



THE BIBLE AND

OUR TIMES



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Evolutionists ask us to believe that the solar system arose by accident out of a vast gaseous cloud like this nebula in Andromeda.

Evolution's Miracles

By Arthur S. Maxwell

★ If there is one thing above another which an evolutionist abhors it is a miracle. For every effect he demands a scientific cause. He is a "naturalist" to whom anything "supernatural" is incredible. Belief in creation he considers the mark of a narrow, uneducated mind.

However, in his efforts to explain the universe and deprive God of any part or lot in its origin, the evolutionist often embarks on flights of fancy which call for a thousand times more faith than any miracle recorded in the Bible.

Most recent of such imaginative adventures into unreality is to be found in a series of articles in the *Sunday Express* by Rachel L. Carson, entitled "The Sea Around Us," now published in book form.

Here is evolution "in the raw," as one might

say. Completely frank and uninhibited, Miss Carson reveals the evolutionist's creed, the ideas he favours and the beliefs he holds. In doing so she has provided a plethora of miracles to challenge our faith.

At the very outset, with that assumption of omniscience which is the hallmark of the confirmed evolutionist, she says: "I write of events which must have occurred somewhat more than two thousand million years ago. As nearly as science can tell that is the approximate age of the earth." With becoming modesty she adds—in case there might be a slight error—"This is only a minimum estimate."

Such a declaration is, however, pure speculation. It is hard enough to learn, from history or archæology, what happened two thousand years ago, let alone two million, or two thou-

sand million. Such a figure can be nothing but a wild guess. And it doesn't explain anything. Even if one could think that far back, which is impossible, he would still be faced with the question of the origin of matter.

Next Miss Carson informs us that "the new earth, freshly torn from its parent sun, was a ball of whirling gases, intensely hot, rushing through the black spaces of the universe on a path controlled by immense forces." Gradually, she says, the gases cooled, liquified, and the "earth became a molten mass."

How does she know? This, too, is nothing but an assumption, a theory. Has she seen a fragment break off from the sun and form a separate object in the heavens? Of course not. Neither has anyone else.

Where the Moon Came From

But this is only the beginning of miracles. Next we are called upon to believe that a huge chunk of the earth "was torn away and hurled into space" to form the moon. For proof she cites the depression which holds the Pacific Ocean. Just how this chunk became globular she does not say. As to why it did not go careering through space all the way to the sun which pulled it out of the earth, she says: "The satellite became subject to physical laws that sent it spinning in an orbit of its own about the earth."

No comment is offered as to how these laws came to be in existence; but as to the water that filled the depression caused by the exodus of the moon, her explanation is simple—if one has faith enough to accept it. According to this author, the earth, as it cooled, was enveloped with water vapour which, when the temperature got just right, was precipitated in the form of rain until the ocean basins were full. She doesn't explain how a once molten mass, fresh from the sun, could acquire a dense belt of water vapour, or why the rain stopped when the oceans were full.

The Arrival of Life

But the greatest flights of evolutionary imagination are reserved for the arrival of life upon this desolate planet. Says Miss Carson: "In what manner the sea produced the mysterious and wonderful stuff called protoplasm we cannot say. . . . It seems probable that, within the warm saltiness of the primeval sea, certain organic substances were fashioned from carbon

dioxide, sulphur, potassium, and calcium. . . . But at present no-one is wise enough to be sure."

This brief moment of doubt, however, is soon forgotten, as Miss Carson continues: "By this time some of the living things that floated in the sea must have developed the magic of chlorophyll, . . . so the first true plants came into being."

Again there is no word as to where the living things came from. They were just there. They just happened, as one might say. But they were resourceful little embryos. They had magical powers. On their own, if you please, they "developed" chlorophyll!

Our faith is taxed almost to the limit, but we must bear up, for more is to follow.

"Another group of organisms, lacking the chlorophyll but needing organic food, found

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The great 200 inch telescope on Mt. Palomar is revealing new wonders of the heavens.





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Part of a large audience at a religious service in the new Festival Hall, London.

★ It must have been in the early days of 1895 that I went from Rochdale to Manchester for the express purpose of hearing General Booth, the founder of the Salvation Army. He was to conduct a service in the Free Trade Hall. There was a crowded audience and Colonel Lawley led in the singing of choruses before the service began. The preliminaries over, the General in stentorian tones announced this unusual and startling text found in Jeremiah 28:16, "This year thou shalt die."

He began by stating the death-rate of Manchester and the number of people present in the hall. If I remember rightly he calculated that according to the death-rate, twenty-five people then present would die within twelve months. "Suppose," said he, "we say twenty—twenty people in this hall will die this year! Let's knock off another five," he continued. "Fifteen people in this hall will die this year!" The silence could be felt.

"Let us make more certain—suppose we say

This Year Thou Shalt LIVE!

By A. B. Cheesbrough

ten—ten people in this hall will die this year!" The solemnity was growing. What was everyone thinking?

Finally, as he passed from ten to five, from five to four, three, two, and then one, the eyes of that vast congregation were fixed upon the old man, as he said: "It is absolutely certain—one man or woman here this afternoon will die this year. It may be you, or it may be the old General. If it's me, then Hallelujah!" he shouted. "If it's you," and his finger pointed in various directions as he scanned the crowd and sought to bring home to everyone the uncertainty of life, "if it's you, are you ready?"

How often does the choice of life or death, blessing or cursing, present itself to us! "See, I have set before thee this day, life and good, and death and evil." Deut. 30:15.

The circulation of this magazine is many times greater than the seating capacity of the Free Trade Hall, and I think it can be said with absolute certainty that someone who reads these words will die this year. It may be you or it may be the writer. Consider then that "it is appointed unto men once to die, but after this, the judgment." Heb. 9:27.

Once to Die

That was the sentence passed upon all men. (Rom. 5:12.) Into what home has the dread enemy not entered at some time or other, and since the nations engaged in two world wars, have not the lives of thousands been darkened by the loss of those dear to them? From the king upon his throne down to the humblest of his subjects, strong and weak, rich and poor, all alike must experience in some

way or other, sudden or prolonged, peaceful or suffering, the inevitable sentence which was passed upon the world as a result of man's first disobedience. "By one man sin entered the world, and death by sin." Rom. 5:12.

What Must We Fear?

"Fear not them which kill the body, but are not able to kill the soul:" said Jesus, "but rather fear Him which is able to *destroy* both soul and body in hell." Matt. 10:28. The death which we now know is, therefore, merely the death of the body. It is the dissolution of the outer shell and its consciousness. There is within us a personality, something which is our real self, which loves and hates, which thinks and feels, which wills and refuses, which defiles and elevates. Through the body this personality expresses itself, through the body it speaks, through the body it acts. When the breath leaves the body the consciousness of this being within falls asleep.

The Psalmist puts it scientifically in the hundred and forty-sixth psalm, verse four: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The brain is dead, he cannot think; the limbs are lifeless, he can no longer minister to others; the tongue is dead, he can no longer say, "I love you." But why does Jesus say that He is able to destroy both soul and body in hell when the body is already killed and wasting away?

Death Not the End

Because death, as we know it, is not the end. Jesus stated a glorious truth to Martha when her brother Lazarus was dead, a truth calculated to comfort all who believe in Christ. He had said to His disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John 11:11.

"I am the resurrection and the life," He declared, and then proceeded to prove it by calling back Lazarus, not from heaven, but from the grave in which he had lain for four days. Martha believed in the resurrection. "I know that he shall rise again at the last day" (John 11:24), she said; but Jesus had a purpose in the resurrection of Lazarus which she did not understand. That was why He did not hasten to Bethany when He received the message from the sisters saying, "Lord, behold, he whom thou lovest is sick." The Jews were being given a final chance to believe in His divinity and

"many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." John 11:45.

At the second coming of Jesus, the call to the dead in Christ to awake out of their sleep will be just as effective for all who have crumbled to dust during the centuries past, as it was in the case of Lazarus. He who once created man in His own image can do it again. In this connection the Bible brings to light a stupendous fact which explains the problem of life and death, the future of the righteous and the destiny of the wicked. It is this, there is to be

A Second Death

because there is to be a second resurrection. The first resurrection is the resurrection of the righteous. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. This resurrection is at the beginning of the millennium, "but the rest of the dead lived not again until the thousand years were finished." Verse 5. The second resurrection is the raising of the wicked in order that they may receive the punishment to which they have been sentenced according to their works. (Rev. 20:13.)

"And whosoever was not found written in the book of life was cast into the lake of fire." Verse 15. What a terrible outlook for the unrepentant sinner! What remorse when he sees those whose names are written in the Lamb's book of life, safe in the beloved city, that city for which Abraham looked, which has foundations and whose Builder and Maker is God.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. Words fail to express the horror at the full realization of what has been sacrificed for a short life of sin. But, thank God, the second death need not be the lot of any reader. Christ said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

But he who finds Christ finds life. "For me to live is Christ," said Paul. In Christ there is pardon, peace, and power. These blessings are yours for the asking. He offers them now. Hell was prepared for the devil and his angels, not for you. "Choose ye this day whom ye will serve." "Ye cannot serve God and mammon."

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What Is The Unpardonable SIN?

By E. W. H. Vick



By J. Aubert

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The prodigal returns in true repentance to his father.

★ God's forgiveness is unlimited. He can save all. Jesus, as the great High Priest, can reach every sinner and save him. "This Man because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. 7:24, 25.

God wishes all men to be saved. If any are lost, they are lost against His purpose and His will. He "will have all men to be saved, and to come to the knowledge of the truth," 1 Tim. 2:4.

Salvation is brought about by human co-operation in accepting the divine help. Jesus has acted. The sinner must act. Then his salvation is effected. Salvation is the meeting-point of God's grace and man's faith. We are saved if we "come." We cannot be saved against our will.

There is only one way of salvation. The Holy Spirit, Jesus' other Self tells us that we are sinners, He leads us to Jesus in penitence, we confess and are forgiven. We are saved. The sinner's life is changed. Peace and forgiveness are his happy experience. He is safe as long as he still confides in Jesus' promises and relies upon His love and power. He has promised: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:28, 29.

Forgiveness of sins means repenting of them, confessing them, forsaking them. We cannot trifle with God over His commands and His promises. He is both gracious and firm in His offers. God cannot forgive a sin that is not confessed. Jesus can only become the sin-bearer for those who put their sins upon Him. What then is the unpardonable sin? It is the unconfessed sin; it is the sin of which we do not repent.

The Holy Spirit is the divine Agency who leads sinners to the cross. The conscience is that part of us which receives the impressions which He sends. An old lady once wrote to the BBC asking why the transmitters had been out of order. "I know," she said, "because for the past three days my valves have not lit up." It is not the failure of the Holy Spirit in working for our salvation, but our failure to receive His messages that prevents His complete work. When the conscience does not receive the messages of the Holy Spirit, then there is no more forgiveness. The only way we can be saved is by following our conscience, that voice of God in our soul. If set aside, there is no other agency through which God can guide us.

Here is a man who is saved. He sins again, he confesses his sin, and is forgiven. He sins a second time, and a third, and again and again.

But perhaps there comes a point when the conscience no longer responds to the call of God to overcome, when the prayer for forgiveness becomes formal. A boy had a dove. He held out his hand with food in it, and the dove settled on his arm anticipating a feed. It edged itself toward the open hand. Just as it was about to eat the boy shut his hand sharply. He did it a second time, and a third. But the bird, which had waited patiently, grew restive and flew off, never to return.

So it is with the Holy Spirit. He woos and woos, but not for ever. A sinner may become hardened in his response only by his own choice. Sometimes he rejects outright and stubbornly fights the influence of God's Holy Spirit. Most often he neglects and neglects. He never decides for Christ. He never makes a decided fight against sin—his intentions are good, but are never put into effect. Not to decide is to decide not to.

"For if we wilfully persist in sin after having received the knowledge of the truth, there remaineth no longer any sacrifice for sins. There remains nothing but a certain awful expectation of the judgment." Heb. 10:26, 27 (Weymouth).

If we are persistent in neglecting to obey God, to follow His pleadings, although His mercy stretches so much farther than man's, there comes a point when it stops. But it is not because God will not forgive; He cannot, man will not let Him. It is the sinner's attitude that limits God's forgiveness.

The heart can become so hardened that it cannot repent. The pitiful story of Esau is a solemn warning against neglect. He "found no place for repentance, though he sought it carefully with tears." Heb. 12:16, 17.

An Unpardonable Attitude

It is not so much the actual sin, but the attitude taken to it, that makes it unpardonable. Just as pneumonia or consumption or cancer all cause death, so to persist in lying or stealing or Sabbath-breaking against the appeals of the Holy Spirit leads to spiritual death. Any one sin, no matter what it is, if it is persisted in, can bring us to the point where we cannot hear the guiding voice of God in our ears. (Isa. 50:21.)

To attribute the work of the Holy Spirit to Satan is to repudiate all His influence. Because they did this in Jesus' hearing the Jews received His just warning: "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32.

Thus it is possible to sin against the Holy Spirit in two ways: by refusing to heed His pleadings and by attributing His work to the devil.

Those who fear that they have committed the unpardonable sin may rest assured that their very anxiety is evidence of the response of the conscience to the pleadings of the Spirit. Those who have passed beyond the pale of God's mercy manifest no desire for holiness and no further interest in spiritual things; they may even follow a course of determined opposition to God's truth.

"My Spirit Shall Not Always Strive"

The committal of the unpardonable sin is not confined to individuals. Cities, nations, the whole world can commit the unpardonable sin. The Bible gives examples of each of these. When God cannot forgive because men will not let Him, what can He do? There is only one alternative. To sin, God is a consuming fire.

Sodom and Gomorrah were destroyed because of their failure to repent. Second Peter 2:6 says that they are an example of the ungodly.

On that fateful night of debauchery when the riotous idolaters, filled "with insolence and wine" reached the summit of their defiance of God, Babylon's court saw mysterious words traced on the wall: "Weighed . . . and found wanting." Cyrus overthrew the kingdom.

In Noah's day, the world had spurned the prolonged offers of mercy. Found wanting, it was destroyed. "And the Lord said, My Spirit shall not always strive with man. . . . I will destroy man whom I have created from the face of the earth." Gen. 6:3, 7.

When the world again has filled up the cup of its iniquity, Jesus will return in judgment. The second advent is a time of retribution for a world that has rejected all God's offers of salvation.

When that time comes, where will you be found, dear reader?

More JORDAN

By W. L.



Photos by the Author © S.P. Ltd.
The River Jordan enters the Sea of Galilee at its northern end and flows out to the south into the deep rift valley.

★ FOLLOWING the River Jordan north from the ford and fortress of Jericho we last time reached the River Jabbok, which tumbles into the Jordan Valley near the second important ford over which Jacob crossed with his flocks after the night vigil with the angel which changed the course of his life. This was only the first of many historic events in the story of Israel which cluster around the famous ford of Adam.

How Israel Passed Over Jordan Dryshod

When the hosts of Israel reached the verge of Jordan it was between Adam and Zaretan that the waters were dammed up, enabling the Israelites to pass over dryshod lower down. (Joshua 3:16.) Adam is Tell Damieh just south of the confluence of the Jabbok and the Jordan, while Zaretan is identified with Tell

es-Saidiyeh, twelve miles to the north at the mouth of the Wady Kulrinji.

It would seem that the physical cause of the blocking of the waters was one of the earthquakes which so frequently rock the rift valley of Jordan. Evidently by divine ordination there were at the crucial moment subsidences at various points between Adam and Zaretan which stopped the flow of the Jordan long enough for the Israelites to get across.

At the time of the 1927 earthquake, which shook even Jerusalem high up in the Judean hills and seriously damaged the Church of the Holy Sepulchre, the river was dammed up for no less than twenty-one hours by a similar collapse of the river cliffs.

Insult to Gideon

In the days of Gideon when the Midianites made one of their periodic raids down the Jabbok and over into the plain of Jezreel, Gideon assembled an army of volunteers and drove them back again across the ford whence they had come. (Judges 7:24, 25.)

Passing Succoth, Gideon requested food for his forces, but was met with a blunt refusal, as he did also from Peniel or Penuel farther up the Jabbok.

When Gideon returned from pursuing the Midianites "he taught the men of Succoth" with briers and "beat down" the "tower of Penuel" as he had threatened. (Judges 8:16, 17.) Dr. Glueck examined the mound of Tulul edh Dhahab or Penuel, and found there the remains of a fortress "tower" with walls of unhewn blocks still standing to a height of

Memories the FORDS

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fifteen to twenty feet. Maybe this is the very one referred to in the Bible story.

Jephthah's Password at the Ford

That other great judge of Israel, Jephthah, lived at Mispah in the hills of Gilead (probably the modern Suf), and it was this same ford of Adam which figured in his conflict with the Ephraimites when "Shibboleth" was the password by which the Gileadites recognized their enemies as they sought to get back across the Jordan. (Judges 12:5, 6.)

The Jabbok heard the wailings of the maidens of Jephthah's daughter as they mourned for her virginity on the wind-swept slopes which look down from Gilead. (Judges 11.) It heard other wailings, too, when Absalom, the rebel son of David, died in those same hills.

David had found refuge in Mahanaim, placed by Dr. Glueck in the Wady Suleikhat, north of the Jabbok, actually the longest mound east of the river and standing 300 feet above the plain.

There he awaited news of the engagement between his forces under Joab and those of Absalom. Absalom was defeated and fled into the oak woods of Gilead where he met his death. (2 Sam. 18:8.) The messengers of Joab hastened over the foothills and were seen by the watchmen of Mahanaim as they came up the valley road. When the news was communicated to the aged David the hills echoed back the sorrowful lament, "O Absalom, my son Absalom."

When Hiram of Tyre was assisting King



Photos by the Author

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The great mound of Bethshan which guarded the way up from Jordan into the Plain of Jezreel.

Solomon in the building of the temple he found the fine sand on the banks of the Jordan near Succoth ideal for the casting of the great brazen pillars and the vessels which were to adorn the temple of the Lord. "In the plain of Jordan did the king cast them," the Scripture says, "in the clay ground between Succoth and Zaretan." 1 Kings 7:45, 46.

In the course of his survey of this district, Dr. Nelson Glueck actually found fragments of slag on the site of Succoth and on other tells nearby, confirming the fact that this was indeed an industrial centre. The copper came from Solomon's extensive copper mines in the Arabah, and probably was made into ingots at Ezion-geber, while charcoal would readily be available from the forests of Gilead for the final processing and moulding.

The third of the fords of Jordan which played so great a part in the history of Israel was where

the Valley of Jezreel comes down to the Jordan on the west side, some fifteen miles south of the Sea of Galilee. So one day we set off northward from Jerusalem along the Damascus Road to see it.

Turning off the road across the plain of Esdraelon at Jenin we entered the Valley of Jezreel, passing close to the spring of Ain Harod where Gideon separated the noble "three hundred."

The hills on either side gradually drew closer together until just where the valley began to descend to the Jordan we found ourselves confronted by the great mound of Tell el Hosn, almost filling the gap between the hills.

Leaving the car at the foot of the tell, we climbed the narrow track and came out among a maze of walls, cisterns, and ruins which entirely covered its flat top.

These I knew to be the remains of the fortress city of Bethshan, which shared with Jericho the two most strategic positions on the Palestine side of the River Jordan.

From the summit of the tell I looked north and south down the rift of Jordan and across to the purple hills of Gilead, and the long and fascinating story of the river here seemed to pass in vivid panorama before me.

Across the river some seven miles to the south I could plainly see a steep wady opening up into the hills. This was the Wady Yabis, which name immediately recalls the city Jabesh of Gilead, represented by the double mounds of Tell el Meqbereh and Tell Abu Kharaz which rise from the green fields at its mouth. The lower mound was probably the residential section of Jabesh Gilead, while the higher, whose sides rise steeply from the plain and show extensive traces of a large encircling wall, was the fortress of Jabesh. On at least three occasions Bethshan and the Valley of Jezreel were intimately connected with the city of Jabesh on the other side Jordan.

A Night Expedition over Jordan

The first two were in the days of Saul, the first king of Israel. In the first book of Samuel we read how the city of Jabesh Gilead was threatened by Nahash, the Ammonite. (1 Sam. 11:1-15.) Saul responded to an appeal by the men of Jabesh Gilead and relieved the city. The Jabeshites never forgot this kindness, but they were not able to repay it until after Saul's death at the hands of the Philistines, who

ignominiously exposed his body upon the walls of Bethshan. (1 Sam. 31:10.)

With horror the men of Jabesh heard of the gruesome deed and resolved at least to deliver the dead body of their former benefactor from this degradation.

So during the night they crossed the river Jordan, climbed the western slopes of Bethshan to the fortress, which they secretly entered. They took down the body of Saul and carried it away, together with the bodies of his three sons, reaching Jabesh again before morning. In Jabesh their bones were reverently buried beneath a terebinth tree. (Verse 15.) This noble act earned the special commendation of David (2 Sam. 2:5, 6), who later reburied the royal remains in Zelah. (2 Sam. 21:12-14.)

Remarkably enough the memory of this heroic deed is recalled by the modern name of the lower mound at Jabesh which actually means "the hill of the burial place."

Elijah "the Jabeshite"

The other occasion on which history was made at this ford of Jordan was associated with the life of the great prophet of Israel, Elijah.

In the Scriptures Elijah is referred to as "the Tishbite," but this term is not found anywhere else. There may be an error of transcription here, the name really reading *Elijah*, the *Jabeshite*. Certainly this would fit perfectly the story of the great prophet. If Elijah was a native of Jabesh Gilead he would merely have to cross the river by the Bethshan ford to visit and denounce Ahab.

The Brook Cherith to which he retired during the great famine would be one of the little tributaries far up the Wady Yabis toward the desert. There he lived until the brook dried up, when he was sent by God into northern Galilee.

Bethshan has not only Old Testament, but also New Testament associations, for in the days of Christ it was one of the cities of the Decapolis, the only one in fact on the western side of the Jordan. In the direction of the village to the south-east of the mound are the remains of a ruined hippodrome, theatre, and street of columns which once extended round the hill. To the north was a hot spring and Roman bath.

Many times Jesus must have passed through Roman Bethshan, then called Scythopolis, for
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A Friend Indeed

By Frederick Griggs

★ In one of the last talks which Christ had with His disciples He said, "I have called you friends; for all things that I have heard of My Father I have made known unto you." These words define the secret of true friendship. It is sublime to know that an unbreakable bond of trust exists between you and another. Such friendships come not by chance. They are definitely planted and cultivated. They are the fruit grown from the seed of character.

It is upon such friendships that the home, the church, and the state exist and thrive. They are the source of true, lasting home love. Woodrow Wilson spoke a great truth when, in his efforts to adjust the bitter differences between the warring nations, he said, "Friendship is the only cement that will ever hold the world together."

Kings need friends, and Israel's King Solomon needed them. Among his wise proverbs is this one: "A man that hath friends must show himself friendly; and there is a Friend that sticketh closer than a brother." Solomon here must have spoken of the Lord who had promised him an eternal friendship if he would be constant and steadfast in love and service to Him.

Down through the ages our heavenly Father has made and remade promises of steadfast affection, care, and friendship, such as these:

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned:



By J. Hofmann

© Camera Clix

"There is no love like the love of Jesus."

neither shall the flame kindle upon thee." Isa. 43:2.

It was this same Lord—this constant Friend—of whom it is said in the shortest verse in the Bible, "Jesus wept." He had come to the grave of Lazarus, whom He had spoken of as "friend," and called him from the grave as a type of the resurrection of all His friends at His second coming. Yes, our Lord and Saviour is a *Friend indeed* "that sticketh closer than a brother."

Sickness of one sort or another at some time is experienced by every human being. A bed is the most comfortable piece of furniture on such occasions. But a bed soon becomes hard and uncomfortable and needs remaking. It is at such a time that a comforting word from our heavenly Father becomes of real meaning to the sick one.

David, the recounter of a multitude of God's promises, says of the Lord, "Thou wilt make all his bed in his sickness." Psa. 41:3. "All his bed," from the head to the foot. The mattress is reshaped, the sheets made to feel like new, the pillows fluffed until they are soft and downy, so that the bed ceases to feel like one of sickness and becomes one of convalescence. Oh, the comfort, the inexpressible

comfort, of it all! There comes a peace of mind and heart which breeds contentment.

The dear Father above not only makes the bed of the sick one, but He will also "strengthen him upon the bed of languishing." Mind and body are so intimately related that the strengthening of one strengthens the other. The "everlasting arms" uphold the trusting soul as the comfortable, newly made bed does the body. How beautiful, tender, and sustaining is this image of the Lord's love and care!

Blessed is the man who receives Him as an abiding Friend—a Friend not only in health, but upon "the bed of languishing."

Evolution's Miracles

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they could make a way of life for themselves by devouring the plants. So the first animals arose."

So! Just as easy as that! But whence came this "other group of organisms"? She doesn't say. The fact is, of course, she doesn't know. She just wants us to believe this miracle happened, too.

But this is not all. As the centuries passed, and the millions of years, life grew "more and more complex." "From simple, one-celled creatures, others that were aggregations of specialized cells arose, and then creatures with organs for feeding, digesting, breathing, reproducing."

Miss Carson would have us believe that these tiny bits of protoplasm acquired these truly marvellous powers all by their little selves, without any outside help. But just think what they did next. They began to crawl out of the sea and live on the dry land! "A strange fish-like creature emerged on the land and over the thousands of years its fins became legs and instead of gills it developed lungs."

That is exactly what this evolutionist says. "Its fins became legs." She doesn't say how, or why this "fishlike creature" didn't get legs sticking out all over its body, or why most animals that sprang from it got four legs, and man only two legs. She doesn't attempt to explain it. She can't explain it. She just wants us to believe it, however absurd it may be.

The only "proof" she offers of man's supposed descent from a fish is that he has sodium, potassium, and calcium in his body. "This is our inheritance," she says, "from the day, untold

millions of years ago, when a remote ancestor, having progressed from the one-celled to the many-celled stage, first developed a circulatory system in which the fluid was merely the water of the sea."

Contrast these fanciful speculations with the brief, majestic declaration of the biblical record concerning the origin of the world and man: "In the beginning God created the heaven and the earth." Gen. 1:1.

"So God created man in His own image, in the image of God created He him." Verse 27.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded and it stood fast." Psa. 33:6, 9.

If we have to choose between miracles, these are our choice.

More Memories of the Jordan Fords

(Continued from page 10.)

it was on the regular route of Galileans going by way of the east side of Jordan to Jerusalem in order to avoid passing through Samaria.

Almost opposite Bethshan is the ford of Makhaddet Abarah, believed by some also to be the Beth-abara where Jesus was baptized by John the Baptist. (John 1:28.)

This latter identification, of course, cuts right across the tradition that Jesus was baptized at the Jericho ford, but it would be just as possible for the populace from the Decapolis to come here as to the Jericho region. As to which was the actual spot we are not prepared to decide.

All this we remembered as we stood on the summit of the great tell of El Hosn, and when at last we turned away and descended to our car, we could not but feel it to be one of the most historic mounds in all the land.

We followed the road along the western edge of the Jordan Valley and then turned northward toward the Sea of Galilee. Crossing the Jordan by an old Roman bridge we approached the southern end of the lake, where rose the black walls of the last of the gorges in the Gilead hills, the deep valley of the Yarmuk.

This is not only the most northerly, but also the greatest of the gorges which cleave the mountains on the other side Jordan. In the early days of Israel it flowed through the territory of Og, king of Bashan, whose two capitals were Ashteroth and Edrei. In later days it

separated Gilead from the tetrarchy of Gaulonitis. High above its mouth, near the Sea of Galilee, stood the city of Gadara, famous for Christ's miracle of the swine (Luke 8:26-36), and still another of the cities of the Decapolis.

In later centuries, it was down the gorge of the Yarmuk that the Arab flood poured, after overwhelming the army of the Byzantine Cæsar Heraclius, to invade Palestine in A.D. 637.

To-day on one side of the River Jordan as it emerges from the Sea of Galilee is the tumble-down Arab village of Semakh. On the other side is the modern Jewish settlement of Deganiah, one of the model villages of the new Israel.

"Most Storied River"

Standing there between the two villages and looking back along the valley up which I had come I realized that along this stretch of the Jordan from the Dead Sea to the Sea of Galilee is written in rock and river, in wady, tell, and khirbet, a large part of the story of the ancient lands on either side.

At its lower end I had seen the site of the

"cities of the plain" which attracted Lot, but not Abraham, and the ford of Jordan where Israel made their entry into the promised land.

Along the course of the river I had crossed the paths of patriarchs and prophets and kings of Israel and Judah. I had walked in the footsteps of the Master, I had seen the handiwork of Greek and Roman, Byzantine and Arab, and now here in Deganiah I beheld some of the last-day attempts of the Jewish people to recover their ancient heritage, destined, sad to say, to failure because they still refuse to receive the only Lord of life.

(Final article: "Highways and Byways of Galilee.")

This Year Thou Shalt Live!

(Continued from page 5.)

If you choose to serve Christ, then whether you live or die, you will be His. The first death will have no terrors. Further, on you the second death will have "no power." Rev. 20:6. This year, 1952, thou shalt truly live in this life and find life more abundantly hereafter.



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THE CHILDREN'S



Pages

Little Deeds of Kindness

By Daisy C. Morrish

"PEGGY dear, will you stay home from Sabbath-school today and look after Bobby and Brenda? I have such a bad headache, and think that I'll have to lie down for a while."

Mrs. Clark, her face pale, looked kindly across the table at her ten-year-old daughter. She did not like to prevent Peggy from going to Sabbath-school, but Daddy was away, and she needed someone to look after the three-year-old twins, who were far too young and mischievous to be left on their own.

"You don't mind, do you?" asked Mummy, as she noticed her daughter's downcast face.

Peggy did mind, but didn't

like to say so. This was the second Sabbath that Mummy had asked her to stay at home, and she had only needed two stars to complete the record of having attended every class throughout the year, and so enable her to win a prize.

But now . . . well, she wouldn't even gain a second prize! Peggy's round face clouded. She felt like saying: "But I must go to Sabbath-school, Mummy;" only Peggy was a good little girl, whose great wish was to be very helpful, and to do all she could for others; and now that Mummy needed her help, she knew that it was right to remain at home.

"All right," she said obedi-

ently, "I'll look after Bobby and Brenda."

Mummy should never know of her disappointment. Peggy kept thinking of the lost prize, though. She knew that it would have been a book, and she had intended to give it to Molly, a little invalid who lived across the way. But she remembered that Mummy had once told her that girls and boys did not go to Sabbath-school just because they wanted a prize, but to learn about Jesus.

After Mummy had gone upstairs to lie on the bed, Peggy kept a watchful eye on Bobby and Brenda, and as she did so she sang a little hymn, quickly forgetting her disappointment. But she was again reminded of it when her friend Hazel came running up the path calling: "Are you ready for Sabbath-school, Peggy?"

Peggy shook her head rather gloomily, and said slowly: "No, I'm not able to come today because Mummy's not well, and I've got to look after Bobby and Brenda."

"Oh, what a shame. You won't get a prize now, for this will be the second time you've missed," said Hazel. "Couldn't your mother spare you just for this morning?"

"No," answered Peggy, in



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 24th.

a quiet voice; and so Hazel hurried away leaving a rather dismal little girl, who watched sadly as other girls and boys walked past the house on their way to Sabbath-school; and later she imagined them, gathered round their teachers, happily listening to stories about Jesus. How she wished that she were there.

Then a bright idea came into her head. She would have a Sabbath-school of her own, teaching Bobby and Brenda! She loved to tell them about Jesus, and they would sit very quietly and listen to her words, their eyes opened wide with interest. So the morning sped by, and Peggy felt happier knowing that Mummy was having a much-needed rest.

When prize-giving day arrived, Peggy suffered yet another disappointment, for she had a bad cold and had to remain in bed. She kept thinking of the children gathered together in the large hall. Hazel and Gillian would each receive a prize, for they had gained all their stars. She supposed that they would be around to show her their books.

"Peggy, do you feel well enough to mend this frock of Brenda's?"

Mother's voice broke into her thoughts, and Mrs. Clark entered the room carrying a pretty blue dress.

Peggy reached for her little work-basket on the bedside table. She loved sewing, and enjoyed doing small jobs for Mother.

The work-basket was very old though, and no matter how hard she tried, Peggy could never keep it really tidy. Now she gazed at its contents in dismay. Cottons, silks, and darning wools were all mixed up together, and it would be quite a task to unravel them, and to get the basket tidy again. Peggy mended the

frock, and was about to tidy her basket, when there came a knock at the door. Who should walk in but Peggy's Sabbath-school teacher! Miss Wilcocks was so kind and jolly and all the children loved her.

"I am sorry that you were unable to come to the prize-giving," she said sympathetically. "I hope that you were not too disappointed though, and that you'll soon be feeling quite better. Hazel and Gillian will be around to see you later. They want to show you their prizes."

"I suppose they had nice story books, didn't they?" asked Peggy in a queer, quavery voice.

"Yes, very nice, but I think yours is equally as good," answered Miss Wilcocks.

"Mine! but—but I couldn't have won a prize. I—I didn't get all my stars," stammered Peggy.

"No, but you've won a prize for good conduct," said Miss Wilcocks taking a lovely book from her bag and handing it to Peggy.

The little girl was delighted, and her face was pink with excitement as she thanked her Sabbath-school teacher.

"And I've got another surprise for you," said Miss Wilcocks, and there was a merry twinkle in her blue eyes.

"Another surprise—for me!" repeated Peggy, in a puzzled tone.

"Yes, it is a special gift for a little girl who was obedient and who put into practice what she had been taught," Miss Wilcocks said, smiling. "I know that you stayed home to look after your brother and sister, and I guessed how disappointed you must have been not to have gained all your stars—and so I thought of something nice for you, just as a small reward."

Miss Wilcocks then handed

Peggy a neatly tied parcel, and can you guess what was inside? Why a lovely work-box! Quite the loveliest Peggy had ever seen.

Peggy gave an excited squeak. "Oh how lovely!" she cried, "and it's just what I wanted. Thank you ever so much."

Later Peggy eagerly showed the beautiful work-box to Mummy. "And it was only a little thing I did, wasn't it?" she said.

"Yes, but all the little kindnesses add up to a lot," answered Mummy, "and we read in the Bible that 'he that is faithful in that which is least is faithful also in much.' So continue to do small deeds of kindness whenever you can. You will gain lots of happiness."

Results of Competition No. 10

Prize-winner.—Peter Howard, 3 Dryburgh Avenue, Whitchurch, Cardiff. Age 13.

Honourable Mention.—Ann Fowler (Wallasey); Margaret Peart (Cheltenham); Molly Rich (Launceston); Neville Kerry (Norwich); Olive King (Chelmsford); Joan Fowler (Wallasey); Elaine Bunker (Tavistock); Nigel Payne (Cheltenham); Richard Payne (Cheltenham); Heather Payne (Cheltenham); Allan Handysides (Cardiff); Stewart Payne (Cheltenham); Vernetta Handysides (Cardiff).

Those who tried hard.—Esther Dunstan (St. Mabyn); Joan Caldicott (Birmingham); John Lock (Edinburgh); Ann Shoney (New Tradegar); Pearl Rich (Launceston); Ruth Price (Wokingham); Marion Paget (Wokingham); Ann Metcalfe (Colliers Wood); Anthony Emm (Wycombe Marsh); Amy Randlesome (Stockton); Patricia Hagger (Hillingdon); Edith Davidson (London, E.2); Jilda Sleeman (Torquay); Brenda Plant (Stoke-on-Trent); Marilyn Sach (Colchester); Clive Invest (London, N.13).

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Straws in the Wind

Science Cannot Save

"It is certain that science cannot save the situation," declares Dr. J. H. Morrison in *Christian Faith and the Science of To-day*. "On the contrary, there is a . . . danger that science, if it does not violently destroy our civilization, will make possible a tyranny more irresistible, more thorough-going, more ruthless than the world has ever seen. Humanity may become a standardized and slave-driven mass in which the freedom and moral worth of the individual count for nothing. Such would be the fate of mankind if a loveless science were to prevail."

Dark Ages Here Again

"WE are to-day faced," says Professor Herbert Butterfield in his *Christianity in European History*, "with a decline of civilization over much of Europe—one which has already begun, so that the Dark Ages are with us again."

Importance of Indo-China

"If Indo-China should fall into Stalin's hands," said Senator Robert A. Taft in a Seattle speech, "the rest of south-east Asia, Burma, Siam, and Malaya would probably fall quickly. In that case

Indonesia and India could not long preserve independence, and Japan's economic life would depend on acceptance of Stalin's economic and political terms for trade with Asia."

God's Day of Triumph

God's great V-day is coming;
The time will not be long,
When the mighty conquering
heroes
Shall sing their victory song.

The day is fast approaching,
When blood and sweat and
tears
Shall be gone, henceforth, for
ever,
Be gone, with all our fears.

See now, the gates, wide open,
Oh hear, come, enter in,
The King now bids you welcome,
Victors o'er death and sin.

Ring out ye bells of heaven, ring,
Sing on, ye angel host,
All honour to the King of kings,
To Father, Son, and Holy Ghost.
Mrs. T. Buchman.

American Churchgoers

IN 1800 only ten per cent of the population of the United States were churchgoers. By 1900 it had risen to twenty-

seven per cent. In 1931 it was forty-nine per cent and in 1941 it was fifty-five per cent. The figure to-day is stated to be in the region of fifty-seven per cent and to comprise 85,319,274 churchmembers in 256 religious groups. The largest "bloc," of course, are the 22,000,000 Roman Catholics.

More and More Books

DESPITE the many problems in the publishing trade, the number of books issued last year reached a new record of over 18,000.

Will U.N. Take Over Jerusalem?

It is reported that King Talal of Jordan is willing to surrender the Old City of Jerusalem for the purpose of making Jerusalem an international city. It is less likely, however, that Israel will be willing to give up its portion which houses 100,000 Israelis and most of the government departments.

Largest Radio Telescope

MANCHESTER University is planning to instal the largest radio telescope in the world. It will weigh 1,270 tons and will be used for the radio exploration of the Milky Way and for the discovery of invisible "radio stars."

