



The Bible and

OUR TIMES



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"Now is the day of Salvation"

★ CHRIST summed up His mission in life when He declared: "The Son of man is come to seek and to save that which was lost." Luke 19:10. At the time of His birth it was announced by the

GOOD NEWS for SINNERS

By Frederick Lee

angel of the Lord: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a *Saviour*, which is Christ the Lord." Luke 2:10, 11.

The apostle John records these words of Christ which reveal the special work He came to do: "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17. "I came not to judge the world, but to save the world." John 12:47.

The same disciple, later in his epistle, declared of Christ, "And we have seen and do testify that the Father sent the Son to be *the Saviour of the world*." 1 John 4:14.

Jesus used many illustrations to describe this saving work. To the woman of Samaria He spoke of Himself as the water of life: "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

To the multitudes who sought Him to be fed He declared, "I am the Bread of life." John 6:35.

"The Bread of God is He which cometh down from heaven, and giveth life unto the world." Verse 33.

To the blinded Pharisees He announced, "I am the Light of the world: he that followeth Me

shall not walk in darkness, but shall have the light of life." John 8:12.

To the sorrowing family of Bethany He said, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

Thus by various means Christ sought to make plain His mission on earth. Living amid disease and death man had little hope for the present and no hope for the future, but Christ came to change all this.

It is clear that Christ came to bring salvation to men. But how is this salvation to be obtained by any individual?

Do You Want to be Saved?

First, there must be a desire for deliverance from sin and for eternal life. When this is felt, all one needs to do is to come to Christ, and in faith claim Him as a personal Saviour.

Desire and faith are the first steps in this way of salvation. Desire leads one to Christ; faith lays hold upon the saving power He has to offer.

In the Sermon on the Mount Christ proclaimed, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

To Nicodemus He declared: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever *believeth* in Him should not perish, but have eternal life." John 3:14, 15.

As He talked with men, Jesus often spoke of the need of faith. When He explained His mission to the multitudes He told them that everyone "which seeth the Son, and *believeth* on Him, may have everlasting life: and I will raise him up at the last day." John 6:40.

Just before His crucifixion Jesus prayed for His disciples and those "which shall *believe* on Me through their word." John 17:20.

Again and again Christ emphasized the need of faith in order to obtain the eternal salvation He had to offer. The Master often asked those who came to Him for healing, if they believed on Him. When two blind men asked Him for help, He asked them, "*Believe* ye that I am able to do this?" After they replied, "Yea, Lord," He said to them, "*According to your faith* be it unto you." Matt. 9:28, 29.

To the woman who was healed when she touched the hem of His garment, He said, "Thy *faith* hath made thee whole." Verse 22.

One day a man brought his child to be healed by Jesus. When Jesus said to him, "If thou canst

believe, all things are possible to him that believeth," the man replied, "Lord, I believe; help Thou mine unbelief." Mark 9:23, 24.

Here we have another thought presented. Even the faith that we need for our salvation comes from the One in whom we must have faith. Christ does everything for our salvation. We may have only a desire for help, and faith as a grain of mustard seed, but He will increase our faith and complete the work that is to be done.

But now before sins can be remitted or taken away for any man, there must first be a willingness to give them up. This involves repentance and confession on the part of the sinner.

On one occasion Jesus declared, "For I am not come to call the righteous, but sinners to repentance." Matt. 9:13.

When some of His hearers told Him of the Galileans whose blood Pilate had mingled with their sacrifices, Jesus answered, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:2, 3.

Like John the Baptist's, Christ's message was, "Repent: for the kingdom of heaven is at hand." Matt. 3:2; 4:17.

Before John would baptize anyone, he was called upon to confess his sins. (Matt. 3:6.) When some Pharisees came to John to be baptized, he told them, "Bring forth therefore fruits meet for repentance." Verse 8.

A Changed Life

The remaining fact which we should note about the good news of salvation is that it makes provision not merely for the cancelling of past sin but for deliverance from sin in the future.

To the woman taken in adultery whom He would not condemn, He said, "Go, and sin no more." John 8:11.

So before repentance can be accepted of the Lord as genuine, there must be a leaving off of the sins confessed, as proof of sincerity. One's acts after repentance must match one's professed sorrow for sin. The fruits of repentance must be seen in a changed life. All this too is accomplished through faith in Jesus Christ as our Saviour and Lord.

Paul, thinking upon the teaching of Jesus, summed it all up in these words:

"For by grace are ye saved through faith; and

(Continued on page 7.)

★ THERE is a village a few miles from the East Coast with a population of about 300. It has one small church with a tower that rises above the cottages. I had often walked up and down its streets, for I knew the village well; or at least I thought I did until something happened and I shall never forget the impression it made upon my mind.

One day a friend of mine whose father kept the keys of the village church asked if I would like to go with him to the top of the tower. So one evening we made our way up the steps. My first glimpse from the top transformed the village for me. No longer was it a street here and a street there, a field, a stream, a bridge, a lane. I saw all of it in one glance. It brought a new vividness, a sense of completeness. I saw the village from a new perspective.

The teaching of the second coming of Jesus is the tower of the Bible. From beginning to end the Scriptures are filled with promises and parables and statements about it. If we climb the steps one by one and stand on the top of that tower we will look at the beauties of the Bible in a new way because no-one can properly understand the Bible without knowing what it teaches about Jesus' return.

Jesus was born in a manger and lived a stranger in a harsh world. When a young man in the prime of youth, they took Him and murdered Him in the name of justice.

But that was not the end. There was the resurrection;

*But the grave held not our Lord,
He triumphant came.
His disciples worshipped Him,
Jesus, still the same.*

But that was not the end either. There was the ascension.

*He ascended up on high
To His Father's side.*



Christ Is Coming Again

Nor was that the end. Listen to Jesus' promise: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Can one know that that is really true? One can be more certain about that than about one's own life. "It is the word of a gentleman of the most strict and sacred honour." Jesus said many other things that have most surely happened. Why should one doubt this?

In this world there is so much injustice. Lives are swept away with no respect, it seems, for their innocence or guilt. Why should it be? There must be a time for setting things right. There must be a time when wrongs are righted and justice prevails. The return of Jesus provides the answer. The outlook is not dreary. There is hope for the future, glorious hope.

The return of Jesus is the hope of the world. It is not something to be feared. It will be the happiest scene that this world will ever have witnessed.

Jesus told His disciples that He would go away, prepare a home, and then come again and take them to that home. Is there any reason to think that Jesus will be coming any differently from the way He went? Jesus was a real Person. He is a real Person. Jesus is preparing a real home. Jesus is coming as a real Person, to take us as real beings to that real home. It's not at all vague, it is very real.

By E. W. H. Vick

"This Same Jesus"

We go together to the mountain top with the small group of men who accompany Jesus on His last journey on earth—that Jesus whom they had loved while He was with them, who had been taken in death, whom they had touched and handled after He had risen from the grave, that same Jesus who stretched out His arms in a last blessing as a power greater than any of earth, drew Him away from the gaze of His disciples. A cloud surrounded Him, and their Master was gone. But immediately two messengers stood with them, bearing a beautiful message from heaven, sent especially to encourage them.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

What simple yet beautiful words! The same Jesus that they knew then, to whom the weary and the poor and the suffering went for comfort, would come again.

"This same Jesus." He talked with them then; He would talk with them again. He blessed them then; He would bless them again. He looked into their eyes with a look of understanding sympathy then; He would do it again: they would be with Him again. He would be "this same Jesus."

"In Like Manner"

They learned how He would come, too. "In like manner." He went away on a cloud. He would come back in the same way:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7.

They saw Him go; He would be seen when He should come back. But what was the cloud? It was not the usual thing to see a cloud in the Palestinian sky. It was something spectacular. Notice Mark 9:2, 7 where we have an account of the transfiguration of Jesus: "And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them... And there was a cloud that over-

shadowed them: and a voice came out of the cloud saying, This is My beloved Son: hear Him."

Through Clouds of Glory

God spoke from the cloud. The cloud veiled the very presence of God. A cloud filled Solomon's temple when it was being dedicated to the Lord. (1 Kings 8:10, 11).

The cloud is the glory of the Lord. A cloud hides God's presence. The cloud that took Jesus away was the glory of God's presence. So when Jesus comes again He comes as a glorious King, in the glory of God. "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come



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Like the wise virgins in the parable we are to be watching and waiting for the coming of our Lord.

in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

Jesus comes in three glories: His own, His Father's, His angels! No wonder that the evangelist says: (Continued on page 13.)

Doing What Jesus Did

By Ernest Cox

★ THERE is no doubt that the very essence of Christian living is to do, in principle, what Jesus did. He is our perfect Pattern. He has left us "an example," that we "should follow in His steps." 1 Peter 2:21.

Jesus came down from heaven, not only to redeem us from sin by dying on Calvary, but also that He might show us how to live. He came to show us how to order our lives so that here and now we may please our heavenly Father, and thus make our personal preparation for His eternal kingdom.

People in these days often overlook the important fact that our life as human beings on earth was really originated and largely organized by none other than our Lord Jesus Christ. For we read: "All things were made by Him; and without Him was not any thing made that was made." John 1:3.

So that Jesus created this planet that is our home. And when He created this world, He organized the days, and the use of the days, that make up our mortal lives.

It is true enough that we all can live only a day at a time. We cannot, with any certainty, anticipate tomorrow's situation. Neither can we really recover yesterday's neglect. We have to live each day as God gives it to us. We should therefore do *with* each day, and *on* each day, that which the divine Giver expressly desires. Surely that, as Paul declares, is our "reasonable service."

We know that Christ, in the beginning, sanctified or set aside, the first Sabbath, and thereafter ordained every recurring seventh day to be a day of physical rest and spiritual refreshing for man. Because of this, Jesus was able to make the stupendous claim that He was "Lord also of the Sabbath." Mark 2:28.

Why Jesus Instituted the Sabbath

In the fourth commandment the Lord reminds us that He instituted the Sabbath as a memorial



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As His custom was Jesus went into the synagogue each Sabbath day

of His creation of this world and the human race upon it. So that the Sabbath itself is a witness that we owe our very lives to God. For without this planet there would have been no human race; and with no human race, there could have been no existence for us. So each recurring Sabbath should remind us that we owe our all to Him.

Tragically enough, however, the human family was hardly begun before it was badly polluted at its source. Many early blessings were lost. The privilege of personal contact with God was lost. And down the ages, the devil has tried, with persistent venom, to obscure, and often almost obliterate, the Sabbath, that its blessings and significance, too, might be lost. But the Lord has ceaselessly maintained that the loyal and faithful observance of the true Sabbath will sanctify His people, and will preserve them for Himself. For He says, through Ezekiel, that He has given us His Sabbaths, as a sign of His love for us, and

as an instrument of our sanctification. (Ezek. 20:12.)

In Ezekiel's day, the Sabbath was a main bulwark against national and personal idolatry. It fulfils that function still. And the need today is plainly evident. For wherever men, for any reason, put anything before God, whether it be their positions, their prestige, or their pleasures, that is idolatry.

But when we remember the Sabbath, then we remember our Creator, and with that comes the weekly reminder to honour no spiritual or material gods before Him.

"As His Custom Was"

When Jesus came to this earth, the divine Record declares that He was a strict Sabbath-keeper. For Luke tells us that it was His invariable custom to be found in the synagogue "on the Sabbath day." Luke 4:16.

In the Saviour's time, the beauty and blessing of Sabbath observance was almost submerged under hundreds of petty, and often quite frivolous, rabbinical restrictions. So much so, that the common people were in great danger of forgetting Isaiah's inspired injunction that true Sabbath-keeping is to be pre-eminently "a delight." Isa. 58:13. The Saviour's works of merciful healing, however, often performed on the seventh day, did much to restore the true significance of joyful Sabbath-keeping. Jesus kept the Sabbath, not as an irksome duty, but as a pleasant privilege—a privilege which neither excluded a healing ministry nor a spirit of cheerful good fellowship. Jesus found delight in the observance of the fourth commandment even as He did of the other nine. (John 15:10.)

Indeed, such was the force of the Saviour's example and precept that the disciples did not dream of varying their Sabbath-keeping custom even during the agony and distress of the crucifixion week-end. In spite of all their mental anguish, they did not forget to observe the Sabbath "according to the commandment." Luke 23:54-56.

So the example of Jesus and His immediate followers in the matter of Sabbath-keeping is clear. In this particular phase of His life, are we not also expected to do what Jesus did?

Written in the Heavens

The Lord has not left the sacred Sabbath hours to be defined by human calendars, clocks, and watches. For even the most exact human reckonings, are, at times, liable to error.

If we can count the days of the week up to seven and observe when the sun sets on the sixth day and on the seventh day, then we can keep the Sabbath exactly as the Saviour did. It is as simple as that. From Friday sunset to Saturday sunset are the sacred Sabbath hours. That is the Sabbath just as Jesus kept it. (Lev. 23:32.)

The last chapter of the Bible brings before us a picture of the felicity of those who come to God's kingdom. The curses of sin and suffering are for ever removed. The throne of God is again supreme and personal contact with Him is restored.

It is significant that the keeping of the commandments is here stressed as characteristic of those who are worthy at last. For the Revelator records: "Blessed are they that do His commandments . . . they . . . have right to the tree of life, and . . . enter through the gates into the city." Rev. 22:14.

Activities of the Blessed

The prophet Isaiah also mentions, of this same happy throng, that as a part of their commandment-keeping they experience throughout eternity the joys of true Sabbath worship. "As the new heavens and the new earth . . . shall remain before Me, saith the Lord, so shall your seed and your name remain . . . and from one Sabbath to another, shall all flesh come to worship." Isa. 66:22, 23.

Surely, in view of the seriousness of present world conditions, we need to strive day by day, and Sabbath by Sabbath, to do what Jesus did. Then, without question, He will continue as our King and as our ever more glorious Example, throughout the eternal ages.

Good News for Sinners

(Continued from page 3.)

that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

This, indeed, is good news to the sinner who has lost everything worth while because of his sins. He cannot repay the debts of sin he has accumulated. There is nothing he can do about the wages of sin, which is eternal death. How thankful he should be. Salvation is free to all. Neither race, nor nation, nor the depths of sin can keep him from receiving this salvation if he has the spirit of contrition and in faith comes to the Lord Jesus Christ and asks for it. Thank God! Provision has been made that none need be lost!

UNEARTHING in the Land

By W. L.

So we will go first to Northern Mesopotamia, where the first archæological light was shed upon the accounts of Creation and the Flood at the very beginning of the Bible.

Light on the Creation and the Flood

It was in the forties of last century, following the pioneer work of C. J. Rich at Nineveh, that serious digging was begun on the sites of the great cities of Assyria by the Frenchmen, Paolo Emilio Botta and Victor Place, and the English excavators, Sir Henry Layard and his close companion, Hormuzd Rassam, and later, Sir Henry Rawlinson.

At first, interest centred upon the massive man-headed bulls and lions and the magnificent bas-reliefs which decorated the royal palaces of Nineveh, Asshur, Khorsabad, and Nimrud, as these provided striking museum pieces. Large quantities of curiously marked slabs of clay, found during the clearing of many of the palace rooms, were at first thrown aside as worthless bits of decorated pottery. When they continued to turn up, however, it suddenly dawned upon Layard that they were inscribed tablets from the royal libraries and temple archives.

As soon as their value was realized, instructions were given to the native diggers to preserve all that were dug up and eventually some 25,000 from Nimrud and Nineveh were transported to England. When examined, these proved to be from the Temple of Nebo and the Royal Library of Ashur-banibal respectively. This latter monarch, who reigned over Assyria from 669-626 B.C., had indeed rendered a wonderful service to archæology for, as one of the first great private collectors in history, he had gathered into his palace library a priceless collection of copies of ancient documents going right back to the days of the Sumerian civilization, from which it has been possible to reconstruct the



By Wm. Hole © Eyre & Spottiswoode
Abram leaves Ur of the Chaldees at the command of God.

★ IN seeking to gather together, within the compass of this brief series of articles, the many spectacular discoveries which have so wonderfully vindicated the trustworthiness of the Bible record, we could proceed chronologically, listing the discoveries as they were progressively made. Alternatively, we could group them geographically in the several lands of the Bible. Perhaps, however, the most helpful way will be to discuss them in their historical order as they relate themselves to the developing story of Israel, the chosen people of God.

G HISTORY of Abraham

Emmerson

story of the successive civilizations of Mesopotamia.

In 1872, a young assistant in the British Museum, George Smith, by name, was in the process of sorting out the mass of Nineveh tablets, when he came across one which referred to a flood. At once his interest was aroused, and when he had classified the associated tablets he discovered it to be an Assyrian flood story which revealed significant similarities with the Bible account.

So sensational was this discovery that he was sent out with funds provided by an English newspaper, *The Daily Telegraph*—which incidentally also financed Stanley's search for Livingstone in darkest Africa—to find more tablets and fill in the gaps in the story. In 1873 and 1874 Smith collected many additional tablets, which, together with further finds at the British Museum, not only

Men Who Proved the Bible True.—3

substantially completed the Deluge account, but also brought to light a substantial part of the Chaldean story of Creation.

The thrilling discoveries of Smith in Northern Mesopotamia encouraged other excavators to prosecute a search for literary documents in the mounds of Southern Babylonia, the seat of the Sumerian civilization which flourished before the rise of Babylon, and between 1889 and 1900 the University of Pennsylvania expedition to Nippur was rewarded by the discovery of a great temple library, from which were recovered Sumerian accounts of Creation and the Flood dating from 2100 B.C., or before the days of Abraham.

Critics' Hasty Judgment Refuted

When these epochal discoveries first came to the knowledge of the critics they, of course, jumped to the conclusion that the Hebrews had got their accounts of Creation and the Flood from the Babylonians during their exile in the sixth and fifth centuries B.C., and that consequently they were neither written by Moses, nor inspired of God.

They reached this conclusion, however, much too hastily, for when the Assyrian, Babylonian, and Sumerian stories were examined in greater



Remains of the great temple tower of Ur of the Chaldees.

By courtesy of the British Museum

Houses of Abraham's time unearthed at Ur of the Chaldees.



detail it was seen that they differed fundamentally from the Bible account.

Professor Hommel of Berlin asserted quite definitely that the differences were so extensive that the Bible account could not have been derived from the Babylonian. Dr. Pinches of the British Museum agreed with this judgment and went further to declare that they are two substantially distinct accounts. Dr. A. H. Sayce completed the discomfiture of the critics when he wrote:

"An impassable gulf separates the biblical cosmogony from the Babylonian, for while the latter is grossly polytheistic, the former knows only one omnipotent God."

Naturally the critics sought to set up a new defensive line after their retreat from the original position, and this took the form of asserting that the Genesis account was a purified, yet still humanly-conceived, version of the Babylonian story.

This position, however, has proved equally untenable, for with all their juggling with the text of Genesis they have had to admit that the Creation and Flood stories were written long before the Babylonian exile.

The only rational explanation, therefore, of the two literary forms is that they both stem back to the original revelation concerning Creation, the Bible account having been divinely preserved from corruption and error and finally put into writing by Moses under the guidance of God, while the other account has become progressively more corrupt as it has been passed on from one idolatrous nation to another.

No more convincing evidence of the inspiration of Genesis could, in fact, be found than a comparison of the ancient Babylonian and Sumerian Creation and Flood stories with the sublime Bible account.

Amazing Discoveries in Ur of the Chaldees

Travelling south from Nippur we come to Ur of the Chaldees, the home of Abraham. The critics once denied the existence of both Abraham and Ur, but this impertinence was quickly disposed of when Mr. J. E. Taylor, the British Consul at Basra in 1853, dug into Tell el Maqayya or the "Mound of Pitch," and found an inscribed clay cylinder which proved it to be the ziggurat or temple tower of Ur!

Despite this remarkable identification, the site of Ur of the Chaldees was not thoroughly explored until Professor (now Sir) Leonard Woolley super-

intended a joint expedition of Pennsylvania University and the British Museum from 1922-1933.

While Bible students had to wait a long time for the evidence from Ur, they were richly rewarded when it did come. The critics who had belatedly admitted the possibility of Abraham being an historical character still declared that he could only have been an unlettered half-savage of a very primitive age! But what did Woolley find?

Far below the Ur of Abraham's day he uncovered the wonderful civilization of the First Dynasty of Ur with its tombs of the kings and nobles, testifying to an almost unbelievably high level of culture.

Coming down (or rather up into the higher levels of the mound of Ur) to the days of the Larsa kings, who overthrew the splendid Third Dynasty of Ur, Woolley laid bare the Ur of Abraham's time. Here he found the remains of a great religious centre and commercial city, with substantial houses far more elaborate than those of Nebuchadnezzar's day at Babylon, and equally as good as that of a well-to-do citizen of modern Bagdad!

In the temple treasures he found business-like records of tithes and offerings, in the temple schools he unearthed tablets indicating a wide curriculum, including reading, writing, mathematics, and astronomy, as well as historical documents and religious texts.

No wonder Professor Woolley wrote: "We must revise considerably our ideas of the Hebrew patriarch when we learn that his earlier years were spent in such sophisticated surroundings; he was the citizen of a great city and inherited the traditions of an ancient and highly organized civilization."—*Ur of the Chaldees*, page 168.

Thus have the excavations at Ur of the Chaldees provided a new and vivid background of the great yet idolatrous city in which Abraham grew up, and from whence he went out, at the call of God, to become the progenitor of the chosen people of God.

Bible Account of Migrations Corroborated

Before we leave the earliest records of Genesis, we may pause to note one other wonderful ray of archæological light which has been shed upon the much-controverted tenth chapter of Genesis.

The Bible account of the spreading out of mankind after the Flood from the region of the Caucasus was disputed until the present century

by both the Egyptologists and the Assyriologists.

As recently as 1907 G. Massey asserted in his book, *Ancient Egypt—the Light of the World*, that Egypt was the cradle of civilization, while Professor M. Jastrow, in one of his articles in *Hastings' Bible Dictionary*, asserted that the entire civilization of Syria and Mesopotamia was Semitic from the earliest times.

Both these criticisms of the Bible record have now been swept away by the work of Sir Leonard Woolley, Sir Flinders Petrie, and others.

The Sumerian civilization which Woolley found underlying the beginnings of the first Babylonian empire was proved from the facial types of the statuary, etc., to be definitely non-Semitic and akin to the Ethiopians of Africa. Dr. Hall of the British Museum likewise found a dark-skinned race in the earliest Elamite levels of Persia.

Parallel with these discoveries, Egyptological research has revealed that the earliest civilization of Egypt came across the Red Sea from Southern Arabia, which in turn was civilized by Sumerians from Southern Babylonia.

Elise J. Baumgartel in her *Cultures of Prehistoric*

Egypt follows up the suggestions of Sir Flinders Petrie by dividing the predynastic period in Egypt into two parts, the earlier, Nakada I, which she derives from Persia via the Straits of Aden and the upper waters of the Nile, and Nakada II, which came from a home not far removed from the Sumerians of Southern Babylonia via the Wadi Hammamat.

In his book, *The Deluged Civilization of the Caucasus Isthmus*, Professor Fessenden, of the University of Pittsburg, likewise shows conclusively from Greek mythology that their civilization came originally from the Caucasus region.

The latest ethnological research thus corroborates the Bible assertion that the human race spread out from the Caucasus, the Hamitic peoples first settling in Mesopotamia (Gen. 10:6-20) and later moving south and east into Africa to make way for the oncoming Semitic peoples; while at the same time the Japhetic race was moving north and west into Europe and east into India and beyond.

(Next Time: "New Light on the Patriarchal Age.")



ARE YOU PERPLEXED

about world events and the future as planned by God?

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

THERE IS ONLY ONE COMPLETE ANSWER

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

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Know Your Bible

IS CHRIST'S COMING NEAR?



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What pertinent question did the disciples put to Jesus regarding His second advent?

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Two questions were asked of Jesus—*when* and *what*. He answers the second question first in verses 4-31, and the first question is dealt with in verses 32-51.

What positive assurance did Jesus give?

"And there shall be signs." Luke 21:25.

Three chapters in the gospels are devoted to our Lord's great line of prophecy, Matthew 24, Mark 13, and Luke 21.

What historic event marked the first milestone?

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out."

Luke 21:20, 21.

This historic event took place in the year A.D. 70 when the Roman armies under Titus destroyed the holy city.

What great calamity was to follow?

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

Three major religious persecutions are recorded in the history of the church. The first was experienced in the apostolic age, and is recorded briefly in the Acts of the Apostles. It was mainly insti-

gated by the leaders of Judaism. Then there followed the persecutions instigated by Roman emperors from the time of Nero to that of Diocletian. These finished about A.D. 310. The last and most continuous persecution was that instigated by the totalitarian Roman Catholic Church against what were termed "heretics."

How long was this papal persecution to last?

"And he shall . . . wear out the saints of the Most High . . . and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. (See also Revelation 12:13, 14.) *"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days."* Rev. 12:6.

Three and a half times or years is precisely the same as 1,260 days.

What does a prophetic day symbolize?

"A day for a year; a day for a year; have I appointed thee." Ezek. 4:6 (Spurrell's translation, also Young's literal translation).

These prophetic days thus represented 1,260 years. Beginning in A.D. 538 they terminated in 1798 during the time of the French Revolution.

What did Jesus say about those "days"?

"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24:22.

The Reformation helped to curtail the persecuting power of the Papacy and, persecution

actually ceased as an organized religio-political weapon about 1776.

What does Mark specify would occur in these days?

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

The third milestone in these prophetic events is thus pin-pointed. It should occur somewhere between 1776 and 1798 when the "days" terminated.

Was this sign actually seen and recorded?

Yes, as is indicated by the following authoritative statements:

"The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day. . . . The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary*, page 1604.

"The Dark Day . . . was one of those wonderful phenomena of nature which philosophy is at a loss to explain."—*Professor Herschel in Great Events of the Greatest Century*, page 40.

By J. A. McMillan

What did Jesus call this darkening of the sun?

"And there shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

What phenomenon was to occur in the stars?

"And the stars of heaven shall fall." Mark 13:25.

On the night of November 13, 1833, occurred the greatest spectacle of "falling stars" ever recorded. "We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a *merciful sign*, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened."—*Facts for the Times*, page 72.

What other prophet outlines these celestial signs?

"And I beheld when He had opened the

sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her unripe figs (R.V.), when she is shaken of a mighty wind." Rev. 6:12, 13.

John's vision of the seven seals corroborates the prophetic outline given by our Lord. The fifth seal introduces the Reformation period (Rev. 6:9-11) and this is followed by the signs in the earth and heavens. Note that John mentions an earthquake not referred to by our Lord, as preceding the Dark Day. This took place in 1755 and is known in history as the Lisbon earthquake, because Lisbon bore the brunt of the upheaval. No fewer than 60,000 people perished in less than six minutes.

(To be continued.)

Christ is Coming Again

(Continued from page 5.)

gelist Matthew says that everyone will see Jesus coming. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Jesus gave a warning about those who should say that He would come in a different way: in secret, in the deserts, or in the séance chambers. Notice verse twenty-three: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. No-one can mistake the lightning when it flashes across the sky. No-one will mistake Jesus' coming when it takes place.

The Curtain Comes Down

Jesus' coming will ring down the curtain on the stage of human affairs. It will bring about the end of the world. We long for a new day, a new world. Jesus said that His coming would introduce such a new world. God will not let men destroy this earth. He will step in.

When Jesus comes there will be a happy uniting of broken families. Those who love Jesus never part for the last time. Distance divides us, death separates us, but then we shall be joined in heart and soul for ever, never to part again. Those who

(Continued on back page.)

THE CHILDREN'S



Pages

The Teapot Tempest

By Tommy Tucker

"BUT Mummy—she's got red hair! I don't like redheads!" Sue suddenly clapped her hand over her mouth. She'd said it! She had previously promised herself that she would not let her mother know her real reason for not liking Janie, a new girl at school. But now she'd let it slip.

"Sue—did you mean what you said? You dislike Janie merely because she has red hair?" Mother looked down at her daughter.

"But Mummy, none of the other girls like her hair either. They don't like redheads. And she's got freckles!"

"Lots of people I know like freckles and red hair," her mother smiled. "I don't think you're really serious."

"But Mummy, I don't want to invite her to my birthday party. No-one else likes her either. Maybe some of my friends would not come if they thought I was going to invite her."

"I think this whole thing is a tempest in a teapot," Mother said, smiling.

"A what in a which?" Sue stared at her mother.

"A tempest in a teapot, dear."

"What's that?" Sue asked curiously.

"You're about to find out. But

first, send that invitation to Janie."

"Do I have to, Mummy?" Sue asked, sitting down beside her mother, looking at her pleadingly.

"Yes, dear, you must. It may be your birthday party, but in this instance I think I should insist that you invite her."

"All right, Mummy," Sue said. Slowly she stood up and left the room.

Sue's eleventh birthday party would be held several days later, and Sue planned to have lots of fun, even if Janie did come. "Mummy just doesn't understand," Sue told Daisy, her closest friend. "You see—Mummy likes redheads!"

"Your mother likes redheads! Those carrot-tops!" Daisy opened her eyes wide in amazement. "Redheads!" she sneered emphatically.

"Yes! She likes them!" The girls thought about that amazing fact for a while, then Sue spoke again.

"You know, Daisy, Mummy said something this morning I don't get. She said this whole business was a 'tempest in a teapot.' Doesn't make sense, does it?"

"A what in a teapot?" Daisy frowned.

"A tempest," Sue said. "I asked Mummy what she meant,

but she said I was going to find out. Mummy's that way sometimes—doesn't answer your question, just gives you enough of a hint to make you wonder."

Janie arrived at the birthday party right on time. She did have many freckles and bright red hair, Sue's mother noticed as she came in. Daisy frowned when she saw her.

Janie turned out to be a rather quiet girl, staying by herself most of the time, but joining in when invited. Sue found herself liking Janie the more she was with her. "She's nice," she whispered to Daisy, halfway through the evening.

"You mean you like her, too!" Daisy said. "I can't believe it!"

"Well, she is nice," Sue said defensively.

"Huh!" Daisy sneered. "You can have her. Redheads!"

Before the end of the party, Sue and Janie had become good friends. Of course, it was rather difficult to make Daisy believe that she really did like Janie, but finally Sue succeeded. "Why don't you play with her in the next game?" suggested Sue. "You'll find her lots of fun. And," she added, "she's a good sport."

Finally Daisy broke down, and followed Sue's suggestions. "You know, Sue, you were right—she is nice!" Daisy said after the game. "Let's ask her to join our club."

The two walked over to where Janie stood, waiting for the next game to start. "Janie—how'd you like to join our girls' club?"

"How about it?" added Sue.

"Well—it's awfully nice of you to ask me," Janie hesitated, winding a curl of red hair around her finger. "Well, I'd really love to—if you want me to, really."

"Oh—you knew some of us didn't like your red hair, is that it?" asked Sue.

"Well, yes, I think I did. Others before haven't liked red hair, and my awful freckles."

"Well, we don't care," Sue said. "In fact—I like red hair—and freckles." Then she added, "This was just a tempest in a teapot."

"Oh?" Janie asked, her eyes wide, "what does that mean?" "What does what mean?" Sue asked.

"A tempest in a teapot. You just said it."

"Well, Mummy told me I was about to find out what it meant. I just did. A tempest in a teapot wouldn't be a very big storm, would it?"

"No, I suppose not."

"Well, this problem was just small—sort of, ri- ridiculous."

"Yes, I know it was," admitted Daisy, "a sort of teapot tempest."

"It was a teapot tempest, all right," laughed Sue, and the three girls, laughing and gay, walked across the room to join in a game together.

Your Letter

My Dear Sunbeams,

Just a short while ago I was strolling around one of the most beautiful gardens I have ever seen, when to my mind came the words of that beautiful hymn: "We should be like gardens, Bright and sweet with flowers, ... Violets are the kind words, Roses deeds of love, Fragrant pinks and pansies, Thoughts of God above."

Yes, Sunbeams, each one of you has a flower bed in God's garden to take care of: this is your heart. Be careful to plant there only good seed, and to keep a sharp look-out for such ugly weeds as selfishness, disobedience, and anger. Whenever you find a trace of them, uproot them right away, for if allowed to stay there they will grow thick and fast and just choke all the beautiful things.

Thank you, Sunbeams, for your interesting letters. Sunbeam Jean Hocking of Cornwall has been ill for several weeks, but she is feeling better now and wishes to be remembered to the rest of the Sunbeams. We are so pleased to hear of your recovery, Jean.

I am looking forward to seeing lots more letters from all of

you, and that includes competition entries too!

Good-bye for now,

Yours affectionately,

AUNTIE PAM.

Results of Competition No. 10

Prize-winners.—Pamela Walker, 24 Utting Avenue, Anfield, Liverpool, 4. Age 15; Diana Waspe, 20 Burrell Road, Ipswich, Suffolk. Age 7.

Honourable Mention.—Richard Holt (Southampton); Carole Westwood (Garston); Brian Rutherford (Ipswich); Eileen Maunder (Bodmin); Victor Fisk (Catford); Marion Russell (Glasgow); Gillian Dove (Edgware); Valerie Lewis (Folkestone); Terence Hales (Hayes); Irene Turner (Coventry); Jennifer Best (Scarborough); Paul Braiford (Wokingham); Jean Hocking (Liskeard); Jillian Hart (Smethwick); Margaret Grainger (Smethwick); Trevor Goddard (Iver); Esther Dunstan (Bodmin); Stuart Munn (Carlisle); Dolly Carson (Co. Armagh); Sylvia Swann (Reading); Amy Randlesome (Stockton); Rosemary Dymond (Bodmin); Sylvia Jack (Salford); Ruth Campion (Torquay); Antony Peart (Cheltenham); Carole Toamer (Hayes); Vivien French (Greenford); Hazel Harris (Cambridge).

Those who tried hard.—Yvonne Mee-koms (Dorchester); Stephanie Port (Torquay); John Kent (Hull); Susan Young (High Wycombe); Gerald Bennett (Oldbury); Barbara Ainsworth (Merton Park); Heather Leage (Cuffley); Bernard Saunders (Devon); Ursula Ridewood (Bath); Gillian Ball (Yelverton); Margaret Peart (Cheltenham); Susan Powell (Hayes); Alan Bowns (Chalford); Lynda Brant (Bracknell); Pamela Jones (Barnes); Marion Paget (Wokingham); Carolyn Woods (Colchester); Daphne Yaxley (Norfolk); Mary Mansfield (Moorgate); Janet Richardson (North Ferriby); Stuart Munn (Carlisle); Siegfried Baron (Accrington).



A Good Helper

Jesus loved Joseph

And did what He could do

To make his work lighter

Till each day was through.

He kept the shop spotless;

Hung up saws and square;

And when help was needed

He was always there.

—Norman C. Schlichter.

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STRAWS IN THE WIND

Eisenhower Reminisces

⊕ "The most confident prediction of my boyhood," said President Eisenhower in a recent speech, "was that, within the lifetime of my generation the principles of our free society would be universally accepted around the earth, as rapidly as men could be given knowledge of them and opportunity to apply them. . . . Nevertheless, within the past few decades, the whole philosophy of our founding fathers has been rejected by powerful men who control great areas of our planet."

English Newspapers Lead World Press

⊕ According to United Nations statistics, the circulation of English-language daily newspapers in 1952 was almost 97 million copies, out of a total newspaper circulation of 217 millions. Remarkably enough, Japanese took second place with 30 million copies daily. German, French, and Spanish took the next three places.

Greatest Sky Atlas

⊕ The greatest sky atlas ever attempted was begun in 1949 with the 48-inch Schmidt telescope at Mount Palomar. When it is completed in 1956 it will have mapped about three quarters of the heavens.

On Side of the Serpent

⊕ Speaking in New Zealand, the atomic physicist, Professor K. L. Oliphant, said: "We are told that . . . Adam and Eve were driven from the Garden of Eden because they disobeyed the law and ate of the fruit of the tree of knowledge. It seems strange to me that the exercise of the greatest faculty with which man has been endowed should ever have been regarded as a sin. . . . By a deliberate act, probably the greatest step he ever took, [man] chose to seek knowledge, thereby setting himself apart from all living things and

ensuring his ultimate dominion over the earth. What is called the Fall of Man should be known as the Ascent of Man."

Christ is Coming Again

(Continued from page 13.)

have loved Jesus and rest in their graves will then be called to a new life. Those who are alive when Jesus comes will be completely changed, given new bodies for their new home. (1 Cor. 15:51, 52; 1 Thess. 4:16, 17.)

Here is the Creator of the universe, seated on the throne of earth and heaven and speaking words of creative power again. He is the Life-giver. When this great day comes, there are just two classes: those who would fit in happily to the holy atmosphere of heaven, and those who would not feel at home there. When He comes the division is made. When He comes He calls forth those dead who in life have loved Him: they answer His call. To them He gives life that will never end. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

The Bible says that we can know when we are going home; here is the text: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

We do not know the exact time, but we can know that this event is near. We may then take courage, knowing that before long the King will come. To grasp this hope is to know the real meaning of life. Life will come to us just the same, but it will no longer mean the same, for on the horizon is the King coming in accordance with His promise.

