In Harmony with Bible Prophecy

As has been pointed out so often in these columns, such developments are in striking harmony with the great prophecies of the Bible. The pen of Inspiration has drawn for us no roseate picture of world peace and brotherhood for our times. Instead it has forecast "a time of trouble, such as never was since there was a nation." Dan. 12:1. It has described the nations as "angry," destroying the earth in their senseless internecine strife. (Rev. 11:18.) It has even employed the very words "worse and worse" regarding the developments in the "perilous times" of the last days. (2 Tim. 5:1-5, 13.)

Nor should we ever forget Christ's own revelation of what is to take place just preceding His second advent.

Among the nations. He said, there will be not prosperity, but great "distress;" not increasing tranquillity, but great "perplexity;" not spreading peace, but deepening terror, as "men's hearts" fail them "for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

A Message of Hope

Between *Life's* picture of our day and the Bible's there is an extraordinary resemblance. Indeed, up to a point, they are identical. But at this point one stops and the other goes on. The former presents a scene of unrelieved gloom, but the Bible, while describing the same dark facts, draws back the curtain of the future and reveals the dawn of a new and better day.

According to the Bible there is soon to come a great and sudden change in world affairs. Abruptly the course of history is to be interrupted. There is to be a divine intervention.

Some day in the not-far-distant future, men will look heavenward and "see the Son of man coming in a cloud with power and great glory." Luke 21:27. He who died on Calvary in the long ago will reappear "with His mighty angels, in flaming fire taking vengeance on them that

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General Eisenhower confers with the Mediterranean defence chiefs.



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British, United States, and Italian warships anchored side by side in the Bay of Naples.

MAY 29, 1952

"Thou Shalt Not **STEAL**"

From Man or God

By Kenneth A. Elias

not steal." Let this ordinance, to which all pay willing lip-service, be honoured in its fullness, and international conferences or costly UNO set-ups would become totally redundant.

Solution of Industrial Troubles

But it is tragically clear to-day that war is by no means confined to nations. There is war raging at home; war as intense and potentially dangerous as any international conflict; the class war, once described as the war between capital and labour. Has this eighth commandment any significance here? Would it in any way, if kept, improve industrial relationships and abolish this most costly and unnecessary of cold wars? It most certainly would.

To exploit workers, overworking or underpaying them, or both, is most clearly stealing in the literal sense of the term. In the first case we steal their health and strength and time; in the second we steal their money and their living. Our heavenly Father is just as quick to notice theft of this kind as any other. "Behold, the hire of the labourers . . . which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord." James 5:4. And again: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. 4:1.

But while this commandment clearly condemns exploitation of workers, it just as clearly condemns exploitation by workers. It is most certainly stealing "within the meaning of the act" for workers to demand and take money that they have not earned. Clock watching,



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Posting details of the latest crimes on the Crime Board at Scotland Yard.

★ THE eighth commandment is unique, in so far as it has no direct amplification or interpretation in Scripture. All other commands are explained or commented on, but not this one. Nor is the reason for this hard to understand, for the wording is straightforward and completely without ambiguity. It simply says, "Thou shalt not steal." Exod. 20:15.

What a truly wonderful place this world would be if no-one, at any time, took anything which belonged to another. We make bold to say that it is largely because of the ignoring of this simple precept that our world, sick and weary of war as it is, seeks peace in vain. Wars start generally, not for patriotic or romantic reasons, but because one nation wants what another has. As a direct deterrent to aggressive action, God declared, "Thou shalt

restrictive practices, dodging of every kind, are out for those who obey this commandment. A fair day's work for a fair day's pay is what this precept aims at. As Paul is bidden of God to admonish us: "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:22, 23. This command then, if loyally kept by both sides of industry, would speedily solve Britain's economic problems to-day.

Stealing Reputations

So much for its value in the widespread sphere of international and industrial relationships. But does the eighth commandment offer any help in the intimate day-by-day contact of man to man? In other words has our precept any bearing on the vital field of good neighbourly relationships, too? We most certainly think so. The stealing of our neighbours' goods, taken by and large, is comparatively rare; but the stealing of our neighbours' good name, and thus destroying his reputation, is almost a universal pastime.

Here even Christian men and women transgress. It is easy, and so human, to gossip and chatter. Surely this seemingly innocent chatter is one of the chief curses of modern society. In this connection, notice the guidance the Lord has provided for us, again through the apostle James. "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain." James 1:26. And later: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6. No-one speaking evil of his neighbour, that is, no one stealing his neighbour's good name, can ever hope to enter into the kingdom of God. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against

his neighbour." Psa. 15:1, 3. The marginal rendering of the latter part of our quotation reads: "Nor receiveth a reproach against his neighbour." In other words, the hearer of malicious gossip is as guilty before God as the speaker.

Are We Robbing God?

Lastly, this command has a profound bearing upon our duty to God. Let us remember that we can just as surely rob God as man. Ponder for a moment the amazing, poignant significance of the statement made toward the close of the sixth chapter of first Corinthians: "Ye are not your own, for ye are bought with a price." Need we stress that the price with which we are bought from the chains and slavery of sin and death involved the unparalleled sacrifice of Jesus on Calvary. Our very life, present and future, was bought by Jesus' suffering and death. Truly we are not our own; we belong to Him who paid so dearly for us. Do we not then rob Him when we retain ourselves for ourselves, and stop short of the full surrender and consecration for which He calls?

Of course, we can rob Him in other ways, too. The Sabbath, for instance, is the Lord's. Surely we rob Him when we use its sacred hours for secular purposes—rob Him of the worship and homage due to His name; and rob Him of our service eternally, for no-one can expect to be victorious over temptation and sin, without taking advantage of that fellowship

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As stewards of that which God gives to us we should return to Him that which the Scriptures declare to be His due.

The Four HORSEMEN of the Apocalypse

Are They Riding To-day?

By T. S. Walker



By T. K. Martin

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The rider on the white horse goes forth.

★ IN the fifth and sixth chapters of the book of Revelation one finds the story of a sealed scroll, sealed with seven seals. It forms part of a vision—one of many—given to John the apostle and revelator. Early in the vision John was greatly perturbed because it was said that "no man" could open the seals. Knowing that all divine messages forming part of God's revelation to man concerned the spiritual interests of mankind, John was filled with anguish at the thought that those messages would be lost to Christian posterity. But he was reassured, "Weep not:" said one of the elders, "behold, the Lion of the tribe of Juda, the Root of David [a reference to the Son or the Lamb of God] hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5:5.

Then there followed a *new* song sung by the elders of the heavenly sanctuary: "Thou art worthy to . . . open the seals . . . for *Thou wast slain and hast redeemed us to God.*" Rev. 5:9. Thus it was made clear that the messages or substance of the seven seals concerned the

church of our Lord, those for whom He had died. And when the seals are broken, a pictorial representation of the church is revealed through the medium of the seven phases of her history—from the days of purity and power at its inception, to the day of triumph and "silence" of all contending forces occasioned by the return of Jesus as the "King of kings and Lord of lords."

One might therefore properly ask: Why was the seven-sealed vision given, and what purpose does it serve? The answer is threefold:

1. To provide further proof that divine prophecy is a "sure word." 2 Peter 1:19.
2. To reveal the distinguishing characteristic of each period of the church's history.
3. To reveal the waymarks or "milestones," so that progress toward the great culmination might be registered.

The first four of the seven seals introduce the four horsemen of the Apocalypse. Horse symbols, with their riders, are provided in white, red, black, and pale-coloured horses—each covering a specific period of history. The four horsemen alone cover approximately the first eighteen centuries of the Christian era.

Four Periods of History

The white horse period covers the first century of the Christian church, when Christ and the apostles inspired the opening days of her history: when the Holy Spirit was given in pentecostal power, whereby great things were accomplished for God and His kingdom and when righteousness and purity (symbolized by

the "white" horse and its rider wearing the crown of righteousness) characterized those early days.

The second period (Rev. 6:3, 4) is the "red" horse period, whose rider carries a "great sword" and takes "peace from the earth." This is the period immediately following the passing of the apostolic era, when corrupting influences sought to bring about a union of church and state and the sword was used against those that refused to be a party to such corruptions. This period extended from about the year A.D. 100 to the days of Constantine the Great, early in the fourth century.

In the third period, the symbolic colour of the horse turns to "black"—a complete contrast to that of the first period. (Rev. 6:5.) It is "black" because this was the period when the corruptions of the second period matured, creating a "church" that was ready to indulge in extreme and unorthodox practices—even to the point of commercializing the things of the Spirit (suggested by the rider having a "pair of balances"), all of which was leading on to the full development of the Papacy in A.D. 538.

Thus begins the "pale horse" period stretching from the year A.D. 538 to A.D. 1798. This sickly, death-like symbol is true to the period, for the rider of this horse is "Death." This is the period of the "Dark Ages" when the Papacy, with unrivalled power, proceeded to destroy those who were not prepared to accept her plans and policies. A low estimate of the number martyred by the Papacy during this period is fifty million! (Rev. 6:7, 8.)

Then came the Reformation, and the temporary eclipse of the Papacy when, in 1798 the Pope was made a prisoner by the French, and subsequently died in exile. The change of public opinion toward the martyrs, occasioned by the spirit of the Reformation, is figuratively revealed by the fifth seal. Incidentally, too, the language of the fifth seal offers a sharp reminder that those who maltreat the saints of God must expect, in God's own time, a suitable reward for their crimes. (Rev. 6:9, 11.)

Signs of the Coming One

Now we come to the sixth seal, which, chronologically, is timed to begin with a great earthquake (Rev. 6:12) which actually had its centre at Lisbon in Portugal in 1755. Under this "seal" heavenly signs are to be seen in the

sun, moon, and stars. These signs—the supernatural darkening of the sun and moon in 1780 and the falling of the stars "as a fig tree casteth her untimely figs," in 1833—are the same signs which our Lord previously gave to the apostles in answer to their query: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3, 29; Luke 21:25.

These signs, authenticated by eye-witnesses and referred to in creditable encyclopædias, were to provide the followers of Christ with the ample reminder that they were nearing the day of all days, the day when, as He promised, He would return. (John 14:1-5.) "When ye see all these things," He said while on the earth, "know that it [the coming] is near, even at the doors." Matt. 24:33. And now, after His ascension, through the medium of the "seven seals," He shows the signs in sun, moon, and stars of the eighteenth and nineteenth centuries to be precursors of the culminating day of His glorious return. The returning Lord is graphically portrayed in Revelation, chapter nineteen, riding the white horse, still a symbol of righteousness, with which He makes war on the enemies of God. (Rev. 19:11.) And it is this coming and this complete destruction of all opposing forces, which brings about the "silence" associated with the opening of the seventh seal. (Rev. 8:1.) Chronologically, then, the "seven seals" (including the "four horsemen") show that history has passed six of the seven periods and that these are the days of waiting for the culminating "seventh"—the close of sinful human history and the dawn of the eternal and righteous kingdom over which Christ will reign as the rightful King. (Rev. 11:15.)

Where We Stand To-day

The fact that six of the "seven seals" periods, including the "four horsemen" periods, have passed into history, answers the question: Are the apocalyptic horsemen riding the earth to-day? No, in the prophetic sense, they are not. Yet, in another sense, they are—the white, red, black, and pale horses—all riding the earth, providing the strange mixture of attitudes and activities relative to the kingdom of God on earth. But the "white" alone—the saints and servants of God, will emerge in triumph from

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Photo by the Author

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Looking south down the Gulf of Akaba. In the distance is an Arab Legion camp backed by the mountains of Arabia.

★ As I mentioned last time, the site of Solomon's port and industrial city of Ezion-geber was not known when I came down to the head of the Gulf of Akaba on the Red Sea in the course of my travels on the other side Jordan.

If I had passed that way two years later I would have seen uncovered, after being lost for two and a half millenniums, the houses, streets, and furnaces of what its discoverer, Dr. Nelson Glueck, called the "Pittsburg of the Arabah."

Let me then tell you how Dr. Glueck discovered the site and what he found there.

Ever since archæologists began to go out to the Bible lands for the purpose of finding the ancient cities of the Bible story, there has been speculation as to the site of Solomon's southern port.

The Bible indicates that it was at the head of the Gulf of Akaba, for the Israelites came down to it from the Sinai plateau and then left it again to travel north, first into the wilderness of Zin and on the second occasion up the Arabah. (Num. 33:35, 36; Deut. 2:8.)

Some believed that the waters of the gulf had retreated since the days of Israel and that the buried ruins of the city should be looked for fifteen to eighteen miles up the Arabah, perhaps a day's journey by camel.

Others, however, were convinced that the shore line had not changed to any great extent, and that the city would be found but a short

distance north of the present head of the gulf.

At last, Fritz Frank, surveying the mound of Tell al Khuliafa, only a third of a mile back from the beach and about halfway between the east and west ends of the gulf, found large quantities of pottery fragments. On this evidence, he ventured the opinion that this might be the site of Ezion-geber.

In March, 1939, Dr. Nelson Glueck began excavations there on behalf of the American School of Oriental Research, and quickly demonstrated that Frank was right. Ezion-geber was found!

In Sea KING SOLOMON

By W. L. F.

During the excavations of that year and in 1940 Dr. Glueck found five successive cities superimposed upon the site.

On the virgin soil of the desert he discovered the remains of the outer fortification wall of the first Ezion-geber, still about a yard high and up to four yards thick. Enclosing an area of one and a half acres the wall was constructed of well-made sun-dried bricks, carefully laid, and had an elaborate gateway, with three gates one behind the other and guard rooms between, at



the south-western corner of the city facing the sea.

From the construction of the gateway, which was almost identical in design with the Solomonic gateway at Megiddo on the Plain of Esdraelon and with another at Lachish, Dr. Glueck proved that the first Ezion-geber was the city which Solomon built. (1 Kings 9:26.) Where the settlement was in the days of the Exodus has not yet been discovered.

A Great Metal Refinery

When he began to investigate the interior of the city, he soon



Photo by the Author

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The southern end of the Arabah valley, where ancient Ezion-geber was found just a little back from the water's edge.

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discovered the primary purpose for which it was established.

Immediately inside the gate was an open space, probably the market square, while the rest of the space within the walls was occupied by houses and copper smelting furnaces. These latter, Dr. Glueck discovered, were scientifically constructed on the forced-draught system, the secret of which was lost for many cen-



Photo by the Author

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An Arab winnows his grain on the beach at Akaba.

turies and only rediscovered again in modern times.

Some of the furnaces had as many as ten chambers for the smelting crucibles, with complicated systems of flues by means of which the great heat needed was generated.

So Dr. Glueck revealed this city to be a great industrial plant erected by Solomon for the purpose of exploiting the metalliferous deposits in the Arabah.

To Ezion-geber the partially roasted ores were brought for further refining and for the casting of the pure metal into ingots. Whether there was any manufacturing done here or not we do not know, but we do learn from the Scriptures that in the early days of Solomon's reign, the fine moulding sands of the plain of Succoth in the Jordan valley were utilized for the casting of the great copper pillars for the entrance of the temple and the other vessels with which it was furnished. (1 Kings 7:46.)

However that may be, the refinery at Ezion-geber is the most ancient, the largest, and the most elaborate which has ever been recovered, and reveals Solomon as a great industrialist and "copper king" as well as a great shipowner and merchant prince and a great administrator.

The Queen of Sheba and the Eastern Trade

The port of Ezion-geber has not yet been located, but the Bible has quite a little to say about the trade with Arabia and the East in Solomon's reign, a great deal of which must

have passed through the port of Ezion-geber. In 1 Kings 10:14, 15 we are told: "Now the weight of gold that came to Solomon in one year was six hundred three-score and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia and of the governors of the country."

This statement, following the account of the Queen of Sheba's visit, would suggest that the mission of the great queen of Arabia was political and commercial as well as personal.

Sheba was in Southern Arabia somewhere near the present kingdom of Yemen and its people traced their descent from Sheba, son of Seba, who in turn was the son of Cush. (Gen. 10:7.) Another Sheba with his brother, Hazarmaveth, were sons of Joktan, the progenitor of the South Arabians. Hazarmaveth may correspond with the modern region of Hadhramaut.

Besides controlling the wealth of Southern Arabia, Seba or Sheba was on the ancient perfume route to India and China, from which the Sabeans gained great wealth. (Isa. 60:6; Jer. 6:20; Ezek. 27:22.) When, therefore, Solomon decided to establish a port on the Gulf of Akaba, his ships were a direct threat to the Sabean monopoly. Doubtless, therefore, the Queen of Sheba's journey of over 1,200 miles was at least partly for the purpose of negotiating an agreement on their respective trading rights and spheres of interest to save the Sabeans from ruin or from war. She would come in one of her own ships to Ezion-geber and then travel overland to Jerusalem.

Evidently a satisfactory arrangement was worked out and the flow of gold and spices and perfume through Ezion-geber continued with the friendly co-operation of the Sabeans for a century.

Excavations Fully Confirm Bible Record

The periods of prosperity and vicissitude through which Ezion-geber passed can clearly be read in the remains which Dr. Glueck has unearthed, and tallies exactly with the Bible account and the records of neighbouring peoples.

He found that the Ezion-geber of Solomon's day with all its romance, and also its terror for the slave workers of the "copper king," was destroyed somewhere about 900 B.C.

This corresponds with the invasion of Shi-

shak of Egypt, who lists, on the walls of the temple at Karnak in Thebes, many Edomite towns which he destroyed. Apparently, however, Shishak left the smelting plant more or less intact.

The second city which Dr. Glueck found above Solomon's city was no doubt the one rebuilt by Jehoshaphat somewhere between 884 and 875 B.C. The Bible tells also how this king built a fleet for the purpose of reviving the Arabian trade. Unfortunately, however, an untimely storm drove his ships on the rocks, perhaps on Pharaoh's Isle, and his fleet was totally lost. (1 Kings 22:48.)

The destruction of the second city may have been connected with the revolt of Edom in the days of Joram (2 Kings 8:20-22), for they recovered the Arabah for half a century. Amaziah, however, waged a successful war against the Edomites, capturing Sela-Petra. (2 Kings 14:7; 2 Chron. 25:11, 12.) Uzziah completed the reconquest of Edom, and it is specifically mentioned that he recovered and "built Elath," which Ezion-geber had by this time come to be called, "and restored it to Judah." 2 Kings 14:21, 22; 2 Chron. 26:1, 2.

This, according to Dr. Glueck, corresponds with the third city, in which the industrial settlement was rebuilt and the smelting furnaces and refineries once more put into operation.

It was during the days of Ahaz, about 735 B.C., that the Syrians swept down from the north to wrest the town from a weakened Judah (2 Kings 16:6) and raze it to the ground in a terrific conflagration, the evidences of which Dr. Glueck found in abundance at this level. On the ashes of the third Israelite city, either the Syrians or the Edomites rebuilt a new industrial settlement, City IV, which operated until the sixth century B.C., when the Edomites were dispossessed by the incoming Nabateans.

The scanty remains of the fifth or Nabatean period show the continued decline of Elath as an industrial centre and point to the removal of the town from the inhospitable centre of the valley to the more sheltered eastern side at the southern end of the great trade road in which the Nabateans were most interested.

Copper Mines of the Arabah

To complete his picture of the metal industry at Ezion-geber, Dr. Glueck supplemented his
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The Message of the TREES

By F. L. Stokes

★ WHAT a tremendous thought when God made a tree! Someone has said, "Next to man, a tree is God's best work." God has planned that man should learn of his Creator by the things that are made, and particularly can we find divine lessons in the study of trees.

Solomon was a great nature student, and, speaking of wisdom, said: "She is a tree of life to them that lay hold upon her." Prov. 3:18. We associate long life with trees. Some of the giant sequoias are estimated to be between three and four thousand years old. They are the oldest living things in creation and are a symbol of the eternal life that God has promised to His people. (Rev. 2:7.) The prophet Isaiah, describing the glories of the earth made new, says: "As the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:22.

The "Bent Twig"

Comparisons are often made between the "bending of the twig" and the moulding of human lives. The cotton tree of West Africa is one of the fastest growing trees in the world and the African boys will often twist cotton saplings into the most extraordinary shapes and watch them grow that way. As a result, they often grow misshapen and reach the point where any deformity is impossible to rectify—a significant lesson on the danger of bad habits which may mar our lives beyond repair.

Jesus speaks of His followers as "good trees" and looks to us to produce good fruit. (Matt. 7:17.) This can only be done as we allow the Master-gardener to work in our lives.

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Photo by A.S.M.

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So great is the girth of this mighty sequoia that a motor road has been driven through it.

Grafted into Christ

In West Africa, the indigenous orange tree bears bitter fruit, but some years ago the Colonial government brought in sweet orange trees from the West Indies. These grew well for a short time, but then were attacked by a root parasite which killed the trees. The difficulty was overcome when the agriculturists began to graft the scion of the sweet orange onto the strong stock of the bitter orange, which was immune to the parasite. Paul uses this figure of grafting to explain the work of Christ in human lives. (See Romans 11:17, 18.)

In the work of grafting, the two cambium layers must be brought into contact in order that life may go from one to the other. When

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the Christian accepts Christ, his inner life must come into living contact with the inner life of Christ, and then he is able to bring forth "good fruit."

Stability of character is symbolized by the strong roots of a tree. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river," Jer. 17:7, 8. Some trees have tap roots that go deep down into the earth. In the time of storm, they stand erect and firm, while others, less firmly rooted, go down. Strong roots are not developed in the time of storm, but during the weeks and months of quiet and peace. The man who will stand in the hour of trial is the man whose trust is in the Lord every day.

One of the largest trees in the world is the giant sequoia of the Western States of America. One of these trees is three hundred feet high and has a girth of ninety feet and a diameter of thirty feet. These tremendous trees originate in a single cell so small that it requires a powerful microscope to make it visible to the human eye. The mighty power of God makes this tiny cell into the giant of the forest. So, too, the longing to serve God in the human heart may be small, but if the life is surrendered to God it can become a mighty tree of righteousness, "the planting of the Lord." Isa. 61:3.

A Nature Fixed Toward Truth and Righteousness

Over many centuries many trees have developed a seasonal rhythm. Trees like the maple, beech, apple, and pear, when transported to warmer climates, continue to drop their leaves even though it does not turn cold in the autumn. The habit has become so ingrained that they cannot change. What a lesson we can learn in this respect from a tree! Just as it remains constant to its nature, regardless of the change of climate or environment, so it is possible for man to say "yes" to the right or "no" to the wrong no matter what his environment might be.

The scientists of to-day have constructed what is known as the electronic computer. This machine is very much like an enlarged radio, with thousands of wires and vacuum tubes. All information fed into this machine has to be reduced to a "yes" or "no" language of numbers. This is called binary arithmetic, and contains only two numbers, nought and one. The

electronic computer is, as near as man can make it, a replica of the human brain, considering the figures fed into it on a basis of "yes" or "no."

When information is fed into this machine, the figures are passed along its wires by means of electrical impulses, and considered and dealt with in the light of previous information that is "remembered." The computer becomes accustomed to problems being sent along the right wires and, if a mistake is made, a warning signal is given and the problem rejected.

The essential part of the human brain consists of neurons or nerve cells, of which scientists tell us that there are ten thousand million—living electrical relays. When the human brain makes a decision, it is accomplished by an electrical impulse travelling down the right "wires." If it is possible for man to make a machine which, in a sense, becomes sensitive to that which is wrong, how much more should the living computer, this brain of ours, practise obeying right impulses, so that a wrong impulse received is instantly rejected.

The nature of a tree may become fixed so that even a change of climate or environment cannot alter its nature, and God wants our characters to become so stabilized that the desire to do right becomes as fixed as the unchanging nature of the tree.

Trees are "the planting of the Lord" and so is every desire in the human heart to do right. It is vital then in the development of Christian character that we obey every right impulse, that we might become mighty trees of righteousness, and that He might be glorified

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know not God," 2 Thess. 1:7, 8. As the apostle Paul wrote: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

And after that?

Then the gloomy days will be over. Then, instead of becoming "worse and worse" life will get better and better.

There will be peace at last "unto the ends of the earth." Psalms, 72:8. And men shall not "learn war any more." Isa. 2:4. "They shall not hurt nor destroy" anywhere. (Isa. 65:25.)

There will be no fear; nothing will cause anyone to be afraid. (Zeph. 3:13.)

There will be a glad reunion for all who love righteousness. For the dead shall be raised to life. (1 Cor. 15:51, 52.) "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17.

There will be no more sorrow, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

So while horizons may be darkening to-day, there is to be a glorious to-morrow. God has promised it, and His promise cannot fail.

Our most urgent need at this time is to identify ourselves with God and His programme for the future. Then, when the night is over, all the beautiful things He has planned for the morning will be ours, for ever.

"Thou Shalt Not Steal"

(Continued from page 5.)

with God which the Sabbath hours are designed to give.

We can rob Him too, as Israel did, by withholding the tithes and offerings He asks us to return to Him. "Will a man rob God? Yet ye have robbed Me, . . . in tithes and offerings." Mal. 3:8. It will be remembered, of course, that long before this it had been made clear that these tithes—the tenth part of all increase—belonged exclusively to God. "All the tithe . . . is the Lord's: it is holy unto the Lord." Lev. 27:30. The tithe then, is not just an offering to be given as we wish, rather it is a specific tenth of all our increase and it is His. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room

enough to receive it." Mal. 3:10. It is right that we should return to the Lord His own, yet how gracious is His promise if we will but be faithful and obey. God is no man's debtor.

Yes, this command is simple and straightforward. It demands honest dealings between man and man, and man and God. It is designed to make the world a happier and a better place to live in.

In Search of King Solomon's Mines

(Continued from page 10.)

excavations on the site by a detailed survey of the wadies on either side of the Arabah right up to the Dead Sea.

Everywhere, particularly on the Edomite side, he found scattered slag heaps, rough smelting furnaces, and the ruins of huts, pointing to the extensive mining operations conducted there in ancient times.

Scattered pottery fragments indicate that the greatest period of activity on these sites was in Solomonic times.

It is probable that the mines were chiefly worked during the rainy season in view of the lack of water at other times of the year, while the charcoal fuel was obtained from the heavily-wooded western slopes of the Edomite plateau.

The ore, after preliminary treatment and rough smelting on the spot, was then conveyed by camel or pack mule down the Arabah to the main refinery at Ezion-geber.

Thus, thanks to the extensive studies of Dr. Glueck, the whole picture of the copper industry, which reached its peak in the days of Solomon, has been built up.

The Bible makes only brief mention of all this, but archæology fills in the details in a wonderful way and provides the background to the high civilization which was attained by Israel in the great days of the monarchy.

(Next time: "Through the Wilderness of Wandering.")

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THE CHILDREN'S



Pages

Peggy's Word

By Rose Hart

EVERYTHING went wrong that morning. First of all Peggy tore the ribbon she wanted to wear. Then she could not find her school book. She had to hunt so long for that that she did not write the letter she should have written to Miss Grey.

"I will do it at school," she told herself.

Of course she wanted to let Miss Grey know that she would take one of the "Fresh-Air Children" on Sunday. That meant that one more little girl would get away from her dingy home in the big city for at least one day. She would be in the small town where there was lots of fresh

air and so many new things she would be taught to do. A bus was to bring the children from the city in the morning. It would return for them again at evening.

"I will take care of one," Peggy had said at once when her mother had asked her about it the day before. That night Peggy had gone shopping with some of her little friends. When she had returned home, it had been time to help Mother with the supper. In the evening she had played the piano, then studied. After that she had been too sleepy to write the letter.

"I am going to take one of

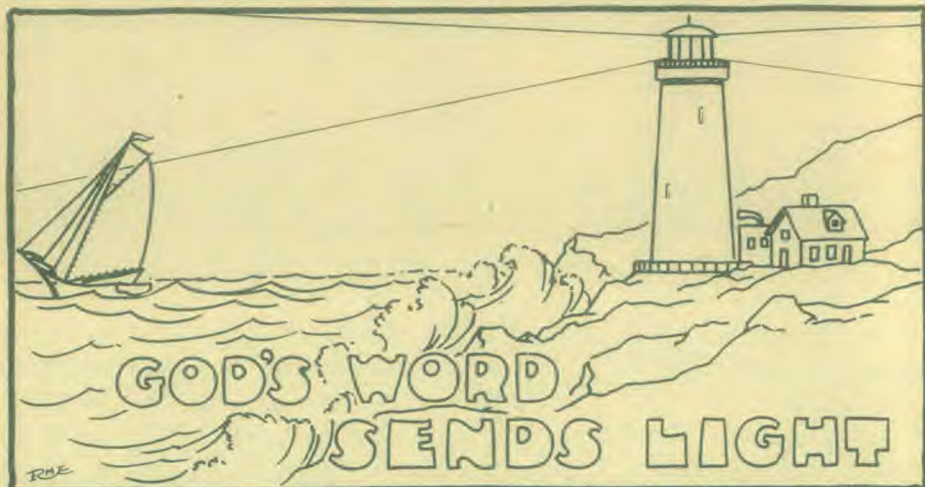
the 'Fresh-Air Children,'" Peggy told a group of girls on their way to school.

"We are going to have two," said one of the Parker twins. "We wrote to Miss Grey last night. Mother will be away, but we can manage it."

Peggy thought, "Perhaps I will have time to write the letter before the last bell rings." But they found their teacher helping play a new game on the school grounds. The girls all ran to join it.

Sometimes that forenoon Peggy forgot to write the letter, sometimes she was too busy. She even forgot it was Friday. Finally Peggy stayed in during the afternoon recess to write it. She made it a very short note, because she heard the happy shouts of the others on the play-ground.

Sunday morning was different. Not a thing was going wrong for Peggy. She was at the bus with the others when it arrived. She was laughing and having a good time. At every bus window eager faces of boys and girls looked out. There was a nurse with them. As a boy or girl jumped off the step, the nurse called out the name of a boy or a girl waiting to welcome the visitor. Peggy watched anxiously. She



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 June 12th.

saw several little girls she wished she might have. At last Peggy was left standing alone. What was the matter? There was not a child left in the bus.

Peggy hurried to the nurse. "L—was to take one," she said.

"Oh," said the nurse pleasantly, "you must be the girl who wrote at the last minute, and forgot to sign her name. We were very sorry, for there are so many children who need to come out. Perhaps next time you will be more careful about writing." The nurse smiled, and disappeared into the bus.

Peggy started home alone. Tears stung her eyes. Ahead she could hear the others chatting and laughing with their new friends. Oh, why must this happen to her? Then

she knew! How many times she had said she was going to write that letter. Every time her words had been empty words because she had not done it. A tear started down her cheek. Her heart was empty, too.

She stopped suddenly. A new thought had come to her. She could help one of the other girls!

At the next corner Peggy stopped to look in a shop window. All at once she realized that she had been thinking empty words again. Surely it did no good to think of things to do unless you did the things you thought about. The Parker twins would be glad for her help to-day because their mother was away. Right now she was going to start making every word she spoke count for something!

— Your Letter —

My Dear Sunbeams,

Do you like the picture I have chosen for you to paint this time?

I remember reading the story of two children whose father was a lighthouse-keeper. One night he was taken ill and their mother had to stay with him. The children could not bear the thought that ships might be wrecked because there was no light, so together they climbed the tower and tried to set the machinery in motion. Though their hands were blistered, they toiled all night long, determined that no lives should be lost because of their unfaithfulness.

As I thought of that story, I thought that we Sunbeams do not have to work like that to let our light shine. All we have to do is to let the love of Jesus which is in our hearts shine out on others.

Yours affectionately,

AUNTIE MARGARET.

Partial Results of Competition Nos. 6, 7

Prize-winner.—Peggy Ellison, 104 Montague Road, Slough. Age 10.

Honourable Mention.—Ann Shoney (New Tredegar); Neville Kerry (Norwich); Amy Randlesome (Stockton); Richard Payne (Bishops Cleeve); Edward Pratt (Iver); Sandra Taylor (Sheffield); Trevor Goddard (Iver); Ruth Balderstone (Watford); Stuart Payne (Bishops Cleeve); Marion Fitton (Oldham); Jilda Sleeman (Torquay); Michael Wright (Cheltenham); John McKay (Slough); Carole Westwood (Watford); Valerie Westwood (Watford).

Those who tried hard.—John Roberts (Bishops Cleeve); Patricia Neal (Bracknell); David Balderstone (Watford); Jean Rogers (Maisemore); Patsy Pollock (Southampton); Judith Buckle (High Wycombe); Dorothy Friend (Plymouth); Philip Groves (Kenilworth); Margaret Howlett (New Malden); Derek Thomas (Nelson); Nigel Payne (Bishops Cleeve); Margaret Johnson (Rochester); Eunice Ginbey (Godmanchester); Linda Marshall (Torquay); Margaret Cutler (Birmingham); Victor Croxson (Ipswich); Heather Payne (Bishops Cleeve); Brenda Plant (Stoke-on-Trent); John Andrews (High Wycombe); Shirley Gibbons (Coventry); Patricia Chapman (Darlington); Finley Kinnon (Watford).

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Do It Now

Somebody carries a heavy load

Wearily stumbling along the road.

For care, and pity in vain they cry;

Do you mean to help them bye and bye?

Oh! do it now.

Somebody needs a word of cheer,

For the way is long and the days are drear.

Is your heart with love and pity stirred?

Do you say, "Some day I will speak that word"?

Oh! do it now.

Somebody bends 'neath a load of sin,

Though the Saviour died their soul to win.

Do you nope to guide those erring feet

To the cross, where Christ and the sinner meet?

Oh! do it now.

Oh! the days and the years are fleeting fast,

And the time for service will soon be past;

Don't wait for the morrow—to-day alone

With its opportunities, is your own.

Oh! do it now.

Lilian G. Heard.

Straws in the Wind

Our Twentieth Century

CERTAINLY one of the most penetrating summaries of modern civilization is a recent one from General Omar Bradley. He says: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. This is our twentieth century's claim to distinction and to progress."

Britain Leads European T.V.

BRITAIN with three T.V. stations has now over 1,000,000 receivers and the number will soon probably be a million and a half. Up to now France only

has 30,000 sets and in Holland T.V. transmission has only been in operation a few months.

Cast Your Load

Cast your load upon Jesus,
Your burden of grief and care,
That bundle of over-anxiousness,
Unload at the gate of prayer.

Cast your load upon Jesus,
That weary burden of woe,
That weight of sore disappointment,
Which tried and tested you so.

Cast yourself upon Jesus,
Your every sin He doth bear;
A burden light He giveth you,
His yoke is easy to wear.

He loadeth your life with blessing,
Poured out from abundant store;
Unload! then share it with others,
'Twill multiply evermore.

Mrs. M. H. Cooper.

More and More Oil

In spite of the Persian oil crisis, world production reached a new record in 1951 of nearly 594 million metric tons, which was seventy

million tons more than in 1950 and more than double the production in 1938.

Catholics Ignorant of Bible

INDICATIVE of the ignorance of Catholic children in Bible knowledge are facts from a survey in the *American Journal of Sociology*. In a test of 446 Catholic schools in thirty-three states of the United States, less than a quarter could say the Lord's prayer, three-quarters did not know the story of creation, and only 13.1 per cent knew the story of Adam and Eve.

The Four Horsemen of the Apocalypse

(Continued from page 7.)

the fiery ordeal of earth's culminating crisis, when the Lord, riding His own "white horse" (Rev. 19:11), deals a death-blow to all opposing forces.

That final event, the return of our Lord, which ushers in the eternal kingdom, is the burden of the apocalyptic message. "Behold, He cometh," cries the voice of a man at its beginning. (Rev. 1:7.) "Surely I come quickly," is the response of our Lord, at its close. (Rev. 22:20.)

