

The Bible and



OUR TIMES

IN THIS ISSUE

Evolutionists' "Fishy"
Tale

Saving a Lost World
Satan Is Real!

The "Sleep" of Death
Between Two Worlds

Children's Pages



EVOLUTIONISTS' "FISHY" TALE

By The Editor



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Professor J. B. L. Smith with the "missing link" coelacanth fish recently caught off the African coast.

★ QUITE a stir has been produced in scientific circles recently by the capture of a strange, large-mouthed, bluish-coloured fish, some five feet long, off the Indian Ocean island of Dzaoudzi in the Comora group, 200 miles north of Madagascar, which has been acclaimed by Professor J. B. L. Smith of Cape-town as a vital "missing link" in the evolution of land animals from the lower level of the fishes.

That it is a rarity there is no question, as only one other specimen has ever been recorded, and the professor is certainly to be congratulated on the promptitude and resourcefulness which he showed in securing possession of this unique specimen before decomposition irretrievably ruined it from a scientific point of view.

Apparently the fish had been caught in the normal way by native fishermen, and unknowingly was being carried to market, when its captor was told that it was a valuable specimen. The news of the catch was brought to

the attention of Captain Eric Hunt, who immediately cabled Professor Smith. When it proved impossible to reach the remote island speedily by ordinary air services, President Malan of South Africa generously placed a Dakota Air Force plane at Professor Smith's disposal, and in it he touched down on a war-time air strip on a nearby island. Crossing to Dzaoudzi, he contacted Captain Hunt and took possession of the fish, which had been slit open and salted to prevent its early decay.

Extinct "Fifty Million Years"

The fish belongs to the family of Coelacanthidae of the superorder Crossopterygii, and was believed by the evolutionists to have been extinct for 50,000,000 years until the one earlier specimen turned up alive in 1938 off this same African coast. Dr. Budker, of the French Natural History Museum, photographed this first modern specimen caught off the mouth of the Chalumna River, South Africa, and it was designated *Latimeria chalumnae* after the place of its discovery. Unfortunately, it came into the hands of the scientists too late for its more delicate organs to be saved, but, as now preserved and mounted in a South African Museum, its general external characteristics can well be seen.

Since then, a handsome reward has been offered for anyone capturing another specimen. At long last this one has turned up, and as a result of the professor's prompt action, its preservation in reasonable condition for scientific study has this time been ensured.

But now apart from the great scientific news story provided by this rare coelacanth, what is there in this suggestion that it is a long-sought

link in the supposed evolutionary chain from the lower creation to man? Has it really brought us any nearer to proving evolution true? Does it provide substantial evidence that the Bible is wrong about creation?

The coelacanthidæ, with their two close relatives, the dipnoi or lung-fishes and the rhipidistia, are alleged by the evolutionists to be a bridge group between the true fishes and the amphibia, from which all land animals are supposed to have evolved.

They assert that these early fish-like creatures appeared some 700,000,000 years ago, and continued until 50,000,000 years ago when they became extinct. Presumably they had "burned their boats" behind them in rising from their fishy beginnings, but had not evolved far enough to take to the land. So they just faded out after passing the torch on to the amphibians and reptiles.

Awkward Problems for Theorists

This story was accepted by many as plausible until the latter part of the nineteenth century, when the dipnoi began to turn up in our modern seas. Actually three genera, *Epiceratodus*, *Protopterus*, and *Lepidosiren*, are now represented by living species in Australian and South African waters. This provided problem number one concerning these supposedly long extinct evolutionary links.

Now the coelacanths are turning up alive fifty million years after they were supposed to be dead and done for!

This leaves only the rhipidistians which, declared Professor Smith, "for some reason left the water to conquer the land, and from them amphibian reptiles, mammals, and birds have arisen. The original stock died out long ago."

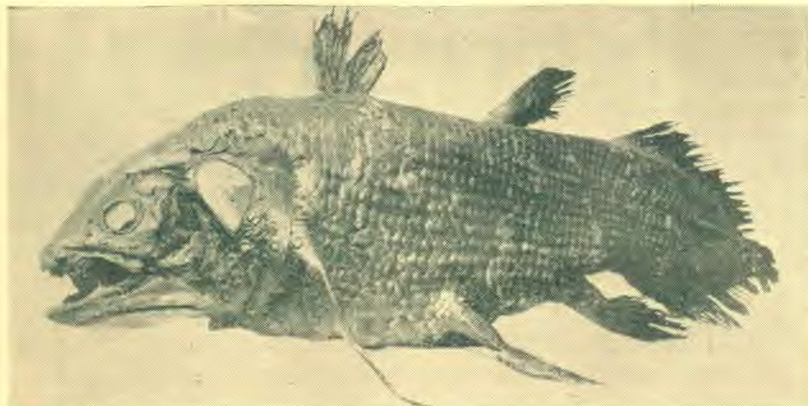
But what if, in due course, the rhipidistians "turn up"! Then the problem of the "persistence" of this "missing link" group of fish-like creatures will be multiplied threefold!

That they already present an unexplainable phenomenon in the light of the theory of evolution is evident from Dr. Budker's reply when he was asked why the coelacanths had survived. Admitting that he had no plausible explanation, he said: "All we can do is to recognize the fact that owing to circumstances beyond our comprehension, a few specimens of coelacanth have been able to survive, as has been shown for the second time since 1938."

But we are not satisfied to be put off like this, for a very serious issue is involved. This is not the only example of the phenomenon which has come to be called "skipping." There are actually large numbers of species, animal and vegetable, which supposedly existed through untold millions of years, then suddenly disappeared, and are now reappearing alive in our modern world. Now obviously if they are identical, or nearly so, there must be a genetic link through all these alleged millions of years.

Back in Darwin's time a plea might conceivably be made for the incompleteness of the geological record, but with all the intensive geological investigations of the past century this excuse is wearing rather thin. The fact that a very large number of species suddenly disappear, leaving no trace, and then reappear "millions of years" later makes one begin to question whether these millions of years are real or imaginary.

When one further discovers that the whole evolutionary scheme is assumed in order to date the strata and their geological contents and then pointed to as a proof of evolution when the strata are all nicely classified, one cannot but suspect that the whole time-scale of the
(Continued on page 7.)



SAVING A LOST WORLD

★ "For God so loved *the world*." So reads this great text of John 3:16. What exactly does this Scripture mean? In what sense is the term "world" used here?

It is true that this word is used in the Bible with many meanings. For instance, it may refer to this planet or the inhabited earth as in the scriptures: "Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke." Psa. 18:15. "While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world." Prov. 8:26.

Another sense in which the word is used is that of "age" or "dispensation." This meaning is common in the New Testament where it is a translation of the Greek word "aion," which literally means "an indefinite time." Thus Jesus warns us against "the cares of this world," the age or generation in which we are living.

The general sense of the word "world" is illustrated by the passage in which our Lord teaches His disciples about the work of the Gospel. He said: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:37, 38. The world of human beings as viewed by the Scriptures is composed of only two classes—those who serve God and those who serve Him not. (Mal. 3:18.)

God Loves All

Now the amazing thing about our text is that it pictures God as loving all mankind. "God so loved *the world*." His love is not exclusive or partial. It embraces every race and rank of humanity. "For God sent not His Son into the world to condemn the world; but that the world through Him

By J. A. McMillan

might be saved." John 3:17. Truly as Faber sings:

The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

This is a lost world. The fall of Adam involved the entire race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

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It was because
God so loved the
world, that Jesus
came to provide a
way of salvation.



In the parable of the lost sheep, we can see the cosmic implications of this tragedy. In all the universe of God's created intelligences, there is love and harmony. Our world provides the one exception. "The ninety and nine" represent those inhabited worlds which bask in the favour of divine approval. The one sheep that was lost is sought by the heavenly Shepherd. "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2.

To Save a World

The gift of God was offered not merely to save the individual soul, but also to wrest this world back from the devil.

When Adam fell from his first estate, his dominion passed to Satan, who became "the prince of this world," "the god of this world." John 12:31; 2 Cor. 4:4. He and his satellites are "the rulers of the darkness of this world." Eph. 6:12. This enabled Satan to present himself as the representative of this world in the parliament of heaven. (Job 1:6, 7.)

Adam by his disobedience forfeited his life, lost his righteousness, was stripped of his dominion, and cast out of his home. (Rom. 5:17, 19; Psa. 8:6-8; Gen. 3:23, 24.) The purpose of redemption through Jesus Christ embraces the restoration of all that was lost, "for the Son of man is come to seek and to save that which was lost." Luke 19:10.

To bring life to the dying soul of man necessitates the overthrow of Satan, the instigator of sin and death. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

To bring in everlasting righteousness, Jesus changes our natures so that we are righteous and do righteous deeds. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." John 3:7, 8.

To restore the dominion and kingdom, Jesus had to overthrow the power of the god of this world. This He did on Calvary's cross. Then the heavens rang with the triumphant anthem: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. This potential victory will become actual fulfilment at the return of our Lord to claim His own. Then "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

The World—and You

Thus John 3:16 unfolds the drama of the ages, the story of a lost world and of the great heart of love that sought and saved this planet from its implacable enemy. This love takes in the whole world and each individual. Jesus gave this twofold commission: "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15. In His love for all, God does not overlook the one. In reconciling the world to Himself, He had in mind the soul of each one who was lost in sin. Ponder the beautiful words of Annie Johnson Flint which paraphrases this greatest of all scriptures:

How broad is His love? Oh, as broad as man's trespass,

As wide as the need of the world can be;
And yet to the need of one soul it can narrow—
He came to the world and He came to me.

How long is His love? without end or beginning,
Eternal as Christ and His life it must be,

For, to everlasting and from everlasting
He loveth the world and He loveth me.

How deep is His love? Oh, as deep as man's sinning,
As low as that uttermost vileness can be;

In the fathomless gulf of the Father's forsaking
He died for the world and He died for me.

How high is His love? It is high as the heavens,
As high as the throne of His glory must be;

And yet from that height He hath stooped to redeem us,
He so loved the world and He so loved me.

How great is His love? Oh, it passeth all knowledge,
No man's comprehension its measure can be;

It filleth the world, yet each heart may contain it—
He so loved the world and He so loved me.

SATAN IS REAL!

By Peter L. Parker

★ SATAN! Why, some people just laugh about him. Artists, satirists, and playwrights have depicted him with horns, hoofs, and a spiked tail. Sometimes we have even heard mothers frighten their children, telling them that he will "get" them, if they are not good.

However, when we begin to consider the condition of the world to-day, we cannot but realize that evil is real and that there must be some equally real author of earth's woe.

The world is ever plunging into new trouble, new distress, new war, and all this in spite of attempts made by honest men to establish peace and security. Peace pacts and organizations, peace talks and peace movements, seem to be of no lasting value.

Surely, there is a very different devil at work than the one which is popularly caricatured! He must be more sinister than we have realized. He must be more powerful than we have hitherto given him credit for being, and more malevolent in the accomplishment of his nefarious work.

An Angel Fallen from Heaven

The Bible reveals that Satan is a real being whose home originally was in heaven, where he was a great and mighty angel. But he fell from his lofty estate. "How art thou fallen from heaven, O Lucifer, son of the morning!" the prophet by inspiration taunts him. "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 sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:12-14.

The Bible goes on to tell us something of his work to-day. "Now there was a day when



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This enterprising minister uses a unique method to advertise his next sermon.

the sons of God came to present themselves before the Lord, and Satan came also among them, and the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:6, 7. It is certainly not on welfare work that the devil traverses the world. It is to see what mischief he can do, what people he can tempt, what good plans he can thwart. "Be sober, be vigilant," we are therefore exhorted: "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Some have very dangerously underestimated the work and power of Satan, or even denied his existence. This must make him very pleased, because he can carry on his work of deceiving so much the more easily. Yet the results of his work to-day are only too apparent.

We read moreover that the devil in these last days is becoming more desperate and is intensifying his efforts to encompass all he can

delude in his own ruin: "Woe to the inhabitants of the earth and of the sea!" we are told, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. However, we have no need to be deceived by him, nor to be afraid of his power. "Resist the devil," we are urged, "and he will flee from you." James 4:7. He is a beaten foe and his end is very near.

Why Was He Not Destroyed Before?

But we may ask, Did not God know all these things would happen? Then why did He create him? Or, at least, why has he not been destroyed?

First, let it be clear in our minds that God did not make a wicked being. He made Lucifer a beautiful angel of light. He became Satan himself. The fact that iniquity was found in his heart is a mystery which we may not fully understand. Pride lifted him up, and he drew many angels with him until the result was that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, 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.

In the early stages of his rebellion, his true character was not recognized by the good angels just as the wickedness of his character is not understood by many men to-day. If God had destroyed him then, there might have been some doubt in the minds of the heavenly beings as to whether Satan might not have been right after all, and fear may have taken the place of love in the hearts of some.

But as the heavenly universe has watched events on this earth, and seen how cruelly Satan has treated man, whom God loved so much, and how cruelly the Son of God was slain, they have come to understand the real character of Satan. They are no longer deceived by his guiles and can see clearly God's justice in finally destroying him.

God wishes us also to understand the truth about Satan in order that we may be mindful of his wiles and not caught in his delusions. If we have been betrayed by him into sin there is still time to find the abundant grace

of God and His mercy and forgiveness to sinful men. Even if Satan has us gripped in his vices, we have the promise of God: "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.



Evolutionists' "Fishy" Tale

(Continued from page 5.)

evolutionists is absolutely fictitious, and that the supposed gaps of millions of years exist only in the evolutionists' minds.

The great geologist, Dana, in fact, let the cat out of the bag when he admitted in his *Manual* that "the faunas of each stratum are not strictly fauna of epochs or periods of time, but local topographical faunas."—Page 611.

Bible Explanation More Reasonable

This being so it is really quite impossible to say that one geological species has evolved from another through vast ages of geological time. It is equally plausible to argue

1. That a wise Creator could have worked on a similar pattern in bringing into existence types of creatures which could profitably use, say lungs or a backbone, and

2. That the various fossil creatures may have been buried very much more quickly than the geologists have contended—in fact that they were all contemporary in the same prehistoric world destroyed by some terrible catastrophe for which the Bible provides evidence in its account of a universal Flood. Evidence, for which there is no space here, could be multiplied for these two propositions as a more reasonable explanation of the facts of geology than the evolutionary theory conceived before the facts were available and which is having constantly to be adjusted to by-pass awkward discoveries.

The "turning up" of the coelacanth, far from helping to complete the evolutionary picture, is actually just another awkward fact exposing the fundamental weakness of evolutionary geology and revealing that the creation account of the Bible has not yet been called into question by any valid evidence.

THE "SLEEP"

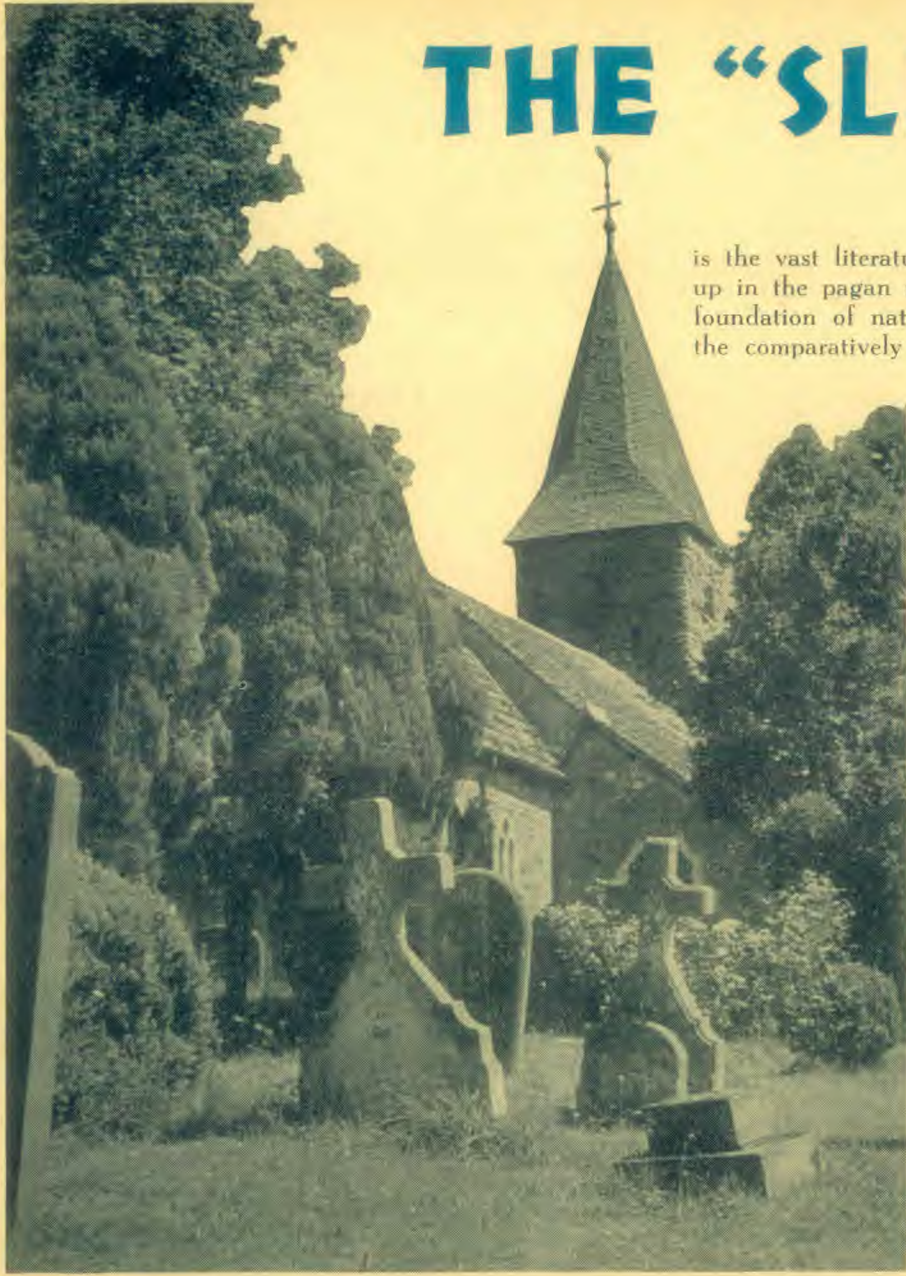
By W. L.

is the vast literature which has grown up in the pagan religions on the false foundation of natural immortality and the comparatively scant attention to the "intermediate state" in the Scriptures, and particularly in the teaching of Jesus.

As Dr. S. D. F. Salmond remarks in *The Christian Doctrine of Immortality*: "The notable fact in Christ's teaching on the future is His silence on the subject of the intermediate state. His words fix our thoughts on the present life and the final issues. They know nothing of the speculations of later

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The Bible knows nothing of wandering "souls," but teaches that the dead "sleep" until the resurrection day.



★ HAVING established the truth and exposed the satanic lies concerning the nature of man and the phenomenon of death we are in a position to discuss what is commonly called the "intermediate state," or the period between death and the recovery of life through the redemption of Christ. And the very first thing which we notice when a comparison is made between the biblical and pagan conceptions

Judaism on the condition between death and the resurrection. They know nothing of the immense structure of doctrine which certain schools of Christians have erected on this infirm foundation. They give little or no place to the thought of an intermediate state."—*Page 339.*

This is, of course, precisely what we would expect, for whereas, according to the satanic

OF DEATH

EMERSON

lie, the after-life begins at death, or in other words it is continuous with earthly life, the Scriptures declare that death interposes a gap between this life and the life to come which requires no detailed or elaborate description.

Seeing then that the fantastic descriptions of the intermediate state of the pagan religions and philosophies are purely imaginary and utterly false it might be thought unnecessary to give them another moment's thought. There is, however, a definite value in a brief survey of their ramifications, for it will serve to reveal very plainly the subtle use which Satan makes of these teachings to distract the minds of men from the true God and His salvation.

Pagan Preoccupation With the "Life" of the Dead

In the earliest form of survivalism it was conceived that the dead lived on in close association with the corpse, from which it could not stray very far, and on the preservation of which its own continuance was dependent.

The soul dwelling in its tomb house was also believed to have feelings and needs identical with those of the person in life, so the relatives of the deceased had to place in the tomb appropriate jewels, utensils, furniture, arms, etc., as well as regular gifts of food and drink, for the "soul's" sustenance. Constant attention to these requirements of the dead was imperative to keep them satisfied and happy. Thus did Satan hold those who accepted his devilish doctrine securely in his clutches, and so fully occupied with attendance on the dead, that they were unable to learn of the true way of life.

At first the life of the dead in the underworld was conceived as identical with the life lived in the flesh, without any thought of rewards or punishment, but in due course the idea developed of the soul's subjection to pleasure or pain, tribulation or blessedness, in the subterranean regions according to their preparation for the after-life during the earthly phase of their existence.

So there grew up in the various pagan religions a detailed topographical literature of the infernal world, its delectable pastures and its dark and dismal regions, and a vast body of instructions which the living needed to possess at death in order to avoid the dangers of the underworld, pass the various examinations to which they would be subjected, and finally reach the abode of the blessed.

All this information was, of course, a monopoly of the various pagan priesthoods and was released by them only to those who conformed to their religious requirements and who offered appropriate tangible incentives!

Thus as the journey through the underworld become more complicated, the living were kept ever more busy meeting the demands of the pagan priests and preparing themselves for their safe passage. Subtle, indeed, are the ways by which untold millions down the ages have been and still are held in the arch-deceiver's fearful grip!

In contrast to the underworld of Egypt, the eastern astral cults pictured the journey of the soul, not as a descent into a nether world far beneath the earth, but as an ascent into the stellar realms.

In this case lack of knowledge of the soul's "upward way" would condemn it to successive reincarnations in fleshly prisons or arrest its progress at the barriers to the successive spheres. For lack of knowledge the soul might even perish. A safe and speedy passage of the soul to celestial realms, however, was assured to those who possessed the requisite knowledge or "gnosis."

This knowledge was, on the one hand, dispensed by the priests of the "mysteries," and on the other by the philosophers. But whether through the one or other, Satan kept his devotees occupied in the amelioration of the after-life of their predecessors and in their own personal preparation for the supposed journey they must make in the after-life. And in so doing he closed the minds of nearly all to a knowledge of the salvation of God.

The Bible and the "Sleep" of the Dead

In complete contrast with the imaginations of the heathen, the intermediate state revealed by

God is represented in the Scriptures as a period of unconscious and untroubled "sleep." Job expresses his conviction that in death he will "sleep in the dust." Job 7:21. The Psalmist likewise expects at the close of his earthly life to "sleep the sleep of death." Psa. 13:3.

The Lord told Moses, "Thou shalt sleep with thy fathers" (Deut. 31:16), and the formula, "And — slept with his fathers" is repeated upon the death of each of the kings of Israel and Judah. (1 Kings 11:43, etc.)

In the New Testament Jesus refers to the deceased daughter of Jairus and to Lazarus as "sleeping." (Matt. 9:24; John 11:11.) The first martyr, Stephen, was stoned to death and "fell asleep." Acts 7:60. Paul likewise commonly describes the dead as "asleep" (1 Thess. 4:13; 5:10; 1 Cor. 11:30; 15:20, 51), and the saints as asleep "in Jesus." 1 Thess. 4:14. From this conception of the state of death comes our word "cemetery" or literally "sleeping chamber."

Other expressions in the Scriptures confirm their teaching that death is not a state of feverish activity but of total "rest" from all the experiences and activities of life. "Thou shalt rest," declared the angel to the aged Daniel as he was about to lay down his life task, "and stand in thy lot at the end of the days." Dan. 12:13. The martyrs in the sixth chapter of the Revelation were to "rest . . . for a little season," in death, as also will those who witness unto death in the final crisis of time. (Rev. 14:13.)

How Deep Is the Sleep of Death?

It was, of course, only to be expected that Satan, who first inculcated into the human mind the lie that death is not death, should foster the parallel delusion that sleep does not mean total unconsciousness, but only an unconsciousness to the life of the material world from which the dead have passed.

It is suggested that just as a sleeper is unconscious of the material world around yet retains an inner subconscious life, this may have its parallel in death. The dead may be unconscious of the world which they have left, but they may live on consciously in another sphere.

Coupled with this psychological argument respecting a degree of life in the "sleep" of death is another intended to get around the theological problem of Paul's statement that

the dead are "gone to nothing [apolonto]." 1 Cor. 15:18.

Thus Edward White, whose very forthright statements on the nature of man and the state of death we have previously quoted, virtually destroys the strong foundation he lays in his book, *Life in Christ*, by taking up this curious position on Paul's words:

"St. Paul . . . teaches (in this text) *what would have happened* if Christ had not been raised; if there had been no redemption, and no justification by His death. In that case doubtless death would have been the end of man, since the 'soul' of any being, made as Adam was, a 'living animal,' does not naturally survive in death. But St. Paul does not teach thus of the destiny of human souls in death, now that redemption has occurred, and Christ has risen; especially not the dead in Christ."—*Life in Christ*, page 297.

According to this argument, therefore, survival now is not the survival of natural immortality which the Scriptures expressly deny, but "must be attributed to the supernatural action of redemption alone, which operates to the abnormal preservation of the spiritual essence in the dissolution of man, both for judgment and reward."—*Page 309.*

And so instead of the question of life and death being settled at the time of natural death the issue is deferred, as it were, by the interposition of the plan of redemption, and all men, the righteous and the wicked, are granted a new lease of "life" in "death," called "sleep," until their arraignment before the final judgment session when eternal life and eternal death will be dispensed according to man's acceptance or otherwise of the plan of redemption.

The Psychology of the "Soul"

But neither of these arguments for "life" in the "sleep" of death, will stand the test when set against the known facts of psychology and the language of Scripture.

Taking the argument first from the standpoint of psychology, the plea for the existence of the "sleeping" disembodied soul is equally as baseless as that of the "virile" and "active" disembodied soul of the pagan religions, for as G. D. Rosenthal, M.A., D.D., remarks in his book *Survival*:

"Neither reason nor revelation offer us any

(Continued on page 12.)

Between Two Worlds

By R. A. Vince

★ At no time in history has man's horizon been so wide as in our day. The world has become a small place with the advent of radio and the jet plane. The concerns of the most distant inhabitants of the earth are vital to us all. We think in global terms where once men talked of state or country. And this is just as it should be, for God has global plans for a world which now stands so precariously upon the brink of unprecedented tragedy. The Bible sets before us a world perspective, and nothing less is equal to the issues of this generation.

The "Old World"

The Bible speaks of three worlds. In 2 Peter 2:5 you may read of the "old world." God "spared not the old world . . . bringing in the Flood upon the world of the ungodly." The next chapter speaks of "the world that then was, being overflowed with water, perished." Verse 6. The fascinating discoveries of geologists and scientists give telling weight to the Bible's picture that the first world was indeed, as God made it, "very good" and very beautiful. It was a wonderful world with universal spring fostering abundant life. Tropical flowers and plants grew luxuriantly in what are now our Arctic and Antarctic regions. Even after sin and death came in, it was still a world vastly superior to that which we know to-day. However, the brevity of the Bible story of the Flood and of the antediluvian world, and the proximity of these accounts to the story of the fall of man have led many to underestimate the duration of the "old world." Bible chronology indicates that the Flood occurred in the year 1656 after the creation, but even this may not mean much to us unless we recognize the fact that much of the ancient history we



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The ark built by Noah saved its occupants from the destruction of "the world that was."

are able to study, all of the medieval, and all of modern history has occurred in an equivalent period of time. In that time the old world developed amazing material and technical progress reflected in the civilizations of Egypt and the Euphrates which were so close in time to the world before the Flood. Nevertheless, it was its moral depravity, described in Genesis 6:5, which led to the complete destruction of that wonder world, and which resulted in the Flood being the greatest single event in the history of the earth since the days of creation.

"This Present World"

Another world of which the Bible has much to say, and with which we are so closely associated, is described as "the heavens and the earth, which are now." 2 Peter 3:7. Paul calls it "this present evil world" in Galatians 1:4. Compared with the "old world," the fossils and records of the rocks reveal that ours is a greatly deteriorated world, in spite of the many wonderful and beautiful things which

remain to delight us. Nevertheless, "as in the days of Noah," the world to-day has reached an unprecedented stage of material and technical progress. There never was a time in the history of man when physical advantages, comforts, luxuries, and leisure were so widely distributed as in our age. Sciences flourish among all the civilized peoples. Superstition, ignorance, and illiteracy are rapidly disappearing. Human suffering is being alleviated and life is prolonged. But there is a counterpart to all this material progress. This age is an age of worldliness. Violence and wickedness abound. Godlessness stalks about with a brazenness as never before. And Jesus says, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. Numberless students of the times we live in and of Scripture prophecy, see that we are now living in those days described by Jesus. They see another magnificent act of God pending. They see, as Peter declares of this world that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Peter 3:7. This "heaven and earth shall pass away," said Jesus in Matthew 24:35. "They shall perish," declares Paul to the Hebrews, "they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed."

The "World to Come"

Then God will introduce the third world, or "the world to come," as it is described by Jesus in Mark 10:30. This will be the new heavens and the new earth wherein dwelleth righteousness and which shall stand for ever. It will be a world of beauty and delight impossible for the heart to comprehend. In that world there will be men from world one and world two, men who have stepped into the safety of the ark provided by God, the atoning blood of Jesus Christ, who said, "Whosoever believeth in Him" shall "not perish, but have everlasting life."

We stand to-day between two worlds, chal-

lenged by the world that is gone and beckoned by the world that is to come. The old and new worlds focus upon us with two inescapable forces; the force of conviction born of demonstration, and the force of loving appeal. We in this interim world may live wisely and peacefully if we heed this message, especially as we stand so near the brink of God's magnificent eternal realities. Friend, is yours a world outlook—or a worldly outlook? Won't you accept the call of the Master, "Come in—and be safe"?



The "Sleep" of Death

(Continued from page 10.)

ground whatever for supposing that the soul without the body is personal. Nothing is more common than to hear it assumed that the soul is the real self. Yet, as soon as we begin to reflect on the matter we perceive that the only self of which we are conscious is made up of soul and body. The unity of these two is absolutely inseparable; we cannot contemplate the independent action of either of them. Our present personality involves the natural association of soul and body; one element is not more needful to it than the other. Thus it is impossible for us to think of personality without embodiment."—Page 106.

The inconceivability of a disembodied soul is similarly stressed by J. H. Leckie, D.D.:

"The alternative idea of a disembodied existence exceeds all that is conceivable. The notion of a mind without an organ of expression, of a soul without a local habitation, is a mere rational abstraction, and is unable to support itself by any appeal to imagination or experience."—J. H. Leckie in *The World to Come*, page 80.

A "sleeping" soul is thus just as inconceivable as a virile, "active" soul. The "person" exists so long as he is possessed of the body, its organ of expression. Deprived of this there is no "person." Paul is therefore right when he says that the dead are "gone to nothing [apollonto]."

The theological argument on the temporary suspension of dissolution in death pending the outworking of the plan of redemption is equally baseless as the psychological argument for it makes nonsense of all the unqualified statements respecting dissolution in the Scriptures.

The plan of salvation as Peter tells us was conceived "before the foundation of the world" (1 Peter 1:20) and Christ was virtually slain "from the foundation of the world." Rev. 13:8. If then it were a foregone conclusion since the entrance of sin that death would not be a state of "nothingness," Satan's dictum would be proved true and all inspired statements to the contrary would become lies! Which, of course, is not only absurd, but blasphemous. The plan of redemption is not a plan for the temporary modification of death by making it a kind of life, but a plan for the recovery of those who accept it from the only kind of death there is, namely the complete absence of life!

What "Sleep" Implies

The use of the term "sleep" for death does not therefore suggest a subconscious life as the psychological argument avers, nor does it mean temporary suspension of dissolution as some theologians try to argue. It is intended to stress two aspects of the "first death" resulting from the sin of our first parents.

First, that death is a state of complete inactivity in contrast with the multifarious activities of life. This is borne out by the fact that the common word for the sleep of death in the New Testament is *koimaomai*, which means literally "to lie down in sleep" while in the Old Testament the Hebrew word used in the formula that this or that patriarch, prophet, or king "slept with his fathers" is *shakab* which means "to lie down."

In the second place the first death is called a sleep to indicate that, by reason of the plan of redemption, this death is not an irrevocable fate but a period of quiescence from which all will one day awake. The second death is never called sleep (unless qualified by the term "perpetual"), because from it there will be no awaking.

The Question of Identity

One further question may still remain about the intermediate state as portrayed in the Bible. If the individual who dies is literally "gone to

nothing" what identity can there be between the "person" who dies and the "person" who comes alive through the divine plan of recovery?

Admittedly we cannot fully "understand" this divine mystery as we are impotent to understand many others, but here again the metaphor of sleep comes to the help of our understanding: "As Dr. C. J. Shebbeare puts it: "If I am the same man after sleep as I was before it, it is not nonsense, nor self-contradictory, to suggest that my identity may continue through death."—*The Problem of the Future Life*, page 25.

"Your life is hid with Christ in God" is Paul's inspired dictum which supplies the believers final answer to the questions of unbelief.

"Christ represents death as a sleep to His believing children," writes E. G. White. "Their life is hid with Christ in God . . . until the last trump shall sound."—*The Desire of Ages*, page 527.

Again commenting on the statement of Christ "God is not the God of the dead, but of the living" (Matt. 22:32) this author says:

"God counts the things that are not, as though they were. He sees the end from the beginning, and beholds the result of His work as though it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God and will come forth from the grave to immortal life. . . . This condition, which is anticipated in His purpose, He beholds as if it were already existing. The dead live unto Him."—*The Desire of Ages*, page 606.

And when the voice of the Archangel calls forth the sleeping dead, the interval since the thread of life was snapped will seem no greater than a single night of dreamless sleep and the consciousness of the awakening personality of its identity will be no less real and full.

(Next Time: "Are There Any 'Spirits in Prison' or in Paradise?")

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THE CHILDREN'S



Pages

Love's Gift

By Lilian G. Heard

"I wish I had some money, said seven-year-old Billy Grey, with a big sigh. "It's my mummy's birthday to-morrow, and I haven't any money to buy her a present. What can I give her? There's my teddy bear, I love him best of all my toys, he's such a dear. I guess Mummy would love him, too. Shall I give him to her? I think I will."

As Billy spoke his thoughts aloud, he went over to the nursery window where the teddy bear was lying, and took him up in his arms.

"I do love you, Teddy," he murmured, pressing his face against his favourite's rough coat; "but I must give you

away because I haven't anything else for Mummy's birthday! You won't mind will you, Teddy?"

As he spoke he wrapped

God Sends the Sun

God sends the sun, to help us meet,

Cold winter's snow and rain,
And well we know, however drear,

The sun will shine again.

God gives us flowers to cheer the way,

To teach us life is fair,
However dark our way may seem,

Some flowers are blooming there.

—M. G. Balleine.

his treasure in a newspaper that lay on the table, and put him in the toy cupboard ready for the next morning.

He woke early, and as soon as he was dressed, went downstairs with the parcel in his arms. Mummy was preparing the porridge for breakfast.

"Good morning, Billy," she said cheerfully; "you are an early bird this morning." "Happy birthday, Mummy," Billy replied, with a smile, placing the big parcel in her arms. "I hope you'll like my present."

"Oh! thank you, darling," said Mummy, giving him a warm kiss. Then she opened the parcel.

"Oh! your teddy bear," she exclaimed, "how good of you Billy; but are you sure you can spare him?"

"Yes Mummy, quite sure. I love Teddy dearly, of course, but I love you best," Billy said turning away, but not so quickly that Mummy didn't discover a suspicion of tears in his blue eyes. It had been a great sacrifice on his part, she knew.

"Look Billy," she said, gently. "Suppose you take care of Teddy for me. Of course, he'll be mine for all ways just the same, but you'll



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 February 19th.

look after him, won't you?" "Oh! yes, Mummy," cried the little boy eagerly. "I'd like to. I expect he would miss me just a little bit, don't you? But," he added a little wistfully, "you do like my present, don't you Mummy?"

"I think I like it best of all my presents," Mummy said with a smile, "because he has brought me so much love. That is how the Lord Jesus looks at our gifts, Billy, yours and mine. It isn't the value of the coin we put in the offering box, but the love for Him that goes with it that counts. Always remember that, darling."

"I will, Mummy," Billy said earnestly.

What Is Your Name?

"ICE-CREAM, milk, soap, butter, sugar," droned the teacher in a singsong voice.

He was a native school-teacher in Africa, and was calling the class roll. On and on he went, saying one strange name after another. Now and then he would call a child by a Bible name. There was Moses, Isaac, David, John, and Jonah.

A visitor would wonder why the children were called by such names. The natives do not know what all those names mean. They hear the white people use those words so many times that they think they must be very important.

Of course, they understand the Bible stories, and that is why some of the Christians name their children after Bible characters.

The natives give strange names to some of the white men that they know, too. One man was called, "The man who stays in bed."

Another was called, "The

man who looks after the pennies."

The missionary himself was called, "The man who makes things plain."

I wonder what the people in Africa would call us. Perhaps some of these names would fit: "The girl who pouts," "The

boy who studies," "The girl who helps her mother," "The boy who cries."

Ask your mother what she thinks your name would be. If you do not like it, you can change it by what you do and say.

MRS. MINERVA BETTS.

THE Sunbeams' CORNER



Your Letter

My Dear Sunbeams,

WHAT a good feeling it is to start a new exercise book in school, isn't it? Well, towards the end of last year my Sunbeam register was getting very full. It was first used in September, 1938, so you won't be too cross with me when I admit that its covers were a little bit dilapidated. I felt that a new register to start the new year would be ideal. A new one was bought, and I ruled it neatly in red, wondering who would be the first Sunbeams in 1953 to have the honour of starting it off. New Year brought me five names, and I know you will want to join me in giving them a special welcome. They are Michael, Robin, and Beverley Lacey of London, Pamela McEvoy of Belfast, and Patsy Pollock of Southampton. We also welcome Gordon Myers to our Cradle Roll. He is two months old, and his sister Jean is doing her best to see that he grows up to be a Sunbeam.

I do hope that my new register, even though it is such a thick book, will soon be filled with the names of brightly shining Sunbeams.

Before saying goodbye I must thank the kind friend from Ireland who sent such a lovely parcel of magazines for the poor children at Christmas.

God bless you all.

Yours affectionately,

AUNTIE MARGARET.



Results of Competition No. 24

Prize-winners. — Gwendolyn Coon, "Rescorla," Mevagissey, Cornwall. Age

4; Valerie Leete, 5 Bramble Crescent, Tilehurst, Reading. Age 15.

Honourable Mention.—Stuart Payne (Woodmancote); Ann Fowler (Wallasey); Heather Payne (Woodmancote); Lucille Hamblin (Watford); Gillian Ball (Bere Ferrers); Roger Sleeman (Torquay); Leslie Price (Coventry); Trevor Goddard (Iver); Leon Liddament (Norwich); Greta Fellows (Watford); Holman Hunt (Ryde, I.O.W.); Richard Payne (Woodmancote); Lydia Harris (Cambridge); Peter Bailey (Oxford); Myrtle Green (Salisbury); Maureen Woodman (Southampton); Amy Randlesome (Stockton).

Those who tried hard.—Heather Stoner (Bristol); Robert Holman (Torquay); Christine Treece (Burton-on-Trent); Pat Dale (London S.W.16); Morag Fraser (Sandhurst); Margaret Peart (Bishops Cleeve); Sally Behenna (Cardiff); Douglas Willson (Hove); Harwood Lockton (Belper); Nigel Payne (Woodmancote); Peter Trueman (Bishop's Cleeve); Hazel Harris (Cambridge); Margaret Hogg (Burton-on-Trent); David Baker (Spilsby); Paul Ives (Norwich); Sandra Hillier (Swindon); Geoffrey Coon (Mevagissey); James Graham (Aberdeen); Maureen West (Norton, Somerset); Esther Hunt (Nottingham); Rosemary Watts (Hayes); Colin Dingley (Coventry); Patsy Pollock (Southampton); Clive Grindley (Manchester 14); Joyce Hobbs (Swindon); Joan Fowler (Wallasey); Roy Hawes (West Croydon); Miriam Harris (Cambridge); Jilda Sleeman (Church); Ruth Price (Wokingham); Carolyn Pepper (Folkestone); William Swimmings (Rennington, Hants); Margaret Staniforth (Westminster, S.W.1).

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Straws in the Wind

"Pray for Me"

MILLIONS of hearts in the British Commonwealth must have responded to the sincere appeal of the Queen's first Christmas broadcast: "I want to ask you all, whatever your religion may be, to pray for me on that day—to pray that God may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve Him, and you, all the days of my life."

Is it Peter?

PROFESSOR MARCHERITA GUARDUCCI, claims to have discovered a drawing of Peter on a tomb beneath the church of St. Peter, in Rome. It is described by Christopher Serpell in a B.B.C broadcast as "an egg-shaped head, broad at the top and pointed at the chin, with a completely bald, receding brow, corrugated with wrinkles, huge, heavy-lidded eyes, high-set projecting ears, full cheeks, a long Semitic nose, fleshy lips, and a small straggling chin beard like an imperial."

Noah's Ark Still Unfound

THE latest French expedition to Mount Ararat in search of Noah's Ark has returned

"clueless." All it encountered was a minor deluge of eight days and eight nights which inconvenienced but did not destroy them!

"In Quietness and Confidence!"

"In quietness and confidence
Shall be your strength;"
In waiting patiently is your
Reward at length;
Serenely resting in God's love
Brings peace of mind;
Walking in His perfect ways is
Sight unto the blind;
Enduring trustfully in this
Last time of test;
Assures the heart for ever that
Our God knows best.

—Mrs. M. H. Cooper.

World Jewry

BEFORE the last war there were about eighteen million Jews in the world. To-day the estimate of the World Jewish Congress is 11,672,000. Of these there are five million in the United States, two million in the U.S.S.R., almost one and a half million in Israel, and nearly half a million each

in Great Britain and the Argentine.

More Books Than Ever

A NEW record in book production was achieved in Britain in 1951, with 18,066 titles. Even this figure, however, is likely to have been exceeded in 1952.

Turkey's Vast Defence Budget

INDICATIVE of Turkey's dangerous position on the frontiers of the West, her defence budget for the coming year will be no less than forty-four per cent of the total national expenditure.

Divorce Increases Six-fold

THE latest volume of analyses of the 1951 census findings in Britain reveals that the divorce rate in that year was six times as high as in 1931.

Suicide Rates

Nor unexpectedly, unhappy Western Berlin has the highest suicide rate in Western Europe. The latest figures (for 1950) revealed an average of 42.7 per 100,000 for men and 33.3 for women. Austria had 43.1 suicides per 100,000 men and 14.8 for women. The lowest in Europe was in Ireland where the rates were 4.2 for men and 0.9 for women.

