

THE BIBLE AND

OUR TIMES



The General Secretary addresses the World Council of Churches.

★ BEHIND the scenes in the World Council of Churches a tense struggle is proceeding over the nature of the Christian hope. Some theologians are contending that this hope centres in the personal return of the Saviour in power and glory; others, that such an "apocalyptic" end of the world is unthinkable. The Christian hope, says this liberal element, lies in the gradual ascendancy of Christ's spirit and influence in the world.

As most of our readers are aware, the World Council has chosen as the theme of its 1954 General Assembly, "Jesus Christ our Lord, the only Hope of the Church and the World." A commission, composed of twenty-two members, met at Rolle, Switzerland, in July, 1951, to give preparatory study to this theme. To the alarm of the liberals its report proved to be a forthright declaration of faith in the literal, personal appearance of Jesus Christ as King of kings and Lord of lords.

"As the Lord of the future who will come again as Judge and Saviour," wrote these theologians, "He gives us the assurance that our work is not in vain, and at the same time lays upon us the necessity to work while it is day. . . ."

The ADVENT CONFLICT

By Arthur S. Maxwell

"Having this hope we are to be as men who watch for their Lord, with loins girt and lamps lit, active in the Master's service and constant in prayer, knowing that our labour is not in vain in the Lord. . . ."

"There is no hope except in the crucified, risen, and coming Lord."

A Modernist Outcry

Almost apostolic in its Advent fervour, this document would have pleased the authors of the New Testament. But as such it was anathema to the modernists in the World Council. They could scarce find words strong enough to condemn it. "Waves of poison gas!" cried the editors of the *Christian Century*. "A doctrine of despair!"

A deluge of correspondence descended upon the World Council and in particular upon the members of the Commission who had dared to take an open stand for the imminent return of Christ.

In a personal letter a few weeks ago, Dr. Robert S. Bilheimer, one of the secretaries of the Word Council, wrote to us as follows: "It is quite correct to say that the issuance of the first report occasioned a great deal of discussion among the member churches of the World Council concerning the subject of the Christian Hope. The written comment received by the World Council as a result of the first report was greater in volume than that upon any other single document issued by the World Council. Beyond this, of course, a great deal of discussion has been carried on which did not issue in written statements."

Much of this correspondence was in the hands of the Commission when it met last autumn at Bossey. This time twenty members

were present, including fifteen who were present at Rolle, Switzerland, in 1951. Their second report reveals the effect of the pressures put upon them by men of opposing views.

Toning Down a Great Truth

"The first section of the report," they say, in what is surely a classic understatement, was "received with mixed feelings. While it was admitted that no treatment of the Christian hope could omit the hope that Christ will, in the words of the creed, 'come again with glory to judge both the quick and the dead,' there were doubts, and even a certain alarm expressed at the idea of launching in the Assembly such a discussion of the Last Things."

Alarm! But why?

"These doubts arise," the report continues, "from the actual situation in the churches. For many the hope of Christ's coming is vague, remote, and somewhat problematical, with little bearing on daily Christian life and prayer. They point with concern to certain groups both within and outside the churches, actively at work in nearly every country and especially among the younger churches, for whom the final hope of Christ's coming in glory is of such overwhelming concern that speculation about its date and manner is a major preoccupation, to the neglect and even denial of Christian responsibilities in society. We have been asked whether the language used in our [first] report would not, if it were accepted, increase the number of those for whom the Christian hope is an apocalyptic hope."

Apparently the modernistic elements in the World Council were scared to death lest more people should begin looking for the literal, personal return of the Lord. Hence, their determined efforts to persuade the Commission to change its report.

To some extent these efforts were successful. In the second report emphasis upon the imminent, personal advent of Christ is definitely toned down. Nevertheless here and there some striking paragraphs remain to testify to the

glowing advent faith in the hearts of some members of the Commission. Here is one of them:

"The fact must be faced that one reason for the rise of extreme apocalyptic and millenarian beliefs is the virtual disappearance among many Christians and in the preaching of many churches of the distinctly Christian hope in Christ's coming again. Those who preach apocalyptic views are right in pointing out that the New Testament is full of references to a salvation yet to be revealed, a kingdom yet to come. The response which they evoke among many who are poor, wretched, and despised or disillusioned and frustrated is a reminder to us that many hearts long for some mighty change in things as they are, some great deliverance from their lot."

Again: "When we say that Christ is risen, we must say also that Christ will return; for to affirm His Lordship is also to affirm that that Lordship will be finally made manifest."

Discussion Continues

This second report is now being studied by all the member churches of the World Council. Without doubt it will stir up as much or more discussion than the first. Which is all to the good. It is a situation which would have delighted the apostle Paul, who once wrote: "Some indeed preach Christ even of envy and strife; and some also of good will: . . . What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1:15-18.

(Continued on back page.)

A committee session of the World Council of Churches.

MAY 14, 1953





The Great Physician. © F. Hanfstaengl

★ THE young man's eyes fairly blazed as he threw out his challenge: "If there is a God, why does He allow an innocent child to suffer for the sins of its parents?" His angry broodings over the "injustice" of God were hardening his heart in unbelief. But whether indignant, perplexed, or despairing, who has not at some time wondered: "Why . . . why . . .?"

It is significant that many have lived to account their sufferings among the greatest of God's blessings, while many others have cursed the Almighty as the Author of their agony. Suffering has marked the beginning of faith for some; for others, its end. From the same crucible of affliction men have come forth strangely softened in heart: others have been hardened into rebellious bitterness. God has revealed the meaning of suffering in His Word. His explanation of the mystery will be accept-

Why SUFFERING?

By Victor Hall

able to the extent that we know and understand His nature and His ways.

Sin, the Root Cause of Suffering

"And God saw every thing that He had made, and, behold, it was very good." Gen. 1:31. There was no suffering in God's original perfect creation. In the Bible blue-print of the new earth shown to John in vision, suffering is likewise absent. "And I saw a new heaven and a new earth. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:1-4. God does not desire the suffering of His creatures. "He doth not afflict willingly or grieve the children of men." Lam. 3:33.

Suffering entered human experience on the heels of man's first disobedience. Sin perverted the laws of life so that they brought instead suffering and death. For example, God made Adam and Eve in His own image, assuring to their children by the law of heredity a God-like nature. When sin defaced the divine likeness in Adam, he passed on to his children by the operation of that same law of heredity his own sinful tendencies. God's intended blessing became a curse. Men need to beware lest they add to the first folly of sin a second, that of falsely charging God with causing the misery that sin alone has produced. That sin and its author, Satan, are cruel and capricious in their choice of victims reveals the "exceeding sinfulness of sin," not injustice in God.

God's Restraining Hand

Unless the hand of God continually worked to restrain and counteract the power of evil, the tide of suffering and destruction would

long ago have completely overwhelmed the human race. The prophet Isaiah said: "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25:4. Who has not experienced God's miraculous protection from the results of his own folly or ignorance, from the malice or carelessness of others, or from the disastrous results of natural phenomena such as earthquake, lightning, drought, flood, and pestilence? The Bible abounds with instances of divine intervention.

Indeed, we become so accustomed to seeing wrongs unchecked and unpunished that we are inclined to regard such a situation as normal. Then when evil is permitted to take its full toll, engulfing guilty and innocent alike, we say, "Why does God allow it?" Is it not wiser to ask: "Why should He prevent it? Why, in fact, does He so often prevent mankind reaping the dire and full fruitage of his sinful sowing?"

The Purpose of Suffering

If God, who "is able even to subdue all things unto Himself," permits evil to run its course within His appointed limits, He must have good reason, some great purpose to achieve. Can we discern that purpose?

Yes, we may, as we focus our attention upon that cross at Calvary. This central scene in the great drama of salvation portrays the nature and purpose of God. Here is love. Here is salvation. Here also, is suffering. What extreme anguish is this that wrings from the lips of Jesus the cry: "My God, My God, why hast Thou forsaken Me?" Who is responsible?

"We did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4. That is the answer of human wisdom: smug, self-centred, short-sighted. What is the truth? "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. 53:5. "He [God] hath made Him to be sin for us, who knew no sin." 2 Cor. 5:21. The Innocent suffered for the guilty. Before He expired He tasted "death for every man," the living death of separation from His Father. (Heb. 2:9.) He received the wages due to us for sin. If Love would triumph over sin, it must first willingly endure the suffering that sin has brought. We cannot comprehend the intensity

of suffering that God experienced in human flesh. We know that we are reconciled to God through the bloody sweat and death-crowned agony of the cross. God has taken the weapon of suffering from the enemy, and, by piercing His own heart with it, has sanctified it as an instrument of salvation.

The Sufferings of this Present Time

God desires to transmute the bitter sorrows and the seeming heartlessness of life into the precious gold of character. He waits for us to relate ourselves rightly to Him and them.

Do you remember Job, "the greatest of all the men of the east"? He "was perfect and upright, and one that feared God, and eschewed evil," and God prospered him. Satan, however, accused Job before God of being an opportunist. "Doth Job fear God for naught?" he sneered. "Put forth Thy hand now, and touch all that he hath and he will curse Thee to Thy face." It is important to notice that Satan confessed himself unable to touch Job; and equally important, that God refused to do the devil's work. To prove that Job was truly loyal to God for love and not for gain, the Creator permitted the evil one to work his mischief, but prescribed the limits. "Behold, all that he hath is in thy power; only upon himself put not forth thy hand."

The record tells us that in one day Job was bereft of his family and possessions by the cruel hands of warfare, robbery, fire, and whirlwind. Later, disease struck him to the depths of grievous pain and misery. (Read Job, chapters one and two.)

We find nowhere in the narrative that Job ever learned the true reasons for his distresses. But he came forth from the purifying fires of affliction fitted for a deeper knowledge of God, "whom to know is life eternal."

By the fellowship of His sufferings God designs to bring us into closer companionship with Himself. Paul spoke from a wealth of experience when he assured us: "We know that all things work together for good to them that love God, to them who are the called according to His purpose. . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:28-37. This is the triumph of suffering!



By C. S. Dixon

"Enter thou into the joy of thy Lord."

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The Bible's Greatest Text.—9

GOD'S GREATEST GIFT

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, but have everlasting life." John 3:16.

We come now to the final words of this great text. To those who accept His Son, His will, His salvation, God gives this greatest of all gifts—the boon of everlasting life.

It has been well said that this is the Bible's supreme scripture. It reveals the supreme Being—God. It tells of His supreme affection—love. It embraces the supreme object—the world. It discloses the supreme sacrifice—His Son. It proclaims the supreme invitation—whosoever. It pronounces the supreme penalty for disobedience—eternal death. And it closes with the supreme reward—everlasting life.

When we analyze this inspired sentence, we discover that it centres around three great truths: The fact—that God so loved the world; the act—that He gave His only-begotten Son; and the pact—that whosoever believeth would have everlasting life.

This gift of God is twofold, "having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. Immortality is life extended into the eternal ages. It is a life that measures with the life of God. Paul speaks of "life and immortality." 2 Tim. 1:9, 10. Immortality may be regarded as a quantitative asset. Life, on the other hand, is a qualitative asset. It is life, more abundant. (John 10:10.) This is the provision made by God in the Gospel. He is concerned not merely with the need for pro-

longing the existence of men and women, but of enriching and ennobling the life of mankind. Jesus offers "life on a permanently higher level."

In the psalm of resurrection hope, David sings of this more abundant life. "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psa. 16:11. Again he rhapsodizes on the rich provision made by God for the salvation of His people in these stirring words: "For with Thee is the fountain of life: in Thy light shall we see light." Psa. 36:9. Jesus bares the heart of this uplifting thought when He says: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

Eternal life is a boon to be enjoyed here in this present world. "He that hath the Son hath life." 1 John 5:12. To all who share in this life of Christ, the doors of the eternal world will swing wide open. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

The Life "More Abundant"

The Scriptures give us glimpses of the future immortal life in terms of our present mortal existence. Our bodies will be changed. "This muddy vesture of decay" will be swallowed up in a body of glory like unto Christ's resurrection body. "The body that belongs to our low estate," as Moffatt translates Philippians 3:21, will be made suitable for that glorious habitat in the kingdom of God. It will be an immortal, glorious, and glowing body. All sickness will be eliminated. (Isa. 35:24.) All deformity and deficiency will be removed. (Isa. 35:5, 6.) Perfect physique, perfect sight, hearing, and speech, with perfect health, will enable God's redeemed people to worship and praise Him throughout the ceaseless ages of eternity. (Isa. 66:22, 23.)

There will be neither weariness nor idleness in that glorious kingdom. (Isa. 65:17-25.) The prophets struggled with the limitations of human language in their efforts to describe the beauties and attractions of that better land. They finally said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Isa. 64:4; 1 Cor. 2:9. Our

assurance is that "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. Whatever of beauty or glory our finite minds may visualize, in that coming kingdom, we may know that "God had something better in store for us." Heb. 11:40 (Moffatt). We can rejoice in the possession here of life eternal, and in the prospect hereafter of a life, abundant, rich, satisfying, and everlasting—a life that measures with the life of God.

"Life, life, eternal life—
Jesus alone is the giver;
Life, life, eternal life—
Glory to Jesus for ever."

Dear friend, whether you have read the entire series on this wonderful text, or whether you have just read this brief comment, does not your heart yearn for that better land and that fuller life? Just think of a world without war, without want, without weariness, without the grinding drudgery of poverty, or the cares of riches, a world of light, of love, of endless delight in doing the will of God and fulfilling the creative energies of the mind and heart. Can you think of such a world without an intense longing possessing you to find and live in it? This is what God has promised to every believing soul. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 1 Peter 3:15.

In the face of such an expectation, the apostle appeals to us: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." We should be diligent in preserving our faith. It is our faith in Jesus that enables us to overcome the world, the flesh, and the devil. (1 John 5:4.) We should be diligent in keeping ourselves "in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

The last beatitude of the Bible is found in Revelation 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This beautiful promise looks back to the first sin of Adam. He failed to do the commandments of God, was cut off from the tree of life, and banished from the presence of God. (Gen. 3:22-24.) The blessing of Revela-

(Continued on page 15.)

★ WHEN we begin to think of the new life of the resurrection, the question naturally arises in our minds, as it did to the apostle Paul's hearers, "How are the dead raised up? and with what body do they come?" 1 Cor. 15:35.

That we are here seeking to penetrate into divine mysteries which cannot fully be understood is at once clear when the apostle replies, "Thou fool" (1 Cor. 15:36), or perhaps it should be rendered more gently, "You are unwise" in imagining that you can understand these things even if you are told.

Paul's words are thus a caution to us not to set up barriers against belief because we are not able, with our finite minds, to comprehend the divine technique of resurrection or the physiology and psychology of the resurrected life. It is sufficient for us to believe the words of Jesus: "Because I live, ye [the identical persons who died] shall live [as really and tangibly] also." John 14:19.

Nevertheless with this caution respecting our finite understanding, we may profitably inquire what the Scriptures reveal on the subject of the resurrection body.

From certain texts of Scripture it has been assumed that the resurrection body will be identical as to its material with the body which died. Isaiah, for example, says: "Thy dead men shall live, together with my dead body shall they arise." Isa. 26:19. Job declares: "In my flesh shall I see God." Job 19:26. Paul adds: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body [or the body of our humiliation]." Phil. 3:20, 21. And again: "The Spirit of Him that . . . raised up Christ from the dead shall also quicken your mortal bodies." Rom. 8:11.

Some Argues for Identical "Physical" Body

This view is a common conception on the part of those who believe in a period of disembodied or almost disembodied existence between death and the resurrection, as the only reason they can give for entering a body again after the free life of the spirit world is that it is the one from which the individual parted at death.

Life Only Through Christ.—9

WITH WH

By W. L.

Gibson's *Catechism Made Easy* (1881) says, for example:

"By the resurrection of the body we mean that we shall all rise again with the same bodies at the day of general judgment. . . . No matter where our bodies shall then be, whether buried in the earth, crumbled to dust, reduced to ashes, or sunk in the depths of the sea, in a moment, at the sound of the trumpet of the great Archangel, they will return to life, and be gathered together before the judgment seat of God."—Quoted by G. D. Rosenthal in *Survival*, page 98:

Besides the adherents of the hybrid survival-followed-by-resurrection theory some also of those who accept the biblical teaching of the dissolution of death have felt that the *same* body as in life will be recovered in the resurrection.

Actually, however, the biblical statements quoted above do not necessarily imply the physical identity between the body possessed in life and the resurrection body. Rather are they intended to emphasize that the resurrection will be a *bodily* resurrection of the "whole man" in contrast with the ghostly after-life of the survivalists. As a matter of fact, Paul specifically declares: "Thou sowest *not* that body that shall be." 1 Cor. 15:37.

The assembly of the atoms and molecules of every dead body is really an untenable suggestion, for the dissolved bodies of the dead are taken up by nature and re-used, passing in innumerable instances into vegetation and from it into other animal and even human bodies.

Countless individuals must also have been done to death by cannibals, in which cases, the material of which the bodies of the dead were composed has gone directly into other human bodies and become mixed up inextricably and beyond hope of recovery.

Some have sought to evade the implications of these facts by the suggestion that only the

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essential parts are to be restored—i.e. the brain cells upon which the thought-life of the dead was impressed. But there is no more reason for supposing that the atoms and molecules of every human brain have been preserved in independence and isolation than that any other part of the physical frame could be so preserved.

Why Preserve the "Last" Body?

There is another serious difficulty about the physiological identity between the body that goes down into the grave and the resurrection body, for it is merely the *last* of many bodies that we have had in the course of a lifetime and has no special merit over and above any of the earlier bodies we have possessed since childhood.

"Even during our earthly life," says G. D. Rosenthal, "the particles of matter of which our bodies are composed do not remain the same, any more than a river is composed of the same drops of water that composed it a year ago. Constantly, from the air we breathe, and the sunshine that warms us, and the food we eat, we are taking new material into our bodies; and as constantly, by exhalation and excretion, we are casting off old material. The well-known saying that we have new bodies every seven years is a palpable understatement; the process of change is much more rapid than that."—*Survival*, page 99.

If then but one of man's many bodies is to be raised, why not the one when he was in the prime of manhood rather than the last?

There is, however, no need to argue about which of our physical bodies, or how much of them, will be restored, for identity is not dependent upon particular particles of matter.

If a friend leaves your home town and goes to live at the antipodes for seven years or so, there are probably few cells in the physical

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The crowning of the saints.



frame of that individual which are the same when you meet him again after his long absence. Yet there is no question in your mind but that the John Smith to whom you said good-bye is the same John Smith whose hand you again clasp.

If then God, according to His promise, replaces in the "twinkling of an eye" at the resurrection "our earthly house of this tabernacle" with "an house not made with hands, eternal in the heavens" (2 Cor. 5:1), even though there be no physical identity between the atoms and molecules of the two bodies, there will be no question of the recognizable identity of the persons so "clothed upon." Verse 4.

Characteristics of the Resurrection Body

So we go on to ask, Can we know anything of the differences between the bodies with which we are clothed in this life and those of the life to come?

Here again we are touching profundities almost beyond human comprehension, but Jesus Himself and the apostle Paul must again be our scriptural authorities, while the resurrection appearances of Christ provide an actual glimpse of the resurrected bodies of the saints of God.

The bodies we now have, explains Paul, are "terrestrial." The bodies which, if faithful, we shall have will be "celestial bodies." 1 Cor. 15:40.

What physiological changes are involved in this transformation we can have no certain knowledge. We can only rest in the inspired assurance that in the transformation all traces of disfigurement and debasing effects of sin will be removed.

"Behold," he says, "I show you a mystery; We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the . . . dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption." 1 Cor. 15:51-53.

Paul lists other contrasts between the old body and that in the resurrection in order to portray as far as it is intended for us to understand the nature of the resurrection life.

Our mortal bodies, he says, are "sown in dishonour." They will be "raised in glory." 1 Cor. 15:44.

In his epistle to the Philippians, Paul des-

cribes them as "vile," or literally "humble," "lowly," or "base." In the resurrection they will be "fashioned like unto" the "glorious body" of Christ. (Phil. 3:20, 21.)

Our mortal body is "sown in weakness." It will be raised "in power." It is sown a "natural body"; it will be raised a "spiritual body." 1 Cor. 15:43, 44.

What further can we learn from the accounts of Christ's resurrection appearances? We know first that He was recognized by His disciples as the Jesus they knew before He was crucified. We may be sure, therefore, that we shall recognize our loved ones and they will know us.

"The resurrection of Jesus," says E. G. White, "was a type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*The Desire of Ages*, page 804.

Jesus ate and drank after His resurrection and we are assured that we shall "eat and drink" in the kingdom of God. (Compare Luke 24:37-45 and Matthew 26:29.)

At the same time the resurrection body of Jesus had capacities not possessed by His earthly frame which enabled Him to ascend to heaven at the end of the forty days. This experience we know will be shared by the transfigured and resurrected righteous when they are gathered by the angels to return with the Lord to heaven during the millennial period. In the new earth state some will also be privileged to visit other worlds with Jesus. It may be, however, that the special capacities needed for such journeys may be a temporary conferment only, for the resurrection bodies will be primarily fitted for habitation upon this earth restored to its primeval glory.

Upon the earth the saints will live full lives, engaging in all manner of joyous occupations, and family groups made upon earth will con-

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An Infidel's Conversion

By J. W. Halliday

★ IN a lumber camp in the midst of a great pine forest, two men were strangely drawn to each other. One of them, Tim, was short and humpbacked, yet with strong, sinewy arms. He had been in the camp many years and was a general favourite. The other was a newcomer, a tall, broad-shouldered young man, who carried himself proudly erect, and had a clear-cut face and steel-blue eyes. To the surprise of all, Tim was attracted to Raymond, and in many unobtrusive ways won the kindly tolerance of the young man.

One snowy day Raymond and Tim were working with a large party of cutters. Suddenly a monarch of the forest crashed to the ground. Above the noise a cry of pain and terror was heard. It was from poor Tim. A branch of the fallen tree had swept him off his feet and pinned him to the ground. Raymond was the first to reach him. Carefully Tim was freed and found to be fearfully mangled.

"I guess it's all over with me, boys," said Tim, trying hard to keep his voice steady. "Ray, stay by me."

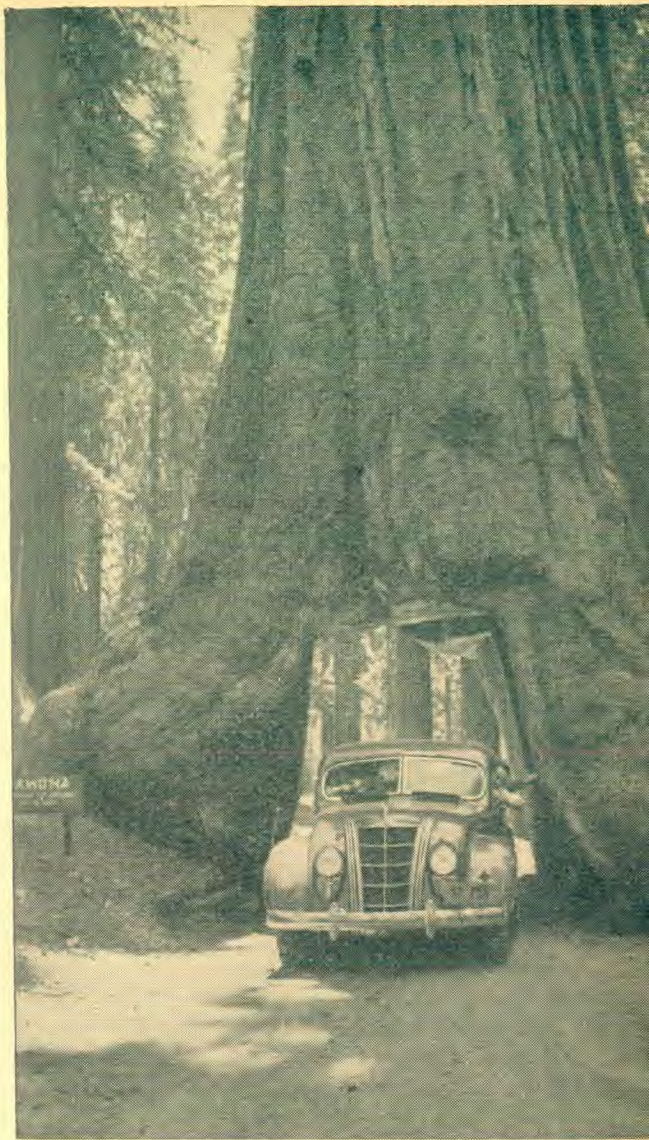
They carried him to the camp and a doctor was sent for, but it seemed that he would die before the doctor came. When he was laid on a rude bunk, he said: "It's death, boys. Tell me 'bout God. No-one ever told me."

The men were silent, so Tim spoke again: "Ray, tell me. It must be you know, because you're different from the rest of us."

All eyes turned toward Raymond. Bending over Tim, he asked, "What is it you want to hear?"

"All 'bout Him. You see, I don't know much. Can't you tell me about Him? Pray for me."

Raymond was stunned. His face grew white and stern. His father was a minister. He had himself been a student for the ministry but had been influenced by a sceptical classmate and had been lent books that had implanted



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Among the Californian redwood giants.

doubt in his mind. Coming to think of himself as superior mentally, he had gone on till he had cast aside the faith of his parents and had denied God. So he forsook his studies, wrote defiantly to his father, and at last in desperation had come out to work in this lumber camp. The past flashed through his mind, as this dying man asked him to pray. A groan escaped him. "Tim, I cannot," he said. "I—" and he paused, unable to say that he did not even believe in God, to whom even dying Tim had turned.

Raymond could bear no more. Turning away, he rushed out into the woods. Striding back and forth he grappled with his great problem, his relation to God. His sceptical theories fell away from him. He had nothing now to stand upon. At last he reached a decision that meant everything to him. "I will believe in God, and I will obey Him! I will believe in Jesus, and I will trust in Him as my Saviour! And I will tell others the story of His saving love, and do all I can to win others for Him!"

The shadows of evening were gathering in the room where dying Tim lay, when Raymond re-entered and went to his side. "Tim," he said, "I have been with God. He has forgiven me, sinner that I am. Now I have come to tell you of His love." Then simply and tenderly he told the story of God's love in sending His beloved Son into the world to die for the lost—to become the Sin-bearer of all who would accept His salvation.

As the others gathered around the bed, they saw the light that came into Tim's face as he gasped, "I see!" Raymond knelt down, and one after another of the men knelt with him. Never had he prayed such a prayer before, for a soul on the verge of eternity, and God answered.

"It's all right!" Tim murmured. "Ray, you tell everybody." "Yes, Tim, I will spend my life telling it," said Raymond. Tim said feebly, "I thank Him!" And in a few moments all was over.

Raymond faced the men and said: "Boys, I am going back to the service I pledged to God many years ago. You heard my promise to Tim. Will you forgive the spirit I have shown, and let me begin by telling you?"

"Yes, we will," said the leader of the men. "When we come where Tim is, we will wish we had heard." So Raymond began to tell them the story of Jesus and His love. That night he wrote to his father, saying that he would remain till he heard from him. The next night he told the men more, the third night his father arrived to help, and the glorious work went on until seventy souls had accepted Christ as their own personal Saviour, and were rejoicing in His salvation!

If you are an unbeliever in God and in Jesus, would you not have the cleansing from sin, the sweet peace of forgiveness, and a new life in Jesus, like Tim, when he said, "I see!"?

Will you also receive Jesus into your heart and like him, say, "It's all right"? If you do, what rest, and peace, and power will come into all your life!

Or if you have allowed circumstances to take you from God like Ray, will you not turn around and make your decision: "O God, I will believe in Thee, and I will obey Thee! I will believe in Jesus, and accept Him as my Saviour, too! Give me Thy forgiveness, cleansing, and keeping power, and help me to be faithful to the end!" And how gladly He will do so.

The acceptance of Jesus will bring you all the power of Christ to be victorious day by day. What satisfaction will come into your life, as it came to Tim and Raymond, and with what joyful assurance you will be strengthened to go forward victorious always through Christ, who will so soon appear in glory to claim you as His own for ever and ever in His matchless kingdom of eternal glory and joy!

With What Body?

(Continued from page 10.)

tinue in the after-life. There will, however, be no "marrying and giving in marriage" for there will be no need for the injunction given in Eden to "multiply, and replenish [lit. fill] the earth." Gen. 1:28. The new earth will have no empty continents, nor will it be overcrowded in places as now. It will have the ideal population planned according to the purpose of God "before the world began." Titus 1:2.

Finally, in the renewed and beauteous earth resurrected saints will be possessed of the immortal life which they might have had from the days of Eden had not sin entered to mar God's glorious purpose. Now, with the divine certainty that sin will "not rise up the second time" the assurance can be safely given: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36.

Then, as the apostle Paul says, there will truly "be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54. (Compare Isaiah 25:8.) God grant that we each one may have a portion in this glorious prospect for the saints.

God's Greatest Gift

(Continued from page 7.)

tion twenty-two swallows up the curse of Genesis, faith takes the place of doubt, obedience takes the place of rebellion, and life replaces death. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "The last enemy that shall be destroyed is death." "Death is swallowed up in victory."

Here then is victory, overwhelming, conclusive, and final. No wonder the prophets rejoiced as they envisioned this most glorious prospect. No wonder they could cry out: "Fear not, O land; be glad and rejoice: for the Lord will do great things." "He will make an utter end: affliction shall not rise up the second time." Joel 2:21; Nahum 1:9. Charles Wesley expressed this great theme in glowing words:

"He left His Father's throne above
(So free, so infinite, His grace);
Emptied Himself of all but love,
And bled for Adam's helpless race!
'Tis mercy all, immense and free,
For, O my God, it found out me!"

The only condition that God lays down for us to qualify to enter this glorious kingdom is that we "believe on the Lord Jesus Christ," and submit our hearts and wills to Him. Has He not every right to claim our allegiance? He laid down His life for us. He has gone to prepare a place for us. He pleads that we may permit Him to prepare our lives for His coming and kingdom. To know Him is to love Him. And to love Him is to discover that life takes on new meaning, and hope has a new significance. The day of consummation hastens on when "the wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:6-9. The glimpses we have had of that better land cause us to cry: "Even so, come, Lord Jesus, come quickly."



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THE CHILDREN'S



Pages

Our Daily Bread

By Etta W. Schlichter

"GIVE us this day our daily bread," Donnie prayed.

Then he looked up at his mother and said, "God doesn't need to give us our daily bread, does He, Mother? We get ours from the bread van."

"Where does the bread van get it?" asked Mother.

"At the bakery," said Donnie. He knew, because Daddy worked at the big bakery, and had taken him there to see the men working with the machinery and the ovens, and the fresh golden-brown loaves of bread.

"Where does the bakery get the bread?" asked Mother.

"Lots of men make it, I saw

them," said Donnie. "They make it out of flour."

"Where do they get the flour?" asked Mother.

Donnie didn't know, so Mother told him to ask Daddy when he came home from work that afternoon.

"This is a good day to find out," said Daddy, when Donnie asked his question. "I'm going out for a drive this afternoon. How would you like to go along?"

Of course Donnie was happy. "Where are you going, Daddy?" he asked, as he skipped out to the car.

"I'm going to the place from

which the flour comes," said Daddy.

They had a long ride, then stopped at a large building where wheels were going round and round and where there was a lot of white dust in the air. Donnie had never been there before, and he wondered what it was.

"This is a flour mill," said Daddy. Then the miller shook hands with Donnie and asked him if he'd like to see how millers make flour and put it into bags for the baker.

"From what do they make the flour?" asked Donnie.

"Come, and I'll show you," said the kind miller, and he led Donnie to see where there were great bins filled with grain. "We grind this wheat," said the miller, "and after we've sifted and sifted and sifted it, it is all turned into the flour that makes your bread."

Donnie said, "Thank you, Mr. Miller." When they were out of the mill, he said, "Where does the miller get the wheat, Daddy?"

"We're going to find that out right away," said Daddy.

They drove to the country. Daddy pointed to a field of waving grain. "That is wheat," he said, "almost ripe for harvest. Soon the farmer will cut



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 28th. (If OUR TIMES is delivered late, still send in your picture. All attempts will be considered.)

it and get it ready for the miller to grind into flour. Do you know how the farmer got the wheat?"

"It grew right out of the

God's Greatness

The heavens above cannot contain

The glory of my God,
Nor can the earth His fullness know,
Who once its pathways trod.

For God is vaster than His works,
His mind is infinite,
He overrules created power
By His far greater might.

And He who walked as man with men
To suffer death's deep pain,
Its iron fetters broke, and took
Immortal life again.

Unhampered They by time or space,

The Father and the Son
In love uphold the universe,
They live and act as one.

Their greatness has encompassed us,
Our little lives to save;
And so our worship They command,
Our human love They crave.

Great God, so lofty, so divine,
And yet so swift to hear
The calling of a contrite heart,
To us be ever near.

Omnipotent, Majestic be,
But unto us as well
Thy graciousness and mercy show,
And all Thy goodness tell.
Gwen Yeates.

ground," said Donnie, nodding.

"What made it grow?" asked Daddy.

"It must have been God," said Donnie. "He made my pansies grow in the flower bed."

"So," said Daddy, "God gave the farmer the wheat, and the farmer gave it to the miller,

and the miller gave it to the baker, and the baker made it into bread for you and me. We really get it first of all from God."

"We pay for it," said Donnie. "Some people don't have enough money. If you don't have the money and you pray to God for your bread, will He give it to you?"

"God expects people to do their part, and He expects those who have more than they need to share with those who have not," said Daddy.

"I'd give them some of my bread," said Donnie. "But if God gives it to us, why don't we pay Him?"

"If we share it with those

who need it, we do, in a way," said Daddy. "All people are God's children, and whenever we give to those in need it is the same as giving to God."

Donnie thought for a long time as they drove back home, then he said: "I'll give you some money out of my bank, Daddy, and you may use it to get some bread to give to children who haven't any. Will that help God to give them their daily bread?"

"Yes," said Daddy, "and that will be one of the best gifts you could give Him, too. We will take it to church, and it will be sent with gifts from other persons to help those who are hungry."

Your Letter

My Dear Sunbeams,

I KNOW two small boys, Jack and Jim, who had a stupid quarrel the other day. Their music exam results had come. Both had passed, but Jack had done better than Jim. Jim was disappointed. He felt Jack had been favoured. Soon there were cross words, an unkind blow, and bitter tears.

You see, Jim was jealous of Jack. He was so jealous that for a moment he forgot the text he had learned at Sabbath school: "Be ye kind one to another." He should have been glad that his brother had done so well. True Sunbeams will never be jealous.

Yours affectionately,

AUNTIE MARGARET.

Partial Results of Competition No. 5/6

Prize-winners.—Carol Keath, 8 Tontine Street, Folkestone. Age 12; Pauline Wilmott, 40 Osborne Road, Reading. Age 10.

Honourable Mention.—Antony Peart (Bishops Cleeve); Peter Howell (Wakefield); Christine Jagger (Wakefield); Christopher Roberts (Windsor); Jennifer Harvey (Charlton Kings); Colin Erwin (Merton Park); Catherine Myatt (Rickmansworth); Ingrid Burnell (Dewsbury); L. Appleton (Maidenhead); Glensy Henbrey (Lewisham);

Mary Porter (Plymouth); Veronica Laws (Greenock); Muriel Dewberry (Lowestoft); Patricia Neale (Bristol); Adrienne Edwards (Torquay); Lydia Harris (Cambridge); Harold Davies (St. Leonards); Miriam Harris (Cambridge); Margaret West (East Kirkby); Janet Wood (Reading); Irene Smith (Barrow-in-Furness); Ann Culbert (Merton Abbey).

Those who tried hard.—Margaret Ramsay (Greenock); Philip Wheeler (Slough); Kathleen Jukes (Treharris); Valerie Banks (Bushey); Muriel Forder (Norwich); Mavis Russell (Glasgow); Nancy Hazelwood (Kings Langley); John Hare (Torquay); Doreen Pearce (Tottenham); Audrey Callaghan (Wakefield); Jennifer Elder (Windsor); Elsie Barratt (Stockport); Dorothy Coring (Windsor); Georgina Phillips (Garston); No Name (Salisbury); Gillian Hutchins (Slough); Rita Hawes (Downham Market); David Simmons (Torquay); Janis Bellingranger (Lymington); Roger Smith (Southampton); Glensy Simpson (Coventry); Jean Simmons (Torquay); Jeanette Todd (Folkestone); Hazel Harris (Cambridge); Margaret Roberts (Stoke-on-Trent); John White (Stoke-on-Trent); Ivan Clarke (Hemel Hempstead); John Beaveridge (London, N.W.5); Margaret Peart (Bishops Cleeve); Pauline Cousens (Finsbury Park); Stuart Littlemore (Tooting); David Hulme (Bolton).

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Straws in the Wind

Progress to What?

"WHAT is the use of greater leisure if it is spent in indolence or bad ways?" asked Dr. J. A. Hadfield in his presidential address to the Conference of Educational Associations in London recently. "What is the use of higher wages if spent on vice and gambling? What is the use of women's emancipation if it means the breaking-up of family life and consequent emotional disturbances?"

Twentieth Century Canada

FIFTY years ago Sir Wilfred Laurier, prime minister of Canada, said that "the twentieth century will be Canada's." The recent discoveries of vast iron ore deposits in Labrador and the equally enormous oil resources in the Far West will go a long way toward making possible the fulfilment of this prophecy.

Robot Which Takes Orders

THE latest "mechanical brain" called Audrey (from Automatic Digit Recognizer) is capable of "hearing" and responding to numbers one to ten, though only when spoken by one of "her" inventors, Mr. K. H. Davies. She is now

being taught to respond to simple words like "go" and "stop."

More Peking Man Remains

WHILE the remains of the

The Upward Look

Keep looking up, O brother, friend,
And you, by faith, will see
The loving Father looking down
Because He cares for thee.

Yea, while you walk life's rugged way,

He'll guide you with His eye;
And lead you onward, 'till at last
You reach that home on high.

There you will see Him face to face,

And praise Him evermore,
So trust Him now, whate'er betide
Your Lord doth go before.

Elsie Pratt.

original "Peking man" were lost during World War II, Chinese geologists claim to have unearthed more bones of this allegedly ancient human stock on the original site at Choukoutien, thirty miles west of Peking.

Twice as Many Tankers

ACCORDING to figures published by Davies and Newman Ltd., shipbrokers, the world's tanker fleet amounts now to 32,273,775 tons, compared with 16,078,000 tons in 1939. They reveal that Britain is still the leading tanker nation and that she has actually increased her lead over the United States.

The Advent Conflict

(Continued from page 3.)

So we, too, rejoice in the widespread discussion now being given to the subject of our Lord's return. Indeed, we are convinced that it is in the providence of God that this should be so. If we are living in the hour of His judgment; if the end of all things is at hand; if Jesus is near, "even at the doors," then beyond question God will use every possible means to bring the fact of Christ's imminent appearing to the attention of mankind.

And what more effective means could He have devised to bring this vital truth to the attention of "every nation, kindred, tongue, and people" than to stir up conflict concerning it in the very heart of the World Council of Churches?

