



THE BIBLE AND

OUR TIMES



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Scientific development has now reached the place where not only bombs, but rockets, guided missiles, and artillery shells can carry atomic charges.

★ EVER since the explosion of the first atomic bomb on Hiroshima in 1945 the voices of scientists, statesmen, educators, and preachers have been raised in warning of the dire new threat to civilization. Again and again they have tried to stir the listless populace into a realization of the seriousness of the peril that confronts them.

Leland Stowe has told us that, thanks to the bomb, "Armageddon and Doomsday are now suspended over the heads of our generation."

Dr. Hutchins has written: "We must acknowledge that a world crisis exists—not next week nor to-morrow, but now, to-day, for there is very little time remaining."

Vincent Sheen has said: "The point of development at which we now stand is one in which the most extreme disaster has come within the range of possibility: the end of life on this star."

And Paul Hutchison: "The world as fact is a terrifying, doom-threatened reality which no informed mind can dismiss."

Atomic Warfare Now Easy!

Latest of these warnings of approaching disaster is that of Stephen White. Writing in

VOICES OF DOOM

By Arthur S. Maxwell

Look magazine he reveals the truly frightening facts concerning the race for atomic weapons now proceeding between the two greatest powers in the world to-day. The colossal expenditure upon new atomic plants in Georgia, Kentucky, Idaho, and in the Ohio Valley has become necessary, he says, because the other chief contestant in the race is forging ahead and may soon leave the United States behind.

No longer is it considered difficult to make atomic weapons. Indeed, says Stephen White, "it is a great deal easier to make them than anyone ever believed. Strangely enough, this had been true from the outset. Every difficulty had a way of vanishing just as soon as it began to seem insurmountable. . . ."

"In recent months, an even greater truth has become known. It is now no secret that the United States has learned to make small atom bombs that can be flown in quantity from a carrier. . . . Manœuvres carried out regularly by the army simulate conditions under which atom bombs are used tactically.

"It is clear that such achievements are to-day run-of-the-mill. We can make big bombs or little ones, long or short, wide or narrow. We can shoot them out of a cannon if we want to, or load them into guided missiles. . . ."

"Not long ago some of this was feared impossible, and all of it was thought to be years or decades away."

While these developments have been taking place in the United States they have been proceeding with equal, if not greater, speed elsewhere. For "the laws of nature know no geography. It is no harder to make a small bomb in the Urals than in the Rockies." And

"any nation that can build plenty of MIG's can build plenty of A-bombs. We must face the fact."

The Time Is Near

So the desperate race for the most deadly weapons of history proceeds with unexampled fever and a reckless disregard of cost. In Stephen White's opinion: "The time is only a few years off, at most," when the two great rivals, each standing for a different concept of life, "will face each other, each capable of smashing the other in a matter of hours or days."

"If that time arrives," he says, "with both countries as distrustful and as hostile as they are to-day, there can be only one outcome: a war in which civilization will perish."

Summarizing his conclusions in a final word of warning, this author says:

"One thing is certain: We are on the edge of a period of extreme gravity, in which decisions must be made here and abroad that will determine the survival of modern civilization. And this period will be as short as it is grave. It begins now. . . . It ends in a few years when both . . . are confident of their ability to deliver their bombs. In those few years, means must be found of permitting the two nations to live at peace. If, at the end of those few years, the means have not been found, we are all destroyed."

We have quoted at some length from this article because it re-emphasizes, most convincingly, a truth which THE BIBLE AND OUR TIMES has been proclaiming for many years, that history's greatest crisis is at hand.

We have been accused of being prophets of doom, like Jonah, when he predicted the fall of Nineveh, or Jeremiah, when he announced the coming destruction of Jerusalem, or Noah, when he foretold the doom of the antediluvian world.

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A commando landing for the destruction of communications in the Indo-Chinese war.

But to-day we are not alone in sounding the alarm of coming disaster. Voices of doom are multiplying. Thinking men and women in many walks of life are beginning to realize the significance of present trends and are expressing the gravest fears for the future.

What We Must Do

Surely the time has come for a great awakening—for a mighty message of warning to be given to mankind that shall arouse the careless multitudes from their indifference, their self-indulgence, and their lust for "bread and circuses," while yet there is time for them to repent and seek the Lord.

And what more fitting message could be proclaimed in such a time as this than that of Revelation 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters"?

How true it is that the hour of judgment has come! The judgment of the nations. The judgment of our civilization. The judgment of the world.

The hour of final crisis, so long foretold by the prophets of old, is upon us. We are in the last days. By signs in heaven and on earth; by "distress of nations, with perplexity," by the very fear that is gripping the hearts of men as they look ahead at the things that are about to come to pass, the Lord of History is trying to convince us that the end is near, even at the doors. (Luke 21:25-28.)

And in these closing years of time He bids
(Continued on page 12.)



Brace Up Your Minds

By

H. F. DeAth

★ INDIVIDUAL thought control is an essential part of Christian education. An undisciplined mind that is allowed to wander where it likes is far removed from the steadfast mind of Christ. So the follower of Christ is exhorted to bring "into captivity every thought to the obedience of Christ." 2 Cor. 10:5. Christ will direct and control no man's mind by compulsion. Willing surrender alone brings the human mind under divine direction. Freedom of choice is of the very essence of the Christian Gospel.

But now, this matter of a disciplined mind is not easy to put into practice. To bring every thought into captivity to the obedience of Christ means ceaseless vigilance and constant effort. Indeed, the whole process of Christian growth has been well described as "a battle and a march, a battle and a march."

So when believers are exhorted by Paul to "think" steadfastly along the lines of truth, honesty, justice, purity, loveliness, and goodness, the apostle presupposes that there will be a struggle, a real fight on the part of those who set out to respond to his exhortation. He knew by experience that the more a Christian struggles to meet the mind of Christ the sterner the battle becomes. The nearer he comes to his goal the more his own weakness is brought to light, and the more strength he needs to combat the forces of evil, which become increasingly active to prevent him reaching his goal.



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"Moral rearmament" which is being discussed in this Festival Hall meeting in London may be good, but spiritual rearmament is better.

On the other hand, the consciousness of his weakness, apart from the power of God, makes the growing Christian more tolerant, kindly, and sympathetic with the failures and weaknesses of his fellows. He becomes subdued and humbled by the experience, better fitted to act as a friend and guide to his fellows.

How hard it really is to exercise Christian thought control may be gathered from the lives of the saints, both ancient and modern.

The Trials of an Ancient Saint

For instance, none knew better than Paul the natural tendencies of the human mind toward that which is corrupt and sinful. For this reason, the apostle Paul, after exhorting the Philippian Christian to humble-mindedness, after the pattern of Jesus, says: "Finally brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." Phil. 4:8. (Moffatt's translation.)

He knew the peril of exalting human reasoning above the mind of God. He had a certain

physical handicap, which he felt hindered him in his work for the Master. So he prayed to God for it to be removed. But he had to learn that God may and does use physical infirmity to keep His servants humble in mind and heart. Here is his own story of the circumstances: "My wealth of visions might have puffed me up, so I was given a thorn in the flesh, an angel of Satan to rack me and keep me from being puffed up; three times over I prayed the Lord to relieve me of it, but He told me, 'It is enough for you to have My grace: it is in weakness that My power is felt.' So I am proud to boast of all my weakness, and thus to have the power of Christ resting on my life. It makes me content, for Christ's sake, with weakness, insults, trouble, persecution, and calamity; for I am strong just when I am weak." 2 Cor. 12:7-10. (Moffatt's translation.)

The same apostle struggled continuously against a lurking fear in his mind that after having preached the way of life to others, he might let go the Gospel of Christ and become a castaway. This fear spurred him on in his determination to finish his course triumphantly. (1 Cor. 9:26, 27.) He bent all his energies to the task of concentrating his mind on the all-sufficient power of God to keep him steadfast to the end.

The Trials of a Modern Saint

Men speak and write often of the great work done by Charles Haddon Spurgeon, the great Baptist preacher of Victorian times; the sermons he preached and the large congregations he drew; the world-wide influence of his printed sermons and the many books he wrote. But how little is known of the mental and spiritual struggles he had during his thirty years of most fruitful ministry. From the age of fifty, broken in health, he spent increasingly long periods at Mentone in the south of France, trying to mend his shattered constitution. But it was not to be. He had finished his course, spent himself in self-denying service, literally "preached himself to death."

Those who have read the communion meditations he delivered in his sitting-room at Mentone "to the little companies of Christians of different denominations, and of various nationalities," will have some idea of the mental and spiritual struggles caused by his failing health, the criticism of friends, and the sadly declining standards of the Protestant churches, which

pained him beyond measure. There were times when the great preacher was desperately discouraged. But in and through it all, his faith in the Christian Gospel held firm.

Some of Spurgeon's Mentone meditations are included in a book of addresses by him, entitled, "Till He Come." In one of these, speaking of the unrest which "operates with special energy toward labour and travail of mind," he says: "Doubts, stinging like mosquitoes, are suggested by almost every page of literature of the day. Most men are drifting, like vessels which have no anchors, and these come into collision with us. How can we rest? This scheme of philosophy eats up the other; this new fashion of heresy devours the last. Is there any foundation? Is anything true? Or is it all romance, and are we doomed to be the victims of an ever-changing lie? O soul, seek not a settlement by learning of men; but come and learn of Jesus, and thou shalt find rest! Believe Jesus, and let all the Rabbis contradict. The Son of God was made flesh, He lived, He died, He rose again, He lives, He loves; this is true, and all that He teaches in His Word is assured verity, the rest may blow away, like chaff before the wind."

In nearly all these homely and revealing meditations, given in his sitting-room at Mentone, Mr. Spurgeon points his hearers to the second advent of Jesus as the supreme hope of His faithful followers. At the conclusion of one of them, he says:

"God grant that we may all break bread in the kingdom above, and feast with Jesus, and share His glory. We are expecting His second coming. He is coming personally and gloriously. This is the brightest hope of His people. This will be the fullness of their redemption, the time of their resurrection. Anticipate it, beloved, and may God make your souls to sing for joy."

Thus are the saints of God, in every age, called to wrestle with the infirmities of body, mind, and spirit; and thus are they helped and sustained by Him who calls men out of darkness into light.

Above all, they are buoyed up by what Holy Writ calls "the blessed hope," the expectation of Christ's return to reap the harvest of the world and to establish for ever the reign of righteousness in a renewed and renovated earth.

(Continued on page 10.)



The psalmist David looked forward to the resurrection day when he would see God face to face.

The Resurrection Hope

By Ernest Cox

★ In a recent article, we saw clearly that the tragic death of the godly Abel implies the absolute necessity of the resurrection of the righteous. If the honour of God is to be maintained and His justice vindicated then the day *must* come eventually when Abel, together with the faithful of all ages, will receive, at the Lord's hands, their promised reward. (John 14:1-3.)

We saw too, how the struggling patriarchs of early Bible times, could not but be profoundly inspired and encouraged by the exemption of Enoch from death, and his miraculous translation to the abode of God. These incidents must have impressed men with the fact that, although evil-doers may flaunt their

present prosperity and power, ultimately God Himself will reward the virtuous, and the vicious will suffer irreparable loss.

Further, the Saviour tells us that when Moses witnessed the glory of God in the Midian desert, he well knew that the patriarchs and all the righteous dead will rise at the last day to enter together into their eternal reward.

"Now that the dead are raised," Jesus declared, "even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living." Luke 20:37, 38.

The *time* of this glorious gathering of the redeemed of all ages is, further specified by

Jesus as being at the general resurrection of the righteous, when, He says, "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

Also about the time of Moses, there was living on the borders of Arabia, a man whom even the Bible declares was "perfect and upright, . . . one that feared God, and eschewed evil." Job 1:1. Job has become famous for his outstanding patience during prolonged and severe adversity.

But Job may also be noted for his spiritual enlightenment. He gave utterance to a remarkably clear prophecy concerning the final events in the drama of redemption, and his own personal part therein. He declares: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . though . . . worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself." Job 19:25-27.

In harmony with this is the word of the Psalmist, "God will redeem my soul from the power of the grave: for He shall receive me." Psa. 49:15.

Shortly after the days of David, the Israelites became grievously involved in idolatrous apostasy. The people everywhere seemed to be losing their confidence in the true God, and becoming increasingly devoid of any desire for personal purity and uprightness.

But, just at this time of serious spiritual declension, another man of God was translated without seeing death. He was a man of a very different type from the impeccable Enoch. He was a man very much "of like passions" with the rest of us. Like Enoch, he constantly did his best to "walk with God," but Elijah would be the first to admit that he "stumbled" badly sometimes.

However, at this time, the Lord saw fit to make the valiant prophet the second unique exemption from death. One day the aged Elijah and his servant were taking a journey together, and without hesitation or explanation the inspired record strikingly states: "As they still went on, and talked . . . there appeared a chariot of fire, . . . and Elijah went up . . . into heaven." 2 Kings 2:11.

Amid the wickedness prevailing then, among the Lord's professed people, there were many who still maintained their devotion to the true

God. Conceivably it was in part for their sakes, too, that this wonderful miracle of translation was again performed. For they would thereby be immensely encouraged to persevere in the good life, and they would gain another glimpse of the wondrous reward those will receive, who, though they feel far removed from Enoch's perfection, can be inspired by Elijah's struggles and final triumph.

About this time, too, no doubt moved by Elijah's translation, as well as guided by the Holy Spirit, the prophets began to speak with increasing assurance and certainty concerning the general resurrection and reward of the righteous.

Ezekiel declared, in no uncertain terms: "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves. . . . Ye shall know that I am the Lord, when I have opened your graves." Ezek. 37:12-14.

The eloquent Isaiah adds: "Thy dead men shall live. . . . Awake and sing, ye that dwell in the dust: . . . the earth shall cast out the dead. . . . And shall no more cover her slain." Isa. 26:19, 21.

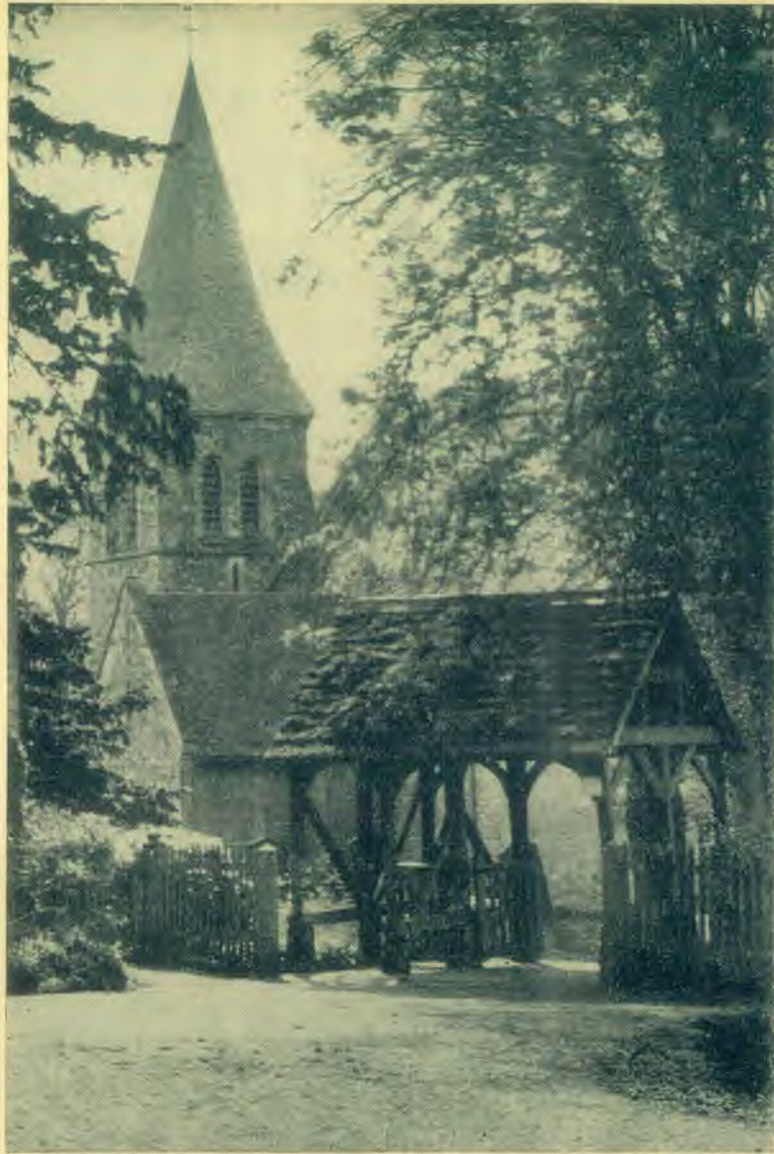
Hosea, speaking for God, says: "I will ransom them from the power of the grave; I will redeem them from death: . . . O grave, I will be thy destruction." Hosea 13:14.

The gentle Daniel is even more stirring and explicit, when he predicts: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine, . . . and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:2, 3.

So it is evident, that even in the darkest days of history, men have had a striking witness to, and indeed a certain proof of, the glorious plan that God has for His people. He is "not willing that any should perish" (2 Peter 3:9), and in all ages has sought to bring comfort and enlightenment to all those "who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:7.

We live now at the time when that blessed day of resurrection is near. Soon, if we are faithful, we shall meet our loved and departed ones again, and heaven's eternal bliss will be both theirs and ours.

GOD'S



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If man had always "remembered the Sabbath day to keep it holy" he would never have lost fellowship with God.

★ THERE is one great memorial Sabbath brought to view in the Word of God. That is the memorial of creation, the birthday of the planet on which we live. The record of the establishment of this memorial is found in the second chapter of the Bible, and reads as follows:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day,

from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

God "rested on the seventh day." This made it God's rest, or Sabbath day. "God blessed the seventh day." This made it a holy day, distinct from all the other days of the week. God "sanctified" this rest day, setting it apart for a holy use. For whose use was the Sabbath set apart? Christ answered this question. "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

Why the Sabbath Was Given

In the institution of the Sabbath there were certain fundamental principles involved well worth our consideration.

1. The Sabbath institution was given to Adam and Eve, the father and mother of the human family. It was thus designed for all their descendants.

2. The Sabbath was given to mankind before sin entered the world. It was therefore originally given to a holy race. It is interesting to contemplate in this connection that if sin had never entered, those living upon the earth to-day would all be keeping the Sabbath of the Lord. But sin did its deadly work, alienating man from God.

3. After that alienation came about, as a part of the great plan of salvation, the Sabbath observance was reaffirmed. When God gave

EVERLASTING MEMORIAL

His law from Mount Sinai, the Sabbath commandment was a part of that law, and its memorial character was stated.

4. The Sabbath institution, having been given before sin entered the world, had no connection with the sacrificial system which was given to Israel as a result of sin.

5. The Sabbath was given to mankind centuries before the Jews existed. Therefore it was not, as some contend, a Jewish institution. The Jews, as God's chosen people during their national existence, kept the Sabbath, as many Christian people do to-day.

6. The Sabbath was in no sense Egyptian in its origin. It was observed by Abraham, who kept God's commandments, statutes, and laws (Gen. 26:5); and by Isaac, Jacob, and their descendants before they entered Egypt.

7. The Sabbath was not merely a seventh part of time but one definite day of the weekly cycle, namely, the seventh day. This was demonstrated in the falling of the manna, as recorded in Exodus sixteen. The manna fell for the first six days of the week; and the Israelites were permitted every morning to go out and gather sufficient for their needs, but on the seventh day the manna was withheld. The double portion which they gathered on the sixth day was miraculously preserved and kept fit for eating on the seventh day; whereas, if more than necessary was gathered on any other day of the week, it spoiled and became unfit for food.

8. When God with His own voice spoke the law of Ten Commandments from Mount Sinai, the Sabbath commandment was embedded in the centre, or heart, of these great moral principles. This shows that the Sabbath institution is not a civil requirement, but is moral in its nature.

9. The Sabbath is not alone a memorial of creation. It is also declared to be a sign of sanctification: "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the

Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exod. 31:15-17.

God's true Israel is not confined to the God-fearing in the Jewish race but includes the children of God of all races throughout the history of the world. "He is not a Jew, which is one outwardly; neither is that circumcision,

By Francis M. Wilcox

which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

10. The Sabbath was of universal application. It was designed for all nations of men in this world, and its observance will be continued over into the world made new. "And 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." Isa. 66:25.

Other Holy Days

Leviticus twenty-three gives a record of several other holy days distinct and separate from the seventh-day Sabbath enjoined in the law of Ten Commandments. These holy days were celebrated yearly and not weekly. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Lev. 23:4. Some of the holy days were commemorative and also typical. Take, for instance, the Passover feast. It commemorated the deliverance of Israel from Egypt, when the firstborn of their oppressors were destroyed. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague

shall not be upon you to destroy you, when I smite the land of Egypt." Exod. 12:13. The slain lamb was typical of the Lamb of God who died for us. "Christ our Passover is sacrificed for us." 1 Cor. 5:7.

The offering of the first-fruits symbolized the antitypical first-fruits. Christ is "risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

Pentecost was held fifty days after the waving of the first-fruits. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." Lev. 23:15, 16.

Pentecost was symbolic of the out-pouring of the Holy Spirit fifty days after Christ's resurrection. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

These feast days are illustrative of other days mentioned in Leviticus 23.

A plain and clear distinction is made between these holy days and the Sabbath of the Lord, the seventh-day Sabbath. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: *beside the Sabbaths of the Lord*, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." Lev. 23:37, 38.

An Enduring Memorial

The Sabbath, instituted before man sinned, is to endure to all eternity. The ceremonial Sabbaths with their typical sacrifices and offerings closed when type met antitype in the sacrifice and ministry of Christ. When the shadow reached the substance, the shadow ceased.

In this comparison the following scriptures are to the point:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:15, 16.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1.

The prophet Hosea foretold that the time would come when these typical days, with their sacrificial offerings, would come to an end. "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:11. This affords a clear explanation of the statement by the apostle Paul to the church at Colossae:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17. The apostle had no reference to the weekly seventh-day Sabbath, but to the ceremonial sabbaths.

The Sabbath of the Lord stands unimpaired. It spans the centuries like a grand triumphal arch, from Paradise lost to Paradise restored. By the Holy Spirit's enabling power may we enjoy its blessings in this world and in the great hereafter, when "from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 6:22, 23.



Brace Up Your Minds

(Continued from page 5.)

To all who would look for the Saviour from heaven, how timely is the appeal of Peter, the rock-like apostle: "Brace up your minds, then, keep cool, and put your hope for good and all in the grace that is coming to you at the revelation of Jesus Christ." 1 Peter 1:13. (Moffatt's translation.)

LIFE'S TRUE REALITIES

By E. W. H. Vick

★ ON one of his long marches Napoleon started across the desert early one morning. The sun came up and as the soldiers traversed the white sands, they became hot and thirsty. All the wells were dry. There was no water to be found. Then to their great joy, they saw a lake of refreshing water stretching out before them. They shouted for joy, and began to run toward it. As they advanced it receded; the farther on they went, the farther back it went. It was a mirage. It looked so real that they became excited; because it was utterly unreal they were terribly disappointed.

That is an allegory of life. Had they known it to be unreal, they would not have pursued it; but because it had such a remarkable appearance of reality, they were deceived. How many sincere souls have followed a will-o'-the-wisp attraction that sparkled so invitingly, and seemed to offer so much. They have run after it with eager hearts, certain that great things could be expected. Finally comes the realization that it is all a delusion. Then rises the poignant wail: "Man's life is a cheat and a disappointment."

The very way man is made demands that he stake his life on something. Its innate interests, its latent possibilities, its veiled hopes must be controlled by some directing purpose. Faced with this call from the inner voice, he must decide: What are life's true realities? What are the really valuable things it offers? Is it to live a life of ease; to have success in business, and then to retire in comfort? Is it to make a name for oneself, to win the respect and admiration of one's fellows? What are life's true realities? The answer he gives to this question will be to his life what the steering wheel is to his car.



By C. S. Dixon © Newton & Co. Ltd.
Daniel placed communion with God far above all the amenities of his earthly life.

Three different answers may placard themselves before the mind when such a decision is called for. Some would say that nothing in the universe is real, that human life is "such stuff as dreams are made of," averring that it is impossible to find the focal point of human existence, impossible to direct life along certain channels and be positive that such action is sure of bringing satisfaction. Life, to these, is like an empty, desolate house with an elegant, imposing, but deceiving façade.

The materialist says, "What we touch and taste and handle and see, these are the only worthwhile things, therefore get more and more of them; the more you get the greater your security. We must work for this life and lay up in our possession whatever we can. Live life to the full with the aid of all the externals it offers." If we follow this course we may be sure to be comfortable for this life, but what of the life beyond?

The Christian's answer is the most startling

of the three. He goes so far as to say that the only real things are those that cannot be seen. He stakes his life on what he cannot see. Is he right?

Two Tests of Life

We shall subject the Christian's claim to two tests. The first test shall be that of permanence, "Does it last?" The second, that of satisfaction, "Does it make you happy?"

The greatness of life depends on the greatness of the purpose which it subserves. The greatest purpose is the one that takes the longest view. So John says: "Love not the world, neither the things that are in the world. . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15, 17.

Because the life beyond is a real life, only a purpose which takes that life into account can possibly bring satisfaction. It would be impossible to call in the multitude of witnesses whose voices would acclaim in overwhelming appeal that the Christian realities had satisfied them. Let Polycarp, the venerable bishop of Smyrna, speak as their representative. He was ordered to be burnt unless he renounced Christ. He made the noble reply to the Roman governor: "Eighty-and-six years have I served Him, and He never did me wrong, and how can I betray my King, who saved me?"

In a very real way, a Christian is known by the way he lives. What sort of a front are we, as Christians, putting up to the sceptical world? What a contradiction that Christian is whose one absorbing purpose in life is to get money, or property, or education, or esteem for himself. The world sees Christianity through your life. What does that life teach the indifferent—that the world passes away? and that he that does the will of God does not? If so, you say to them:

Turn your eyes upon Jesus
Look full in His wonderful face;
And the things of earth will grow strangely dim,
In the light of His glory and grace.

The universal search for satisfaction will not be found in a theory, it will be found in a life. Was your life the most satisfying encounter that your neighbour made yesterday? There are set standards and patterns of conduct, of right, of wrong. The true values should find demonstration in your life. As the Chris-

tian lets his Lord live His life in him, that life says to the world: "I have found the secret of life, and you must have it, too."

Voices of Doom

(Continued from page 3.)

us prepare for what is about to happen: to build up our moral and spiritual resources without which we cannot hope to endure the evil days ahead. He invites us to turn again to Him; to worship Him as Creator, Redeemer, and coming King; to permit His Holy Spirit to come into our hearts to cleanse us from sin and make us fit to live with Him for ever; to lift up our heads with confidence and hope, knowing that "the kingdom of God is nigh at hand." Luke 21:31.

Your BIBLE QUESTIONS Answered

I feel that I am too great a sinner to pray. Do you think God will hear me?

SURELY God will hear you. In 1 John 1:9 we read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is God's clear and definite promise. The only condition is that we confess or recognize our sin and repent. Then through the great gift of Christ we are accounted righteous before God. Though your sins be red like crimson, God is ready to forgive. Remember the sinner who went into the temple to pray. He simply said, "Lord, be merciful to me a sinner," and he was immediately accepted by God. Jesus said: "I came not to call the righteous, but sinners to repentance." Therefore, you are just the sort of person God is looking for.

Can you give me a prophecy of the Bible that can be absolutely proved to have been fulfilled, so that I can use it to convince a sceptical friend?

THERE are literally hundreds of such pro-

phacies. But here is an interesting one. The city of Tyre was built with strong granite walls on the shore of the Mediterranean. It was known for its riches as a result of its great trade with other nations. It envied the exalted position of Jerusalem and when the city fell to the king of Babylon, Tyre rejoiced over the ruin the invader had wrought.

A sentence of doom of a most positive and singular character was then pronounced upon the city by Ezekiel the prophet. (Read the twenty-sixth chapter of his prophecy.) Under inspiration Ezekiel made two outstanding pronouncements. He prophesied that the city would become a place for the spreading of nets and that its stones, timber, and dust would be "laid in the midst of the sea." In 585 B.C. Nebuchadnezzar commenced a thirteen-year siege. When entrance to the city was gained it was found that the inhabitants had fled to Carthage.

After a time the people returned and built their city on an island about half a mile from the shore for fear of further onslaught. In 332 B.C. Alexander the Great went to punish

the city for helping the Persians. Having no fleet he built a causeway from the shore to the island city and for this purpose he used the stones, timber, and dust of the old city. Thus the old city of Tyre was laid in the midst of the sea and this place is now used by the fishermen for the spreading of their nets. Prophecy is the hallmark of divinity. It never fails.

Am I to understand that Jesus will come personally or just spiritually?

WHEN Jesus left His apostles at His ascension, a heavenly messenger said to them: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He went personally, literally, and physically, so His second coming will be the same. Paul states in the fourth chapter of second Thessalonians, "The Lord Himself shall descend from heaven." What a glorious hope we have and what an experience will be ours if we have found salvation through the sacrifice of Calvary.



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THE CHILDREN'S Pages

Happy, Happy Home

By Ella M. Robinson

It was seven o'clock, time for evening worship. Harold, Linda, and Betty Lou were in the living room with Mother, waiting for Daddy to come home from his surgery. Daddy was a doctor, and sometimes he was called out in the evening to attend someone who was sick. The other members of the family usually waited a few minutes, hoping that he would come home in time to join them.

To-night, while waiting, they sang their best-loved songs. Betty Lou, who was only five years old, never tired of singing: "Happy, Happy Home." Linda chose: "Beautiful Zion, Built Above," and Harold

wanted: "Smile and Be Happy."

Still Father did not come. "We'll wait a little longer," said Mother. She got out her favourite gramophone record from the drawer, and they all listened quietly to the strains of "O Love of God."

"There's one question I want to ask you, Mother," Harold said when the last verse of the song was finished. "I know that God loves us, but how can we love God? I love you and Daddy, and I love Linda and Betty Lou, and a lot of other folk I know. But how can anyone love someone he has never seen?"

"Do you remember your

Aunt Rachel?" asked Mother. "Do you remember the parcels she used to send you every birthday, with messages full of love and sweetness? She loved you and showed her love in so many ways that you couldn't help feeling that you knew and loved her even before you ever saw her."

Harold nodded his head as he thought about it. "In that same way," continued Mother, "God has shown that He loves us. If any of us were to try to count the things He has given us just to make us happy, we would have to count for a long, long time.

"As we think and talk about all the lovely things our heavenly Father has made for us to enjoy, our love for Him will grow stronger. He covers the earth with beauty, and fills the air with music. Every day He paints a new picture in the sky for us. He makes a hundred different delicious foods grow from the ground, each with a different flavour. Our Creator might have made the sky a dull brown instead of a pretty blue. The grass might have been made grey. All the birds might have croaked like ravens instead of having their many lovely songs. The apples and peaches and



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 September 18th.

pears and strawberries might all have tasted like potatoes."

The children looked up to see Daddy standing in the doorway. Soon three pairs of arms were around his neck, each pair trying to squeeze him the tightest. "I think God must love us a lot to give us such a wonderful Daddy," said Harold.

"And such a sweet Mother," added Linda.

Daddy sat down, and they told him what they had been

GUESS WHO

So kind was she that when she died,
Her neighbours all came in and cried,
While in their hands they garments bore,
That she had made in days of yore.
Of those in need she was a friend,
And clothed and fed them to the end.
She lived at Joppa, by the sea,
Two names she had; what could they be?

Answer:

Tabitha, Dorcas. (Read the story in Acts 9:36-43.)

For many hours they had prayed a prayer
For Peter in his prison bare,
That by God's power and by His might,
Peter released might be that night.
Yet when he knocked and when he spoke,
Who was it failed to turn the lock,
And ran away, nor could believe
Their prayer an answer had received?

Answer:

Rhoda. (Read the story in Acts 12:1-17.)

She had a very lovely face,
And courage rare and queenly grace.
An exile in a foreign land,
God had, for her, a purpose grand,
To save His people from a night
Of massacre and deadly fright,
And so He set her on a throne,
To give her power to save His own.

Answer:
Esther. (Read the story in Esther 7.)

Mary J. Vine.

talking about. He picked up the Bible and read a verse which told just how it was that everyone could love God, even those who might not have eyes to see the beautiful things around them, or ears to hear the sweet music. The verse, Romans 5:5, said that the love of God is shed abroad in our hearts by the Holy Spirit.

Then Daddy read another verse, Matthew 7:11, which said that the heavenly Father is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children.

"You see, Harold," said Daddy, "it is by the Holy Spirit that Jesus speaks to our hearts. He walks with us and talks with us, as the

Your Letter

My Dear Sunbeams,

OUR picture this time is one which will appeal especially to our Sunbeams. From your letters I know that you are all very fond of animals. Only to-day I opened letters from two of our Sunbeams who mentioned this very thing.

Avril Baker of Newport, has a little brother Stephen. He is only two, and cannot understand the Sunbeam promises yet, but already he is keeping promise number four which tells us to be kind to animals. Vera Keightley of Sutton Coldfield has a very intelligent dog named Peggy. Peggy can beg for her food, and her ears are always on the alert for the word "Walk!" Vera also has a cat, Fluffy, with four beautiful kittens. She gets endless pleasure from her pets.

God put animals into the world because He knew we should enjoy their company. Even in heaven there will be animals. There, we shall be able to have fun not only with cats and dogs and horses, but with lions and tigers and wolves. We'll even be able to ride freely on camels and elephants, just as Vanessa Jezzard says she has been doing at the Zoo. The Bible tells us that in heaven all animals will be perfectly tame and friendly. What a wonderful place heaven will be!

Yours affectionately,

AUNTIE MARGARET.

beautiful hymn says; and as we listen to His voice, we become acquainted with the One whom we have never seen. Thus we can learn to love Him better than any earthly friend."

Daddy closed the Bible. Then they knelt in prayer, and each one asked for the gift of the Holy Spirit. Even Betty Lou said her prayer.

"Let's sing 'Happy, Happy Home' again," said Linda after they got up from their knees. They sang:

With Jesus in the family, happy,
happy home,
Happy, happy home,
Happy, happy home;
With Jesus in the family, happy,
happy home,
Happy, happy home.

Results of Competition No. 13

Prize-winner. — Esther Dunstan, "Hazeldene," St. Mabyn, Nr. Bodmin, Cornwall.

Honourable mention. — Brenda Plant (Stoke-on-Trent); Carol Rodgers (?); Molly Rich (Launceston); Pearl Rich (Launceston); Patsy Pollock (?); Amy Randlesome (Stockton); Barry Giles (Bridgwater); Linda Rogers (?); Margaret Peart (Bishops Cleeve); Miriam Harris (Cambridge); Nigel Payne (Bishops Cleeve); Stuart Payne (Bishops Cleeve).

Those who tried hard. — Christine Anderson (London); Joan Fowler (Wallasey); Lydia Harris (Maxey); Paul Coupland (Birmingham); Dorothy Atkins (Derby); Jacqueline Bates (Derby); David Thompson (Frampton Cotterell); Gloria Bristow (Bournemouth); Patricia Wigmore (Somerton); Dorothy Jackson (Middlesbrough); James Bassett (Camborne); Richard Holdcroft (Newcastle); Pat Barton (London); Margaret Peacock (Shoreham); William Herwin (Norwich); Richard Payne (Bishops Cleeve); Heather Payne (Bishops Cleeve); Cynthia Atkins (Sutton Coldfield); Ruth Price (Wokingham); Hazel Harris (Cambridge); Helen Davidson (Liverpool).

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Straws in the Wind

No Longer Dismayed

"THREE years ago," declared Lester B. Pearson in a recent Canadian broadcast, "we anxiously faced a world in which bad faith and the threat, or the reality, of violence seemed likely to take advantage of what was then our weakness. Now, after three years, although we are not free from anxiety, and although our strength must be increased, we know that we and the free peoples with whom we are allied are no longer dismayed."

Archangel Gabriel's New "Appointment"

A PAPAL bull, which has been translated into forty-five languages, "appoints" the Archangel Gabriel as patron of telecommunications.

No Place to Explore

"NOT so long ago," remarks the *Baltimore Sun*, "a man who wanted to go exploring could start out with dreams of fabulous and wonderful possibilities—lands redolent with spices, unknown lands of milk and honey, a North-west Passage, the golden cities of Cibola, a Fountain of Youth. If he failed to find these, he had a good chance of coming

upon marvels enough in their stead—great, rich continents like the Americas, distant

Heaven's Beauty

Round about the throne of God
Are stones of varied hue;
Transparent gems with softest glow,
And beauty ever new.

Beauty wrapped in light sublime
Enraptures everyone;
Jewels flashing sparkling rays
Brighter than the sun.

Vibrant notes of music rich
Echo through the air;
Air so pure and fresh and clear,
Views so wondrous fair.

Waters sound like tinkling bells
And grass is living green;
Flowers of every shade and hue
Have lovely velvet sheen.

And all the things in that fair land
No human eye hath seen;
More glorious than our brightest thought
That paradise serene.

C. Ruth Brown.

lands like New Zealand which seemed especially created for human habitation. To-day, the

places really worth exploring, except perhaps for uranium, have been explored. Exploration has now become a sort of fact-gathering drudgery in dreary fastnesses."

Archangel Gabriel's New Abstainers

ADDRESSING the Baptist Union Assembly, the president, Mr. Arnold S. Clark declared: "I myself believe that a Christian ought to be a total abstainer, and certainly every minister of our Lord Jesus Christ. As a member or a deacon in a church I could not give my vote for an invitation to the pastorate to be sent to a minister who was not a total abstainer."

Protestants in Latin America

IN 1925 there were only 708,000 Protestants in Latin America. To-day there are 4,700,000.

Nation of Shopkeepers

A REPORT in *Britain's Shops* seems to bear out Napoleon's taunt that Britain was a "nation of shopkeepers," for we have 551,214 of them—one for every eighty-nine persons, which is half as many again as in the United States in proportion to the population.

