

The Bible and



OUR TIMES

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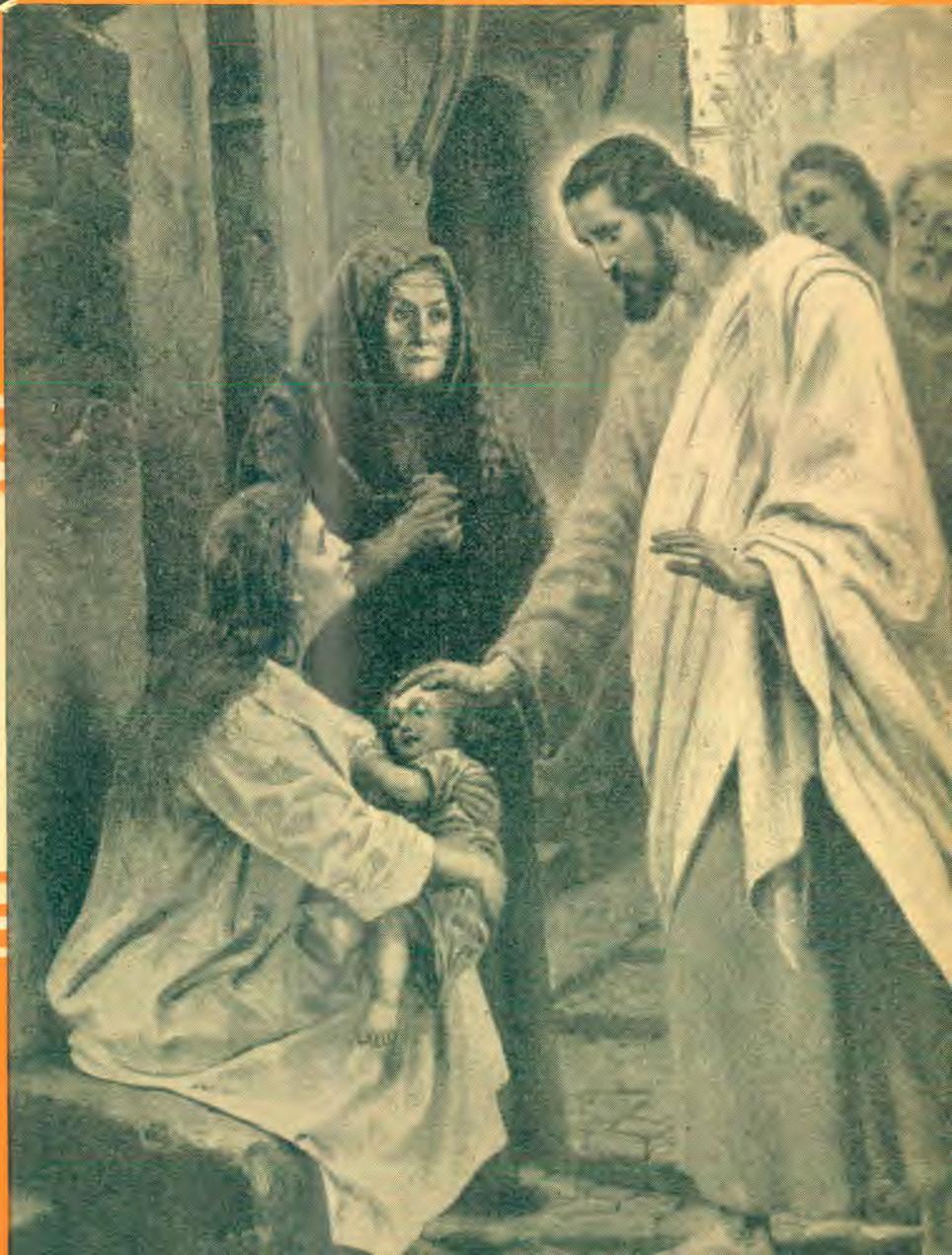
Christians and the Crisis

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While the tide of war sweeps over the lands of the Far East the Gospel missionary continues his work of mercy and love.

CHRISTIANS and the CRISIS

A Faith that Works

By Howard B. Weeks

★ WHEN all the great issues of the day have been discussed pro and con, when the threat of organized paganism, the weakness of half-hearted religion, and other trends are all examined, one question remains: What do all these things mean to *me*, as an individual?

We usually think in terms of ourselves and our families. Our first thought in the face of world conditions is likely to be not, Will Western civilization survive? but, rather, Will *I*? In all our patriotism and concern for great principles we cannot help thinking of ourselves as well.

This is a natural and human instinct. The mature person learns to control and subordinate

them to the good of society as a whole, yet the thought lingers: What about *me*? Can *I* survive in the conflict ahead? What do the international moves and countermoves mean to me—an ordinary citizen?

Why the Christian Does Not Fear

The Christian sympathizes with those who have become distraught and upset by these very real concerns, but he does not share that anxiety. He is calm and assured, not because he does not realize what is taking place and is going to take place, but rather because he does. If he saw only what was obvious, the irresistible drift toward universal conflict—he might be-

come distraught, too; but he sees more than the obvious. He sees divine agencies participating in the struggle, agencies of which the non-Christian is unaware. He sees an outcome of the struggle which the non-Christian does not comprehend, nor even imagine.

The Christian obtains his outlook from the Bible and its prophecies of coming events. He believes that God has given the Bible to men, not merely to admire as great literature, but to use as a guide-book through the present confusion to the peaceful to-morrow he believes will finally emerge.

For instance, one prophecy (Daniel two) specifically outlines the rise and fall of the four great world kingdoms, foretells the break-up of the Roman Empire into the nations of Western Europe, and predicts that, despite all the efforts of men to quiet the conflicts between these nations, they will never be united into a harmonious brotherhood.

But this prediction does not leave the Christian in doubt concerning his future. It goes beyond the maze of international intrigue, assuring the believer that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

No wonder that the puzzling events of to-day hold no alarm for Bible-loving Christians. Through divine prophecy they see the puzzle finally solved.

While believers realize fully the devastation and suffering that will result from man's seeming determination to exterminate his fellow-men, and do their best to save human lives and suffering, they never doubt for a minute the outcome of it all, nor even question their own destiny.

The Christian knows that man can never destroy the world with atomic bombs or anything else, for he believes that while men are heaping destruction upon one another, God will intervene. As we read in the book of Revelation: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

He believes that after this crisis is past and iniquity is eliminated, God will create "a new heaven and a new earth." He believes God's promise, "Behold, I make all things new." Rev. 21:1-5.

Calm in the Storm

It brings a stabilizing calmness to the Christian to realize that his personal destiny is in the hands of the God to whom he has committed himself. It brings hope to him to realize that all the violence in the world represents but the death throes of evil as the age-old controversy between Christ and His adversary approaches

(Continued on page 11.)



Above. — Fijian evangelists set out on a missionary itinerary.

Left. — Beulah Training School on the Pacific Island of Tonga.



Lot and his family escape from Sodom.

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The Bible's Greatest Text.—8

Sin's Eternal Penalty

By J. A. McMillan

★ "FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*." In this great declaration of God's grace and gift, the awful penalty from which man is rescued is plainly stated. Man, left to his own devices, must ultimately perish.

The meaning of the word "perish" must be interpreted by the consistent teachings of God's Word. Much subtlety of thought has been expended on this subject in an endeavour to bolster up this or that theory. The advocates of universalism, on the one hand, or the endless torment of the lost, on the other, have employed and exhausted every ingenuity to prove their positions. Let us, however, note the teaching of the Scriptures, taking only those texts that are

literal and free from either parable or ambiguity.

When God created the first man, He endowed him with life and the capacity to think, to choose, and to love. He then subjected him to a test or probation by which his character could be developed. He warned him that disobedience to the divine will would bring a certain penalty. This was plainly stated: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." Gen. 2:17. That there should be no misunderstanding about this penalty, the Scriptures repeatedly refer to it. The Lord, for example, appeals through Ezekiel: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Ezek. 33:11.

The New Testament corroborates this testimony. James describes the course of sin in the following words: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:14, 15. Even more tersely does Paul express this truth. "For the wages of sin is death." Rom. 6:23.

Is Death Life?

We need to understand the word "death" since the interpretation of this entire subject depends on what the Bible means by death. So many people have defined death as life in misery, or life in torment separated from God, that we need to establish the biblical meaning of the word.

One of the clearest definitions of this dread word is that spoken by Isaiah to Hezekiah who was "sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Isa. 38:1. This statement from the Lord positively declares that death is the absence of life. It is not life in heaven, it is not life in hell, it is not life in limbo, it is not life in purgatory, it is not life anywhere. "Thou shalt die, and not live." Death is the forfeiture of life. Death is the destruction of life. When Adam sinned, he forfeited the life bestowed upon him by God, and eventually as the Scripture records, "He died." Gen. 5:5.

Another way by which we can establish the precise meaning of this thing called death, is to examine the words that Scripture uses to amplify the penalty of sin. John 3:16 uses the word "perish." This word is also used elsewhere to denote the fate of impenitent sinners. (1 Cor. 1:18; Rom. 2:12.) It means to be undone—to vanish into nothingness. God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Another word used to define the fate of the lost is "destroy" and "destruction." This word is used frequently in both Testaments and comes from various Hebrew and Greek words. It means to kill, to slay, to demolish, to swallow up, to cut off. (See Deuteronomy 12:2; Esther 9:24; Romans 9:22; Matthew 7:13.) The Flood is used as an illustration of this process of destruction. (Luke 17:27.) So also is the annihilation of the Sodomites. (Luke 17:29.)

Entire destruction is the awful end of a course of sin and rebellion against God. It forfeits life with all its joys and experiences. The Scripture says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. This is his everlasting punishment. (Matt. 25:46.) It is "everlasting destruction." 2 Thess. 1:9.

Dr. Weymouth of Mill Hill wrote: "My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."—Cited in *Life in Christ*, by Edward White, page 365.

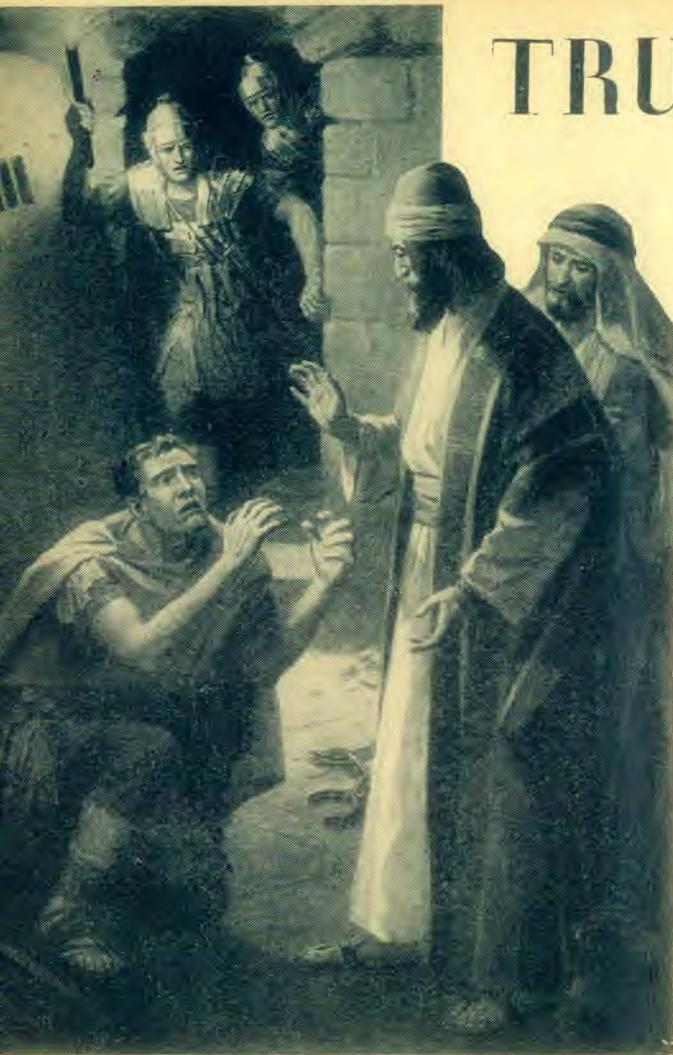
In order to complete this picture drawn by the holy Scriptures of the end of the wicked, we should consider the figures of speech used in the Bible to describe them. They are likened to a potter's vessel which is dashed to pieces (Psa. 2:9), to the beasts that perish (Psa. 49:12), to a garment consumed by the moth (Job 13:28), to a candle put out (Prov. 13:9, margin), they shall consume away like the fat of sacrificial lambs (Psa. 37:20) and like the smoke that rises from the fire. They shall be burned up in the fierce fires of the judgment day that shall leave them neither root nor branch, but reduce them to insensate ashes. (Mal. 4:1, 3.) Every figure of speech used stresses the same dread truth, that the wicked shall vanish away and be no more.

God's Strange Act

The medium used by God in this act, His strange act, is fire. Both testaments speak of this final judgment of God and tell of the consuming fires that will burn up both sin and sinners. Malachi speaks of the day that will burn as an oven. (Mal. 4:1.) The Psalmist refers to the purifying fires that cleanse the earth of the pollution of iniquity. (Psa. 37:20; 73:17.) Isaiah wrote of the day of the Lord when the very streams become pitch and the dust is turned into brimstone. (Isa. 13:9, 11; 34:8-10.)

Jesus, the gentle and loving Saviour of men, also speaks of these fires, drawing His awesome illustrations from the valley of Hinnom, the public incinerator of Jerusalem. There the fires and maggots destroyed all the refuse cast out of the city. In the same way the unquenchable fires

(Continued on page 12.)



TRUSTING GOD

for

PARDON and POWER

By E. W. H. Vick

book of Romans they stand as a terse summary of Paul's whole message:

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." Rom. 1:16, 17.

Every phrase in this text contains truth, deep and thought-provoking. Put together, its message is a comprehensive synopsis of salvation by faith in Jesus. There are three distinct lines of thought suggested by this text: 1. Paul's confidence in the Gospel. 2. The revelation of God's righteousness. 3. The relation of faith to the plan of salvation.

Paul's Confidence in the Gospel

The Gospel contained much that was the object of mirth to the unbelieving Greeks. It was ridiculed because only a few put faith in it; it was ridiculed because of its strange content. The meekness and poverty of Jesus' life, the shame of His cross, the judgment that all mankind was guilty, the need to lay aside all claim to merit, the levelling of all distinction, and strangest of all—that this salvation could be had simply by faith; it was incredible!

But Paul believed the incredible, and he had complete confidence in it. He declared the Gospel to be "the power of God." The Gospel is the power of God, God in action, a way in which God acts. Have you seen a sinner change his life, the profligate become pure? Have you seen yourself become different, holy unto God? That is the power of the Gospel. The Gospel is dynamic. It transforms. It is "power unto salvation." It takes a sinner fit only for the company of the devil and places him at the right hand

(Continued on page 11.)

★ PILATE'S staircase which Christ descended as He left the Roman judgment hall was said thereafter to have been miraculously conveyed from Jerusalem to Rome. Martin Luther was one day ascending this staircase on his knees—for had not the Pope promised an indulgence for so doing?—when suddenly a voice like thunder seemed to say to him, "The just shall live by faith." He left Rome and from that time the separation began. That text inaugurated the great Protestant Reformation which has enlightened mankind wherever its influence has penetrated.

The words appear first in the Old Testament, but it is the apostle Paul who puts them, by inspiration, in the setting in which they transformed the life and thinking of Luther. In the

New Leper Colony

IN NORTHERN
RHODESIA

By W. R. Vail



★ IN 1947 a small dispensary was opened at Liumba Hill Mission in Barotseland. It was the intention that this dispensary would serve as a stop-gap for the mission until the new hospital was ready.

One day a leper, in great distress and already disfigured by his dread disease, came to the dispensary for treatment. He at once presented a problem, and Sister Hovig got into communication with the Provincial Medical Officer to get some of the medicine for injections. The news spread very quickly and many other poor lepers came for help, until the problem began



to take on serious proportions. The question of housing these patients was a vital one. The chief helped to build a village farther away from the dispensary to prevent infection of others. Here sixty-four patients are now living who receive their treatment every week. Funds are badly needed to help these lepers.

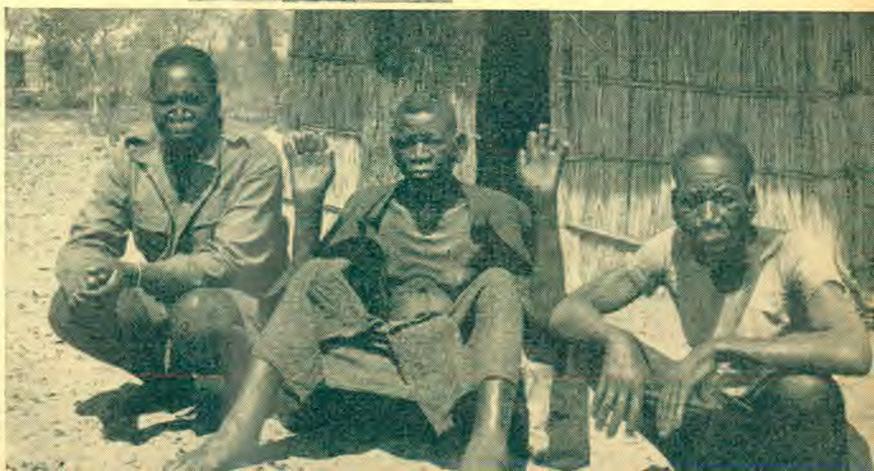
A new hospital is now being built twelve miles away, and five miles from the administrative post of Kalabo. It is planned to locate a European doctor and another nurse at this hospital. We know that the establishment of these medical services will mean much to help these afflicted people.

Top right.—Lepers at Liumba Hill Mission, N. Rhodesia.

Centre.—Erecting a hospital at Kalabo, Barotseland.

Centre, right.—A healed leper who now helps his suffering brethren.

Bottom, right.—Three lepers on the way to health at Liumba Hill Mission.



A New Hospital for Pakistan



Our Karachi Hospital opened by Begum Liaquat Ali Khan, widow of the late prime minister of Pakistan.

★ WE are happy to announce the establishment of a new hospital at Karachi to meet some of the many medical needs of the millions of Pakistan. The death of the country's late prime minister, just two days before the formal opening, prevented the personal attendance of his widow, Begum Liaquat Ali Khan. However,

even in her bereavement she graciously sent this message:

"God gives and God takes, but God's work of service to humanity must go on. . . ."

E. R. WARLAND.

A New Wing to Our Singapore Hospital.



Above.—Korean war orphans cared for by our medical missionaries on the island of Seoul.

Right.—Colonial Secretary, W. L. Blythe, opens the new wing of Youngberg Memorial Hospital.

★ APRIL 24, 1952, was a red-letter day in the history of our medical work in Singapore. About eight hundred and fifty people attended the opening and dedication of the new wing of the Youngberg Memorial Hospital. This addition is a two-storey, ferro-concrete building, erected at a cost of £50,000, contributed largely by the business firms and friends in the Chinese, European, American, and Indian communities in Singapore. About one-fourth of the cost money came from hospital funds.



Mr. W. L. Blythe, Colonial Secretary, and his wife, were present for the opening and dedication.

At the conclusion of the speeches, the building contractor, following an ancient Indian custom, came forward with garlands of tropical flowers for Mr. and Mrs. Blythe and Dr. Innocent and placed them around their necks as a token of esteem and respect. The Colonial Secretary then proceeded to the entrance of the new building. As he cut the ribbon stretched across the entrance, he spoke these words: "To the glory of God and for the service of man, I declare this wing open."

MRS. G. G. INNOCENT.

A large and interesting booth had been prepared directly in front of the new dormitory building, in which the dedication service was to be held. All was in readiness for the special occasion when suddenly a courier from His Honour, the President, Mr. Tubman, of the Republic of Liberia, arrived with a message of regret stating that pressing state business prevented his attending and delivering the dedication address. Because of the emergency, only his greeting was presented to the audience.

Present also for the dedication were friends and neighbours, and representatives of the nearby educational establishment, the Booker T. Washington Institute.

Right.—The New Boys' Dormitory.

Below.—The principal's home.



A Leper Children's Home

IN BASUTOLAND

★ In a beautiful setting in Basutoland, on October 31, 1939, a little Home was opened to provide sanctuary for babies born of leper parents. Here, these untainted children are cared for and have every chance of growing up into normal, healthy children. The Home, which has been wonderfully blessed, is interdenominational and voluntary.

At present there are forty-four young children in residence, and altogether 150 children have been admitted. They normally stay until they reach the age of five or six years; after that they find homes with a healthy relative or guardian, chosen by the parents.

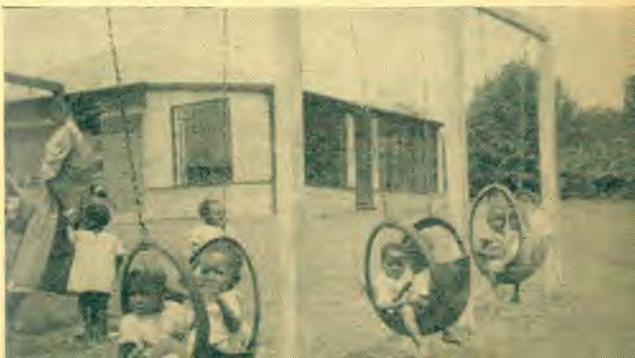
It sometimes happens that a mother who has been discharged from the leper settlement takes her child home with her. If the parent wishes, the child may pass on to Emmanuel Mission for further education.

MARY MARTIN.

A New School for Liberia

★ BEFORE us, across a peaceful little dale and up on a small hill, was displayed a group of buildings. Right in the middle was a large and attractive cement block building which stood out sharply because of its whiteness, its sturdiness, and its newness. In answer to our question, "What is that?" we were told that it was the new boys' dormitory and that it was to be dedicated. Around these buildings at Konola stretched the eighty acres leased from the Liberian Government for mission and school use. Large numbers of fruit trees were to be seen.

APRIL 30, 1953





First Nurses' Training School

in ETHIOPIA



★ THE Zauditu Memorial Training School officially opened its doors on March 1, 1950. The first year was necessarily an experiment for our curriculum and plans; and there were, of course, problems to be met, and decisions to be made, as how best to adapt the nursing education to the country, its people, and its needs. We hope and pray

that the end of three years' training will find our nurses as well qualified as we can expect in Ethiopia.

At the end of the six months' probationary period, the capping exercises were held — the first such ceremony in Ethiopia, as far as we know. The Minister of Public Health came and gave us an address, and said some very

appreciative things about our medical work. The candle-lighting ceremony with the Florence Nightingale lamps was very impressive, and then the students repeated the Florence Nightingale pledge in both English and Amharic.

The object of the nurses' training school is to train nurses to carry on the essential work for their own people.

LOIS BOWEN.

A Teacher for the Nagas

★ In the northeast corner of Assam, India, lives a large tribe of Indians known as Nagas, some of whom are still head-hunters. This Naga chief, ruler of a large section, represents many thousands of these Indians. He is appealing for schools to be established among his people. "Will there be enough for a teacher this year?" the Naga chief asks. Eagerly the chief and his people wait for your answer.



Left.—Two Indian girls in training at Malamulo Hospital, Nyasaland.

Right.—A Naga chieftain, Assam.



Trusting God for Pardon and Power

(Continued from page 6.)

of God. "The Gospel is the power of God unto salvation." That was why Paul was not ashamed of it. He gloried in the cross. (Gal. 6:14.)

The Revelation of God's Righteousness

Righteousness is holiness, perfection, freedom from taint. "The righteousness of God" is the sum of His attributes, His own perfection. This perfection is revealed in the Gospel. But the Gospel also reveals how God can vindicate His righteousness and also save the sinner. How is this effected?

Before the earth was created, God foresaw sin, and grieved over its inevitable consequences. The law of His character meant that the sinner could not possibly live. God's own righteousness prevented Him from overlooking sin. As an escape from this impasse, Christ volunteered, on behalf of man, to take his flesh and pay his penalty! Thus God can forgive men and be just at the same time. This is what the Gospel reveals. "God forgives and saves, not in spite of, but because of His righteousness; in so doing He is consistent with Himself as Love."

The Gospel is God's plan for justifying man, it is His scheme of justifying man in the sight of the law. Here is a murderer; he repents, is converted, and the Lord pardons his sin. When God forgives his sin, He does not declare that he is innocent, that he has not done the murder. He could not do so. It would not be true. He

was a murderer, he is now saved, but God cannot declare him innocent! What then? This is where the Gospel becomes effective. The man is treated as if he had not sinned. He has sinned. To deny that is false. God knows his sin! But the Gospel is the plan by which He can pardon the sin, by which he can treat the man as if he had not sinned. The word "to justify" (*dikaio*) means "to treat as if innocent," "to regard as innocent." That is what God can do because of the Gospel. Without the Gospel man would have to bear the penalty of death. The Gospel provides the way out. We might ask, "How does God do it?" The text does not give the answer; it just says it is done. We cannot fully know the answer to this question. This is one of the mysteries of redemption. But we may know the truth of the fact by experience, for

The Just Shall Live by Faith

It is faith that sets the wheels in motion. A Constellation pilot said that he was thrilled to think that by pressing a button thousands of horsepower leapt to his command. Faith is the Christian's button. Faith grows as it is exercised, "from faith to faith." Faith claims what God gives. Jesus' death makes God's action in forgiving the sinner a just act; faith on the sinner's part makes that forgiveness a living fact. What is faith? It is putting confidence in God, assured that He will fulfil His promises. "Faith is trusting God sufficiently to let Him do for us that which we cannot do for ourselves." In the acceptance of the gift of justification — being accounted righteous — the initiative comes from man: he believes, God does the rest.

Here is Luther's teaching; here is the teaching of the Word of God: "The just shall live by faith." Believe and the omnipotence of God is ours. We stand before God as if we had never sinned. Would we have pardon? The Gospel gives it to us, not indiscriminately, but to "every one that believeth." Then let us trust God for pardon and for power.

Service

I cannot cross the ocean
Some heathen tribe to teach;
But I can tell the love of God,
To all within my reach.

I cannot take souls by the hand,
And lead them to the promised land;
But I can say: "Faith is the key,"
To all who would its glories see.

Not mine the gift a crowd to sway
With easy, flowing speech;
But I can tell the love of Christ,
And say He died for each.

So may I be of use to Him,
Who did so much for me;
And ever to my trust be true,
Till His dear face I see.

Mrs. C. Dean.

Christians and the Crisis

(Continued from page 5.)

its final climax. He has full confidence that this controversy can terminate only in a clear-cut victory for his Lord, and consequently victory for himself as well. There is no conceiv-

able political or economic development that could shake his faith in the ultimate triumph of righteousness.

For the Christian, then, the question, "What is the meaning of world events for *me*?" answers itself. World events are simply so many evidences of the certainty of his future and the future of everyone in the great brotherhood of faith in Christ.

Because of this hope projected into the future, the Christian has often been pictured as a starry-eyed idealist who sits idly by awaiting the return of the Lord, oblivious to the great needs of humanity around him.

Nothing could be further from the truth. Any candid person knows that the great human advancements in primitive regions have been made, not under the banner of materialistic rationalism, but under the banner of a crusading faith in Christ.

An Active Faith

Who is it that has established hospitals in the isolated islands of the sea and disease-infested interiors the world over? Who sets in operation schools for the illiterate and underprivileged around the world? Who blazed the trail of light for the mind, comfort for the body, and solace for the soul? It has always been the Christian missionary.

Why has he done this with such urgent zeal? Because he was unaware of world events, unconcerned for humanity? On the contrary, knowing that the real issues involved in earth's great struggles have been fundamentally religious issues, he has felt a compelling desire to take his message of hope in the future to every person. Teaching the masses better ways of living is but one of his methods of helping them to appreciate the perfect way of living to which God would call them. He realizes, of course, that the masses themselves will never be saved for to-morrow's bright, new world. Only individuals—those who accept and follow Christ.

Consequently the individual is quite right in asking, "What about *me*?" For it is he who really matters. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:17. Seemingly frail, weak human beings alone, of all things earthly, will survive the coming crisis.

Ages after the struggle between communism and capitalism has been relegated to the past,

ages after the memory of atomic bombs and all other terrors has completely faded, human beings—trophies of Christ—will be only beginning an eternity of unmarred happiness in a new, transformed earth, "wherein dwelleth righteousness."

What, then, does the world situation mean to *me*—to *you*? It means an unprecedented opportunity to have a signed and sealed passage through the crisis to eternity beyond—as a Christian, the only person in the world who can face the future unafraid.



Sin's Eternal Penalty

(Continued from page 5.)

and undying worms of God's vengeance will do their work of extermination and purification. (Mark 9:43-49.) It is the worm that is undying, not the soul. It is the fire that is unquenchable, not the spark of life. We speak to-day of an iron curtain that divides East from West. But the Scriptures speak of a fiery curtain that divides time from eternity. "What shall the end be of them that obey not the Gospel of God?" "Whose end is to be burned." 1 Peter 4:17; Heb. 6:8.

The Provision of Grace

In conclusion, however, let us note that this lake of fire which will consume the wicked was "prepared for the devil and his angels." Matt. 25:41. God loves every sinner. Jesus died to atone for the whole world. No-one need be lost. Whosoever believes can be saved and need not perish, but have everlasting life. The way to hell-fire is barred by the cross of Christ. No-one will be destroyed except as he crucifies to himself the Son of God afresh, and puts Him to an open shame, thus doing despite to the Spirit of God. (Heb. 6:6; 10:29.) On the cross we see two arms outstretched to save. From the heart of Jesus comes the appeal: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. 18:30-32.

Straws in the Wind

World Population Constantly Increasing

By reason of an average world birth rate of thirty-six and an average death rate of between twenty-two and twenty-five per thousand, the population of the world is increasing by about thirty million persons per annum or nearly one per cent of the population in 1951, which was put at 2,450 millions.

Bible Printing in Hong Kong

RIGHT up against the Communist curtain around China, Hong Kong is accomplishing a remarkable work in Bible printing and distribution. Between the end of 1949 and August, 1952, a total of 2,485,975 Bibles and portions were produced in a variety of Chinese and Vietnamese dialects.

Nations at Vatican

THE latest statement issued by the papal secretariate of state reveals that nineteen nations

have ambassadors and sixteen more have ministers at the Vatican. Three other nations, Ecuador, Pakistan, and Venezuela, have missions there which are at present vacant, and there is a minister of the Order of Malta—thirty-nine in all.

Diplomatic Cocktails

ACCORDING to W. A. Scharffenberg, secretary of the American Temperance Society, the staff of the U.S. State department have consumed 122,000,000 cocktails in the past nine years!

How Money Is Spent

THE latest Customs and Excise report reveals that for the year ended March 31, 1952, the government collected £1,042 million in tax on gambling, beer and spirits, and entertainment. "Thus," comments the *Methodist Recorder*, "of the £1,752 million raised by Customs and Excise, about sixty per cent came from expenditure on what it is not unfair to call habits of self-indulgence, tobacco being responsible for more than half of this, drink for over a third, gambling, and entertainment of all kinds, for the remainder."



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ARE YOU PERPLEXED

about world events and the future as planned by God?

Often you've wondered if there is anything sure . . . anything you can confidently look to for hope and courage.

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to questions vital to each one of us such as ● Why does God permit sin and suffering? ● Will Christ come in our day? ● Is there life beyond the grave? ● Will there ever be lasting peace? etc., etc.

WHY GUESS — WHEN GOD'S WORD REVEALS THE TRUTH

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THE CHILDREN'S



Pages

Marjorie's Gift

By Lilian G. Heard

MARJORIE BROWN turned out the contents of her small purse on the dining-room table, and counted them carefully.

"Two shillings and ninepence," she announced triumphantly. "Quite a lot of money, isn't it, Mummie?"

"That's two shillings for a box of crayons," she went on

without waiting for a reply to her question. "Sixpence for an ice-cream, and threepence for the missionary collection to-night—that's all right isn't it?"

"Well! I don't think that is a very generous contribution to the leper mission," Mother answered gravely. "Of course, you can do what you like with

your own money; but I do wish you were a little more generous, Marjorie, all the same."

"Next year when I'm ten, I'll have more pocket money, Daddy says. Then I'll give more," the little girl rejoined, replacing the coins in her purse.

"Oh dear, it's nearly seven



Willing Hands

Whate'er your hands shall find to do,

Just do it with your might,
And heart-felt fervour then shall make
The doing a delight.

The hand of Christ was raised to bless,

His touch made others whole,
His ministrations daily brought
New life to someone's soul.

The Father's willing hand is filled
With all the blessings we

Can ask; and yet the store remains
Unlimited and free.

Your hands should be alike to theirs,

Of helping never tired,
And every action they perform
By kindness be inspired.

So many things your hands can do

To help and to uplift,
If they to God are offered first,
A consecrated gift.

Then shall your hand be doing good

From dawn of day till eve,
And active service in its wake
A constant joy shall leave.

Gwen Yeates.

THE BOY WHO BROUGHT THE LOAVES & FISHES



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 May 14th. (If OUR TIMES is delivered late, still send in your picture. All attempts will be considered.)

o'clock, and I promised to call Nell for the meeting." Half an hour later Marjorie sat listening to a thrilling description of the work among the leper children in India. Her expressive little face grew more and more pitiful as she listened to the story of the terrible sufferings of the poor little boys and girls. But it brightened when the speaker went on to tell of the wonderful work of the medical mission in that country.

Mummie, from her seat just opposite watched the expression of her little girl's face anxiously, knowing that a great struggle was going on in the child's heart.

When the collection plate went around, the little purse came out, and the coins went

in with a tremendous clatter. Mummie smiled contentedly.

"I believe you gave all your money after all, didn't you, darling?" she said as her little daughter walked home by her side.

"Yes, Mummie!" answered the little girl. "I felt so sorry for all those poor little leper children, and I wanted the missionary to make them better and tell them about Jesus. I expect my money will help, won't it, Mummie?"

"Certainly it will, dear," her Mother replied with a smile. "But what about the crayons and ice-cream?"

"Oh! I can do without them," said the child cheerfully. "It's lovely to be able to give. I don't think I ever felt so happy before, Mummie."

clouds of crossness or unhappiness stop our light from shining. No-one is helped by boys and girls who are miserable.

Now Jesus wants us to be just like the sunshine vitamin—vitamin D—which helps people to be strong and well. He wants us to help people by letting them see that we love God and love to serve Him. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We can also shine by giving our pennies for missions, like the girl in our story. By giving we help heathen people to be happy and to know about Jesus. If you would like to send a special gift for missions, I would be happy to pass it on. My address is beside our painting picture.

Keep shining, Sunbeams,

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 4

Prize-winners.—John Stevens, 322 Court Lane, Erdington, Birmingham, 23. Age 11; Glenys Simpson, 67 Ainsbury Road, Canley, Coventry. Age 8.

Honourable Mention.—Jilda Sleeman (Torquay); Hazel Harris (Cambridge); Carole Westwood (Watford); William Looker (Limehouse, E. 14); Stuart Payne (Woodmancote); Roger Sleeman (Torquay); Margaret Ramsey (Greenock); Ann Gittins (Wallasey); Anthony Peart (Bishops Cleeve); Veronica Laws (Greenock); Rachel Haywood (Rennington); Siegfried Baron (Church); Joan Caldicott (Birmingham); Eleonora Baron (Church); Myrtle Green (Salisbury); Amy Randlesome (Stockton); Valerie Leete (Reading).

Those who tried hard.—Miriam Harris (Cambridge); Ruth Price (Wokingham); Richard Payne (Woodmancote); Adrienne Edwards (Torquay); Lydia Harris (Cambridge); Angela Wright (Maxey); Barbara Davidge (Chelmsford); Valerie Mortiboy (Birmingham); Cedric Parker (Bristol, 3); Ruth Campion (Torquay); Alan Smith (Bushey); Eunice Pitcher (Lowestoft); Valerie Forder (Norwich); Keith Botfield (?); Heather Payne (Woodmancote); G. M. Brown (Newcastle); Nigel Payne (Woodmancote); Margaret Peart (Bishops Cleeve); Jean Simmons (St. Marychurch).

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THE Sunbeams' CORNER



— Your Letter —

My Dear Sunbeams,

HAVE you ever heard about vitamins? They form part of our food, and each one is known by a certain letter rather than a name. We cannot see these vitamins, of course, so it would be no use for us to ask the grocer to sell us a bag of them. Yet they are in our food, and our bodies could never be healthy without them.

But there is something different about vitamin D. It is called the sunshine-vitamin and I know that at the very mention of sunshine our Sunbeams will be especially interested.

Now in some wonderful way this vitamin comes into our bodies, not from the food we eat, or from our drink, but from the sun's rays. At once it begins its busy task of fighting harmful germs which may be on the skin, or in the blood just under the skin.

Again, the sunshine vitamin is different from all the other vitamins because it can be stored in

the body, whereas the others cannot. It is a good thing to store enough during the summer when there is plenty of sunshine, so as to last during the winter when the sun doesn't shine so freely.

This sunshine vitamin helps us to build good bones and strong teeth. That is why it is so good to sunbathe during the summer, and to go out into the sunny, fresh air as much as possible. You older boys and girls will perhaps have heard at school of the "ultra-violet" rays of the sun. These are the rays which help to form this important store of vitamin D in the body.

This letter sounds very like a health talk so far, doesn't it? But here is where our large family of Sunbeams come in. We are like the rays of the sun. As the sun's rays give health by giving us vitamin D, so we can give happiness to the other members of our family and to those around us.

The sun cannot help us very much if it is covered with clouds. Just so we Sunbeams must not let the

Helping Suffering Humanity Around the World

(1) Ambulances bringing patients to Gitwe Mission, Belgian Congo.
(3) Patient at Nokuphila Hospital, Johannesburg.

(2) A little sufferer who was cured at one of our many dispensaries in Africa.
(4) Clinic staff in Trinidad.



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To the EDITOR, "OUR TIMES,"

Stanborough Park, Watford, Herts.

I have read with deep interest of the work of World-Wide Advent Missions and have pleasure in enclosing herewith:

£.....s.....d.

Name

Address

(5) Itinerating in Tibet.

(6) A case of Yaws.

(7) Surgical operation in progress.

(8) In Zauditu Memorial Hospital Ethiopia.

(9) Out-patients at Ken-du Hospital, Kenya.

(10) A mission launch in the Pacific Islands.