

OUR TIMES

This Derilous Hour

What does the Future Hold?

By C. Denys Baidam

quotation taken from *The Christian Century*:

"The hydrogen bomb will be what the scientists call 'an open-ended weapon,' which means that it can be developed bigger and bigger and bigger, without regard to the law of diminishing returns, until theoretically, it can be built mighty enough to destroy all life on this planet."

Among thoughtful people everywhere there is a growing conviction that the end of our civilization is at hand. Two global wars with all their destruction, having culminated in the discovery and use of atomic power, have convinced many that perhaps, after all, but little time remains.

Can it be that the world conditions which all fear, are connected in some way with what many would have termed at one time as the "old-fashioned" teaching of the Bible that the end of the world is at hand? If this is true, then surely the whole subject assumes a grave solemnity.

In words which a few years ago would have seemed foolish and ridiculous, authors and scientists, and many others to-day are proclaiming that the consummation of all things is by no means out of the sphere of probability. Years ago religious bodies interpreting Bible prophecy were declaring the very things which to-day our statesmen and others wholeheartedly endorse.

The late Mr. H. G. Wells who, all his life had written about the future in glowing terms, at seventy-eight years of age reversed all he had had to say, in one sentence: "This world is at the end of its tether. The end of

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American troops crouch in their fox-holes as the latest of the atomic bombs is exploded in the remote Nevada desert.



★ We live to-day in a new and frightening age—the age of atomic power. For over seven years the United Nations Organization has attempted to solve world problems with very little success. Trouble-spots are breaking out all over the world—in Korea, in Malaya, in China, in Persia, in Egypt, and nearer home. The East continually threatens the West. Everywhere uncertainty and distrust has caused fear and apprehension to grip the hearts of men.

End of Civilization

Our scientists stagger as they try to comprehend the terrific potentialities of atomic power when harnessed to warfare. The Nagasaki bomb devastated only two square miles. To-day we are told that the new hydrogen bomb is capable of laying waste more than one hundred square miles. Listen to this significant

everything we call life is close at hand and cannot be evaded."

Thus men are crying out in solemn warning that what remains of our civilization is in desperate peril. No wonder Dr. Urey said: "I am a frightened man. All scientists I know are frightened men."

The disciples once asked Jesus: "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. Jesus replied by telling them of the signs of the end of the world. One of these signs, He said, would be "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. The apostle Paul declared also, by inspiration, "This know also, that in the *last days* perilous times shall come." 2 Tim. 3:1. Do not these statements describe the very conditions existing to-day?

What of the Future?

Men are asking: "Is there a future?" "If there is a future, then what of it? Where can we turn?" Can we rely on politics, or economics or science to bring us permanent peace and security? No, friend, we cannot. Beverley Baxter was right when he declared in the *Sunday Express*: "The world is spiritually starved. Neither in the arts, nor in politics is there any message these days but harshness and fear."

My dear reader, there is only one direction in which we can look. There is only one Source to whom we can turn in this perilous hour. A spiritual revival is needed in all our hearts. We need to turn again to Him who is the Giver of life and joy and peace. We need to renew our consecration to His purpose and watch, with prepared lives, for the coming of Jesus Christ which according to His own promise and according to the signs of the times, is not far distant. That, friend, is our only hope. Let us thank God that the future is not in the hands of men, but in the hands of God.

Jesus said: "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*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. That Christ will come again soon is the most certain and hopeful fact of our time. The plan of redemption includes it. The prophets declare it. Our perishing and chaotic world de-

mands it! "I will come again." Are you ready to meet Him?

Your BIBLE QUESTIONS Answered

Why was it necessary to write the Bible?

In the beginning it was one of man's great privileges to have open communion with God. But when sin entered, this enjoyment was taken from man for we read: "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2. Through the plan of redemption a way was made whereby the inhabitants of the earth could still have connection with heaven. God communicated with men by His Spirit, and these men were moved to write these heavenly messages for mankind.

Paul tells us: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. This tells us why the Bible was written. Had the Bible only a human origin, it would not be profitable for doctrine, for men disagree among themselves. It would not be profitable for reproof, for who can tell right from wrong without a divine revelation? It would not be profitable for correction in living unless it came from a heavenly source of information, showing us right from wrong by revealing God's eternal standards of holiness. It could not instruct us in righteousness unless it came from a righteous source, and this of necessity would have to be a supernatural, not a human source.

Will we observe a special day of worship in the new earth?

THE answer is very clear and it is found in Isaiah 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, . . . it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." From this we see that the Sabbath day will be a day of worship and adoration in the earth made new.



The end of the great Deluge.

The Story of a Lost World

By J. A. McMillan

★ In a recent issue we referred to the articles by Rachel L. Carson published in the *Sunday Express* from her book, *The Sea Around Us*, and discussed her account of the beginnings of life. In the second article from her pen there is reference to the legends that abound of "lost continents." The author refers to "the fabled Lemuria of the Indian Ocean, St. Brendan's Island, and the lost Atlantis."

"Best known," she says, "is Atlantis, which according to Plato's account was a large island or continent beyond the pillars of Hercules.

"Atlantis was the home of a warlike people who made frequent attacks upon the mainlands of Africa and Europe, brought much of Libya under their power, roamed the Mediterranean coast of Europe, and finally attacked Athens. However, with great earthquakes and inundations, in a single day and one fatal night . . . the island of Atlantis disappeared under the sea."

"The Atlantis story may have in it an element of truth."

An "Element of Truth"

Yes, there is an element of truth in this legend of a "lost Atlantis" but it is open to a very different interpretation from that suggested by Rachel L. Carson.

In the biblical account of human antiquity there is a record of a judgment that overwhelmed the world. This is summarized by the apostle Peter in these terse words: "The world that then was, being overflowed with water, perished." 2 Peter 3:6.

Our Lord Jesus corroborates this statement of Peter's by referring to the days of Noah and the Flood of waters that wrought destruction, not upon one city or country, but to an entire civilization. (Luke 17:26, 27.)

As we go back in the reading of the Bible, we find Isaiah speaking of "the waters of Noah" as a type of God's judicial acts. (Isa. 54:9.) And the psalmist of Israel expresses it in poetic language: "The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths

also were troubled. The clouds were poured forth with water." Psa. 77:16, 17 (margin).

The Noachian deluge is described in the sixth and seventh chapters of Genesis. It was not a petty or parochial flood, but one that overwhelmed the entire earth, destroying all life, both human and animal, and burying all plants and mineral wealth in successive layers of precipitation. "And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. . . . And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died. . . . And the waters returned from off the earth continually." Gen. 7:19-22; 8:3, R.V.

The only survivors of this world catastrophe were Noah and his wife, his three sons and their wives. "And Noah only was left, and they that were with him in the ark." Gen. 7:23, R.V.

Evidence in the Rocks and Racial Tradition

The evidence in support of this biblical Flood in the days of Noah is to be found in every part of our planet. On the rocky walls of the Grand Canyon, Arizona, the traveller may see the fossil remains of deep-sea creatures embedded at 10,000 feet above the present sea-level. This is not a unique feature of the Grand Canyon, but is duplicated on every mountain range throughout the earth. In the deepest coal mines, on the highest mountain tops, the fossils are mute witnesses of the fact that in the days of Noah "the world that then was, being overflowed with water, perished." Thus the earth has written the epitaph of that ancient race of men who forgot God and by their violence and lawlessness brought upon themselves the engulfing waters of divine wrath.

Not only in the earth itself is there abundant testimony to this lost world of long ago, but in the legends and mythologies of the human race there are abundant references to this flood that wiped out a highly developed civilization. These legends are alike remarkable for their consistency and their universality. They are preserved among the Egyptians, Babylonians, Romans, Greeks, Celts, Red Indians, Mexicans, Japanese, Chinese, and Polynesians.

Lenormant testified: "The tradition of the Deluge is the universal tradition *par excel-*

lence." And Canon Rawlinson speaks of the "array of exact coincidences, which cannot possibly be the result of chance, and of which I see no plausible account that can be given except it is the harmony of truth."

When we examine the diluvian legends we find, after making allowances for the accretions of tradition and embellishment, that there is a startling correspondence with this simple story recorded in the Bible.

In the Babylonian story related on tablets by Isdhubar or Gisdhubar, one Hasisdra was commanded to build a ship. The world was to be destroyed because of its sins. The ship was to be pitched within and without with bitumen. In it were to be preserved beasts and seed. There is a dove and a raven which are sent forth, then the ship comes to rest on a mountain, the occupants go out and build an altar on which they offer sacrifices. There is even a covenant in which the gods promise never to destroy the earth again by flood. Thus runs the Babylonian version of the Flood as recorded about 2000 B.C.

The Indian version contains several mythical features that depart from the biblical original. A fish appears to Mana and tells him to build a boat in order to preserve himself and "the seven sages." There is an interesting correspondence to the biblical narrative in the words, "when all the world was deluged," and "nought appeared above the waves." This compares with Genesis 7:18, 19.

It is commonly held that the Greeks had a name for everything. They certainly had their version of the Flood. In this, one Deukalion prepared a boat and was delivered "when the earth suddenly poured forth a vast body of water, heavy torrents of rain descended, the rivers overflowed their banks; and the sea arose above its ordinary level; until the whole world was inundated, and all that were in it perished." Deukalion "caused his sons and their wives to enter a large ark which he had provided." "While he was embarking, swine and horses and lions and serpents, and all other animals that live upon the face of the earth, came to him in pairs."

The Greek version describes the moral conditions that provoked the gods. The people were "of a violent and ferocious temper, they were guilty of every sort of lawlessness." Com-

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Is It Nothing to YOU?

By Dallas Youngs

★ THE word "preview" is by no means a new one. Motion picture films are commonly previewed before they are released. New models of cars are previewed, as are works of art. And God was pleased to give to Isaiah, the prophet, a preview of the "drama of the cross," a drama that affects every person for weal or for woe.

That man's sins might be pardoned it was necessary for God to initiate a new thing, to adopt a measure never before heard of, much less adopted. He must provide a divine sin-offering in the person of His Son. Purposing to do this, and desiring that all might understand and avail themselves of this wonderful sacrifice, God gave a preview of Christ's sufferings and death upon the cross.

Preview of the Drama of the Ages

No more beautiful or significant Messianic prediction is found in the Bible than that of the fifty-third chapter of Isaiah. Here the substitutionary nature of Christ's suffering and sacrifice is set forth as the only basis upon which salvation may be obtained. Here we learn of the One who would be "despised and rejected of men; a Man of sorrows, and acquainted with grief," who would bear "our griefs," and carry "our sorrows," who would be "wounded for our transgressions, . . . bruised for our iniquities," and by whose "stripes" we would be healed. "He was oppressed, and He was afflicted," declared the prophet minutely delineating Christ's way to the cross, "yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. And He made His

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"And He bearing His cross went forth into a place . . . called Golgotha, where they crucified Him."

grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

"Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed. He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied."

Before the advent of Jesus, the Jews applied this prophecy to the coming Messiah; but after Jesus came and they rejected Him it was different. Then they attempted to interpret it in ways which would not bring condemnation upon them. But the chapter is too clear to admit of

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any other application. It is so clear that the Jews scrupulously avoid it. Yet we have heard of some few instances when a Jew did read it, that he was convinced that Jesus of Nazareth was indeed the long-looked-for Messiah, and was converted.

Jesus was "a Man of sorrows, and acquainted with grief," because "He came to His own, and His own received Him not." His tears flowed for His benighted people, and for Jerusalem, the doomed city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," He cried, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

A Nation's Ingratitude

Ingratitude is perhaps the hardest of all things to suffer. At the time the hostile vote was being taken against Sir Robert Walpole in the House of Commons, he said to one sitting next to him: "Young man, I will tell you the history of all these men as they come in: That fellow I saved from the gallows. And that one from starvation. This other one's son I promoted."

Many a father has worked beyond his strength to educate his children, and to maintain his family in comfort, and many a mother has sacrificed unsparingly for her family's welfare, only to be confronted with heart-rending ingratitude at the end of life. It was thus in the case of Jesus, but on an amplified scale. Jesus met, not the ingratitude of a single family, but of a nation.

Let us ponder the words, "He came unto His own, and His own received Him not." For two thousand years the Jews had been God's chosen people. For two thousand years, Jesus, the Angel of the Covenant, had dealt at first hand with His people, delivering them from bondage, teaching them the true ways of worship, delivering them from their enemies, and most wonderful of all, promising them, through His own sacrifice, permanent deliverance from sin.

He bore long with them, but always they were a perverse people, stubborn and stiff-necked. Time and again they rebelled against authority. Time and again they refused divine counsel, broke the commandments, stoned the prophets, and brought condemnation upon themselves. Yet, Jesus did not give them up,

and at last, when the "fullness of time" was come, He came forth from heaven to fulfil His promise.

Picture the scene—God's Son, the creative Agent of the universe, laying aside His glory and honour, coming to this sinful planet, proffering salvation through Himself to all who would believe. See Him despised and rejected! See Him sorrowful and grief-stricken! See Him wounded, bruised, and chastised! See Him before Annas, Caiaphas, Pilate, Herod, the mob! See Him "cut off" and buried in Joseph's new tomb! See Him in His resurrection and ascension! And best of all, see Him, as on the sea of glass, "He shall see of the travail of His soul, and shall be satisfied." Isa. 53:11.

A "Holy" Land

This diminutive yet strategic spot of land, Palestine, at the east end of the Great Sea, witnessed the "drama of the ages." Cursed and filled with trouble to-day, nevertheless the time was when it enjoyed more glory and honour than any other place on earth. It was here that the angels announced the birth of the divine Infant. Its highways and lanes were pressed by the feet of God's own Son. Its mountains and secluded gardens lent ear to His prayers and cries. Its hills and valleys echoed the voice that "spake as never man spake." It resounded with the glad cries of those who had received health and life at the hand of the merciful Healer.

Yet, on the other hand, the land bore witness to the insults and abuse placed upon the One who was harmless and undefiled. No other place on earth, or in the universe, has been wet by the tears and blood of its Maker. The hill, Golgotha, beheld a mystery, God dying for man, that even the angels were unable to comprehend. Joseph's new tomb was honoured as the resting place of the One who came to "seek and to save," and bore witness to supernatural glory after three days.

Happy and blessed, indeed, the spot that played host to divinity, and happy its future, despite its present distress, for it is written that here the New Jerusalem will rest as it descends from God out of heaven, and from this spot all the lines of universal government will radiate during the ages to come.

It is a matter of amazement and lamentation that so comparatively few have availed them-

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Photos by the Author © S.P. Ltd.

Right.—A cutting in the Jericho mound showing successive levels of occupation. In the distance across the plain is the high ridge of the Moab hills across the river.

Below.—The River Jordan near the Jericho ford.



★ DURING our long desert journey from Mount Nebo south to the Gulf of Akaba and across the Wilderness of Paran and Zin to Kadesh-barnea, we have travelled over the ground which Israel covered on their way to the Promised Land and have come to realize how important the lands of Moab and Edom with their great highways and mineral resources were in the building of the kingdom of Solomon and his successors.

To complete our picture of the "other side" of Jordan, we must now follow another trail, this time northward up the river valley from Jericho and into the highlands of Gilead.

Taking this journey last actually fits very conveniently into the chronological history of Israel, because while Moab and Edom came into greatest prominence at the time of the Exodus and in the early history of the Monarchy, the northern regions attained their greatest importance in the later days of Israel.

FORDS and of J

By W. L.

To Jericho Again

When we were on our way across Jordan at the beginning of our desert journey we passed by the ancient city of Jericho with only a brief mention but with the promise that we would return to it again. Now will be as appropriate a time as any as we seek to learn how great a part the fords and fortresses of Jordan played in the story of Israel.

Between the Dead Sea and the Sea of Galilee there are really only three points where east and west were linked together. The most southerly of these was at the ford and fortress of Jericho, the point chosen by Israel to force their way into Canaan.

At this point a whole series of wadies descend from the hills of Moab and converge on the Jordan ford, some five miles north of the Dead Sea.

On the western side, the fortress town of Jericho guarded three main routes up into the highlands of Judea, one in the direction of Bethlehem, another up to Jerusalem, and a third by way of Ai and Bethel.

These offered the most direct line of attack

to the armies of Israel and explain why Jericho was the first Canaanite city to fall during the campaign of conquest.

From earliest times there has been a fortress city at Jericho, and when Professor John Garstang dug down through the great mound, he identified no fewer than seventeen settlements and towns which had successively occupied the site since the days of pre-history.

The seven lower settlements, comprising twenty feet of debris, belong to the days prior to the third millennium B.C. They were so limited that they could hardly be described as cities and have no place in Bible history.

The fact, however, that through all these

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periods there were shrines to a deity who was probably the moon god, indicates that a settlement of some size persisted on the site.

The city of Jericho really began with the eighth level of occupation in the early third millennium B.C., when it was occupied by the first of the peoples migrating across the eastern desert. They built up a little town over an area of four or five acres, surrounding it with a massive mud-brick wall.

City Contemporary with "Cities of the Plain"

Destroyed about 2500 B.C., it was replaced by a new and finer city, with two defensive walls, the inner one ten feet thick, the outer somewhat slighter, and with a great gate-tower opposite the spring.

This was the city contemporary

Photo by the Author © S.P. Ltd.

The road from the highlands of Transjordan crossing the Jabbok on its way down to the Jordan valley.

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with the "cities of the plain" on the other side of Jordan in the days of Abraham and Lot, and its remains confirm the Bible references to the highly developed civilization of the Jordan valley at that time. Pottery found at this level was of an excellence never surpassed in Palestine.

The catastrophe which overtook the second city some time after 2000 B.C., provides evidence of incursions from Mesopotamia, of which the raid of Chedorlaomer and his confederates recorded in Genesis fourteen was but one.

The third city which in due course rose on the ancient site between 1900 and 1500 B.C., must have been built by the Canaanites, for Numbers 13:29 tells us: "The Amalekites dwell in the land of the south: and the Hittites and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." However, somewhere about 1750 B.C., the Hyksos came down from the north, occupying Canaan and then penetrating into Egypt which they dominated for some two centuries.

The Hyksos made Jericho one of their great fortresses and at this time the city attained its greatest area, about nine acres, and was encircled by a great stone defensive glacis twenty-one feet high like the earliest Hyksos wall found at Jerusalem overlooking the Kidron valley.

The expulsion of the Hyksos from Egypt and from Palestine by the great empire-building pharaohs of the eighteenth dynasty is marked



also by the destruction of the third city of Jericho somewhere around 1600 B.C.

The City Joshua Stormed

On the charred ruins and ashes of the third city of Jericho rose a fourth. This was the city which barred the entrance of Israel into Canaan, and whose ruins testify in no uncertain way to the truth of every detail of the Bible story of its capture.

The congestion of the city during this period, which resulted in houses being built across the double wall of the city, fits exactly the reference to Rahab's house on the wall. (Joshua 2:15.)

The debris of the walls which Professor Garstang found fallen outward due to the collapse of the foundations testifies to the fact—long ridiculed by hasty critics—that the walls did *fall flat*. (Joshua 6:16-20.)

The layers of charcoal and white ash in which the diggers often stood knee-deep likewise corroborate the record that the city was "burned with fire" by Joshua. (Joshua 6:24.)

The biblical date of the fall of the fourth city, that is around 1400 B.C., was confirmed by the absence of any Egyptian scarabs in the city or in the tombs after the reign of Amenhotep III (1411-1385 B.C.). And the fact that the next city built on the site was, by pottery evidence, dated 500 years later, establishes the truth of the prophecy as to its future which Joshua was inspired to make at the time of its destruction. (1 Kings 16:34.)

The story of the ford and fortress of Jericho well illustrates the whole history of the Jordan. All through the centuries the settled lands of Canaan have been menaced by peoples coming in from the eastern desert and across the river by one or other of its fords.

The coming of Israel was not by any means the first of those incursions, as the earlier history of Jericho reveals. Nor was it the last, for many times the Israelites had to set themselves to repel later invaders from the east.

At the Jabbok Ford

For more than twenty miles up the Jordan from the Jericho ford the mountains of northern Moab and Ammon present a barren and precipitous front, its few short, steep, and usually dry wadies providing no easy means of descent from the highlands until we reach the great Wady Zerka, whose rushing stream joins the

Jordan about halfway between Jericho and Bethshan. Consequently, the whole arid region in between is practically unmentioned in the Bible. But as soon as we reach this next obvious way down from the hills of Moab, memories of sacred history cluster around the deep gorge with its associated ford and fortresses on either side. For the Wady Zerka is none other than the Jabbok of the Bible. Its ford is the ford of Adam; its fortresses include Zarathan on the Canaan side and Adam and Succoth on the east side of Jordan.

The corresponding wady on the Canaan side is the Wady Farah leading up to Shechem and Samaria.

When Jacob came back from his exile in Padan-Aram, he came over the hills of Gilead via Mizpeh (Gen. 31:49) and Mahanaim (Gen. 32:2), and down into the Jabbok Valley. In the night season near Peniel (Gen. 32:30) he met the angel of the Lord, and the next day, after making friends with his brother Esau, he descended the valley, camping first at Succoth (Gen. 33:17) on the Transjordan side, then crossing over with his flocks by the ford at Adam and making his way up to Shechem in the hills of Samaria. (Gen. 33:18.)

Dr. Glueck places Mahanaim on the north side of the Jabbok, identifying it with a large mound in the Wady Suleikhat and Peniel with the double mound of Tulul edh Dhuhub in a curve of the Jabbok where it emerges from its narrow gorge into the Jordan Valley.

It is said that the Arabs still fear to sleep here, believing it to be a place of spirit visitation, clearly a memory of the story of Jacob's encounter with the angel of the Lord.

Succoth Dr. Glueck identifies with the imposing mound of Tell Deir Alla which rises sixty feet above the plain about a mile north of the confluence of the Jabbok and the Jordan. On it stood successive cities of Succoth, the earliest going back to the seventeenth century B.C., or earlier, that is contemporary with the "cities of the plain" further down the Jordan valley.

As this part of the valley is well watered and fertile it would provide ample pasturage for Jacob's flocks, while he pondered his future plans.

(Next Time: "More Memories of the Jordan Fords.")

Why So Many Denominations?

Which Is the True Church?

By Audrey E. Nolan

actions which will lead to Satan's eventual and utter defeat.

Satan Splits the Church in Eden

Let us think of the church—that is, the group of people who have professed or who do profess a knowledge of the true God—in the beginning. In their lovely garden home, Adam and Eve rendered perfect worship and service to God. In subtle disguise Satan split that perfect church in

two with a new doctrine—the study of evil. Eve yielded to this allurements and rather than lose Eve, Adam acquiesced. Then the struggle as to who should rule the spiritual thinking of man began and Satan seemed to have had a complete victory.

About fifteen hundred years later, at the time of the Flood, God could only claim eight souls as belonging to Him, although there were many forms of worship. That there might be unity in that worship, should those eight have sunk their differences and joined the majority? Thank God, they did not!

Elijah and the Remnant

At the time of Elijah there was another division—the queen's religion against Elijah's. There were seven thousand others on Elijah's side, it is true, but there were many more on the other side. Elijah was not instructed to compromise, but rather to stand audaciously unique at that time. This was not, as some may think, a division between a heathen and a God-fearing nation; it was a division in Israel, the chosen people of God.



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A laymen's rally sponsored by the United Churchmen movement in the United States.

★ It was a barber who was talking and he was telling us of one question he liked to put to the clergy who came to him to be served. He assured them that they need not answer his question unless they wanted to, and from the way he was talking, it seemed as though he never had had a satisfactory answer. Perhaps the question needed too long an answer to be given during the course of a haircut. Anyway it was straightforward and the answer not complicated. "Why," our barber friend wanted to know, "are there so many divisions among so-called Christians? Why do we not all pull together in the common cause? Why are there so many 'isms' among us?"

There is no denying that there are different opinions among church-goers and there are few who would not say that this is unfortunate. The simple reason is, of course, that the devil works as hard within the church as he does outside it, and, which is perhaps more important, he works very much more subtly.

A look at the devil's dealings in the past may enable us to understand his present methods. Too, it will help us to think of God's counter-

Passing quickly over about nine hundred years we come to the time of Christ. There were divisions then in the church of God, as the well-known names of Sadducees and Pharisees testify. When Christ's followers arose they were despised as just another sect and in derision called Christians.

Our picture of Satan's methods is beginning to form. When he sees God working to save man, he does not openly oppose God, but rather chooses to work along similar lines to confuse man's thinking. How many tales almost the same as the story of creation can we trace in the world to-day and how many children's books, and others, of all languages practically reiterate the story of the Flood? When God made the supreme sacrifice and sent His Son to earth, Satan made sure there were other men claiming to be the Messiah. (Acts 5:36, 37.) Instead of opposing Christianity with satanic heathenism, Satan opposes Christianity with something so very like it that it is hard, without the grace of God, to distinguish between them. One, however, has at its base a love of self—Satan's own sin—while the other is founded upon the love of God.

How Error Enters

When the early Christians were martyred for their faith, Satan saw as clearly as anyone that their faith remained strong and true. In easier times, when persecution ceased, men let down their guard and many evils surreptitiously became part of the Christian faith. Once again only a very few kept true to God.

God worked quietly and surely until His glorious truth blazed forth again at the time of the Reformation. Did not some people deplore the fact that men like Martin Luther were disrupting the unity of the church? "Why should not all Christians think alike?" This must have been a question at that time. Protestantism remained strong during its period of persecution, but Satan found, once again, that more could be accomplished by subtlety, and Protestantism was lured into the lethargy in which it finds itself to-day.

In Revelation 14:6-12, we read of three messages that have to go forth to the people of the last days—important, convincing messages that recall all to a worship of the true God, the Creator. Satan knows of these important messages and once again he confuses the issue by many, many more messages through all

manner of people, that the truth may not reach a desperate world. Are the few who know these messages to keep quiet in the mere interests of unity? God forbid.

Recognizing the True Church

From what has gone before we can see that Satan is making it as difficult as possible to-day to recognize the true people of God and no doubt he smiles when he sees honest-hearted people everywhere endeavouring to unite the Christian churches, because he knows the union will be under his banner. But God has given us a simple, effective guide to recognizing His church: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

The true church will not be acclaimed by the majority. Think of what happened at Christ's birth. Three oriental kings, a few shepherds, and an old man and woman in the temple were all who received Him at first. The world will not applaud when we become members of God's true church.

The message of this church will not be an easy one. It will not cater for "itching ears." Like John the Baptist's, its message will be one of repentance, and for its preachers there is the chance of an ignominious end. It will agree with James in his doctrine of faith and work, either without the other being dead. It will have at its foundation love for God and man.

To-day God calls for men and women of courage to stand strong against widely-held error, mighty men of faith like Noah, Elijah, John the Baptist, Luther, John Knox, and many others. "The people that do know their God shall be strong, and do exploits." Dan. 11:32.

Of course, disunity among Christians is regrettable for it is Satan's doing, but far more regrettable it would be if the few who are on God's side capitulated in the hopes that in so doing they would end that disunity. God's exhortation is: "Deal courageously, and the Lord will be with the good." 2 Chron. 19:11.



The Story of a Lost World

(Continued from page 5.)

pare this with the words of Scripture: "And God saw that the wickedness of man was

great in the earth, and that the whole imagination of the purposes and desires of his heart was only evil every day." "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6:5, 11 (margin).

The biblical story contrasts with the other versions in its stark simplicity, its high moral tone, and its freedom from the mythical extravagances that disfigure so many of the others. But the fact remains that all these ethnical legends support the biblical story in every essential feature. It is difficult to escape the conclusion that a catastrophe overtook the human race in its comparative infancy that was indelibly stamped on the consciousness of the survivors, and was handed down from father to son to be preserved in the traditions of the various tribes of earth.

Why the Bible Story Is Neglected

But why should the Flood of Noah's day be so strenuously denied by geologists and would-be scientists of to-day? That is an important question and the Word of God provides an adequate answer.

Paul states of the world in its early days, that men did not like to retain God in their knowledge. That in fact they specifically resented the truth about the creation, and in place of the acts of the living Creator, they preferred to ascribe power to men and beasts and creeping things. (Rom. 1:20-25.) When men reach this stage in their development, God gives them over to a mind void of judgment because "they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever." Rom. 1:24, 25, R.V. The natural results of this are all manner of evil practices that harmonize with their conceptions of life, its origin, and its objectives. (Rom. 1:28-32.) Such was the devolution of the race from Adam to Noah.

That similar trends are producing the same fruitage is all too evident to-day. Violence, mob hysteria, moral corruption, and the breakdown

of social restraints, these are the daily happenings of our modern world. And Peter tells us that "in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the days that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the Word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3:5-7, R.V.

Here then is the crux of the lessons from the story of that lost world. It tells not only of judgment meted out to an ungodly civilization in the long ago, but it warns of a rendezvous that this generation has with destiny. Yes, there is an element of truth in the legend of the lost Atlantis. It is that our generation is to witness the next great intervention by God in sending His Son back to reclaim this world as His kingdom.



Is It Nothing To You?

(Continued from page 7.)

selves of the salvation of which Isaiah had a preview seven hundred years before the event occurred. Salvation is offered to-day, not only to the Jews, but to all earth's inhabitants. But how many are, as were God's chosen people, stubborn, rebellious, and self-willed.

It is time and past time that men and women everywhere come to a realization of what Christ did for them, of what it cost Him to make their salvation possible, and of what it will cost them if they do not accept it. It is a matter of life and death—eternal life, eternal death. Take a thoughtful look then at the cross and ask yourself the question, "Can I afford to neglect such great salvation?"

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THE CHILDREN'S



Pages

Supper Brought Peace

By Margaret Locke

"You did, Mary Lou." "I didn't either," snapped back Mary Lou. "I'm not to blame if you ran into that cushion and bumped your knee and hurt Bingo."

"If you'd left Bingo in the box where I put him this would never have happened," bellowed Tim.

"I've had enough of this," said Mrs. Crowell, coming suddenly into the dining room. "No matter who is to blame, you must stop your quarrelling. Now, Mary Lou, get in that corner, and Tim, you in that one. Both of you remain there until you are ready to come out into the middle of the room and tell each other you are sorry."

Mother meant what she said in that home. There was no questioning or hesitating. Tim and Mary Lou knew they were in for it, so they quietly took their places. Mary Lou whimpered to herself, and Tim looked disappointed, for he had started something which he now was anxious to finish.

Neither child spoke a word. Mary Lou whispered, "Mary had a little lamb," and other nursery rhymes over and over until she was tired of them. Tim counted to three hundred, said his multiplication tables, and spelled words; but that, too, grew tiresome. Why didn't Mary Lou weaken and tell him she was ready to make up? Mary Lou was won-

dering how long it would be until her brother would give in and apologize.

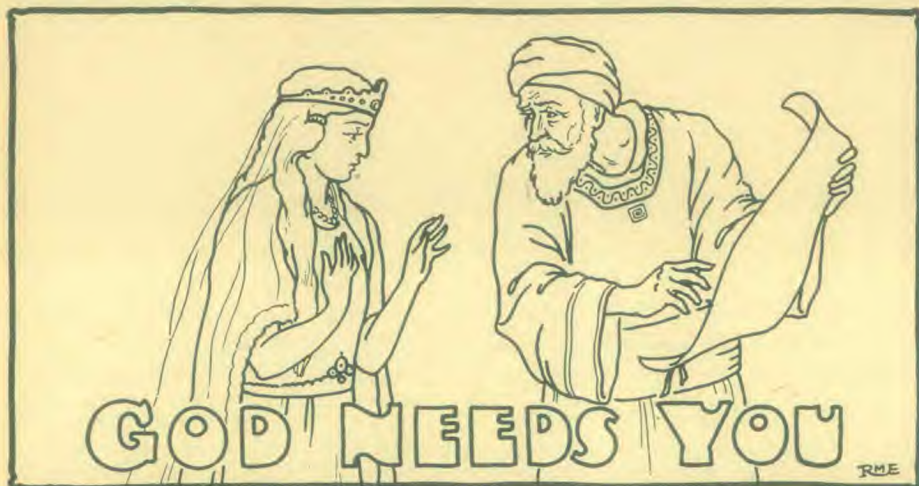
Mother began supper. Did the odours from the kitchen ever smell better? Tim remembered that his mother had said there would be a special pudding for the evening meal. There would be whipped cream on it, too. How could he miss that? Why did not Mary Lou make a start? Mary Lou was sniffing the air, too.

Mother hummed a tune as she set the table. Soon Daddy appeared on the scene. Mother said a few words in a low tone, put her finger on her lips, and shook her head. He understood, and passed through the room without looking to the right or to the left. The children knew that he was going to get ready for supper.

"I'll not be the first to give in," thought Tim; "but how good that soup smells! I wonder why Mary Lou holds out so long."

Mary Lou twisted and slyly turned her head to look at Tim. He was facing the corner. He was so quiet that she wondered if he had gone to sleep standing up and had forgotten about supper.

Daddy was upstairs for some time. Finally he came down



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 July 10th.

and glanced at the headlines of the paper. Mary Lou wished he would sit down and read a while. He often did that when he was extra tired.

"Supper ready?" asked Daddy, as he passed through the dining room into the kitchen.

"As soon as I whip this cream," said Mother.

"Oh," wailed Tim, down in his heart, "what's the matter with Mary Lou, anyway?"

"Now I believe we're all ready," said Mother. "I'll slip this cream into the refrigerator, and all is set."

Tim turned around to look at Mary Lou as Mary Lou turned to look at him. Their eyes met. Both smiled and ran into the middle of the room and whispered their apologies. Then they came shyly to the table and enjoyed the good things Mother had prepared.

Nothing was said at the table about their naughty actions, but after supper Daddy took one on each knee and talked to them. Both felt ashamed of their frequent quarrelling and promised to do better.

THE BOOK THAT WAS LONELY

A little talk with a big Book

ONE day on my travels I went to a pretty house and was shown into a room which was delightfully furnished. There were lovely pictures on the wall, a thick carpet on the floor, and armchairs that were ever so comfy. In the corner of the room was a table, and on it I saw a big Bible. As I walked toward it, to my surprise it began to speak to me.

"I'm ever so pleased to see you," it said, "for I am left alone for so long that I often

feel tired of my own company. I hate loneliness."

"I am surprised to hear you speak in that way," I replied, "for you are so wonderfully precious. You are a treasure for whom men have given their life-blood. You are the greatest book in the world. You have no need to blush, for all the things I am saying about you are perfectly true."

"You wouldn't think so," answered the Bible, "if you were in my position. I spend hours in this room quite alone; no-one comes near me. I know I have a lot of good things to give, but none of the folk who live in this house want them. I have been badly neglected since Granny Calver died."

"Who was Granny Calver?" I asked.

"Oh," was the reply, "she was my best friend. We talked to each other every morning and evening. I loved her with all my heart. She used to thank God for my friendship, and for all the wonderful things I told her about Him. You see, I express God's thoughts, and through me people come to know all the wonderful things about His only begotten Son, Jesus. But I was speaking about Granny Calver. Well, one morning she came in, and taking me kindly on her lap, handling me gently, she turned to the twenty-third Psalm. She read aloud these words:

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures."

"Then I heard her say quietly, 'Wonderful! I not only know the psalm, I also know the Shepherd.' It did my heart good to hear her say that, for I knew I had helped her to her wonderful discovery. So I feel I have done one bit of good work in helping Granny Calver. I do wish

others would come to me that I might help them."

"I know how sad you feel because you are being neglected," I said, hoping to encourage the big Bible which was feeling so much out in the cold because people passed it by. So I promised to tell two boys who lived in that house, how sad this poor Bible was feeling, and to help them to gather the wonderful treasures to be found in it, if they would become friends with it, and accept the companionship it was so willing to give.

"Thank you," said the Bible. "I want to be used. I'd give my thick black coat if I had the chance given to me that is given to some of the papers that come into this house. I shall be glad if you will tell those boys I have some wonderful stories to tell them. I can tell them how much God loves them; how Jesus came to this earth and lived and died for them. I can tell them how to make life a big adventure, how to make it happy, and how to find the best things it has to give."

Just then I heard footsteps, and so I waved the big Bible a cheery "good-day," and turned to my business with the lady of the house. I tell the story to you because you may know of a Bible which is being left lonely.

REV. J. C. MITCHELL.

Results of Competitions No. 9 and 10 will be in our next issue.

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Straws in the Wind

Greatest Crisis of Mankind

"I BELIEVE that we are now passing through one of the greatest crises mankind has ever known," said Dr. Garbett in a recent address in York. "The world is one in a sense it never has been before, but at the same time it is divided as it never has been before by two different conceptions of the meaning of life and of the universe. The signs of the times are ominous. Over us there hangs the threat of another war, and if that war should come, with all the horror of modern weapons, it might end civilization as we know it."

U.S. Rise to Power

In a recent radio talk Joseph Harsch recalled the fact that in World War I, America's army had to be equipped by Europe with artillery and planes. To-day it is re-arming the Western world.

Gambling Bill

THOUGH the total gambling bill of £600,000,000 in 1951 is less by £50,000,000 than in 1950, it is still a colossal figure. Football pools actually increased their takings from £50,000,000 to £57,000,000. Horse and greyhound racing

bets each fell £25,000,000 to £400,000,000 and £135,000,000 respectively.

World Population Steadily Rising

A UNITED NATIONS estimate recently released suggests that

THERE'S ALWAYS SOMEONE

There's always someone, somewhere,
Who needs a helping hand;
A friend to listen to their fears
And try to understand.
There's always someone, somewhere,
Whose life seems dull and drear;
Someone who could be helped
By words of comfort, words of cheer.

There's always someone, somewhere,
Who is living all alone;
Who needs somebody by his side,
A friend to call his own.
And there is Someone, always,
Who hears the weakest call;
He waits to be accepted—
He's the Greatest Friend of all.
Miss J. Boon.

the world's population may rise as much as 1,200,000,000 during the next thirty years.

This would be a fifty per cent increase, bringing the world population in 1982 to 3,600,000,000.

World's Most Powerful Jet

THE Sapphire jet engine developed by the British Hawker Siddeley group is claimed to have a thrust of 8,500 pounds or 27.8 per cent more than any other jet engine developed either in the United States or in Russia.

Rome's Historical Subway

ROME'S recently opened underground railway is unique in the number of archaeological discoveries made during its excavation. Time and again digging was suspended while archaeologists examined objects unearthed. At the main station a museum has been established to house some of the most important finds.

A Horrible Weapon

URGING the outlawing of the napalm or jellied petrol bomb, Dr. Garbett, Archbishop of York, asserted that in one test it burned up almost instantaneously all life and buildings over an area of four square miles. "There is little possibility of escape," he said, "for man or animal."

