



THE BIBLE AND

OUR TIMES



© International News

Indian women agitate for cheaper food outside the Legislative Assembly in Delhi.

WAR ON WANT

By A. S. Maxwell

★ BACK of much of the trouble afflicting mankind to-day is the problem of daily bread. In the opinion of the *Manchester Guardian Weekly*, "it is probably no exaggeration to say that two-thirds of all the people in the world are suffering from hunger."

That is a lot of people. More than a thousand million. And "as two more persons are born into the world every three seconds, the outlook for mankind seems grim unless the problems of hunger and poverty are resolutely faced."

It is hard for those who live in the midst of comparative plenty to realize that hundreds

of millions of human beings have little or no idea where their next meal is coming from. Yet it is a fact of the utmost importance. For, as this journal points out, such a situation is "potentially more dangerous than the political divisions that are to-day causing the nations of the world to spend such vast sums on armaments."

According to the Statistical Office of the United Nations, "the nineteen richest countries in the world, with only sixteen per cent of the population, enjoy just over sixty-six per cent of the total income, while the fifteen poorest countries, containing just over half the people,

live on less than nine per cent of the total income."

Now that some of these poorer countries are beginning to take a prominent part in the councils of the nations, their leaders are naturally calling attention to this wide disparity. As Liaquat Ali Khan warned in January, 1951: "You cannot allow one-third of the world to live in misery and hope that the world at large will live in peace." Pandit Nehru expressed a similar opinion when he said: "It is neither right nor practical to ignore the feelings of hundreds of millions of people. It is no longer safe to do so."

Like Water on Desert Sand

The facts in the case are, of course, not new. They were studied by a committee of the League of Nations and are now the concern of another similar committee of the United Nations. The shocking thing is that so little, comparatively, has been done to remedy the situation. Millions of pounds have been donated by the more prosperous countries to aid the needy, but they have sunk out of sight like water poured upon the desert sand.

With the best of intentions the International Bank was set up partly to loan money to under-developed countries, but the sum of sixty million or so pounds a year it has been able to lend has been pitifully inadequate to meet the colossal needs.

Likewise the Point IV Programme, the Columbo Plan, and other similar enterprises, while eminently praiseworthy for the goodwill that inspired them, have made scarcely a dent upon this truly global problem. Regarding the Columbo Plan, the Association for World Peace says: "Launched in high hopes, it is now in danger of collapse; Asian opinion is apprehensive and even cynical."

After all the committees have met, and all the schemes have been laid, and all the vast sums of money have been poured out, the basic problem remains as great as it ever was. Probably more people will go to bed hungry tonight than ever before in human history. More people are undernourished than at any other time since man first dwelt upon the earth. And because the smouldering discontents of these

underprivileged masses are being fanned into flames by misguided teachers, those who might help them are being driven to spend their substance not on food but on armaments.

So the situation, instead of improving, becomes steadily worse. Those who, with the highest motives, would make war on want, find themselves hampered and harried on every hand. Oft-times their efforts to help the hungry of other nations are considered as bordering on treason by their own. And money for such purposes becomes ever harder to obtain.

Where, then, is a way out? There is no way out. Not by any human means. This is another of the consequences of evil for which man, unaided, will never find a remedy. It is like the problem of war, and crime, labour strife, and kindred troubles. None of them can be eliminated by committee action, or legal enactment, or international agreement.

Only One Way Out

If any of these problems are ever solved, God will have to solve them. And this is no doctrine of despair. It is plain common sense. It is facing the facts. Man has tried and tried again to bring in Utopia by himself and the tragic record of his endless failures stands upon the pages of history for all the world to see.

There is no hope save in divine intervention. And this is the message of Christ. When war and want and fear are at their worst, He says,

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© Keystone
Two of the thousands of little children rendered homeless by the war in Korea.

OCTOBER 2, 1952



CHRISTIANITY

— *Delusion or Dynamic?*

By George Elliott



Above.—
South Sea
Islanders
recovered
from
heathenism.



Right.—
A fully
trained
African
midwife in
a Kenya
mission
hospital.

★ THE twentieth century emerges not so much as the zenith of man's achievement as the nadir of human impotence. The moral decline which has accompanied intellectual advance is frightening. The infidelity of many is matched only by their irresponsibility, and because of this, thinking men, as never before, are realizing their need of an anchor for the soul. A faith is demanded, and it must be more authoritative than the hypotheses of science or the conjectures of philosophy. Moreover, for it to identify the present is not enough. Men want an explanation for the past and an assurance for the future.

In pursuit of origins there is, we venture to

submit, no reasonable alternative to the postulate of a living first Cause in whom once resided the potential of all which now exists. Unless the mind is to grope for ever in the twilight of frustration, a divine Designer has to be traced to account for cosmic design. God, in short, becomes a logical necessity. Most people sense this fact, but it does not follow that their instinctive theology is necessarily enlightened or accurate. Heart and head together can manufacture a form of religion. Accepting the somewhat loose definitions of this word as "a recognition of supernatural powers" or "a system of faith and worship," it can truly be said that the world is full of religions. But in their sphere, is the product of purely human thought enough? From of old comes the challenge, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

If one is to conclude from the question and implication that in the spiritual realm mental effort cannot penetrate the unseen, then the riddle of life, if it is to be understood at all, will be learned only if a revelation is given by the Author of life. God alone surely can explain His own handiwork. In that case it can be said at once that the teaching of Jesus Christ as the supreme channel of divine inspiration has a *prima facie* claim to have fulfilled the specification, for Christianity is essentially a revealed religion.

Christianity Not a Delusion

The authentic record of its source and background is found in the Bible. Before even a book is opened an estimate of its quality may often be made from the known character of its author. What kind of men were they who were

instrumental in giving to the world the sixty-six instalments of its sublimest spiritual masterpiece? The range of penmen is extensive. A king, a one-time fisherman, a prime minister, a herdsman, a legislator, a tax-collector, a physician, and a theologian, must be included. Their statements are sound, sensible, and matter of fact. It indicates their obvious sanity. In common with us all they were not faultless, but where necessary, were unsparing in self-condemnation. This stamps them also as transparently honest.

Naturally, the acid test of anything spoken or written must be, "Is it true?" Few will deny that any group of modern authors concentrating upon even one subject would be likely to present in their views a measure of disagreement ranging from hair-splitting variation to downright contradiction! Yet the Bible writers, furnishing their contributions to a composite work upon a hundred subjects, independently, and widely separated in terms of time, never in one single instance contradict one another, nor have to apply a single correction to a predecessor!

In seeking an adequate reason of how all "the prophets and apostles" attained such unity of aim and uniformity of view, the



A
Venezuelan
Indian
now a
Christian
preacher.



Right.—
Solomon
Islander,
Robert Salau,
is an ordained
minister of
the Gospel.

Below.—
Nellie Quail,
a happy
Mohave-
Apache Indian
Christian.



evidence of contrast with other books alone is sufficient to lead to one conclusion. The Bible is not only a revelation of God. It is a revelation from God, signifying as a whole and in part the direction of one overruling mind.

Again and again in the text those who are recounting their testimony use such terms as "Thus saith the Lord," "And God said." With prayerful and sincere men there is then but one impelling course of action:

"We cannot but speak the things which we have seen and heard." Acts 4:20. We can believe the Bible—all of it. Peter was spokesman for all when he declared: "We have not followed cleverly devised legends." 2 Peter 1:16 (Weymouth).

Christianity a Dynamic

Christianity's text-book is the Word of God, therefore, because it was "given by inspiration of God." While the scriptural writers were permitted to use their own terminology and style, the facts which they present are either unerring assessments of human conduct or divinely communicated descriptions of God's character, purposes, and relationship to man. It has pleased the Lord so to identify Himself with all that His servants have accurately re-

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Creation morn!

★ THAT depends entirely on the evidence. Some there are who can believe that the world and its varied contents came into being over a very long period of time. They term this process evolution; because, they say, everything that we see around us evolved or developed from some pre-existing form. I am one of those who just cannot believe this, for to me it raises more problems than it purports to solve.

If for instance I accept this theory, what happens when one gets back to the minutest living form, that is, the one from which all others sprang? Who made that, or did it evolve from nothing? Then what about all the links between the various forms of life? Why are not the world and the fossil record full of intermediate "mongrel" forms? And these questions are only just a beginning.

Fortunately, we are not left to drift about in the current of modern theories, for the Word of God is as definite upon this issue as anything that can be read anywhere. The creation story is a masterpiece of concise simplicity, for the first two lines of the Bible simply say: "In the

Must I Believe in Creation?

By Robert Wilson

beginning God created the heaven and the earth." The greatest material work of all time in the history of this world was recorded in ten words!

To Help Us "Remember"

God foreknew that men would arise to doubt this factual pronouncement, so He immediately erected a huge monument that man would not forget. This monument has withstood the ravages of time for 6,000 years. It has been undermined by idolaters, hidden almost from view by tradition, misinterpreted, maligned, and denied by those who should know better, yet it still stands supreme, a mute testimony to the wisdom of God and the folly of men. It is a beacon to every weary pilgrim in search of the true God. This monument is the Sabbath.

It is not by chance that the fourth commandment says: "Remember the Sabbath day." God said, "Remember," but the world forgets!

The Sabbath was given to man when the earth was first placed under his care. It is your Sabbath and mine just as much as it is the Sabbath of the Jew. The Sabbath was made for "man," and "man" includes all who have lived or ever will live. It was given that man might remember. Remember what? To remember the God who "in six days . . . made heaven and earth." Exod. 20:11.

Six Days Not Six "Ages"

In contrast to that of the evolutionist, but none the less dangerous, is another delusion that is gaining ground in these "last days." Many in the Christian church while affirming creation assert that these days were vast periods of time and not days of twenty-four hours. Thus the creation took, not six days as

we now understand them but six periods of 1,000 years each, amounting to a total of 6,000 years. Some stretch creation out still further suggesting that each of the six periods were 7,000 years, making 42,000 years in all.

I cannot believe either of these fantastic suggestions. I prefer to be one of those old-fashioned individuals who believe that God does not need to be allowed more time to make His creative work seem reasonable. After all, He has given us proof if we need it, that time does not signify with Him, in the feeding of the five thousand. In Matthew 14:17 the disciples found themselves with five loaves and two small fishes, but in verse twenty they were able to collect twelve baskets of fragments. The Saviour was able to do in a moment what we take many months to bring about. One hesitates to juggle with figures but it is rather significant that there are approximately 15 million ordinary days in the supposed 42,000 years of creation, and if we assume six seconds for the miraculous breaking of the loaves, and six months as the minimum time that quick maturing wheat could be made into bread, the comparison is again about one to fifteen million! If Jesus did in six seconds or less what man must needs take six months to do, why seek to prolong creation over 42,000 years, when the Lord distinctly says that He took six days?

There is only one reason for this extraordinary prolonging of the time. It is to bring down God's memorial, the Sabbath, and make it of no significance whatever as a reminder of the creation week.

There is another point in favour of the creation story. If these "days" were 7,000 years long, what would have happened to the vegetation and the animal life living through "nights" of 3,500 years and scorching "days" of 3,500 years, for this is surely what must have taken place?

Fortunately these strange theories are exposed in the Bible story of the creation week. Genesis 1:16 says that God placed a greater light in the heaven to rule the day and a lesser light to rule the night. The daily cycle as we now know it was established in the middle of the creation week and the evening came first, ruled by the moon and the day followed, ruled by the sun. These days must have been of twenty-four hours duration as we now

know them, and they were planned in their order not because God needed six days for His work, but because He needed the seventh day for us. We are remembering not only creation, but creation's God, and the Author of our own being.

Creator and Re-Creator

Why then must I believe in creation? Because I dare not forget God. The only hope for this fearful age is that we remember Him whom we have so easily forgotten. Of all the problems that beset the world to-day, the greatest by far is the frustration that has followed our trying to re-make man without man's Maker. That is why I believe in creation. What God did with the virgin clay in the beginning He is striving to do in this wilful clay that is our home. It was David who expressed this great truth when he cried, "Create in me a clean heart, O God." Psa. 51:10. The same power that called the world into being is waiting to reveal His power again to-day. We need something that no one but God can supply—power that will make us anew, power to overcome sin in the life. If we deny God as the Creator, how shall we accept Him as the Re-creator?

It is this last factor that is so all important, for either God is both or He is neither. I pre-

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Who?

Whence came our world? Who set it in space?
Who laid its foundations? Who guided its pace?
Who divided 'tween darkness and light,
Set the sun to rule day—the moon by night?
Who stretched out heaven as a curtain grand?
Who set a bound for the golden sand?
Who gathered waters into lakes and seas?
Who cut out rivers? Who planted trees?
Who brought forth grass and herbs yielding seed
Providing for every creature's need?
Whence fish and fowl and each creeping thing,
Butterflies, bees, and birds on the wing?
Who created cattle and forest beast?
Who made them all—the greatest, the least?

Who crowned His work by creating man
In six days completing a perfect plan?
Who rested and blessed the seventh day
That man might remember His works alway?

Who claims our worship, our service, our love?
The only Creator—our God above.

Mrs. M. H. Cooper.

WHENCE CAME EVIL?

Will It Ever Be Eliminated?

★ PERHAPS the greatest obstacle to Christian belief in God is the problem of evil, of pain, suffering, death.

We watch distraught beside a loved one suffering a lingering death. An earthquake destroys a city and half of its inhabitants. The gory holocaust of war, though universally hated, forces many to send their sons and daughters to fields of battle. Revolting crime, white-slave traffic, drug addiction, the triumph of wrong over right—in a thousand variant forms evil seems to reign, and faith in God is shaken.

Why and how did it happen that evil raised its revolting head in this fair world? How and when will it all end, if ever? Such are the questions we must face, even if we cannot completely answer them all.

Voltaire, the noted French infidel, said: "The origin of evil has always been an abyss which no man can fathom." That is a sweeping assertion which closes the door to investigation and leaves the soul of man dissatisfied and in discomforting darkness.

We should not forget that in a certain sense the consciousness of prevalent evil accentuates man's need of God. It serves to reveal the redeeming love which God pours upon us through Jesus Christ. Berdyaev, the great Russian Christian philosopher, put it this way: "The existence of evil is not only the obstacle to our faith in God, for it is equally a proof of the existence of God, and the proof that this world is not the only nor ultimate one. The experience of evil directs man's attention toward another world by arousing in him a discontent with this. . . . Man is overwhelmed by the meaningless evil of the whole of life. In religion and faith he turns toward the world of meaning, and receives strength from the world where love triumphs over hatred, union over division, and eternal life over death."—*Freedom and the Spirit*, page 158.



An old Scottish proverb says: "Thou wouldst do little for God, if the devil were dead."

After the creation of this world and everything on it, including man, God stated that it was all very good. We cannot say that this is true to-day. What has caused the change?

Two or three generations ago our grandfathers would have advanced the Genesis story of the fall of man as a sufficient explanation of the woeful problem of evil. The tempter, the devil, Satan—he was the malign personality that wrought so much havoc. But to-day modern man scorns to speak in such terms, though he sometimes finds it heroic to speak of fighting diabolical influences and forces.

Is There a Personal Devil?

A youth was boasting before his family friends about his plans to enjoy life unfettered by old-fashioned ideas about sin. "Of course I'll have a good time sowing wild oats. I can go to the devil if I want to," he said with half-blushing defiance. Sitting in the corner was his grandfather, listening to the boy's



By T. K.
Martin
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It was in
heaven
itself
that evil
origina-
ted with
the
pride of
Lucifer.

good and evil." In Job 1:9, 11 we find Satan accusing man before God: "Doth Job fear God for nought? . . . But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." Always he is the skilful, subtle arch-enemy of God and man.

Nowhere in the Bible, however, is he the hideous monstrosity with iron claws, fiery eyes, and forked tail that he was pictured to be in the Middle Ages. We should remember, as James Russell Lowell has observed, "If the devil takes a less hateful shape to us than to our fathers, he is as busy with us as he was with them." It is misleading to suggest that he is "nothing more than a principle," an influence, an emanation or personification of evil, which the conceit of philosophers has made him. Shakespeare, in his *King Lear*, said, "The prince of darkness is a gentleman." But let us seek further delineation of this foreboding character.

The word "devil" comes from the Greek *diabolos*, meaning the slanderer, the accuser, the traducer, the calumniator.

These are the two principal names used for the personification of evil, but there are at least twenty others, all predicating personality.

Satan: Who? What? Whence?

"Lucifer" is one of the generally accepted names for the devil, and of him, in Isaiah chapter 14, we find this graphic description: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High. Yet thou shalt be brought down to hell." Verses 12-15.

Alongside the above passage we should place this from the prophet Ezekiel, chapter 28, where the title "King of Tyrus" is used as the personification of evil: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. . . Thou art the anointed cherub that covereth. . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Verses 12-15.

bombast. As those in the room turned to the old man, he said: "Son, I'm afraid you're not as brave as you sound. Your set first abolishes the devil, then you pretend you're going out to meet him!"

Anyone with respect for the Bible should recognize that there is a personal devil. All through the Scriptures personal attributes are applied to Satan.

The word "Satan" comes from the Hebrew, meaning "adversary." In Genesis 3:4, 5 he is found misrepresenting God to man: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing

By Harry W. Lowe

When early Christian leaders put these passages together, they recalled the words of Jesus: "I beheld Satan as lightning fall from heaven." Luke 10:18. Nor could they ignore the fact that Matthew (4:1) recorded the story of the personal temptation of Christ by "the devil," "the tempter," that Mark (1:13) said Jesus was "tempted of Satan," and that Luke (4:2) told how He was "tempted of the devil" in a most prolonged and persistent personal encounter.

Thus came the clear Christian teaching that among created heavenly beings was one Lucifer, perfect till pride consumed him in rebellion against God. This resulted in his expulsion from heaven with certain followers. "There was war in heaven. Michael [Christ] and His angels fought against the dragon [Satan]; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven: . . . That old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

There are, we should ever remember, greater things than evil to think about. It must be that right will triumph ultimately over wrong, since God is greater than Satan. "Affliction shall not rise up the second time," said the prophet Nahum, and almost the last picture in the Bible is of the final annihilation of Satan and his cohorts. (Rev. 20:10.)

The apostle Paul said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. And John wrote, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

Our allegiance must belong to God or to the devil, to truth or to falsehood. We cannot be spiritually fatherless.

Thank God, the time is coming when the whole question of evil will be settled for ever. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. Jesus Himself referred to the annihilating fire, "prepared for the devil and his angels." Matt. 25:41. None of the New Testament writers was awed unduly by the power of a personal devil. Their dictum was: "Submit yourselves therefore to God.

Resist the devil, and he will flee from you." James 4:7.

That doughty Christian warrior, Martin Luther, who lived in a dark age and fought against a hostile world, knew the same doctrine, for in his great hymn he wrote:

Did we in our own strength confide,
Our striving would be losing,
Were not the right man on our side,
The man of God's own choosing. . . .

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.

War on Want

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"Look up, and lift up your heads." We are to cease our vain search for some new cure for man's incurable disease and turn our eyes toward the divine Deliverer.

"Famines, and pestilences" will come, says Jesus, and men's hearts will fail "for fear" because of the terrible things about to happen. But at last the Son of man will appear, "coming in a cloud with power and great glory." Luke 21:11, 26, 27.

This is the blessed hope—not only of the church, but of all mankind to-day. In earth's darkest hour it is the one bright, guiding light.

More and more it becomes apparent that the return of Jesus is the most desperate need of our time. And when He comes He will take the government "upon His shoulder" and with His infinite wisdom and omnipotence solve every problem. Even the problem of want. For in His happy kingdom "they shall hunger no more, neither thirst any more. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:16, 17.

Must I Believe in Creation?

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fer to think of Him as the One who has promised in Revelation 21:5, "Behold, I make all things new," and I want this to include me. So I must believe in creation.



By Antonio Ciseri

Pilate shows Jesus to the assembled multitude.

Behold, the Man!

By E. W. H. Vick

Lifted up was He to die,
It is finished was His cry;
Now in heaven exalted high,
Hallelujah! What a Saviour!

★ As Jesus died on Calvary, He knew that He had done the work which He came to the earth to do. Knowing that His intended task had been accomplished, He cried out with a loud voice. "It is finished." Then "He bowed His head, and gave up the ghost." At this very moment a strange thing took place in the temple. "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent." Matt. 27:50, 51.

There is a very definite connection between

the tearing of the veil and the death of Jesus.

The Bible reveals that there are four parts to the complete ministry of our Saviour, each one of which is needed to complement the others.

The Sacrifice for Sin

Firstly, He is the Sacrifice for sin. This is the rôle in which Jesus most readily occupies our thoughts. Through His sacrificial death we may have eternal life. His sacrifice is the means of human salvation. On Calvary the provision for redemption was made; there the price that God's righteousness required was paid. The purpose of Christ's incarnation was to enable Him to die and so meet the requirements of Justice. "The Son of man came not to be

ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

What Jesus' death has accomplished for humanity is stated by Isaiah: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:4, 5.

Because of Jesus' death, God can justly forgive sins. He can be "just, and the Justifier of him which believeth in Jesus."

High Priest and Judge

Jesus is also the great High Priest. In this phase of His redemptive work He is called our Mediator or Advocate. These expressions are the equivalent of the "daysman" of Job 9:33. The "daysman" fixed a day for two estranged parties to come to him; and on that day he would endeavour to settle their differences. Jesus is the Daysman between the sinner and God, mending the breach that sin has made. John refers to Jesus as an Advocate with the Father in 1 John 2:1. In Hebrews 8:6 the term "Mediator" is used. Because He died for the sinner He can intercede for him.

Christ is thirdly the Judge. God has delegated to Jesus all the powers and functions necessary for the accomplishment of human salvation; among them is the office of universal Judge of mankind. "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given Him authority to execute judgment also, because He is the Son of Man." John 5:22, 27. That Jesus is the agency of divine judgment is succinctly stated in Romans 2:16: "God shall judge the secrets of men by Jesus Christ according to my Gospel." Because of His life as a man, Jesus understands man's weaknesses. So He can be both sympathetic and just as a Judge.

The Coming King

Christ is finally the King. His work accomplished, the humiliation endured, the mediation complete, the judgment over, Jesus appears as King. He returns to this earth in the glory of His Father, in His own glory, and in the glory of the holy angels. (Luke 9:26.) "And He hath on His vesture and on His thigh

a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:16.

Each of these four parts of Christ's ministry succeeds the other. First, He is Sacrifice; then He is Mediator; after this He begins the work of judgment; finally He comes as King. When one is accomplished, the next begins, and when a new work begins, there is some important event to mark the transition.

This is the significance of the temple's torn curtain. The blood of bulls and goats and sheep and oxen; the round of ceremonies and the complicated ritual, with its temple ministers spotlessly attired; the high days and feasts with their attendant convocations; all pointed forward, dimly but significantly, to the true Lamb of God. When Jesus died, the purpose of the temple and its worship had been accomplished. This is just what the torn veil implied. The holy places were now no longer sacred. The Jew would immediately question: "Is there anything in Christianity to equal the sanctity and impressiveness of the temple services?" The book of Hebrews gives the answer to that question by showing the work of Jesus in the sanctuary in heaven.

After His ascension Jesus began the second part of His work, that of Mediator. Having purged our sins He "sat down on the right hand of the Majesty on high," Heb. 1:3. There He ministers as our Advocate, because He died for us. "We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." Heb. 8:1, 2.

Christ begins this work of judgment with the pageantry of all the assembly of heaven. "Thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:10. The judgment closes with a solemn announcement, and then Jesus returns immediately. (Rev. 22:11, 12.)

Each of these four parts of Jesus' work is revealed in the services which took place in the Old Testament sanctuary and temple, whose veil was torn when Jesus died. The Gospel to come cast its shadow through the sanctuary service, which so accurately showed Jesus that the apostle could say: "For unto us was the Gospel preached, as well as unto them." Heb. 4:2.

When a sin was committed the sinner would bring the appropriate sacrifice to the sanctuary. He placed his hand on its head, confessed his sin over it, as if transferring it. Then he killed it. The priest then took some of the blood and sprinkled it before the veil and on the horns of the altar. Here it remained, a record of forgiven sin until the yearly Day of Atonement. On this, the great judgment day in Israel, the entire congregation came once again to the sanctuary. The high priest entered the most holy place with the blood of the appropriate sacrifice. When he had finished his ministry on this day, not even the record of the sins of the people remained. The whole camp was pure from sin.

The sacrifices offered represented Jesus as the Sacrifice for sin. The priests who took the blood and sprinkled it represented Jesus as the Mediator. The High Priest's work on the Day of Atonement represented Jesus as He performs His work of judgment. When the great day of judgment is over Jesus comes forth as a King, just as the High Priest came from his ministry in the most holy place to bless the waiting people.

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corded as to guide in its compilation and to dignify the sum with all the authority of His own name. (1 Thess. 2:13.) No other writings have such majesty and inerrancy and this is the first reason why Christianity confronts the world as a dynamic.

What is more, it deals with unchanging principles. Its values are not ephemeral. It makes a universal appeal because it tells of issues affecting every human being and contains a message needed by all. The Bible does not enter into learned abstractions, and any literary brilliance is incidental. This is because it is the repository of essential truth. Omnipotence might have dazzled the intellect by

unlocking the mysteries of Nature's laboratories, by leading the student through all the island universes of the Cosmos, by exactly tabulating every science. That would have enthralled. *But it would not have saved.* Inspiration presents truth "as it is in Jesus" for a holy purpose. It is to draw every soul to contemplate the divine Son of God who, as the Son of man, was nailed to a cross to endure a voluntary death to atone for the sins of a world. True Christianity portrays Christ. It proclaims God's own appointed Saviour. What a pulsating, irresistible truth!

To finalize, the dynamism of the Christian revelation is in its mighty, unique Gospel, with its inherent generator of promise.

The covenants combine to unfold and to illustrate the divine experiment of grace upon human hearts. The Old Testament is Christianity in symbol, type, and prediction. Its teaching was upheld by the Redeemer in the words, "They testify of Me." The New Testament is Christianity as a recorded fulfilment, an established fact. It is Christianity as an outlined programme and an ultimate consummation. Christianity is not an escape from life. It is a way of life. It reaches down that it may uplift; it clothes minutiae with magnificence. It is the only answer to sin. Other religions may suggest reformation by means of mortification. In Christ alone there is regeneration, a new life "from above" to bring sanctification. Faith in Him brings vitality for moral victory. How could this overwhelming fact of spiritual enabling be the case unless it were heaven-sent and heaven-born?

But it needs man's will in co-operation with the divine to make God's dynamic an energizing force in the soul. It is not enough merely to discern that the Christian Gospel is truly "the power of God unto salvation." You may see and yet choose to remain under the shadow of sin and death. That is where the recorded evidences of the Bible come in. They are to

(Continued on back page.)

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THE CHILDREN'S



Pages

A Strange Visitor

By Alta H. Christensen

LOVISA FLEMING sat on the kitchen doorstep and looked down at her bare feet. Then she put her elbows on her knees, and held her chin in her hands while she looked out toward the small river which was not far from the house.

"I'd like to go wading," she thought. "It would be such fun to splash in the river. I wonder if I could before Mother comes home."

At that minute her little brother Calvin came running up the garden toward her. She felt quite grown-up when she was with Calvin, because she was six and he was only four.

"Come, play with me," Calvin said.

"I'd rather go wading in the river," Lovisa answered.

"O-o-oh!" Calvin said. "Can we? Did you ask Mother?"

"Mother isn't here," Lovisa told him. "She went up to Mrs. Travis's. We might go wading if it were not for baby David." Little David was two years old, and was taking his nap in the bedroom. "But Mother told me to take care of both of you while she was gone to the neighbours."

"You don't have to take care of me," Calvin declared. "I'm not a baby. I'm 'bout as big as you are, yourself."

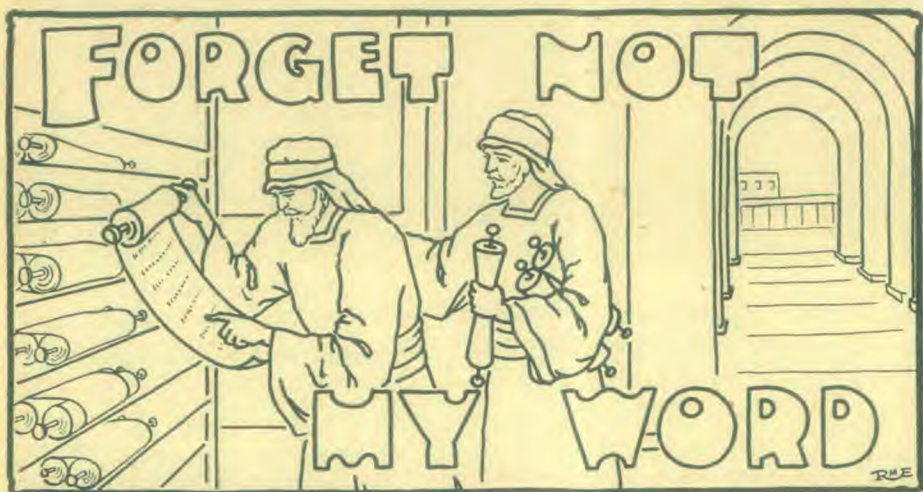
Lovisa, Calvin, and baby David's home was in a white pioneer house beside a beauti-

ful river in southern Minnesota, three miles from a town named Garden City. The house stood among pretty green trees on a hillside. There were many Indians in that part of the country then, and they did not like the white people. They felt that the country belonged to them, and they wanted to keep it. So they were not friendly.

Many of the white people were afraid of the Indians, especially after some of their homes had been burned.

"Don't ever go outside of the garden without your mother or me," Daddy had told Lovisa and Calvin. "Never go to the woods to play by yourselves, and don't go down to the river. It isn't safe for you."

The children were not thinking about Indians this morning, however, or of any possible danger. They thought only of what they would like to do. While they were thinking and wishing, they heard a cry from David. Lovisa went to him, and as she passed the living-room window she happened to look out to the front garden. What she saw made her almost drop to the floor. There was an Indian, a tall, live Indian, with red feathers in his long hair, right in their



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 October 16th.

front garden! He was walking toward the house, looking all around him as he went.

"Calvin!" she whispered. She was too frightened to speak out loud. Calvin came into the room and looked out, then he stood still and said nothing. Baby David came trotting in from the bedroom.

"Oh, I don't know what to do," Lovisa thought. Then she said, "Let's stand in a row. I'll stand in front, then you stand behind me, Calvin, and David behind you."

The little boys lined up obediently and stood quietly. The Indian was looking through the window now, his face pressed against the glass. He saw the children but said nothing, only kept on looking. The children watched the Indian without saying a word. It seemed as though he was going to stay there all day, but it really was only a minute or two until he turned away. He had heard someone behind him calling, "Puckachee! Puckachee!"

The children knew that voice. It was their mother calling! How glad they were! They could see her running down the hill toward the house, and again they heard her call, "Puckachee! Puckachee!"

The Indian walked slowly toward the road in front of the house. The wind blew the feathers in his hair, especially the long red one in front. Presently he was face to face with Mrs. Fleming. She paused in front of him. She decided it would be wise for her to be kind to him. He and some of his friends might return and cause trouble.

"Do you wish some food?" she asked, and at the same time made signs so that he would understand what she was saying.

He looked at her without a

smile, but his eyes were not unkind. Then he shook his head and went on down the road. He was soon out of sight. None of the family ever saw him again.

"Oh, I'm so glad you came back!" Lovisa exclaimed as her mother came into the house. "I was scared!" Big tears were in her eyes.

Mrs. Fleming hugged all of them at the same time. "I'm glad you took such good care of your little brothers, Lovisa," she said.

"I'm not little," Calvin protested. "I'm 'bout as big as she is! Mother, what's 'Puckachee'?"

"'Puckachee' means 'Please go away,'" his mother answered. "And you're not quite as tall as Lovisa—not yet. Maybe you will be some day. Bigger, probably."

"Well, I took care of you, anyway; Mother said so," Lovisa declared. "And I'm glad we didn't go to the river. I'm not ever going to think of going to the river any more, without Mother."

Years later, Lovisa saw a picture of a beautiful angel watching two children at play. "That picture shows Calvin and me," she thought. "I'm sure an angel was watching over us that day the Indian came. That's why he turned and went away instead of coming into our house."

I'm sure of that, too, because the Bible tells us that angels are near us all the time to take care of us. Lovisa grew up and taught many others about the angels and about Jesus. She was a good missionary.

You see, I know, because Lovisa was my mother.

Your Letter

My Dear Sunbeams,

I AM sure that all our faithful Sunbeams agree with the good

advice on our picture this time. We can never forget God's Word if we follow our rules each day; and this is good, for it is the Bible which helps us to shine our brightest by making us happy and hopeful. One of the good things about the Bible is that it is like a letter to us full of promises of wonderful things to come, if we are true and loyal. God reminds us that He is not like some people who so easily break their promises. What He says, He will do.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 14

Prize-winner.—Rita Moss, 14 Westbury Road, Regent's Park, Southampton. Age 8.

Honourable Mention.—Esther Dunstan (St. Mabyn); Josephine Dunstan (St. Mabyn); Elspeth Wharrie (Liverpool, 16); Jennifer Wharrie (Liverpool, 16); Karen Howard (Norwich); Patsy Pollock (?); Brenda Plant (Stoke-on-Trent).

Those who tried hard.—Amy Randlesome (Stockton); Margaret Bartlett (Clanfield); Mary Rogers (?); Carol Rogers (?); Miriam Harris (Cambridge); Gertrude Alcock (Coventry); Geoffrey Trigg (Churcham); Pauline Cooper (Hull); Barbara Smith (Leavesden); Susan Olds (Penzance); Marian Phillips (Lyngington).

Results of Competition No. 15

Prize-winner.—Vernette Handysides, 57 Greenham Road, Muswell Hill, London, N.10. Age 7.

Honourable Mention.—Anthony Peart (Bishops Cleeve); Heather Payne (Bishops Cleeve); Kenneth Deane (Sheffield); Miriam Harris (Cambridge); Miss V. J. Lewis (Folkestone); Patsy Pollock (Southampton); Lydia Harris (Cambridge); Richard Payne (Bishops Cleeve); Margaret Peart (Bishops Cleeve); Amy Randlesome (Stockton).

Those who tried hard.—Ruth Price (Wokingham); Muriel Forder (Norwich); Rita Moss (Southampton); Geoffrey Coon (St. Austell); Lesley Nicholls (Sutton); Hazel Harris (Cambridge); Howard Coon (St. Austell); Nigel Payne (Bishops Cleeve); Sylvia Hesketh (Birmingham); Stuart Payne (Bishops Cleeve).

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Straws in the Wind

Youth's Sense of Reverence Gone

SPEAKING at a conference at High Leigh, Hoddesdon, the Rev. R. Perfect said: "I do not find modern youth irreligious in the sense that they are atheist or even agnostic in their outlook. In actual fact, I find a greater hunger and searching for God than I ever found before the late war. But I do find modern youth irreligious in lacking a sense of the 'numinous.' In other words, awe and reverence and mystery (except in connection with crime) are not words or ideas that are characteristic of our age. Yet without that sense of awe and reverence a man is fundamentally irreligious in his outlook."

Divorces Multiplying

ACCORDING to a recent estimate, there are one hundred times as many divorces a day at the present time than there were at the beginning of this century, fifty times more than in 1918, and ten times more than in 1938.

Two Out of Three Cannot Read

AT a recent meeting in Bromley, Kent, the Rev. G. Appleton, General Secretary of the Christian Literature Council, said that "two-thirds

of the people in the world cannot read." "It is our duty," he added, "as Christians to

AN AUTUMN PRAYER

Sadly the wind is sighing
Over the tree-tops there;
Lonely my heart is crying,
All is so dark and bare;
Hopes lie around me scattered
Widely as autumn leaves,
Beautiful dreams are shattered,
Broken my spirit grieves.

Bowed is my head with anguish,
Life seems no longer blest,
Weary and worn I languish,
Vainly I long for rest;
Gloomy the shadows gather,
They all around me fall:
Hear me, O hear me, Father,
Fainting on Thee I call.

Father, I pray Thee, draw me
Close to Thy pitying heart,
There with Thy love enfold me,
Mercy and grace Thou art;
Raise now my drooping spirit,
Help me to lift my cross,
Give me the strength to bear it,
Turn into gain my loss.

Gwen Yeates.

try to give them this chance, but once they can read, we must see that they get the right kind of books."

Will the Soviet Absorb Rumania?

THE fall of important Rumanian Communists like Vasile Luca, and Ana Pauker, together with other signs, is arousing the suspicion in Rumania that the Kremlin may be planning to absorb its most tightly held satellite as an autonomous republic into the Soviet Union.

"All Christians are Ignorants"

ALL Christians, declared Vaclav Kopecky, Czechoslovakia's Minister of Information, are "ignorants who must be led out of darkness by the light of Marx-Leninism."

According to him also they are "traitors and pro-American fascists" whose only reason for going to church is to "demonstrate their hatred for the People's Democracy, and to pray for a new world war."

Christianity — Delusion or Dynamic?

(Continued from page 15.)

stamp conviction and to prompt decision. "These [things] are written, that ye might believe that Jesus is the Christ, and that believing [in acceptance] ye might have life through His name."

