



THE BIBLE AND

OUR TIMES



Representatives of the "Six Nations" discussing the proposal for a United European Army. © Keystone

An International Welding Job

Can It Succeed?

By A. S. Maxwell

★ IN the opinion of many people a notable forward step was taken in the unification of Europe when, one day in early May, the first gleaming, molten stream of "pooled steel" flowed from a blast furnace in Esch, Luxembourg.

This historic occasion marked the culmination of years of tedious, patience-exhausting negotiations between France, Germany, Italy, Holland, Belgium, and Luxembourg for the merging of their basic industries under a supra-national "High Authority." Under this "Schuman plan," as the arrangement is called, these six countries will pool the output (but not the ownership) of their prime products, eliminate tariffs and time-wasting

customs regulations, and share proportionately in the ultimate financial results.

In the case of steel manufactured in Luxembourg, the iron is French, the limestone Belgian, the coke German and Dutch, and the workmen Italian. The resultant product will be allocated by the "High Authority" according to the needs and best interests of the group.

The bringing about of so much agreement between six European countries is certainly a notable accomplishment, reflecting the greatest credit upon all concerned. Some will even call it miraculous, as well they may.

No wonder hopes are running high that this

may mark the beginning of that total unification of Europe which has been the dream of so many statesmen down the centuries. Jean Monnet, the Frenchman who heads the great new organization, is confident that his industrial colossus is the United States of Europe in embryo. "What we are doing with our own hands here at home in Europe," he said the other day, "is the greatest revolution of our history. The pooling of coal and steel is but a beginning, the union of the peoples of Europe is the end."

We wish we could agree with him. The great project is so worthily conceived, and is being so ably carried out, that it almost seems to demand success. Unlike most other efforts to unite Europe, some of which have been cruel and bloody in the extreme, this is peaceful and, so far as one can see at the moment, exclusively for the common good. Yet though it may succeed for a while, it is foredoomed to ultimate failure.

How do we know? Why do we speak with such confidence?

Not because of any knowledge or reasoning of our own, but because of our faith in a great Bible prophecy concerning the nations which to-day occupy the European continent.

Strangely enough this prediction has to do with metals, and in particular with *iron* and the efforts that will be made to melt and weld it.

A Remarkable Vision

Most of our readers no doubt have already guessed that we are referring to the prophecy in the second chapter of the book of Daniel where the story is told of how Nebuchadnezzar, king of Babylon, was shown the history of the world under the symbolism of a great metallic image. The golden head of this image represented the empire of Babylon, its silver breast and arms the empire of Medo-Persia, its brazen thighs the empire of Grecia, and its iron legs the empire of Rome.

This was an amazing forecast of history-to-be, but its most remarkable features concern the feet and toes of the image which were "part of iron and part of clay," symbolizing the group of quarrelsome, incompatible kingdoms into which the Roman empire was divided.

Said the prophet Daniel to King Nebuchadnezzar: "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay,

so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41-43.

No-one can read these verses without sensing their extraordinary, supernatural prescience. For they picture, with uncanny accuracy, the efforts that have been made from age to age to weld the broken elements of the "iron monarchy of Rome" into one great whole again. Emperors, statesmen, generals, dictators, have placed the pieces of metal into position and applied the "heat" in one way or another, according to the power within their hands, but fusion has never taken place. Some have tried threats, some cunning schemes, some intermarriage, some downright conquest, but for one reason or another every plan has failed. Europe simply would not, could not, be united.

"They Shall Not Cleave"

Those responsible for the sundry and diverse efforts at unification could never understand the cause of their failure. Some blamed the ineptness of politicians; others, the weakness of military commanders; others, the stubbornness of the people. But the real reason lay in a brief sentence written on a roll of parchment in ancient Babylon, six centuries before Christ: "*They shall not cleave one to another, even as iron is not mixed with clay.*"

It matters not whether the man seeking unification is Charlemagne, Louis XIV, Napoleon, Kaiser Wilhelm, Hitler, Jean Monnet, or anybody else; the goal is beyond human attainment. Here is a welding job that the hottest furnace in Esch or anywhere else can never accomplish. For a little while the molten metal may seem to flow together, but eventually it will break apart as the clay reappears to do its disintegrating work.

Does this prophecy then leave us in despair? On the contrary, it brings us hope. Great hope. Not in man, but in God. For it tells us that in the days of divided Europe, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

So there is going to be unification. Not only of Europe, but of the whole world. However, it will not come by human planning, but by divine

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GOD HAS A PLAN *for You*

By T. J. Bradley

★ "THE central theme of the Bible," someone has written, "the theme about which every other in the whole Book clusters, is the redemption plan, the restoration in the human soul of the image of God."

Trespass against earthly laws produces disruption in the relations between individuals. Trespass against God's law brings estrangement between man and his God. The plan for man's redemption had to be so framed as to bridge the gulf of sin and end the age-long separation. It had to be a plan which provided a solution for seven obvious needs:

1. There was the broken law which was basic to God's kingdom.
2. There was the transgression which was sin.
3. There was the penalty—suffering and death—to be paid.
4. There was man's lost dominion in the earth, which must be restored.
5. There was man's lost position of rulership in the earth.
6. There was the discord of the universe, strife and disobedience resulting from sin.
7. And last, the plan must include the removal of Satan from his usurped position and the dissolution of his assumed powers.

Now here was a set of circumstances which far exceeded the powers of man's thinking to solve. Man's best efforts were totally inadequate to cope with the situation. It was absolutely necessary for God to step in and implement His redemption plan. And though He was the aggrieved party, He did not fail His creatures, whom He genuinely loved. And neither did Jesus, the divine Son of



By Harry Anderson

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"Give Me thine heart."

God, shrink from His co-operation in the redemption plan. "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."

Some of the greatest plans are basically very simple, and the plan of redemption is most certainly simple. You begin by recognizing two things: First, your own need as a sinner, and second, God's gracious provision to meet that need. If you do that then the plan for your redemption is in operation.

Christ was treated as we deserve, that we might be treated as He deserved. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours that we might receive the life which was His. This vital plan was appropriately summed up by the prophet Isaiah, when he wrote in the fifty-third chapter of his book, "With His stripes we are healed."

You see then, that the plan of redemption is based on Christ's willingness to take our guilt, to pay our penalty, to stand in our stead, to be our substitute. And just as a man may pay the debt

of a friend and thus release him from condemnation, so Jesus paid our debt and releases us from condemnation.

The apostle Paul puts it in this way: "There is therefore now no condemnation to them who are in Christ Jesus." Rom. 8:1. And again: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:1, 8.

No wonder then that this plan for man's redemption is called the Gospel. The word Gospel means "Good News." Good News of a divine plan! Good News of our deliverance from sin and its penalties! Good News of heavenly grace and power to help us live holy lives! This is surely something to thank God for, don't you think?

Then there's the climax of the whole plan. John 14:1-3 records these words of Jesus: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The plan of God includes the gathering together in the eternal kingdom of *all* the family of God. Christ has promised it. Angels have promised it. Prophets have promised it, and millions of God's children have believed it. Jesus willingly came to this earth to pay the penalty of sin, and thus not only redeem man, but recover the forfeited dominion. David had the restoration of man's original inheritance in mind when he declared: "The righteous shall inherit the land, and dwell therein for ever!"

Since the entrance of sin, all heaven has waited for the day when the great rebellion would be finally quelled and the chief rebel destroyed. But in the meantime, all heaven waits to see if you, whoever you may be who read these words, will accept God's great plan of redemption, and stand on the side of Jesus the Substitute—our Saviour. The time is not far distant when the kingdoms of this world are to become the kingdoms of our Lord and His Christ and He shall reign for ever and ever. Have you chosen your place in eternity? No-one can do it for you. You alone can decide your destiny. May God's gracious Spirit prepare your heart and life for the day when Jesus shall see the results of His sacrifice on your behalf and be satisfied.

Your **BIBLE QUESTIONS** *Answered*

Do you think it right to get information from ghosts?

If the writer of this question refers to the so-called "familiar spirits" which claim to bring information to men. I would refer him to Isaiah 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Does the Bible say that in the hereafter we shall have wings?

No, the Bible does not mention our having wings in the hereafter. In 1 John 3:2 we read: "It doth not appear what we shall be: but we know that, when He shall appear, we shall be like Him," and this is speaking of Jesus. After the resurrection Jesus appeared to many of His followers and was recognized. His resurrection experience is the great example of the experience awaiting every child of God. God's plan for the eternity of man is simply the restoration of His original plan as seen in our first parents in Eden.

Why was not John the Baptist baptized by Jesus?

You will have noticed that there is no account of anyone being baptized by Jesus Himself. No doubt the reason for this was to prevent anyone claiming to have had a better baptism than others who were not baptized by Him. In 1 Corinthians three we are told of a trouble which arose in that church because of some saying, "I am of Paul," while others boasted, "I am of Apollos." The efficacy of baptism does not depend upon the one who baptizes, but rather on the consecration of the one baptized.



What Was Nailed to the Cross?

By A. B. Cheesbrough

★ THE death of Christ was marked by a very significant happening. "The veil of the temple was rent in twain from the top to the bottom." Matt. 27:51. When Jesus uttered those memorable words, "It is finished," type met antitype and, in the divine economy, the Mosaic law of animal sacrifices became obsolete.

The inner holy chamber into which the high priest went only once a year to make an atonement for the sins of the people was no longer sacred. The Lamb of God to whose sacrifice all the offerings and services had pointed had now offered up Himself for the sin of the world. An unseen hand rending the veil witnessed to the fact that burnt offerings and sin offerings were no longer required. The things of which the law was a shadow had now come. The handwriting of ordinances was nailed to the cross! (Col. 2:14.)

Which Law?

But now let us take careful note of exactly what was nailed to the cross, because there are some people who, exercising their gift for wishful thinking, immediately jump to a conclusion that is not justified. Verse sixteen supplies the answer and states that it was meats and drinks, the observance of holy days, new moons, and sabbath days—everything which was a shadow of things to come—which were now abolished.

Ah, says our friend, the ardent Sunday-observer, there you are, you see, the Sabbath was nailed to the cross and we are no longer called upon to observe the seventh-day Sabbath. This position he will often stubbornly maintain against all reasonable argument, while at the same time strenuously seeking to make everybody observe Sunday as the Sabbath—utterly failing to realize

that if the seventh-day Sabbath was nailed to the cross then Sunday observance could have even less justification.

The Sabbaths and the Sabbath

Let us look at the twenty-third chapter of the book of Leviticus. There we find the various feasts of the Hebrew year listed together with the ceremonial sabbaths associated with them. In verse thirty-eight it is made clear by the use of the word "beside" that these were all additional to the weekly Sabbath referred to in the third verse.

The weekly seventh-day Sabbath is embodied in an entirely different law to that contained in the "ordinances." The moral law of God as given in the Ten Commandments was *spoken* by God (Deut. 4:12, 13) and *written* by God. (Exod. 24:12.) It is called the royal law. (James 2:8.) The ceremonial law which was nailed to the cross was written by Moses (Deut. 31:9) and is called the book of the law. (Deut. 31:26.)

The Decalogue Not Nailed to the Cross

Christ went to the cross to take away sin, but not to destroy the moral law. "Think not that I am come to destroy the law," He actually said. (Matt. 5:17.) It was because of man's disobedience to the law of God that it became necessary for Christ to die. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. Christ did not die to do away with that which is holy, just, and good; He died in order that we might be enabled to become just that. He would not have holiness, justice, and goodness dispensed with as the ceremonial law was done away with. Faith in Christ establishes the law. (Rom. 3:31.)

Let us look at a few of the facts given in Romans, chapter three.

"By the law is the knowledge of sin." If the ten-commandment law had been nailed to the cross and made obsolete there would be no more knowledge of sin. Sin is not imputed when there is no law. (Rom. 5:13.)

Both "Jews and Gentiles" are guilty: "they are all under sin." Rom. 3:9. It is, therefore, folly to call the holy law of God "Jewish." There is not a law for the Jew and another for the Gentile; otherwise what was sin for one would not be sin for another. God's standard of righteousness is the same for all men.

"For there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22, 23. "Is He the God of the Jews only? Is He not

also of the Gentiles? Yes, of the Gentiles also." Verse 29. Then if the seventh-day Sabbath is binding upon the Jews, is it not also binding upon the Gentiles? Why then call it the Jewish Sabbath? It is "the Sabbath of the Lord your God," who makes no difference in what is sin. There may be a difference in the way we come short of the glory of God, in the way we have sinned against Him, but all have sinned and all need repentance.

The grace of God gives us no grounds for taking any liberties with the law of God. The grace of God is given to enable us to establish it, because Jesus said "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God is then calling for men and women everywhere to take their stand for His truth at all costs and "obey God rather than men."

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intervention. It will be brought about by God's coming to this earth in the person of Jesus Christ. It will result from the destruction of all that is cruel, evil, tyrannous, and immoral in human governments and people, and the setting up of His holy realm of righteousness and peace.

And the fire that will weld the nations and fuse the people's hearts into one happy, unified kingdom, which shall embrace the globe and stand for ever, will be the purifying, melting flame from the heart of Eternal Love.

Where Are Our Dead?

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thy victory?" 1 Thess. 4:14-16; 1 Cor. 15:52-55. Those who have developed a character like their Saviour's will be re-created at Jesus' coming in His image and their bodies will be newly "fashioned like unto His glorious body." Phil. 3:21.

"The hour is coming," said Jesus, "in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Where will you stand then? In thankful adoration before Him for the glorious life He has given; or acknowledging with remorse and terror that in finally destroying you, He is just and merciful? Let us bow before Him as the Giver of life now (Phil. 2:10, 11) that if we sleep, we may then be raised to newness of resurrection life.

★ DEATH is a very near neighbour. The grim reaper calls at the doors of the human race eighty times every minute. One hundred and twenty thousand people die each day. We cannot begin to imagine these losses in terms of personal tragedies.

Where do the dead go? What is their condition? If we will come to the source of truth, the Word of God, we may learn and know.

"In the beginning God," the Bible begins. He is the Source, the Giver, the Lender of life. "Let Us make man in Our image, after Our likeness," declared God. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 1:26; 2:7.

God made a perfect human form from the elements of the earth such as carbon, calcium, phosphorus, potassium, etc. He then breathed into this form His own life. The lungs expanded, the heart began to beat, the brain assumed control of all the functions of the body's organs. Man became a "living soul." Note, Adam did not receive a "soul" from God. After his animation he was a living soul—a form of clay made alive by God.

Glorious, vigorous life was God's purpose for Adam, and the tree of life was given to sustain that life for ever. Eternal life did not belong to man by nature, it had to be nourished in obedience to the laws of his being. Moreover, God warned man that disobedience would bring certain death. (Gen. 2:16, 17.)

Death—The Wages of Sin

Sad to say, before very long death came. The tragic story, told at length in the third chapter of Genesis, was summarized by Paul when he wrote: "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.

God explained to Adam what would happen. "Because . . . thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

And elsewhere in Scripture the phenomenon of death is clearly described: "Thou takest away their breath, they die, and return to their dust." Psa. 104:29. "Then shall the dust return to the



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earth as it was: and the spirit shall return unto God who gave it." Eccles. 12:7.

Death is the separation of the life given by God from the elements from which He formed man. And when the separation takes place, man ceases to be "a living soul."

The mortality of man is constantly emphasized in the Scriptures. Not once in the seventeen hundred times that "soul" and "spirit" are used of man in the Scriptures are they called immortal. The apostle Paul, in fact, distinguishes God as the One "who only hath immortality." 1 Tim. 6:16.

What then happens to man in death? "If I wait," truly says Job, "the grave is my house: I



the tomb of Jesus.

OUR DEAD ?

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have made my bed in the darkness." Job 17:13. Here is man's resting-place. Death is called "sleep" throughout Scripture. There is a complete unconsciousness of all that is taking place in death as in sound sleep. "For the living know that they shall die; but the dead know not any thing. . . . Also their love, and their hatred, and their envy, is now perished; neither have they a portion for ever in any thing that is done under the sun. . . . there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. 9:5, 6, 10. "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isa. 38:18.

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"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Psa. 6:5. (See also Psalm 88:11, 12.)

The Great Awakening

"Sleep" not only conveys the idea of unconsciousness in death, but it suggests also an awakening. Jesus used it in this sense when He said: "Our friend Lazarus sleepeth; but I go, that I may awaken him out of sleep." John 11:11.

Jesus has taken the fatal sting out of death. Those triumphant words, "Lazarus, come forth," which brought the young man back to his sisters are a demonstration of the fact that He has overcome man's greatest foe.

Death is our due as the wages of sin. Life is the gracious gift of God's love. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Jesus went right into the prison-house of death to rescue us. "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

So declares the apostle John: "He that hath not the Son of God hath not life." 1 John 5:12. Our only hope of eternal life and immortality is through accepting Jesus as Lord of our lives, to transform them, to control, guide, and direct. Christ "hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:10.

The child of God, though he falls asleep in death, has a certain hope of receiving this endless life at the resurrection. Thousands of years ago Job confidently declared: "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. Those whose hearts are re-created by the grace of God now, receive the finishing touch of immortality then.

When Death Is Swallowed Up in Victory

When will this wondrous awakening take place? "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. . . ." "And the dead shall be raised incorruptible, and we shall be changed. . . . So when . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is
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PAGE NINE

The CROSS and The CROWN

By Ernest Cox

★ IN the final stages of the Saviour's bitter sufferings for our sins, the crown was the precursor of the cross. But in the Christian's journey toward his heavenly home, the "cross" is the essential pre-requisite of the crown.

Since Roman times the cross has ever stood as a gaunt symbol of suffering. The Saviour spoke of the cross, long before He bore His own, as signifying self-renunciation and the daily endurance of ignominy—perhaps even physical torture and death, for the cause of truth. Indeed He spoke of this daily "cross-bearing" as an essential condition and proof of genuine discipleship. "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

So that the meaning of the cross is evident. Tradition says that Christ trod the "Via Dolorosa" or the "Way of Sorrows" when He carried His cross from Pilate's palace. The true Christian's life also is often a "Way of Sorrows." Many a valiant follower of the Lord is daily and silently bearing for Him a load of misunderstanding, misrepresentation, or even persecution.

No-one may peruse the gospels thoughtfully without realizing that he is reading about a King. There we find none of the external trappings of royalty, but in every aspect of the four stories the consistent and natural majesty of Jesus is seen. He not only appears before us as a king, but as *the* King. He is the One who in disposition and dignity much further transcends even the most exalted earthly monarch than that ruler may socially transcend his meanest peasant.

Jesus was named as King on two outstanding occasions. First, at the time of His birth, by Wise



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An everlasting crown is assured to all who take up their cross in the service of the Lord.

Men from the east, who apparently had some dim conception of the real status of the Child, whom naturally they sought first of all in the capital city, Jerusalem.

The second time Jesus was ironically named as King by the dissembling Pilate, the wretched governor, who, through criminal weakness, sent the Saviour to His death.

But in both instances, whether the tribute was sincere or sarcastic, the conception was palpably limited. Jesus was named merely "King of the Jews," but Jesus is, by right, far more than the King of the Jews. As the preceptive Paul declared, and the apostle John gladly confirmed, He is the "Blessed and only Potentate, the King of kings, and Lord of lords." 1 Tim. 6:15; Rev. 17:14.

When Jesus Was Crowned

The dignity and splendour of a coronation are naturally proportionate to the dignity and status

of the sovereign to be crowned. Our own youthful and beloved Queen will be attended by kings, princes, and high dignitaries from practically every civilized state. It is appropriate and right that it should be so. We delight in the highest possible honours being paid to the gracious Lady who is so well fitted, both by birth and disposition, to hold the first place in our community and in our national loyalties.

But an earlier crowning is the more truly startling by contrast. It took place, not in a venerable abbey, but in a rough barrack-room. It was attended, not by noble and devoted subjects anxious to do homage, but by base and uncouth legionaries eager only for sport. Its central figure was not that of an earthly monarch arrayed in all the habiliments of a regal dignity; but sitting helpless there, tightly bound with cruel thongs, was One who knew Himself to be "King of kings and Lord of lords," and who, in His every contact with men, had been "full of grace and truth." John 1:14. The crown was not of cushioned gold and glittering gems, but was a hideous twisted bramble, fiendishly contrived to inspire derision as well as to bruise and wound the sacred head.

And after His crowning came His cross. Was there ever such a "coronation" with such a dreadful aftermath? Was there ever such a fiendish travesty of a regal occasion which normally should only inspire the noblest and most loyal emotions?

The passion of our Lord was surely a vivid portrayal of more than human love. It passes our utmost comprehension, how, after a blameless life of unselfish ministry to men's highest good, repaid with gross injustice and calculated insult, the Saviour could still pray for His torturers, and put for them the only possible plea, that they were ignorant of the real nature of their crimes. (Luke 23:34.)

But more sobering still is the realization that the passion of our Lord is a dreadful revelation of the relentless venom of more than human hatred. The whole force of Satan's malignant fury was concentrated on the devoted head of the Son of God as He bore and endured His cross. Just prior to His hour of anguish in Gethsemane, Jesus declared, "the Prince of this world cometh, and hath nothing in Me," but to the degree that Satan possessed the hearts of Judas Iscariot, Caiaphas, Pilate, and the rest, he was able to torture and revile Him who "reviled not again." 1 Peter 2:23. Satan was able to stage a blasphemously shameful "coronation" for the King of kings, and finally to put "the Prince of life" (Acts 3:15) to a cruel death. The

devil's inveterate hatred of righteousness and of God was thus revealed in all its horrifying enormity.

From Suffering to Glory

Christ's crown of thorns led to His cross of shame, but He has promised that our cross of shame, if courageously borne, shall bring to us a crown of glory.

But Jesus warns us: "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." John 15:20.

If we would wear the crown in heaven, we must not shun the cross on earth. We must rather accept it as a welcome sign that we are honoured of God in being called to walk according to His will.

Nevertheless, it is often not easy for us to understand why, as those striving to serve God, we enjoy in life so few periods of real tranquillity. The paths of most of the true followers of the Lord Jesus Christ are continually beset by trial and perplexity. Many of God's greatest saints encountered constantly some of life's greatest difficulties.

John Bunyan spent long years in Bedford's loathsome jail. Martin Luther was ever dogged by powerful foes. John Wesley was frequently misjudged and widely misrepresented. Many, on both sides of the Atlantic, did their bigoted utmost to minimize the marvel of the Moody and Sankey soul-saving ministry. These saintly men, together with a host of humbler followers of the Saviour, have continually proved the truth of the aged apostle's assertion, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

It was not by chance that the Saviour chose the cross as the essential sign of fellowship and discipleship; but just as definitely as the Scriptures stress our duty and obligation in cross-bearing, they just as emphatically dwell on the fact that "if we *suffer* [for Him], we shall also reign with Him." 2 Tim. 2:12.

On formal occasions the reigning monarch wears a crown as the symbol of sovereignty. Brilliant and costly as a royal crown is, it is far more than an adornment. It is a symbol of vested and recognized authority—an evidence of personal worthiness to occupy an exalted and honoured station.

Similarly, those who, by God's grace and their own patient endurance of suffering, show themselves worthy, will eventually be exalted to reign with Christ. (Rev. 20:4.) The appropriate sign

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"Where has Little Sister got to?"

★ THE beach was no longer a delightful place where children could play. Indeed there was scarcely any sand visible, only a forest of deck chairs, and not even a salamander could have wanted it hotter. The merciless sun beat down, and I almost wished I had suggested to the children that we do something else. But it would take too much effort now. Towels festooned my chair. The hold-all was piled high with four small people's clothes. A barricade of spades and buckets surrounded me. The food for the day was beneath my chair. I looked, besides, as though I could have set up a second-hand shoe shop, and all the wearers were, for the moment, out of sight.

That was another thing! How in the world did it come about that those people had oozed in front of me? I had made so sure, I thought, of being right in the forefront, where I could keep my eye on my small charges, and now I was behind a whole crowd after all.

Maybe that was why I noticed her. I knew what had happened. She and her husband were quite a distance away, but there was no mistaking that look. It took some navigating to reach them.

HE and Us

◀ By Mary J. Vine ▶

"It'll be all right," I said, when I got up to them. "You just get up onto the promenade and take the road past the pier entrance. You'll find the place," I said, "right there by the ambulance depôt. Don't worry. It'll be quite all right."

"Oh, thank you, thank you," she said.

The young husband was back soon.

"Any news?" I queried.

He shook his head. "They've taken all the particulars," he said, "but the wife's distracted. She's running up and down the promenade. I had to come back you see—," and he pointed to the margin of the sand.

"That's all right," I said, "I'll take care of things. You just go back again. There hasn't been time yet."

"Oh thank you, thank you," he said.

His wife was distracted, he said. I knew. Didn't I know!

It was an hour before they came back, and oh, the relief. There were tear-stains on her chubby cheeks, and her little frock was sadly crumpled, but she was there—there in her father's arms, found.

"I made such an exhibition of myself along at that office," his wife said, "but I was so desperately worried, and they were as matter-of-fact as could be. She might have been an umbrella for all they seemed to worry. I suppose," she said, "it's happening all the time, and they're just used to it. It's their job; only when they seem indifferent, you do feel so silly. The point is, of course, they're not their children," and she hugged the little one closer. "Thank you very much," she said again, "for telling us where to go, and for looking after our things for us. There's nothing like having gone through the experience yourself to make you sympathetic."

"No," I said, "there isn't," and I too made a grab at the small person standing at my knee, for they had all gathered round.

"I got lost too," she piped up, "and I cried.

And the policeman washed my face and hands, he did, and he gave me a teddy bear, but I cried and I cried and I cried."

"And Mummy cried, too," laughed the others.

"It's all very well," said I, "but we were all nearly crying that day," and indeed, I never knew another hour to last so long as that one did, and I know I shall never forget it.

She did turn up, of course, and like every other mother who in such fashion loses and finds her little one, I too felt embarrassed by the casual, if kindly, behaviour of the good folks behind the counter.

Happily someone else came in, and as I bent to fasten up her shoes, they didn't notice my thankful tears. The baby with the striped jersey had been crossed off the "missing" list and handed over.

And that was why, as we sat side by side, our children on our laps, I could so intimately enter into this other mother's experience. I too had scoured that beach distractedly, and rushed up and down among the unmindful crowds. That was the reason, too, that I had been able to be of some help to her.

And that *is* the reason, Friend o' mine, why the dear Lord Jesus came, two thousand years ago, that He, too, might do that very thing, travel the same path, endure the self-same hardships, face up to the self-same temptations, and meet with every self-same evil device that it is our lot to encounter, just so that in *our* moment of extremity He might not fail us, but might for ever be a very present help in time of need.

We shall never know, for she had but few words to tell us, just all that happened to our little girl during that long, long hour before we found her, but between us and Him can never arise a situation such as that, for He knows. Always He knows. Until we refuse to be found we are never lost to Him, and though perhaps, like Job, there are times when ourselves we cannot "perceive Him," He is most surely there nevertheless, and "what His soul desireth, even that He doeth." "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even

there," cried David, "shall Thy hand lead me, and Thy right hand shall hold me."

Even there—and who can say in these troubled days where "even there" may signify, what far-flung battlefield or homeless wanderings, what cramped discomfort or what dark environment. Yet still the assurance stands. Whatever the hardship, whatever the depth of misery or grief, even there—even there the dear Lord is at hand to lift and save. Heaven help us all not to neglect His outstretched hand.

The Crown and the Cross

(Continued from page 11.)

of their kingly sphere will be given them. They will graciously be crowned by Christ Himself.

For the apostle Paul, in writing to Timothy, a young minister who knew how "to endure hardness" (2 Tim. 2:8), is very explicit concerning the saints' royal reward. "Henceforth," Paul declares, "there is laid up for me a *crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto *all them also* that love His appearing." 2 Tim. 4:8.

In years past, many famous men and women have been crowned. In most instances they have owed their crowns to success in conquest, to felicitous circumstances, or to the mere accident of birth.

But in the heavenly crowning there will be nothing merely fortuitous or accidental. The saints' crowns will doubtless imply a certain God-given prestige and attainment, but each crown will also bear an outstanding moral significance. Paul looked forward to receiving his "crown of righteousness" at the Saviour's hands—a crown bestowed as a fitting tribute to an earthly life arduously spent in preaching and practising the righteousness of Christ.

The apostle Peter, however, sees in the heavenly crowning a direct reversal of the obscure and

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THE CHILDREN'S



Pages

Bob and the Tanner Trees

By Edward A. Butters

LYING on the table were five shining new sixpences; and leaning over the table, pen in hand, and a worried look on his face, was Bob.

It was his birthday, you see, and the sixpences were the present his granny had sent him. And now he was trying hard to write the letter that his mother said he must, to thank her.

His little sister, Jean, came running into the room. She was five, and he was the big brother of nine.

"What are those pennies for?" she asked.

"They are not pennies, silly, they are 'tanners,'" he replied.

"Where did they come from?" she asked again.

"They grow on 'tanner' trees," he replied, impatiently. "If you

put one in the ground, it grows up and you get a lot of 'tanners' growing on it."

Of course, he knew it was wrong to use slang, and to tell his little sister foolish things like that. But he thought it was clever.

Five minutes later, Jean came skipping back to the room where he was still trying hard to write his letter.

With a happy look, she burst out, "Oh Bob, you'll be ever so glad when the tanner trees grow."

"Why? What do you mean?" asked Bob, as he looked up in surprise.

"Because I've planted all five of your 'tanners,' and now you will have five trees," she exclaimed.

He looked for his five precious sixpences, and sure enough, they were gone.

Then it suddenly dawned on him what had happened: Jean had believed his story, and had



ESTHER BEFORE THE KING

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 July 23rd. (In case OUR TIMES arrives late, still send your picture. All entries will be considered.)

put his bright new coins into the ground.

He was so cross that he took her roughly by the arm, and dragged her into the garden.

"Where did you plant them?" he demanded.

But although they looked everywhere, she had either forgotten, or perhaps someone looking on had noticed her when she put them in the ground, and had taken them. Neither Bob

Jesus Is So Good To Me

Jesus is so good to me;
Gave me two eyes with which to see
The birds, flowers, Mother's face,
And guide my steps in every place.

Jesus is so good to me;
Gave me two ears that I may be
Quick to hear, quick to obey
The words I hear my mother say.

Jesus is so good to me;
I have two hands, not four or three.

Every day they help my mother,
Brother, sister, or some other.

Jesus is so good to me;
Two legs, two feet He gave to be,
Sturdy helpers, quick to run
Mother's errands. Oh, what fun!

J. A. Stevens.

nor Jean could find where she had planted them.

Bob was beside himself with anger, and was just going to smack her when Father stepped in between.

Though they did not know it, he had seen and heard them in the garden.

"Bob," he said, "this is not the first time you have told your little sister something silly. This time, however it has come back on yourself. You have lost your sixpences for ever, as I am not going to make it up to you. You must learn that, as a big brother, you must always tell your little sister the truth. If she wants to know what things are, and how they work, you must tell her as best you can. Then she will

tell her little friends what a good brother she has."

"I have learned my lesson

this time, and I will always try to help her as you always help me," said Bob.

Pilot Whales

By C. E. Sutton

No doubt you read some time ago about the pilot whales that were stranded on the seashore as the tide went out; and what a problem it was to know what to do with them. I expect you learned things about whales that you never knew before. I know, I did.

When the baby whales were towed out to sea and safety, they swam back to shore again, to die with the rest. It seems that the trouble began when the leader of the "school" took the wrong turning, and all the others followed blindly to disaster.

This type of whale is called "pilot," because they follow their pilot or leader. Now this is a good thing in some cases, but not if the pilot doesn't know the way, and cannot be trusted!

Now I think there is a lesson for us here. Who is our Pilot, and who are we following? If it is Jesus, then we can leave ourselves in His hands, and know we shall reach our goal in safety.

But if we are following the

pilots called "self," "money," "lust," "deceit," we shall find ourselves taken right off our course, for they will lead us to disaster.

We need a Pilot these days, to guide our life more than ever before. That Pilot is Jesus. We cannot live without Jesus, though foolish people may tell you otherwise.

Follow your Pilot Jesus, and you will not be stranded on the shores of despair, like those unfortunate pilot whales.

Results of Competition No. 9

Prize-winners.—Miriam Swain, 68 Hillrise Avenue, Bushey Mill Lane, Watford. Age 5; Richard Payne, Langton Leys, Butts Lane, Woodmancote, Nr. Cheltenham. Age 11.

Honourable mention.—Nigel Payne (Woodmancote); Adrienne Edwards (Torquay); Hazel Harris (Cambridge); Trevor Goddard (Iver); John White (Southampton); Stuart Payne (Woodmancote); Muriel Forder (Norwich); Lydia Harris (Cambridge); Miriam Harris (Cambridge); Vivien French (Greenford); Heather Payne (Woodmancote); Jean Sparkes (Clapham Common); Eleonora Baron (Church); Siegfried Baron (Church); Anthony Peart (Bishops Cleeve); Margaret Peart (Bishops Cleeve).

Those who tried hard.—Jean Hocking (Liskeard); Keith Ball (Holloway, N. 7); Ann Metcalfe (Colliers Wood, S.W. 19); Raymond Toplass (Southampton); David Hocking (Liskeard).

(Remember that six "Honourable Mentions" win a prize.)

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Straws in the Wind

Land and Food

ACCORDING to L. Dudley Stamp in his book, *Our Undeveloped World*, only about eight per cent of the land surface of the world is at present growing food, while fifteen per cent is used for grazing.

A Frank Admission

"THERE is not a word in the New Testament to suggest that Sunday was regarded as a fulfilment of the Sabbath," writes the Rev. W. G. Hargrave-Thomas in the *Church of England Newspaper*. "It was a brand new day, the Lord Christ's day." We agree entirely except for the last four words, for Jesus Himself said He was still "Lord of the Sabbath." Mark 2:28.

Christians in India

A HINDU leader, Mr. N. B. Khare, called attention in the Indian parliament to the "alarming increase in the number of Christians in India." In South India a campaign has been launched for the "reconversion" back to Hinduism of Christian converts.

Planetary Exploration Soon

"BARRING accidents," states Arthur C. Clarke, Chairman of the British Interplanetary Society and Fellow of the Royal Astronomical Society, "the exploration of the planets will be in full swing as this century draws to its close."

And when man first "circles down into the frozen wastes of Pluto, his mind will already be bridging the gulf still lying between him and the stars."

The Crown and the Cross

(Continued from page 13.)

often inglorious experience of the average struggling Christian. He says, "When the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away." 1 Peter 5:4.

In this life the most precious metals eventually tarnish and our most exalted experiences all too quickly fade. But that glorious crown which Jesus will bestow on His worthy saints will have an unending brightness and an eternal beauty appropriate to their future experience of endless tranquillity with Him.

James, sometimes called "the Less," who was "the Lord's brother" and the first bishop of Jerusalem (Matt. 13:55; Acts 15:13; Gal. 1:19), is generally understood to have been martyred by an enraged Jewish mob following the publication of his forthright epistle.

It is significant that the godly James, writing so near to the tragic end of his own heroic life, should declare: "Blessed is the man that endureth: . . . he shall receive the *crown of life*, which the Lord hath promised." James 1:12.

And so, just as Paul, the self-styled "chief of sinners," yearned for his "crown of righteousness"—as the humbled and penitent Peter rejoiced at the prospect of his "crown of glory," and the martyred James was confident of his "crown of life," so we, if equally faithful, may also be fully assured of our individual and appropriate crown "which the Lord, . . . shall give . . . unto all them that love His appearing." 2 Tim. 4:8.

