

THE BIBLE AND

*Our Times*

SPECIAL DOUBLE NUMBER



# These Stirring Times



BY RUSSELL ARGENT

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No writer has done more to bring to this generation a realization of the drama of our times than Sir Winston Churchill.

★ "WHAT is there among the list of strange and unexpected events, that has not occurred in our time? Our lives have transcended the limits of humanity; we are born to serve as a theme for incredible tales to posterity."

So said Aeschines to the citizens of Athens in 330 B.C., but he might well have been speaking to us in 1954. The tale of this stunned and bewildered generation is incredible beyond anything that has gone before. Britons born fifty years ago in the benign light of *Pax Britannica* have been eye-witnesses through the years of events so strange and unexpected that in comparison the past fades into insignificance.

In 1913 an American senator, Theodore E. Burton, ventured to predict: "Wars for the aggrandizement of rulers have ceased. . . . Conflicts caused by popular uprisings against an existing order, and for freer government, and more liberal institutions are becoming less frequent." Some six months later an Austrian archduke and his wife lay dead in their carriage on the main street of Sarajevo, and the fuse which ignited one of the

bloodiest wars that history has known was already spluttering.

What strange events have we not seen since then? Demagogues which make Alexander and Genghis Khan seem but pale shadows in contrast have strutted upon the world scene, mouthed their phrases, wrought their havoc, and passed into the mists of history.

The greatest war of all time has ripped across the world with the ferocity of a tornado, searing and destroying all with which it came in contact. From 1939 to 1945 eight million people were slaughtered in six years of agony, and six million soldiers were laid beneath the soil of France and Germany. The figures numb the senses. Imagination recoils in horror. Only as we realize that these men who marched to battle were not a shadowy host, but living people who laughed and talked as they passed, can we realize something of the cost of these incredible days. Truly "our times have transcended the limits of humanity."

Changes so rapid and of such magnitude have occurred that we cannot keep pace with them. The



first Queen Elizabeth, when she came to London in 1558, rode on horseback. The second Elizabeth flies by jet-propelled plane to visit her subjects on the other side of the globe. Yet many can remember the excitement of seeing an aeroplane for the first time.

#### What Do These Things Mean?

Something has happened to the world, something radical and revolutionary. For centuries in the past, life moved slowly. Work was done with tools similar to those used when Egypt and Babylonia ruled the world. Men used the same methods of trade and finance current in ancient times. Modes of travel were little different from the days of the Roman Empire.

Then came the age of industry. Faster and faster the wheels turned. Science became all-powerful, the gauge by which progress alone could be measured. The world woke up and shook itself from the sleep of ages. Methods of living changed. The globe shrank. No longer were mountains and oceans barriers to man's conquest of the earth. Today the Atlantic Ocean is crossed as easily as is the English Channel.

It was said at the close of the second world war that the year 1945 should be called 2945, for in that year, when the atomic age was born, mankind leaped a thousand years. This incredible era! Like Aeschines we echo, "What is there among the list of strange and unexpected events, that has not occurred in our time?"

Yet according to the clear indications of the Word of God, the climax of this amazing century will be even more incredible. In these very days the Lord Himself has promised to return to the earth to establish His kingdom. At "the time of the end" spoken of in the book of Daniel, the prophet revealed that "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We are living in the days of this tremendous upsurge of activity, activity which will increase until the prophecy of the Revelation is fulfilled, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. To the vast majority of people on the earth the event will be "strange and unexpected." The apostle Paul foretold, "The day of the Lord so cometh as a thief in the night," and solemnly warned, "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:2, 6.

The last chapters of a story are always the most gripping. It is when we reach the last pages that

we see the complete picture that the author intended, when the whole network of event and counter-event falls into place and the great climax builds up of all that has gone before.

#### The Last Chapter

So it is as the last chapter of earth's amazing tale is being written. The whole picture of the conflict between good and evil is revealed, and Satan, the great deceiver, stands unmasked. Soon

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This signpost at Nairobi air port strikingly symbolizes the "air age" into which we have come.







By Klinker © Camera Clix  
From the glory of heaven Jesus came down to this dark world to save the lost.

★ SOME years ago a picture of Christ hanging on the cross was exhibited in a small town. The artist had represented the Son of God with eyes of infinite pity looking down upon the beholder.

The room in which the picture was shown was dark, only the picture being lighted. Many people had gathered to see the painting, and there was intense silence. A man in the front row, forgetting his surroundings, whispered, "I love Him." One standing by his side heard him whisper his confession, and, deeply moved, said, "Yes, and I also love Him." Swiftly the words went from person to person until all had confessed the same great love for the dying Saviour upon the cross.

Picture the spotless Son of God, His flesh lacerated, His hands and feet nailed to the wooden

# What Jesus Has Done For You

By George S. Ashlock

cross, His royal head pierced by the crown of thorns, His quivering lips shaped to the cry of woe. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and sickness flee, who opened the blind eyes and called forth the dead to life, offered Himself upon the cross as a sacrifice because of His love for mankind. There are four aspects of Christ's sacrifice, four accomplishments, four results.

## Justified Through the Blood

First, His blood justifies the sinner. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:8, 9.

Once Henry Clay, the famous statesman, borrowed some money from a banker. Soon afterward, however, he suffered serious financial reverses. When the note came due, he could not meet it and went to the bank to ask for a renewal. The banker said, "We have no note of yours here."

"Oh, yes; you must have," said Mr. Clay. "I gave you one six months ago."

"Yes," said the banker, "we had one some time ago, but some of your friends came and paid it, and now there is nothing against you."

The blood of Christ sacrificed on Calvary paid the debt of all man's sins. They are no longer marked against the sinner after he expresses his faith in this sacrifice. "Whom God hath set forth



to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

Man by sin has alienated himself from God, and therefore needs justification. This has been accomplished by Christ's sacrifice. It makes available to all men reconciliation to God.

#### Cleansed by the Blood

Second, Christ's blood cleanses our sins. God makes justification possible, but confession must be made of past sins before they can be cleansed. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9.

We confess to God our mistakes, so that cleansing may be ours. It is similar to a man entering a clothing store in tattered rags. He recognizes his need of new garments and enters the store, where a new suit may be his. This same attitude must be taken in the spiritual life to have the cleansing process accomplished. By the simple step of confession the sinner is clothed in the robe of Christ's righteousness.

#### Sanctified by the Blood

Third, we are sanctified by His blood. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." The word "also" refers to the foregoing verse, which says, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." Heb. 13:12, 11.

Paul is speaking about the sacrificial system, how the blood of the lamb was used to atone for sin. But Christ was the *real* Lamb, who shed His blood for all. The sacrificial lambs were slain as those who offered them

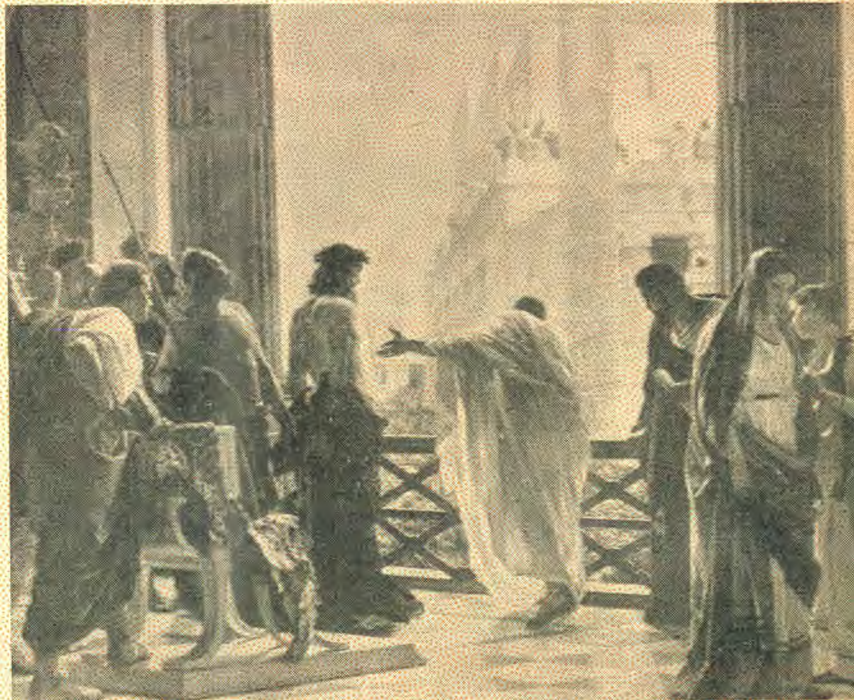
looked forward to the time when Christ would die on the cross.

#### Redeemed Through the Blood

Redemption is the transition from this earthly life of sin to the life of perfect harmony with God. Without the blood of Jesus Christ this would never be possible.

Christ, however, did that which no other could do; He died upon the cross in the place of man, so that man, who should have died, might live through His sacrifice. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

When the Hebrews left Egypt under the leadership of Moses, they had to apply the blood to the doorposts of their homes that the destroying angel might pass over without slaying the first-born. Even so the blood of Christ must be applied to the heart and life, for sins to be cleansed and forgiven. Will you now believe and apply it to your heart, so that you may be justified, cleansed, sanctified, and redeemed through His blood?



By Ciseri

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Jesus went to the cruel death of the cross that we might live through Him.



# LIGHT *in* DARKNESS

By R. D. Vine

★ FROM the long, dark tunnel of World War I, we emerged into what looked like brilliant sunlight and the seeming promise of lasting peace. In the future we thought, the conference table, not the battlefield, would solve our problems. But peace plans proved to be inadequate, and war clouds soon regathered.

Then came the longer, darker tunnel of World War II. Hoping to emerge this time into the undimmed light of sanity, reason, and happy future prospects, the world found itself in the depressing gloom of atomic weapons and pagan imperialism. In consequence hearts are heavy with a sense of foreboding ill, while relatively few are able to dispel completely the conviction that above us hangs a veritable sword of Damocles that one day will strike us all down to oblivion.

Modern thoughts, fears, and feelings could not be more aptly portrayed than they are by the prophet Isaiah's picture: "We look for light, but all is dark; we look for gleams, and walk in gloom; we grope, like a blind man along the wall; we feel our way, like sightless men; at noon we stumble, as in twilight; we live in darkness like the dead." Isa. 59:9, 10 (Moffatt).

How reasonable it is to expect such complaints in earth's eventful epilogue, described as a time when "darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

## "Like Children Lost"

The scientific theorists, whose unbiblical ideas have been so widely popularized, are largely responsible for this. The darkness of irreligion has settled with desolating effect on human hearts—so much so that "many intelligent men feel themselves abandoned. Their hearts are filled with disturbing and unanswered questions. They no longer

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By T. K. Martin © R. & H.  
In God's prophetic Word we can see the unfailing outworking of His great purpose of salvation.

even dare to ask for an explanation, or else, in their distress, they consult those who, though unqualified, inspire confidence by their moral character or simply by their professional honesty. These in turn, vainly interrogate themselves, and all, or nearly all, advance in life filled with anguish, like children lost in a forest at night, who instinctively stretch out their hands in the hope of finding other helpful hands."—*Human Destiny*, page 181.

Thank God this anguish can be dispelled. There is a hand, omnipotent, unfailing, condescending, that reaches down and may be grasped by all who will. There is a light provided for such a time as this—a light whose unflickering brilliance shines with greater clarity as time rushes on, revealing the way, and focusing its brightest rays clear through the dreaded future to earth's journey's



end. This is none other than the prophetic light of God's Word.

### A Shining Light

Says Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light that shineth in a dark place*, until the day dawn, and the Day Star arise in your hearts." 2 Peter 1:19. This prophetic Word clearly envisioned the moral, religious, social, and political darkness of our days, and describes with equal clarity its cause and significance. Thus the very condition which mortifies the unenlightened mind, is transformed by prophetic light into a waymark, pointing forward to a glorious consummation.

Because of this, says Peter, "ye do well that ye take heed" to the light of Bible prophecy. The theories and philosophies of the worldly wise have led to chaotic and soul-destroying darkness. The fruitage of their abandonment of the simple wisdom of God's Word is seen in the mass movements of today, which restrict and submerge individuality in the interests of security, substituting for the conscience structures which completely ignore the conscience, and which are the surest guarantee of unhappiness and strife. At such a time, for those unblinded by prejudice, the prophetic light gives meaning to everything, and reveals an overruling God whose hour of intervention is about to strike.

### Light in Dark Times

It is an interesting fact that, in times of special darkness, prophetic light from God has always been given.

When Adam and Eve, our first parents, opened the floodgates of sin by eating the fruit of the forbidden tree, prophetic light was immediately given to mitigate the darkness. A Saviour was promised, who would win back man's lost dominion, and provide for all the bright possibility of forgiveness, holiness, and immortality. (Gen. 3:15.)

When the world had so consistently gone from bad to worse that total destruction by flood was reluctantly yet mercifully planned, God's prophetic word through Noah portrayed the calamity, explained its reason, and appealed to men to accept the way of escape. (1 Peter 3:19, 20.)

The many dark periods of ancient Israel's history are likewise notable for the proffered light

of the inspired prophets—unheeded, indeed by most, but gladly accepted by a faithful remnant.

Later, anticipating the darkness His followers would feel when He ascended into heaven after His resurrection, Jesus provided the brightest of all prophetic lights by promising: "I will come again." John 14:3. This promise, as yet unfulfilled, has ever been the "blessed hope" of the church. (Titus 2:13.) Its fulfilment will, as we shall see in future articles, end all sin, cause war to cease, and usher in everlasting righteousness. We shall further see that the main beams of Bible prophecy focus their central rays on this event, yet at the same time revealing the many waymarks whereby we may judge the nearness of its advent.

Mercifully, of no period has God provided a clearer prophetic picture than ours today—revealing it to be a brief, intense, and nerve-racking period just before the end.

It was the prophetic light which gave hope and stamina to the reformers, empowering them to dispel the proverbial darkness of the Middle Ages.

Martin Luther heeded Peter's advice to "take heed" to Bible prophecy. Thus, around 1540, he was able to testify of the time of judgment which,

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God's bounteous provisions in Nature testify that He "knows and cares."

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## Creation Speaks.—5

# A Prepared World

★ THE first impact of the immensity of the universe upon the mind is to reduce man to utter insignificance. David was constrained to cry out, "What is man?" when he contemplated the starry heavens visible to his naked eyes. What is one to think about man when we picture him in the unimaginable vastness of space as we now know it?

To some it has seemed that, even if the universe is the handiwork of a transcendent Personality, the Creator could not possibly have any interest in the inhabitants of a world which itself is no more than a speck of dust on Mount Everest compared with the infinitude of space.

But that would be a hasty and unwarranted judgment, for when one looks at the environment in which man finds himself, one begins to discern that ours is a wonderfully prepared world which has every appearance of having been specially arranged by the Creator to be the abode of living creatures, and in particular, human creatures like

ourselves. Modern knowledge has provided countless evidences that, incredible as it may seem, the Creator must be "mindful" of us, as David expressed it. (Psa. 8:4.)

Job asks the question, "Who hath laid the measures" of the earth (Job 38: 4, 5), and the answer is that the Creator must have done, and done so deliberately for the benefit of the living creatures and man whom He intended to inhabit the earth.

The universe, asserts Dr. Henderson in his book, *The Fitness of the Environment*, is "in its very essence . . . biocentric."

### Wonders of the Atmosphere

Take, for example, the atmosphere which surrounds the earth and which is a primary essential for the existence of life. A study of other heavenly bodies reveals that if the world had been smaller than it actually is, its gravitational pull would be so decreased that the air blanket held around it would be too rarefied to support life.



As an example, the moon is so small that it is incapable of holding any atmosphere at all. Consequently, there is no life whatever on this satellite of our earth.

On the other hand, if the earth were bigger, the force of gravitation would so increase the thickness of the air blanket and the density of the air at its surface that respiration would become more and more difficult and eventually we would be crushed by its weight.

Wallace has estimated that a difference in size of the earth of ten per cent either way would be sufficient to make life as we know it impossible. God must, therefore, have determined a "weight for the winds" (Job 28:24, 25) exactly right for the support of life upon the earth.

#### The Earth's "Safety Net"

The atmosphere serves other purposes clearly divinely planned also. We know that interstellar space is crowded with fragments of matter, some widely scattered, others in swarms, and that the earth meets thousands of millions of these daily in its passage through space. If they were to pelt down upon the earth's surface unhindered, we would be in constant danger of injury or even death from these celestial bullets. But when these fragments enter our atmosphere the friction of contact so heats them up that the vast majority are vaporized and few ever get within sixty miles of the earth. So we are spared the danger of deadly bombardment and see these fragments merely as shooting stars or meteors flashing for a brief moment across our skies.

"It is surely odd," remarks Gerald Heard, "that, as the sky has evidently to be full of these deadly derelicts rushing about, and we have to drive along these infested traffic lanes, we should have been wrapped in a veil of air and that that part of it, too thin to fly in or to breathe in, nevertheless proves to be an amazingly efficient protector."—*Is God Evident?* page 77.

#### A Marvellous Thermostat

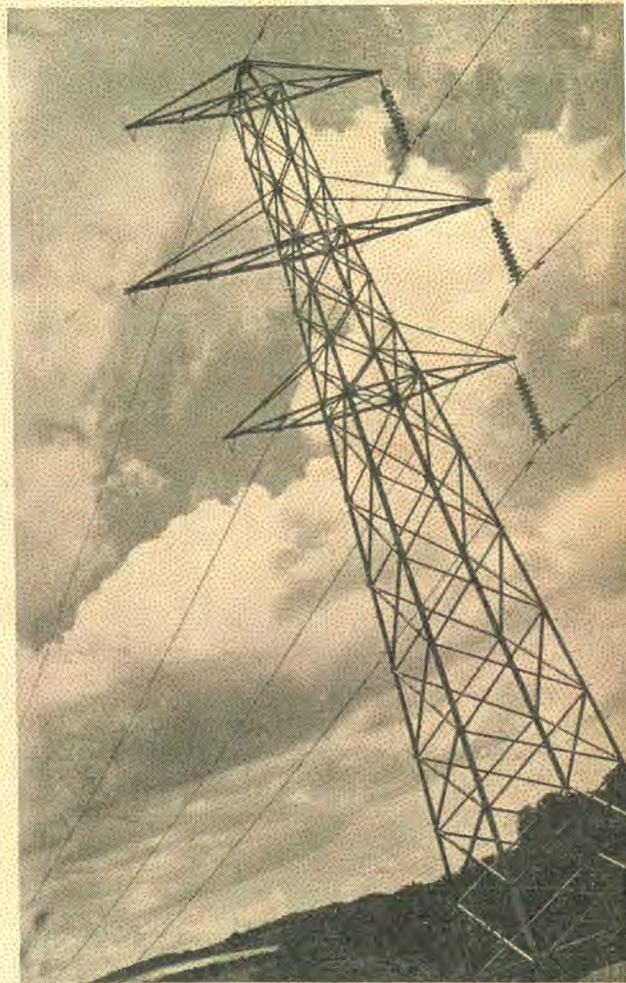
Not only does the atmosphere protect us from meteorites; it also protects us from dangerous rays which otherwise would destroy all life from the earth. It cuts down the heat rays from the sun during the day to a bearable level while by holding the sun's heat after dark, it reduces the

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By W. L. Emerson

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variation in temperature on the earth between day and night to bearable limits. The importance of this for the maintenance of life will be appreciated when it is realized that the temperature of the bright side of the airless moon at its midday gets



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The atmospheric heavens too, bear their testimony to the glory and wisdom of God.

up to about 101 deg. C., or hotter than boiling water, while on the dark side the temperature is -117 deg. C., far below that at which life could continue.

"Life," remarks Paul Furnouze, "depends on a few degrees of temperature; a slight difference one way or the other, and lo! living beings would become blocks of ice or clouds of vapour."

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# OUR DAILY BREAD

By E. W. H. Vick

first. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33), was the principle Jesus illustrated in the Lord's Prayer.

A large section of the Sermon on the Mount is given to meeting this obstacle of worry. (Matt. 6:25-34.) How necessary is this word for us. We would give God so much more of ourselves, and consequently so much better service if only we could stop being anxious. Care for the material things of life, thinking that God will not look after physical needs if we follow Him, has been the chief hindrance for many a soul in giving God all.

## Work Without Worry

God is interested in our day-to-day life. If we cannot take our religion into the business of life then there is something wrong. In the heart of this model prayer, Jesus indicates that He expects us to work and also that our work is a worthy object of our prayers. A lazy Christian cannot glorify God. In prayer, as we present our needs to God, we seem to hear a voice saying: "Go, work, and worry not." We can know, then, that God is interested in our work.

The meaning of the prayer seems to be, "Give us today our bread for the morrow." The Greek word "epiousios" is only found in this instance in the New Testament, and indeed in any Greek writings. Various suggestions have been made as to its exact significance, but this one is most reasonable, because it accords best with our Lord's teaching about anxiety. He said: "Don't worry about your life, your food and drink, nor your body and what to put on it." (Matt. 6:25.)

Don't worry! Work and pray that God will give that measure of security to keep from anxiousness. Worry is concerned with the future. If in the present we can see that God is providing for our



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God gives us strength to work and assures us of His blessing on our faithful labours.

★ WE have come now to the second part of the model prayer. The first part was concerned with God's glory—His name, His kingdom, His will. This part deals with human needs: Our bread, our debts, our temptations.

In this petition Jesus was facing an issue which, for His hearers, was problem number one in the way of discipleship. In our modern civilization we have sufficient money to buy our food and clothing and also many extras—radios, books, washing machines, and if we are fortunate enough, cars! If sickness comes we are entitled to certain benefits. If money becomes short we just go without the luxuries. In a simple civilization like that of Palestine, in Jesus' time, it was a struggle oftentimes to get enough money to live. If money was short, folk had to go without not luxuries but necessities.

Jesus pointed out in this prayer that faith is relevant to man's physical needs. Faith in God's purpose provides the corrective to anxiety and worry. So prayer concerning God's glory was put



immediate needs, we have no need to be anxious for what is to come.

#### Source of All Benefits

By praying thus to God we recognize that He is the source of all our benefits. God as Father provides for our well-being. In recognizing this we acknowledge our stewardship: all we have is on trust, to show to us God's love and to test our fidelity to Him.

How can we show our gratitude to Him for all His blessings to us? Firstly, we can do our work well. The faith which we have in God provides the incentive for us in our labours. Psalm 104 links the providence of God with the labour of man: "He sendeth the springs into the valleys. . . . He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring food out of the earth. . . . Man goeth forth unto his work and to his labour until the evening." Psa. 104:10, 13, 14, 23.

Man enters into God's labour by going to work. This thought of God's goodness alters the spirit in which we work.

Secondly, we can be mindful to give thanks to God for His care, for no matter how hard we may work, the benefits are a gift pure and simple. We do not in fact earn anything God gives. Agriculture is the basic industry. But man can only work the soil; hard as he may labour, he cannot make one blade of wheat spring up. That is God's gift. Surely every day we should bow in prayer before work begins, alone and with the family, and thank God for His goodness; and also when the day is over. If we recognize God's goodness, how can we but give thanks whenever we eat or drink. Saying grace is out of vogue in many homes. Let us restore this beautiful practice!

Thirdly, we can give to God's work generously. We do not always have to see how the money we give is used. God looks at the motive; that is our satisfaction. Should we ever turn down an appeal for help? Should we not rather seek opportunities to express our gratitude to God?

The godly worker is linked with the truly noble of every age. The Bible is a book of workers. Jesus was a carpenter, Moses a shepherd, Elisha a farmer, Amos a vine dresser, Peter a fisherman, Paul a tentmaker, Dorcas a kind housewife, and these are only a few. To work faithfully is to join with them in receiving God's blessing.

#### Glorifying God in Our Daily Task

Even so, getting our daily bread is not the main business of our lives. To become like God is our aim. This being so, our work is subservient to our love of God. God will give us the Holy Spirit to make us good workmen as He did to Bezaleel and Aholiab. (Exod. 35:30-35; 36:1-3.) So the more we may glorify God in our work the nearer we shall get to the heart of things. The daily round, the common task must certainly be a road to bring us daily nearer to God. This means that there are certain kinds of work a Christian cannot do. It also means that there is good, better, and best for him to choose. It is the sense of vocation in what we are doing that enables us to glorify God. "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God." If two angels were sent to earth from heaven, one to rule a kingdom the other to sweep roads, both would be perfectly content.

Is it your lot to be one of earth's humbler workers? Thank God for the privilege. The conspicuous deeds of life may gain the applause of men, but the world is not mostly blessed by them. Those humble, uncounted, homely services of the every-day, "the little faithfulnesses that fill long years," these are the worthiest of all. God bless you, friend, in your work!

*Forth in Thy name, O Lord, I go  
My daily labour to pursue  
Thee, only Thee resolved to know  
In all I think or speak or do.*

#### These Stirring Times

*(Continued from page 3.)*

the divine Author will write "The End" to the page of human history.

The "strange and unexpected events" of this century all point to this one glorious event, the coming of the Lord in the clouds of heaven. Everywhere voices of warning point out the signs of the times; in the newspapers, over the radio and television, swelled into a mighty chorus by statesmen and educators.

This is the crowning hour to which all history points. This is the supreme moment of time. Let us be ready to take part in the final scenes and share in the happiness of the day when Christ shall come again.



# SPRINKLING or IMMERSION?

By Richard H. Utt



Above.—A baptism service in the High Andes, Peru. Below.—South Sea Islanders waiting for baptism in a coral lagoon.

★ "PLEASE, please try to bring your children along before they are two months old," urged a certain vicar in a recently published article. "Babies of six months and over are uncommonly awkward to handle. When the baptismal water is poured over their heads, they react strongly and try to get away. . . . That can be quite tricky with a healthy, struggling infant. I don't mind the noise, but it's a bit too much when they try to fight the priest."

The good vicar undoubtedly has a problem, and surely his suggested remedy would, if carried out, help to restore order and dignity to the service. There is, we believe, a better way out of the dilemma, and that is to re-examine our Lord's instructions and make certain fundamental changes in the baptismal ceremony itself. First we would inquire whether the form of baptism used by the vicar is really baptism at all.

"Ye are My friends," Jesus said, "if ye do

whatsoever I command you." "If ye continue in My word, then are ye My disciples indeed." John 15:14; 8:31. It should be the special concern of every Christian to know and practise Christ's example and teachings. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. What example has Jesus left?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. . . . And Jesus, when He was baptized, went up straightway out of the water." Matt. 3:13-16. Jesus could not have gone up out of the water unless He had first descended into it. John the Baptist chose a spot on the river Jordan called Aenon to baptize "because there was much water there." John 3:23. Without question Christ was baptized by immersion in the river. The apostles and other early disciples practised this same baptism. Philip, the deacon, with his Ethiopian convert, "went down



both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

The very word *baptism* means immersion, or submersion. *Baptizo* in Greek meant to dip. Homer wrote that blacksmiths would *bapt*- red-hot steel in water, and Herodotus, five centuries before Christ, wrote that dyers would *bapt*- cloth in dye and that potters would *bapt*- their pottery in a liquid glaze solution. Forms of the same word are used in Luke 16:24, where the rich man asked that Lazarus might be allowed to dip his finger in water; and in John 13:26, where Jesus dipped a sop, or morsel, and gave it to Judas.

Says Dean Stanley, Church of England writer: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."—*Christian Institutions*, page 21.

Cardinal Gibbons, in his well-known *Faith of Our Fathers*, confesses: "For several centuries after the establishment of Christianity baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic church as this manner is attended with less inconvenience than baptism by immersion."—*Seventy-sixth ed.*, page 266.

"What's the difference?" ask many. It has been well said: "The genius of Christianity demands that its converts follow exactly in the path of its founder, Christ. Only as they do so are they Christians. Not because Christ needed the washing away of sins did He submit to baptism, but that He might mark out the various steps which His followers should take. If the Son of God saw fit to give to us this rite, and to sanctify it by His own burial in a watery grave, there is nought for the Christian but to exclaim fervently, 'I will follow Thee, my Saviour.'"

Aside from the importance of unquestioning obedience to the Master, there is another reason for following Christ's example in baptism. At a recent interdenominational Easter sunrise service I attended, the speaker stated that the resurrection

of Christ is the most significant event in the history of the world, even more than the creation. Probably most Christians would agree with him. Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

Since without the resurrection the Christian faith is worthless, the memorial of that resurrection can properly be considered the most important ceremony of the Christian church. Baptism by immersion is that Christ-given memorial.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried* with Him by baptism into death: that like as Christ was *raised* up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

Substitute baptism fails rightly to represent any of these three events. Why should anyone who loves the resurrection and loves supremely the Christ who arose, shy away from the divinely appointed commemoration of so sublime an event? Why cling to a substitute devised centuries later for the sake of convenience?

We would inquire further: At what age should one be baptized?

"Go ye therefore, and teach all nations, baptizing them," Jesus commanded. Teaching is to accompany baptizing, and only those who are taught "to observe all things whatsoever I have commanded you" (Matt. 28:19, 20) are ready to be baptized. Infants cannot be taught Christ's precepts, nor can they even pronounce His name. They have no idea of sin, or repentance, or pardon, or the new birth. They do not renounce sin before baptism or walk in newness of life afterward. So unqualified are they for so sacred a rite that they may, as noted above, actually resist baptism while it is being administered. We realize that not all baptismal services for infants result in struggles between priest and unwilling candidate. But the possibility, and at times actual occurrence, of such a scene indicates that infant baptism is contrary to the spirit as well as the letter of true baptism. God compels no-one to accept Him. To baptize a howling, protesting candidate makes a farce of



(Continued on page 28.)





# The New Testament and the SABBATH

By Elton A. Jones

These two passages of Scripture permit us to draw but one conclusion: Christians have an Example, and that is Christ. And the question now before us is, Did this sinless Exemplar leave us any *example* as to the Sabbath—which day it is, and how it should be kept? He was sinless (for no sinner could have been our sacrifice), so His example will be safe to follow.

## "As His Custom Was"

We find by consulting Luke's gospel that at least on one occasion "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to *preach the Gospel.*" Luke 4:16-18.

This is a straightforward and inspired statement. It says that the divine Exemplar of the Christian had the custom of going to the synagogue on the Sabbath. And this Sabbath which He so obviously kept, and upon which He worshipped, is the same Sabbath which is supposedly absent from the New Testament!

On this particular Sabbath Jesus was the speaker. Part of His text is already quoted. What Gospel was it that He was anointed to preach? Here is the rest of the text: "He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book." Luke 4:18-20. And the sermon that He preached that day follows. Did He announce anything of a new Sabbath at all? Not one word! Since He has declared Himself to be the Christian's

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Jesus sought to divest the Sabbath commandment of the burdensome accretions which the Jewish rabbis had added to the divine command.

★ ONE day, while listening to the radio, I heard a voice make an assertion something like this: "All the commandments are restated in the New Testament except that of the Sabbath. That is a knock-out blow to all Judaizers."

This is a strong statement. And it is one which should be either confirmed or disproved. The speaker offered no proof; he just made the statement. Either he was right, and there is consequently no Sabbath in the New Testament, or he is wrong. And the New Testament itself must be the court of final appeal.

Although Christ is the Christ of *all* the Bible, He is by every standard the great central figure of the New Testament. He plainly says, "I have given you an example." John 13:15. Peter corroborates it by his testimony: "Christ also suffered for us, leaving us an *example*, that ye should follow His steps." 1 Peter 2:21.



Example, what will the Christian do about keeping the Sabbath? Is it possible for him to follow the example of a Sabbath-keeping Saviour by keeping *any* other day? Clearly that cannot be.

But this one instance does not exhaust the evidence that there *is* a Sabbath in the New Testament, and that this Sabbath is the same as the Sabbath of the Old Testament; it is but the beginning of it.

In one of Christ's recorded discourses He said: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. Before discussing the commandments He mentions, we should remember another statement of Christ. "I and My Father are one." John 10:30. The commandments of Christ and the commandments of the Father are, therefore, one code of commandments. We should expect nothing else and nothing different. Will two members of the Godhead work at cross purposes? *Never*. There is unity and beautiful harmony in heaven.

These commandments then must have been given at some time for the benefit and guidance of those who would follow the great Exemplar, for He avers that He kept them. And whence came they? Who gave them? And are they still binding on Christians?

All are fair questions, and all can be answered. These commandments antedate sin. It *must* be so, for "sin is not imputed when there is no law." Rom. 5:13. But "the devil sinneth from the beginning." 1 John 3:8. He broke an existing law and became a sinner. "Thy first father [Adam] hath sinned." Isa. 43:27. He, too, transgressed an existing law. It seems clearly indicated that the commandments of God have always existed, and since they have been from the eternity of the past, why may they not be expected to be eternal in the future?

Adam did not need to have commandments in a written form. But after sin came into the world, man deteriorated rapidly—physically, spiritually, morally, and mentally. Therefore, the code of law which is the measure of sin was given in written form on Sinai, the time being about ten centuries after the Flood.

The record is: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9:13. All is clear except the identity of "Thou." Who is this? He is identified in verse eleven as "Thou

didst divide the sea before them," and in verse twelve as "Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire."

Let us allow the apostle Paul to complete the identification: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them [went with them, margin]; and that Rock was Christ." 1 Cor. 10:1-4.

There is but one conclusion left to us. It was Christ who gave to Moses His own and His Father's commandments. It is altogether fitting that Christ should refer to them as "My commandments." As surely as He came from heaven, so He brought Heaven's law to earth.

How long will these commandments be in force? Christ Himself gave a beautiful and emphatic answer in the Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. What are the "jot" and the "tittle" He takes pains to mention? The "jot" might be likened to the dotting of an "i," and the tittle to the crossing of a "t."

#### Not Changed One Iota

Again we are limited to one conclusion: not only are these commandments now in force, there is no shadow of possibility that they will be changed in even the smallest degree, to say nothing of deleting the whole fourth commandment, which is the longest one of the ten! "Every good gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. These scriptures set forth clearly that no change by the Godhead can be expected and that there is no other power or authority sufficient to make such a change.

Consequently the commandments that Christ gave in Old Testament times, which He kept perfectly as our Exemplar, are the commandments which He would have His followers keep. Rich promises are made to those who observe these commandments. One of them is, "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." Rev. 22:14.



★ "At this turbulent mid-century, mankind can look back over some 2,300 years of conscious effort to organize international peace through philosophical appeals to monarchs, vast studies addressed to influential opinion, charters for world agencies, leagues, federations, unions economic and political.

"And where are we?

"Not only the incurable cynic, but the sincere sceptic asks that question.

"Its answer is that we stand as if far up on a mountain range. Below, in the dim distance, stretches a borderless plain strewn with the wreckage of contending hopes and hypocrisies, the fragments of dreams, and the ashes of miscalled realities."

So states an editorial writer in *The Christian Science Monitor*. Closing his article, he writes optimistically:

"The hopes for peace are winning now. The hypocrisies are in retreat. Centuries of evasion have been all but cancelled in a few short, hard, bitter, tragic months. Mankind goes on from here with a cleaner conscience and a surer step."

We wonder. Do the facts give one any basis whatsoever for such optimism?

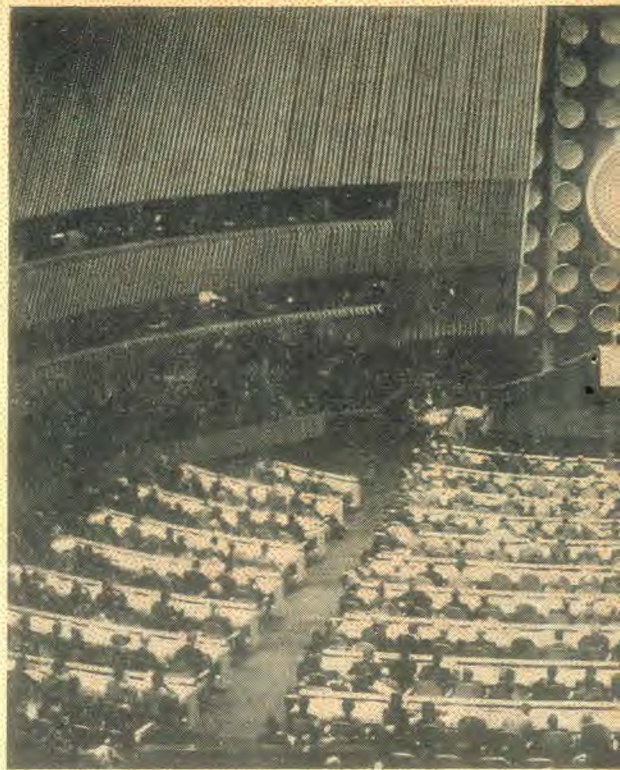
True, attempts are being made to give the world, and particularly Western Europe, some semblance of unity. True, man today knows better than to glorify war as he once did. He knows that the exploitation of the innocent and the helpless, the oppression of the poor and the ignorant, is not the honourable way of life. But if all these things are such a beacon of hope, as some believe, why is the whole world in fear and trembling, wondering what the future holds? Why the millions of pounds for war and the race for primacy in the atomic-weapon field?

Those who are whistling so cheerfully today do so, not because they are certain all is well with the world, or soon will be, but because they fear the spectres in the shadows ahead.

There has been much talk of changing the United Nations into a true world government. The advocates of this great plan for peace listed some time ago their hopes:

"A planet without passports, visas, tariffs, or national armies, navies, or air forces.

"A planet without guarded boundaries, but with simple markers between countries.



## Will World Be Ach

"A planet on which people would still be Russians, Americans, Javanese, or Venezuelans, but at the same time responsible citizens of the world, subject to an enforced world law.

"A planet run, in short, by a Federal World Government, with powers defined by a Federal World Constitution, and with laws passed by a representative World Congress and enforced by World Courts and a World Police."

Commenting, *Newsweek* said: "Whether it comes in bits and pieces, a little now and more later, in part or in whole, this reshaping of the world is urged by its partisans as the only realistic alternative to a third world war."

The idea of a federation of the world was immortalized by Tennyson in these oft-quoted verses:





# Federation Achieved?

*For I dipped into the future,  
far as human eye could see,  
Saw the vision of the world,  
and all the wonder that would be;*

*Saw the heavens fill with commerce,  
argosies of magic sails,  
Pilots of the purple twilight,  
dropping down with costly bales;*

*Heard the heavens fill with shouting,  
and there rained a ghastly dew  
From the nations' airy navies  
grappling in the central blue;*

*Far along the world-wide whisper  
of the south wind rushing warm,  
With the standards of the peoples  
plunging through the thunderstorm;*

*Till the war drum throbbed no longer,  
and the battle flags were furled  
In the Parliament of man,  
the Federation of the world.*

*There the common sense of most  
shall hold a fretful realm in awe,  
And the kindly earth shall slumber,  
lapped in universal law.*

How do we stand today?

*Current History* recently stated: "During the past five years more progress toward a united Europe has been made than during the fifteen preceding centuries."

After months and years of effort and careful negotiation between a few of the Western European powers, on September 10, 1952, there was created in the city of Strasbourg a supranational parliament. It was formed by seventy-eight parliamentarians from six nations. Writing of this momentous event, Paul Henri Spaak, Belgian statesman, who is chairman of the European movement and president of the new assembly of Europe, said:

"A few months ago in these columns I described the history of the European idea and its difficulties over recent years. . . . Now, with great joy, I can report that the most optimistic prophecies have been surpassed and a decisive step has been taken toward the constitution of a European community. Little Europe is born. Little Europe, with 150,000,000 inhabitants in Western Germany, Italy, Holland, Belgium, and Luxembourg. Yes, the child is born, but he is still very small and very weak. Some maintain that he is premature. All the same, he is there, living. It is up to us to protect him against the many dangers that beset him, to make him grow strong so that one day he can play the great part assigned to him in the world."

In conclusion, Mr. Spaak stated: "It is true that in politics permanent success is never reached and rest can never be taken. But with this reservation, it can be affirmed that events of exceptional importance have come to pass. The physiognomy of Continental Europe emerges deeply modified."

What will be the future of these laudable efforts of man to bring about a united Europe and a united world? Will they ultimately bring mankind

By Frederick Lee



universal peace and security? There is only One who can tell the outcome, and that is God. He alone knows the end from the beginning. Has He given us the answer to our questions? Indeed He has, and we find it in His Word.

Turning to the prophecy of Daniel, chapter two, in which is outlined the course of history of the great nations of earth for 2,500 years, we find words which give light on this subject. In this chapter appears the record of how Daniel, the servant of God, standing before Nebuchadnezzar, the great king of Babylon, told him that his mighty country would one day be overthrown and another take its place. In course of time this nation would be overthrown by a third empire, and still another would take its place. Then this fourth empire, he said, would become divided into many nations, and remain divided until the very end of time. (Dan. 2:31-42.)

The prophet further indicated that these nations would seek some semblance of unity among themselves; but, he declared:

"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." Verse 43.

Here we have the declaration that all efforts to unify the nations will ultimately prove fruitless. The plans may appear to succeed for a time, but they will be unable to stand the test of inherent national animosities. The prophecy says, "They shall not cleave one to another." That means they may hold together for a little while, but in the end they will break up to fight among themselves.

The clear lesson is that we are not to depend upon the efforts of men to straighten out this old world. While we must commend those diplomats and statesmen who sincerely seek the peace of the world and work for it, yet we must look to God for the ultimate solution.

Concluding his words to Nebuchadnezzar, the prophet Daniel said:

"And in the days of these kings [nations] 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.

Thank God for this word of hope that assures us that some day He will take over this much-divided world and fulfil all the desires of men for peace and security. While we must do all we can to advance the cause of peace, let us remember that eventually God will set up His own universal kingdom. It is for this that Christ bids us pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

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### He Is Coming!

He is coming, surely coming,  
Faith can see His stately form,  
Riding o'er the foamed-capped billows,  
Master of the raging storm.

He is coming, quickly coming,  
Jesus, Jesus, hail, all hail;  
Blessed hope we soon shall see Him,  
For His word can never fail.

Friend beloved, are you ready?  
Are you looking for that day?  
Blessed then, a crown is waiting;  
You shall reign with Him for aye.

—Mrs. T. Buchman.



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By T. K. Martin © R. & H.  
In the wonderful dream given by God to Nebuchadnezzar the course of world history was marvelously unfolded.





Upon the ruined earth Satan views the dire results of his rebellion against God. © S.P.A.

# *The Truth About The Millennium*

By G. Elliott

★ MANY look wistfully ahead in the hope of a coming "golden age." It is popularly termed "the millennium." With some it is expected to be the outcome of a universal "conversion" of mankind. With others the happy sequel is to arrive from a natural process of "evolution" so-called, to which the prowess of science is expected to make a major contribution. To this entirely man-made panacea for the world's ills, however, hard facts have dealt a mortal blow.

Nevertheless, it is altogether proper to anticipate a climax to earth's affairs as a matter of divine appointment. So far as the majestic plan of God for the redemption of the human race is concerned, a definite consummation has been promised. (Matt. 24:14.) The greatest prayer of Scripture contains the passage, "Thy kingdom come." But no miraculous transformation can be expected in the international economy. The change will come as a result of a specific divine act. This kingdom can only come with the coming of the King Himself. In other words, the long awaited second advent of our Lord Jesus Christ is the stupendous event which is to crown history. Says the prophet: "And in the days of these [the final] kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44.

The glorious return of Jesus confers upon Him a dual rôle. He is Saviour. (Heb. 9:28.) He is also Judge. (James 5:8, 9.) He comes to deal with every man according as his work shall have been. (Rev. 22:12.) Both living and dead will be vitally affected by His appearing. (2 Tim. 4:1.) There will be those then living who have accepted the Saviour—the righteous; those living who are unrepentant—the wicked; those who have died in faith—the righteous dead; and those who have died in sin—the wicked dead. What happens to each of them? Manifestly the condition of the world following the return of Christ must hinge upon the answer!

It will certainly be a solemn and significant occasion for all those who actually behold the returning King. The fate of the living wicked touches a sombre note. We dare not evade the issue. There can be no hope for all those who come up to that awesome time unprepared. All the wicked of every nation are to be punished with destruction. (2 Thess. 1:7-9; Isa. 34:2, 9.)

But through the thunders of the "time of trouble" may be heard the gracious promise to the followers of Jesus who are to "see Him as He is." "Behold, I show you a mystery; . . . we shall all be changed." "This mortal must put on immortality." 1 Cor. 15:51-53. "For the Lord



Himself shall descend from heaven." "Then we which are alive and remain shall be caught up . . . to meet the Lord in the air." 1 Thess. 4:16, 17. In a word, translation.

So much then for the two classes found living when Jesus comes. Inspiration continues that those "who are alive and survive until the coming of the Lord will have no advantage over those who have fallen asleep." 1 Thess. 4:15 (Weymouth). There is nothing more emphatic than this statement: "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. It is also clear that these two resurrections are not simultaneous. They are separate and distinct. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. "But the rest of the dead [those out of Christ] lived not again until the thousand years were finished." Rev. 20:5.

#### Millennial Markers

The word "millennium" as such is not found in the Bible. Derived from two Latin words, *mille* meaning 1,000 and *annum*, a year, it is commonly used as a name and equivalent for the period of a thousand years brought to view in the twentieth chapter of the Revelation. In this chapter and in parallel Scriptures there is presented a cluster of events which signalize the commencement of the millennium, which occur during its currency, or which are to happen at its close. Thus the millennium is determined or cut off by the events described.

In terms of time the vital celestial milestones are the two resurrections already mentioned. The resurrection of the righteous is pre-millennial. It happens "first." 1 Thess. 4:16. The second resurrection, that of the wicked, is post-millennial. It does not take place "until the thousand years are finished." Rev. 20:5.

The millennium is also marked off by the location during this period of the saints of God, newly clothed with immortality. Where will they be, and what will they be doing?

God has given us the answers. At His second advent Christ does not return to reign upon this earth in its defiled condition! Nowhere is it so stated. According to His own declaration, it is in heaven that He has prepared the "many mansions." It is there He will take His followers. (John 14:1-3.) When He was ready to "depart out of this world unto the Father," He did not forget to assure His own that they would "follow" Him there later. (John 13:1, 36.) The very

phrase applied to the resurrected and glorified righteous, "caught up to meet the Lord in the air," is not only indicative of Christ's not personally setting foot on earth at His coming, but suggests an interruption in the journey followed by His departure with the saints for the heavenly spheres of light.

To remove every vestige of doubt that during the millennium God's people will be not upon the earth, but in heaven, it should be noted that "God hath prepared for them a city." Heb. 11:10, 16. This heavenly "city," the New Jerusalem, is the particular habitation of the righteous (Rev. 21:23-25; 22:14), and it is not to come down from God out of heaven to earth until after the millennium. (Rev. 21:2.) Then it is, "when the thousand years are expired" and the wicked are raised, that the final scenes will be enacted around the city. (Rev. 20:7-9.)

#### Millennial Conditions

We are now in a position to assess the conditions obtaining upon earth during the millennium. Will there be a "millennial dawn," on the earth, and if so, for whom? The truth can be arrived at by a simple process of elimination. Briefly, at Christ's coming, His dead saints will rise in glorified life. The righteous living are changed to eternal perfection. Unitedly they ascend to meet Jesus, to reign for a thousand years with their Lord in heaven. None of these therefore take part in any millennial activity upon the earth!

All the enemies of the Lord, the wicked, perish when He appears, slain "by the brightness of His coming." And the wicked dead remain dead for the entire thousand year period. (Rev. 20:5.) The conclusion stands out. Every class of human has been accounted for! There is no-one left. There is not a single human being on earth for whom any "dawn" can break. All the righteous are in heaven. All the wicked are in the grave. So far as mankind is concerned the earth is empty!

Prophet after prophet has stressed the earth's catastrophic end. Jesus cited as a precedent the world Deluge, the effect of which on the population was that it "took them all away." Matt. 24:39. This, the Saviour warned, will be repeated in the last days. To His disciples, His return and the world's end were synonymous. (Verse 3.) Jude marks it as an execution of judgment. (Jude 15.) Paul sees it as destruction for the disobedient. (2 Thess. 1:7-9.) John predicted the mightiest-

(Continued on page 28.)



# The World of Tomorrow



© S.P.A.

In all ages the church has looked and longed for Eden restored.

★ IN 1943 Wendell L. Willkie published his book, *One World*, which had a phenomenal circulation and was hailed by thousands as the only solution to present world problems and the danger of future war in an atomic age. Later a group of noted scientists wrote a book entitled, *One World or None*, in which it was made clear that unless the United Nations succeeded in bringing peace and security to the human race, the world would end in an atomic explosion. They contended that there must be one world or there would soon be none worthy of the name. They could see no other alternative.

The prospects of a united world of peace and security under present conditions are growing more dim with each passing year. In fact the thread of hope is so slender and brittle that it is well-nigh non-existent. Mankind is losing confidence in the effec-

tiveness of the United Nations as a peace-making organization. Like the League of Nations, it has become a sort of debating society with but little authority in settling disputes or enforcing its decisions. G. K. Chesterton declared, "Man has not only lost the way, but he has lost the address."

Are there any rays of hope for the future? Does Bible prophecy forecast a solution? Is there any prospect of a one world of tomorrow? Jesus declared that just before His return men's hearts would faint and fail for fear because of the dismal prospects of the future, but He did not stop with the dark picture. He continued: "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:27, 28.

The return of Christ is the only solution. While the outlook is dark, the uplook is bright. All depends on the direction we look, out or up, to men and nations or to God. The world is filled with distress and perplexity because man fails to see God and His way of life.

## Three Worlds

The Scriptures speak of three worlds, or rather three phases in the history of this world. The first is the world as it was first created, which continued until the Flood. We call it "the antediluvian world." The apostle said, "The world that then was, being overflowed with water, perished." 2 Peter 3:6. That world ended in the Deluge. The second world is mentioned in verse seven as, "the heavens and the earth, which are now." In Titus 2:12 it is called "this present world," and in Galatians 1:4, "this present evil world." With this world we are quite

By Taylor G. Bunch



well acquainted, for it is the world in which we live. It will come to an end at the second advent of Christ.

The third world is brought to view in 2 Peter 3:13, 14: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace." This is the world to come.

Thus the Scriptures describe the world of yesterday, the world of today, and the world of tomorrow; the world of the past, the world of the present, and the world of the future. We do not know a great deal about the world that was before the Deluge, as the biblical record is very brief and the geological evidences fragmentary. We are well acquainted with the present evil world with which we have to do. We can and should know far more than we do about the world of tomorrow where we expect to spend eternity.

The future world should create within us an intense interest because of the time we expect to spend in it. Even a brief move in this earth causes us to seek for all the information possible about the place where we plan to spend a few years. But interest in the world to come is strangely lacking. This doubtless results from a lack of information, or perhaps from misinformation, and also from the prevailing strange and even mystical ideas in regard to our future home.

Most people are too well satisfied with this world only because they do not know of a better one. D. L. Moody said that no person will get ready to move to a better world until he gets tired of the one in which he lives. Surely present-day events and conditions should produce this dissatisfaction, provided there is knowledge of a better world.

In Isaiah 45:18 is set forth God's eternal purpose for this earth: "He created it not in vain, He formed it to be inhabited," indicating that unless it is man's eternal home it was created in vain. God's original plan is also His eternal purpose, which will be carried out as if man had never fallen. We are told that the Eternal's purpose will stand and that none can disannul it. (Isa. 14:24, 27.) He will never permit a mere created being to thwart His purpose or change His plan for man and the earth merely because of the entrance of sin.

The earth began in a perfect state and was called Eden, a delightful region. In it He planted

a garden which was called Paradise, a word meaning "park" or "garden." It was "the garden of all delights."

Then came the entrance of sin and a state of moral chaos. God's original plan was temporarily spoiled, and He has to do His work all over again. But this time it will be on a permanent basis, for "affliction shall not rise up the second time."

#### Man's Future Home

Man's original home will be his future and eternal dwelling place. Jesus said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. This is virtually a quotation from the thirty-seventh psalm: "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever." Verses 9-29.

In Micah 4:8 we are told that "the first dominion" will come back to the "Tower of the flock, the stronghold of the daughter of Zion," which is Christ, and He will give it to "the daughter of Jerusalem," or the church. The first dominion was the earth in its Edenic state. When Christ returns, He says to His saints, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. The kingdom or dominion prepared for His people "from the foundation of the world" is this earth.

Jesus gave the purpose of His advent when He said: "For the Son of man is come to seek and to save that which was lost." Luke 19:10. What was lost? Not only did man lose eternal life, but he also lost his home and dominion, the place where he was to spend eternity. All that was lost is to be restored, for the earth was created "to be inhabited."

The apostle Peter declared that Christ will remain in the heavens "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Restitution means "to bring back to a former state or condition," and this was the hope and theme of all God's prophets, that some day the original state would be restored.



What will the earth be like when it is restored? It will be as it was in the beginning, and of this we are assured in Isaiah 51:3 The Lord will make the wilderness "like Eden," and the desert "like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Then the "desert shall rejoice, and blossom as the rose." The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." No "ravenous beast" shall "be found there; but the redeemed shall walk there."

We are assured that there will be no "violence" or "destruction" and that "the days of thy mourning shall be ended," because the inhabitants "shall be all righteous" and "shall inherit the land for ever." In the new earth the joy of the redeemed will be so complete that the former shall not be remembered, nor come into mind." The inhabitants "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them," and "shall long enjoy the work of their hands." In these homes they shall have "their off-

spring with them." There, as in the beginning, "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 60: 18-21; 65:17-25. Every month "all flesh" shall come to the New Jerusalem to eat of the fruit of the tree of life and every Sabbath to celebrate the memorial of creation; and this through all eternity. (Isa. 66:22, 23.)

The last two chapters of the Bible describe the Paradise to be restored. The Scriptures end as they began, with a picture of Paradise, the one lost, and the one to be restored. Paul declared, "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." 1 Cor. 2: 9. He also said that "when the perfect state of things is come, all that is imperfect will be brought to an end." 1 Cor. 13:10 (Weymouth). All of this will be brought about as the result of the second advent of the Prince of Peace who will take the government of this world "upon His shoulder;" and "of the increase of His government and peace there shall be no end." Isa. 9: 6, 7.



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## The FALL OF MAN

Has man suffered a moral fall?

"*Thy first father hath sinned.*" Isa. 43:27.  
"If all the animals and man had been evolved, . . . then there had been no first parents, no Eden, no Fall. And if there had been no Fall the entire historic fabric of Christianity, the story of the first sin, and the reason for an Atonement upon which the current teaching based Christian emotion and morality, collapses like a house of cards."  
—H. G. Wells in *Outline of History*, page 954.

How does the New Testament express this fact?

"*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.

"The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honourable an appellation as that of a cunningly devised fable."—John Wesley in *Works*, Vol. 1, page 176.

What other element enters into this fall of man?

"*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*" 1 John 3:4.

"The common answer is that we are guilty of transgressing the moral law and of rebelling against God."—A. C. Knudson in *Doctrine of Redemption*, page 240.

Who placed the first man under law?

"*And the Lord God commanded the man*"  
Gen. 2:16.

God placed man under commandment so that his character might be formed and his loyalty tested.

Under what specific obligation was Adam placed?

"*Of every tree of the garden thou mayest*

*freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it.*"  
Gen. 2:16, 17.

"Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character."—E. G. White in *Patriarchs and Prophets*, page 49.

What agent was used to deceive Eve?

"*Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? . . . And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*" Gen. 3:1, 4, 5.

Note the serpent's subtle method of approach. First, he implants the seed of doubt. Then there follows a bold denial of God's word. Then follows distrust and the result is man's downfall.

What curse fell on the serpent?

"*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle; . . . upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*" Gen. 3:14.

"In the Mosaic account of the fall of man, we meet with a combination of history and sacred symbolism, a figurative representation of an actual event."—Martensen in *Christian Dogmatics*.

What evil consequence fell on Adam?

"*And unto Adam He said, Because thou hast hearkened unto the voice of thy wife,*



and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . 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.

**What penalty fell on Eve?**

"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3:16.

**What ultimate punishment was threatened?**

"For in the day that thou eatest thereof, dying thou shalt die." Gen. 2:17 (margin).  
"For dust thou art, and unto dust shalt thou return." Gen. 3:19.

**Was this threat carried out?**

"And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5.

"The seeds of death naturally implanted in man's constitution, began to develop themselves the moment that access to the tree of life was denied him. Man from that moment was a dying creature."—Strong in *Systematic Theology*, page 156.

**What has Adam's posterity inherited?**

"Behold I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5.

**Is this sinful nature common to all mankind?**

"For all have sinned, and come short of the glory of God." Rom. 3:23.

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**By J. A. McMillan**

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"In other words, Adam's sin is the cause and ground of the depravity, guilt, and condemnation of all his posterity, simply because Adam and his posterity are one, and, by virtue of their organic unity, the sin of Adam is the sin of the race."—*Ibid.*, page 157.

**What is the sinner's attitude to God's law?**

"The carnal mind is enmity against God:

for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

**Why is the carnal mind opposed to God's law?**

"The law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

Here are two directly opposing principles. The carnal mind cannot love or obey a spiritual law. It cannot worship God in Spirit and in truth, because God is Spirit, and man is carnal.

"Sin is that strange perversion in human nature that turns all our blessings into cursing."—Dr. Temple.

**Is this state of death irremediable?**

"And you hath He quickened, who were dead in trespasses and sins." Eph. 2:1.

**How early did God promise help to our sinful parents?**

"And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

This is the first intimation of God's grace. Man was not to be left helpless and impotent in the grasp of Satan. God would implant enmity against evil in human hearts that would ultimately overthrow Satan's kingdom of darkness. But the curse of sin would entail the bruising of the heel of the "Seed." This Seed is Christ. (Gal. 3:16.)

**What gracious provision is promised?**

"I have laid help upon One that is mighty; I have exalted One chosen out of the people." Psa. 89:19.

**What is this chosen One mighty to do?**

"I that speak in righteousness, mighty to save." Isa. 63:1.

**What is His name?**

"Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:21.

"Through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made. . . . Christ connects fallen man, in his weakness and helplessness, with the Source of infinite power. . . . The only way to God is Christ."—E. G. White in *Steps to Christ*, pages 16, 17.



## Light in Darkness

(Continued from page 7.)

as we deduce from Daniel's prophecy was to begin in 1844: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer. . . . The great day is drawing near in which the kingdom of abomination shall be overthrown."—Quoted in *The Great Controversy*, page 303.

A century later, Richard Baxter testified that: "The thoughts of the coming of the Lord are most sweet and joyful to me."—*Ibid.*

Even greater sweetness may fill the heart of him today who takes heed to the prophetic light of God's Word. For it reveals ours as the climactic era of earth's history—dark indeed, but rendered so by a spiritual foe determined, if possible, to unfit us for God's great tomorrow. (Rev. 12:12.)

### A Challenge to the Church

Commenting on our times, Professor Du Nouy throws out the challenge: "Never in her two thousand years has the church had a more urgent call and a nobler opportunity to fulfil her obligation as the comforter and guide of humanity."—*Human Destiny*, page 264.

We respond to the challenge by commending to every reader the prophetic light of God's Word. It constitutes one of the world's greatest needs. It will dispel doubt, pessimism, and fear. It will bring peace of heart, not by glossing distasteful facts, but by explaining their reason and meaning.

Therefore with Paul we would say: "Despise not prophesyings." 1 Thess. 5:20. Let your understanding and appreciation of them be strengthened with the regular help of this journal. You will assuredly prove them to be, as Peter did, "a light that shineth in a dark place."

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## A Prepared World

(Continued from page 9.)

So the distance of the sun from the earth and the density of our atmosphere seem to have been perfectly adjusted to sustain life. A ten per cent increase or decrease would bring death everywhere upon the earth.

Besides heat rays the sun sends out also ultra-violet and cosmic rays which in certain quantities are necessary to life and health, but in an overdose would be as fatal to human life as they now are

to many bacteria. In the upper atmosphere, beginning fifteen to twenty miles up, is a zone thousands of feet thick, which shields the earth from these actinic rays to an extent that they are not destructive but only beneficial to life on the earth.

"The atmosphere" is thus shown "to be a most complex and selective lens only admitting those radiations which are not harmful to life."—*Is God Evident?* page 73.

Thus the air gives evidence of being most wonderfully adjusted for the benefit of life on the earth.

### Wonders of Wind and Rain

Next think of water, which is another fundamental necessity for life. Water is a colourless, tasteless liquid so common that we do not really realize what a wonderful substance it is. One of its most important properties is the fact that while it only boils at 100 deg. C. it vaporizes at normal air temperatures experienced on the earth and consequently vast quantities of water are carried upward from the surface of rivers, lakes, and seas to form clouds which float at varying levels in the atmosphere. "He [God] causeth the vapours to ascend," declared the Psalmist, rightly confident that this must be according to the divine design. (Psa. 135:7.)

Little purpose, however, would be served if the clouds of water vapour simply remained above the oceans, but here comes into operation what is surely another divine provision—the wind.

Resulting from the differences of temperature and pressure between the tropics and the polar regions and the rotation of the earth on its axis, vast moving currents of air carry the clouds of water vapour from above the oceans over the land areas and from the humid tropics to the more arid temperate zones. There they are forced up into the colder air by mountain ranges and then as a result of atmospheric electricity and dust they begin to precipitate their vapour again as gentle droplets of liquid rain. The Psalmist was a scientist before his time when he remarked: "He maketh lightnings for the rain; He bringeth the wind out of His treasures." Psa. 135:7.

So, by this delicate adjustment of the physical properties of water, aided by the winds, this most essential element circulates for the sustenance of all living things.

Not only are there air currents in the atmosphere carrying clouds across the face of the earth, but there are mysterious currents also in the sea which carry the hot waters of the tropics to ameliorate the colder northern climes which



otherwise would be realms of eternal snow and ice, while cold currents from the north move southward to temper the heat of the torrid zones.

"In the process of the world's creation," truly remarks Morris, "every step taken had respect to something beyond itself, while the whole had reference to man, its coming occupant. In adjusting the various agencies that combine to produce the currents and streams of the ocean, the Creator was deciding the inheritance, and in no small measure also, the character and history of nations yet unborn. How unsearchable are His counsels and His ways past finding out!"—Quoted in *Footprints of God*, page 130.

#### Mysteries of Snow and Ice

Rain when frozen may sometimes produce pieces of ice which we call hail, but more usually it produces the unnumbered billions of tiny and infinitely varied crystalline particles we call snow, which fall lightly to the earth to produce a wonderful insulating carpet to protect the plant life from the severities of winter. When at last the snow melts, the precious liquid moistens the earth beneath before flowing back again into the rivers and the sea.

It is a further remarkable fact about water that when it freezes, instead of becoming denser, as might be expected, it actually becomes lighter, so that ice does not sink but floats on water. But for this, every river and lake would freeze right to the bottom in winter and the fish in them would be killed.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" God is portrayed as asking the patriarch Job, as he contemplates the wonders of the world. (Job 38:22.)

#### Marvels of Plant Life

Next we come to the carpet of vegetation which covers the greater part of the earth and which supplies the major portion of the food requirements of the animal kingdom and man.

It is surely a wonderful design that while oxygen is being constantly withdrawn for the sustenance of the life of the oxygen-breathing animals and man, throwing back waste carbon-dioxide into the atmosphere, plant life is so constituted as to absorb carbon dioxide, using the carbon for the building of plant tissue and returning the oxygen to the atmosphere, so maintaining the oxygen-nitrogen balance.

Besides this co-operative balance of life between

the vegetable and animal kingdoms there are innumerable other evidences of design in the maintenance of vegetable life for the sustenance of living things.

"He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth." Psa. 104:14. How wonderfully designed are the grasses with their spreading roots capable of resisting long periods of drought, and their luscious, rapidly growing blades providing an endless supply of food for the "cattle upon a thousand hills." And how restful that the predominant shade of this carpet of verdure should be green and not a dazzling white or a burning red!

While one form of nutriment might have been equally adequate to meet the animals' needs as well as the sustenance of man, it was surely divine forethought which provided roots and leaves, grains, nuts, and fruits of diverse form and taste to appeal to the more highly developed desires and appreciation of man.

#### Beauty Everywhere!

Not only has God provided variety in man's food to match his capacity for gustatory appreciation, but He has put beauty of colour and form and sound everywhere throughout His creation to satisfy the eye and ear of man.

It is true that colour serves many useful purposes of recognition and distinction, but there was certainly no necessity for the wondrous colours of the dewdrops and the rainbow, for the infinite variety of colour in the flowers of field and garden, the coral of the sea floor, the plumage of the birds, and the delicate wings of the butterflies. It must have been for the appreciation of man that He painted the glorious hues of the sunset, spread out the blue dome of heaven, and spangled the night sky with twinkling stars.

Our sense of smell was given for very useful purposes, but that does not explain all the marvellous scents of field and woodland in which man finds delectation.

No doubt the wide variety of sounds are to a high degree utilitarian, but the wondrous variety in nature of the sounds of the wind and wave, of bird song, music, and the human voice are surely an "extra" which the Creator added to satisfy man's capacities and enhance his happiness.

#### God Is "Mindful"

Surely no-one can study the marvellous ordering of earth, sea and air, of sight and sound, of taste and touch, without recognizing that this world of



## The Truth About The Millennium

(Continued from page 20.)

ours is a place prepared, "made to measure," for the abode of living creatures, and especially for man. There is a fitness, an appropriateness about the world that suggests that it must have been designed for the creatures which dwell upon it. There is "a general harmony between organic and inorganic matter, a something that seems to show that nature is nature for a purpose," and that purpose must centre around man.

"Only one conclusion can be made from this," says Gerald Heard; "this world has been arranged so that we could so live."—*Is God Evident?* page 92.

So although compared with the universe man may seem to be less than nothing, the world on which he lives testifies that God is "mindful" of him and attentive to his every need. The heavens declare the "glory" of God; the earth reveals His goodness and love. Nature everywhere witnesses that God knows and cares.

Are we not, therefore, ready to respond to the appeal of the Psalmist: "O come, let us worship and bow down: let us kneel before the Lord our Maker"? **Psa. 95:6.**

(Next Time: "Man the Masterpiece")

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## Sprinkling or Immersion?

(Continued from page 13.)

baptism and a travesty of Christianity. Amos Binney well observes, "It is true there is no positive command for infant baptism."—*Theological Compend*, page 180.

How different is the picture when children of at least twelve or thirteen years voluntarily submit to baptism! By this time they understand the difference between right and wrong. They are capable of understanding the fundamentals of the Christian faith. They are capable of making intelligent, willing decisions to be followers of Christ. Under these conditions the rite of baptism is both beautiful and highly significant.

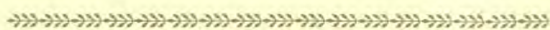
I recently heard a young man testify that as a boy in his early teens he was baptized in a lake as others sang from the shore, "Take the world, but give me Jesus." Afterward, whenever tempted to stray into paths of sin, he would remember that lakeside scene. Again he would hear, "Take the world, but give me Jesus," and the temptation would lose its power. This is as it should be. The day of one's baptism should be a high day in his entire life, a day which the Christian remembers and treasures as long as he lives.

ever earthquake, the sea in convulsion, and islands submerged. He says "the cities of the nations fell." Rev. 16:18-21; 6:14. This is "the day of the Lord's anger." In mercy He takes the lives of those who are locked in earth's final conflict. "And the slain of the Lord shall be at that day from one end of the earth even unto the other." Jer. 25:33, 30-32. As a result the earth is "utterly emptied." Isa. 24:1, 3.

Dawn? No! Desolation? Yes! The judgments of God which will ravage the earth, introduce the millennium. The earth becomes "desolate" and "a wilderness" and will so remain throughout the whole of the millennial period. Those are the very words the prophet uses. "I beheld the earth, and lo, it was without form, and void." "I beheld and lo, there was no man." Jer. 4:23-27.

This removal of all earth's inhabitants will serve as a symbolic "chain" "binding" Satan in its complete restriction of his power to tempt. (Rev. 20:1, 2.) For a thousand years he will have opportunity in the desolated earth to meditate upon the calamitous results of his rebellion. Only after the millennium, "after many days," will his prison be opened (Isa. 24:22) by all the wicked dead being resurrected to make their final appearance before God. (Rev. 20:12.) For a brief period he will make the most of his opportunity, but it will be in vain. Judgment will fall upon him, upon the wicked angels, and all who have associated with them in their rebellion against the throne of God. The earth will be swept clean of sin and sinners and upon a "new heavens and a new earth" the eternal dawn will break at last.

If you would be there you must get ready by placing yourself on the "Lord's side" now. Will you?



### "He Giveth Quietness"

"He giveth quietness"—oh, what peace!  
The storm and winds are stilled—  
The loneliness has disappeared,  
The bitterness is killed.

"He giveth quietness"—rids my soul  
Of fears and cares, gives song;  
He speaks His calmness over all,  
And covers every wrong.

"He giveth quietness," so serene  
Amidst the noise of life;  
His still small voice of comfort  
Shall banish every strife.—Mrs. G. Brown.



# THE CHILDREN'S



# Pages

## Lost in a Cave

By Tommy Tucker

It was a sunny day in February. Jack, Bob, and Bill were out for a Sunday hike, roaming the woods and hills near their farm. Suddenly Jack stopped, and he stared at an opening on the side of one of the hills.

"What's that?" he exclaimed.

The boys clambered up to the hole and looked into the darkness. Bob threw a rock, but it landed quickly and then rolled for some distance. The boys knew then that this must be a real cave.

"Wish we had a torch," said Bill. "Then we could go exploring. There's no telling what we'd find!"

"Let's get a torch," suggested Jack. "I'm anxious to see what's in there."

The three boys hurried back to the house.

"What are you in such a hurry about?" asked Mr. Maxin, the boys' father.

"O Dad, we think we've found a cave!" answered Jack. "We came for a torch!"

"What?" asked Dad, suddenly looking stern. "You boys certainly don't think I'd let you go exploring in a cave! You can't do that! You'd get lost, undoubtedly!"

"O Dad!" the boys pleaded, "we're not babies; we can take care of ourselves. We wouldn't get lost!"

"No, boys. I'm sorry, but I don't want you to get lost!"

"But, Dad, we—"

"No, I'm sorry, no *buts*," Mr. Maxin said, returning to his work.

"Now, what do you think of that! He won't even let us go exploring! Get lost! We're not little any more!" Bob said. "But I suppose we can't."

"Why not?" whispered Jack. "We won't go too far."

"But Dad has said, No," put in Bill.

"He'd never know!" Jack said as he watched his father walking out to the barn. "And we would certainly never get lost!"

"Well," Bob hesitated, "I don't know."

"Let's do it!" said Bill. "What's keeping us?"

"All right," agreed Bob; "I'll get a torch."

The three boys were soon on their way back to the cave. Climbing up to the opening, Bob flicked on the flashlight. In a matter of seconds the boys were making their way into the cave. The path was steep, but soon they reached the bottom. The cave was small, and the boys looked around. The walls were damp and hard, and water was dripping from the ceiling in places.

Then suddenly Jack said, "Here's an opening! Let's see where it goes." The boys started through the opening. This room of the cave was larger. They turned to their left and started around the room. It was all



Now what could they do? They were lost! Then suddenly the torch flickered and went out.



quite mysterious, and the boys cautiously continued on.

Then they found another opening. They went through it and found a small room about the size of the first one they had entered. They looked at the damp, cold walls and wondered where all the water came from. "Guess it seeps through from the top," said Jack.

Then the boys almost froze in their steps.

When Jack had spoken his voice had echoed back and forth from the cave's dark walls. "Oh-h, don't do that!" Bob said.

"Maybe we had better go back," suggested Bill in a whisper.

"Yes," agreed Jack, "I think we'd better!"

"Here's an opening," whispered Bob.

They went through it, on and on, back and forth; there were more openings, more rooms, everything was mixed up, they were going in circles!

"We-we're lost," said Bob, aloud, and the damp and cold walls echoed: "Lost! lost! lost!"

The boys shivered. They *were* lost!

"What are we going to do?" whispered Jack.

Then suddenly the torch flickered and went out.

"Oh, no!" cried Bill. "No light!"

"No light! light! light!" the wet walls echoed.

This made the boys so frightened that it was all they could do to keep back the tears in their eyes. "We should never have disobeyed Dad," whispered Bob.

"Oh, I wish we had never come!" said Bill.

"I'd give anything if we were home," Jack said slowly.

Then they realized that no one knew where they were, and their parents perhaps wouldn't find them. They had no food at all, and they were getting cold.

"Let's pray!" suggested Bob.

They agreed, and prayed hard. Then they sat thinking.

Drip, drip, drip, slowly and steadily the cold water kept falling on them from the ceiling. Drip, drip, drip, drip.

"Where could they be?" asked Mrs. Maxin. "It's late, and they've been gone four hours!"

"I don't know," Mrs. Maxin said. "I wish they would tell me before they go off like this!"

"I think I know where they are," said Mr. Maxin. "They're probably in the cave."

Mr. Maxin started for the cave. He knew where it was, for once he had been lost in it. He wished that his boys had been more obedient.

That evening the boys, safe at home after being found by their father, agreed that they would try hard to obey better. Now they realized that it can be a dangerous thing to "disobey, especially when it means getting lost in a cave!"

## How a Handkerchief Helped

By Ellen Stewart

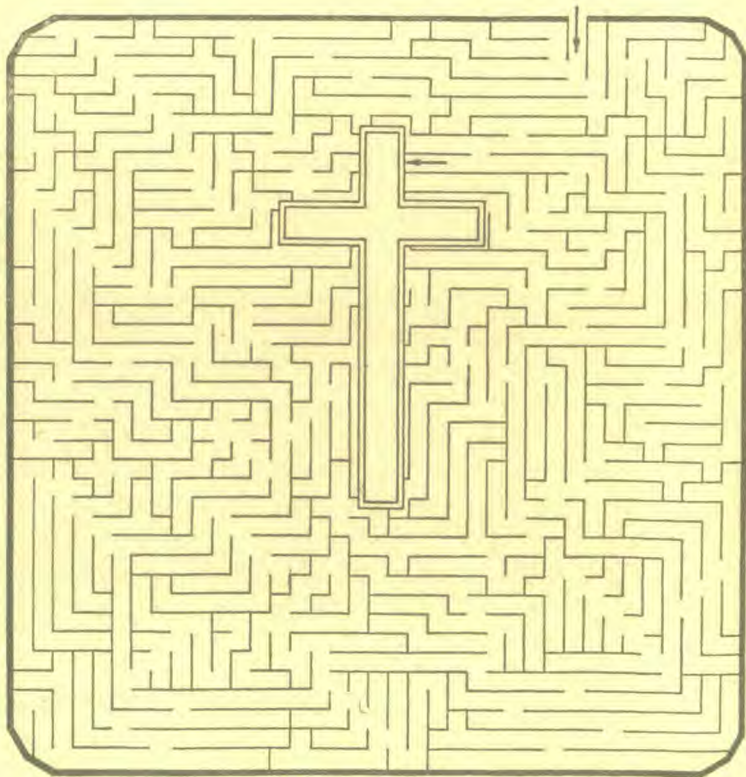
MOLLIE MOORE thought she was going to be the happiest girl in the whole wide world when she moved to the country, but now—oh, dear—she had been there for nearly four months, and not a single friend had she made.

"I almost wish we hadn't moved to the country, Mother," Mollie said one morning while she was helping her mother.

"And I," laughed Mother, "am quite happy that we came—all because—"

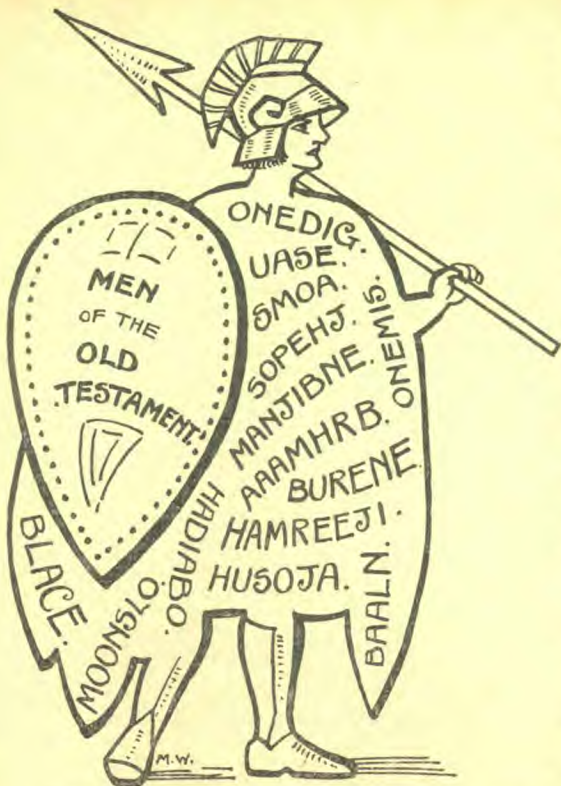
"I know, Mother," Mollie interrupted, "you are going to say you're glad because I've grown stronger out here."

"And have roses in your cheeks, too," chuckled Mother.



Can you find the way to the cross? Begin at the arrow at the top and follow through to the arrow pointing to the cross. Be sure not to cross any lines.





"Only sick people should feel lonely," said Mother, "but people who can get out of the house and run and play like you—"

"Please, Mother," Mollie answered softly, "I'll try to remember after this, and when I feel lonely for somebody to play with, I'll just remember how happy I should be because I can run and skip and hop as I never could before—and be glad."

"That's the idea," Mother agreed. "Try to be happy over this great blessing that has come."

"I'll try to remember," Mollie promised as she finished helping her mother and ran out into the field to play.

A moment later Mother looked through the window, and her eyes widened in surprise. What was Mollie doing? Eagerly she watched for an instant—she seemed to be waving to somebody—and the next instant she saw a little white hand-

kerchief and she waved at me from the window, and I waved back, and let go my handkerchief—and would you believe it?—it sailed right up the hill and into her window, and she—she's coming down the hill to bring it back."

"Well," laughed Mother, "that's a new use for a handkerchief, but if it brings you a playmate I shall be glad indeed."

And that's exactly what happened. Nellie Greene, the little girl who had come to make her home with her grand-parents, would have found the country a very lonely place had it not been for Mollie. But with two little girls in calling distance of each other, the country became a wonderful place to live in, but never again was Mollie able to send a white handkerchief up the hill to the little neighbour.

"It doesn't make any difference, Mother," laughed Mollie, one day after an unsuccessful effort to send a white handkerchief up the hill on a stiff

See if you can unjumble these names of men in the Old Testament, then paint the picture and send with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts. Watch future issues of OUR TIMES for results.

kerchief I leave Mollie's fingers and go sailing skyward.

Then suddenly Mollie darted through the kitchen door, her eyes shining.

"Oh, Mother, Mother," she cried eagerly, "there's a little girl in the big house on the hill—I saw her with my own eyes—

little breeze, "the first one did the trick and brought me in return the nicest playmate in all the world."

### — Your Letter —

My Dear Sunbeams,

A FEW days ago a letter came to me from someone who wondered if she was now too old to be a Sunbeam as she would soon be leaving school. Well, Sunbeams, although boys and girls who have passed the age of fifteen become too old to be judged as prize-winners in the competitions, yet they can never be too old to shine for Jesus.

Did you know that some of the boys and girls who enrolled in our Band when it first began are lighting dark corners around the world today? In our Sunbeam snap albums we have pictures of Sunbeams who have grown up to become missionaries, doctors, nurses, preachers, and teachers, and I know they still remember the promises they made as Sunbeams, as they try to bring sunshine into the lives of those around them.

We can be proud to belong to such a band, Sunbeams, which has now grown until it has over 5,000 members. Maybe you have not yet been enrolled as a member, or perhaps you know of some boy or girl who would like to join. If so please write to: Auntie Pam, "The Sunbeam Band," Stanborough Park, Watford, Herts., and I shall be pleased to welcome you, and to send you an application form. This will tell you how you can obtain a very attractive coloured badge which you will enjoy wearing, and also a Membership Promise Card. I know that if you ask Jesus to help you, you can very easily keep the Promises.

Looking forward to hearing from "old" and "new" Sunbeams.

Yours affectionately,  
AUNTIE PAM.

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# Coming to Reign!

Jesus the Saviour is coming to reign,  
His glorious advent is near,  
Unto the peoples of far lands proclaim  
This message with voice strong and clear.

Circle the world with this Gospel of light,  
Keep lifted the cross of our Lord,  
Bring to poor souls who are groping in night  
The power of the life-giving Word.

Only through Christ can their sickness be healed,  
The leprous-like sickness of sin,  
Only in Him is the remedy sealed,  
Changed bodies, redemption within.

Strong in the might of devotion and prayer,  
Sustained by the love of our God,  
Send forth the workers these blessings to share  
Where Gospel-shod feet ne'er have trod.

Then when the Saviour descends from the skies,  
A people made ready He'll find,  
Clothed in His beauty, with Him they will rise,  
Leaving sin and all sorrow behind.



*By Gwen Yeates*

*Rob. Sand. 6*