



*The Bible and*

# OUR TIMES



*This is the first of a short series of articles in anticipation of the reports at the second Assembly of the World Council of Churches in Evanston, Illinois, whose theme is "Christ the Hope of the World."*

# Christ

## The World's Greatest Need

By H. M. S. Richards

We saw the great Hall of a Thousand Columns with its sculptured obscenities, its sanctum sanctorum with its mysterious pillar, its three million and more stone carvings, its antiquity, its grime, its priests, its devotees.

The great granite slabs on the floor were rough, and we missed our shoes; but no-one wears shoes in the temples of India. The guide rattled on about the loves, hates, deceptions, and battles of the gods. We saw them all about us, frozen into stone. What a picture of the sinful heart of man imitating its own confusion, conflict, frustration, and sin!

What a relief it was to come out into the sunshine again, out of the ancient darkness, into the light of day!

But those people—are they sincere? Without a doubt! Some of them measure out the weary sun-burnt miles with prostrations in the dust of the roadway on pilgrimages to holy places like this. Some lacerate their bodies with cruel spikes. Some walk on red-hot stones to find light, peace, and God.

What they need is not more religion; they have plenty of that now. They need Christ. They need a Saviour.

At the conclusion of an address to a thousand university students in another large city of Southern Asia, one of the young men requested a private interview. What an earnest face he had! He was



★ WE STUMBLED along in stockinged feet behind the guide. His constant chatter echoed along the dark corridors. Hideous faces glared at us from shadowy recesses. The heavy odour of incense and burning cow dung filled the air.

This was the greatest heathen temple in the world. Builders were chipping away at its stones in the days of Julius Cæsar, and additions are still being made. It would take hours and hundreds of pages to describe it.

a law student in his first year. We walked over to the shadow of a great pillar, and there talked together. He spoke of his personal problems, his sorrows, his heartbreak. This young Moslem realized that he needed something that he did not have. His heart was unsatisfied.

"Do you believe in God?"

"Yes."

"Do you believe in a judgment for all men?"

"Yes."

"Do you believe that this is a moral universe after all?"

"Yes."

"Do you believe in the resurrection and a life beyond this?"

"Yes."

But still he was unsatisfied. He had no Redeemer, no Saviour. He needed Christ. So we told him, as we prayed together there by the pillar, that the Moslem world needs Christ. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. All men everywhere need to know Him, whom to know is life eternal. (John 17:3.) There is no salvation apart from Him. (Acts 4:12.)

#### No Hope in Man

It was a lovely hill, Borobudur. Its palms waved gracefully in the Java sun—at least, they did until someone discovered that there was something inside that hill. And then in 1905 the Dutch Government took the hill away and exposed the great Buddhist monument, or stupa, underneath. It had been covered with earth and given the appearance of a natural hill to protect it from destruction by enemies. As generations came and went, it was forgotten. Even the religion of the country changed. Then, after centuries underground, almost by accident it emerged from the darkness into the light of day.

Another impressive pagoda is the Temple of the Tooth in Ceylon, where a tooth of Buddha is supposed to rest. We also saw the famous Shwe Dagon at Rangoon, Burma, said to contain one hair from Buddha's head.

Years ago this man lived and died. A great religion was founded on his teachings in the land of his birth, India, whence it spread to other lands. It has long since died out in India, but millions in Japan,

China, and Southern Asia still follow its teachings. Buddhism offers salvation to be achieved solely by man's own unaided efforts. It is a philosophy of human works; in fact, it has been denied that it is a religion at all. Carried out to its ultimate conclusion it has seemed to some to lead to complete atheism.

#### Seeking Millions

Today, in all countries, the millions seeking soul peace from the disease of sin need Christ. They need to hear His words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

Men need Him amid the whirl and rush of the great modern cities. Thousands of cars flash by on the multilaned roads. Airports are filled with the roar of engines. The temples of science, of education, of pleasure, reach skyward like modern towers of Babel. How many r.p.m.'s? What does the laboratory say? What is the formula? Can we go further with nuclear reaction? How many hours to the moon, to Mars? This is the modern religion of graphs, reactors, theorems, arcs, and electrons—the religion of science.

*(Turn to back page.)*

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"Unto them that look for Him shall He appear the second time... unto salvation."





By Brion

The dove returns to the ark.

★ NOAH'S Flood has a distinct bearing on one of the most evident signs of the last days just before the second advent of Jesus. On one occasion, Christ's disciples showed great concern about the end of the world, and in reply to their questionings, the Lord provided them with a comprehensive list of characteristic conditions which, together, would be as infallible a sign of the last days as the falling leaves are of autumn. Matthew records many of them in the twenty-fourth chapter of his gospel. This is a striking chapter, especially appropriate for us today.

But you ask, Where does Noah's Flood come in? Whatever it was, whether fact or legend, it surely belongs to the remote past, and therefore can have little claim on our consideration today! Our answer is provided by Jesus Himself in verses thirty-seven to thirty-nine of Matthew twenty-four. This is what He said: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took

## Did Noah's Flood Really Happen?

them all away; so shall also the coming of the Son of man be."

As the world was in Noah's day just before the Flood, so shall it be in the last days just before Christ's second advent—just before the dissolution of this world as we now know it. Our Lord here provides the clear parallel.

### The Preacher of Righteousness

Of Noah, the apostle Paul says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. And Peter writes: "If He [God] did not spare the ancient world but kept Noah, the herald of righteousness, safe with seven others, when He let loose the deluge on the world of impious men . . . then be sure the Lord knows how to rescue pious folk." 2 Peter 2:5-9 (Moffatt).

Peter's is, supremely, a message of hope. We may safely put our trust in the Lord, however great the calamity. But the point made by both Paul and Peter, in corroboration of other scripture testimonies, is that Noah was a righteous man in a world of impiety where God was denied, His truth ridiculed, and the preachers of His truth, such as Noah, regarded as intellectual weaklings and pitiable fanatics. There were others who doubtless regarded Noah's warning of God's impending judgment on an apostate world, as a complete misrepresentation of the nature and motives of a universal God of love. In spite of the reactions of his fellows, however, whether that of indifference, of scorn, or of open opposition, Noah was true to his trust, and for 120 years he fearlessly proclaimed his message of repentance, and impending judgment by flood.

His own faith in God's warning was proved as he laboriously built that great ark of almost indestructible gopher wood—a colossal vessel which many doubtless refer to as "Noah's Folly," but which would nevertheless be regarded as one of the world's wonders, for it was a vessel quite as big as a large modern liner. Its three gigantic decks had rooms with a cubic capacity of almost four million cubic feet, and were therefore quite adequate to provide accommodation for the males and females of representative species of the animals and birds.

#### A Meagre Remnant

The Lord's testimony to Noah was: "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." Gen. 7:1. Imagine it—just Noah and his family! Only eight souls—Noah, his wife, with his three sons: Shem, Ham, and Japheth, and their wives! After all the preaching, all the urging, all the clear warning of what God was about to do—only eight were acceptable in God's sight. Only eight responded! What a meagre, insignificant remnant indeed! As for the rest, here is the record: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

To save the world from complete corruption, to save the light of truth from being for ever obliterated from this fallen planet, God mercifully de-

By R. D. Vine

cidied to save the faithful remnant—His remnant church—and destroy the remainder: "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast." Gen. 6:7.

Miraculously, the representative beasts were gathered into the ark, and last of all, after a final, impassioned appeal to his fellows, Noah and his family. "And Noah went in. . . . And it came to pass after seven days, the waters of the flood were upon the earth. In the six hundredth year of Noah's life, . . . were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:7-11.

#### A Waiting Period Before the Storm

There were seven days of waiting after the door

of the ark was shut, and we may be sure they were seven days of devastating ridicule for Noah. But then it happened! Just as God had warned! The earth which hitherto had been watered by the dew (Gen. 2:5, 6) saw its first rain clouds. What a sight it must have been as the skies gathered blackness, and the thunders of the ominous lightning flashes announced that the day of reckoning had come! Imagine, if you can, the supreme consternation as the great land masses were universally convulsed and broken; listen to the despairing cries of impenitent multitudes now clamouring to be admitted into the ark. Picture the scene, so graphically described by the pen of inspiration in Genesis seven and eight, as the swirling waters swiftly rise, as the "fountains of the great deep" are "broken up," and as, after forty days of perpetual downpour, the last hill summit, thronged with desperate creatures—both men and animals—was submerged to a depth of over twenty feet, and the gigantic ark was left adrift on a vast, shoreless sea.

#### Was It Possible?

Did this Flood really happen? Was it possible for the earth to be thus covered? If there was a flood at all, was it not merely a local affair affecting just the land of Mesopotamia? God's Word, confirmed by Christ, by Peter, Paul, by David, Job, and by the intrepid Isaiah, declares an emphatic, Yes! Noah's Flood did happen, and it was universal so that "every living substance was destroyed, . . . both man, and cattle, and the creeping things, and the fowl of the heaven." Gen. 7:23.

But some may ask: How could there be enough water? We answer, water supplies were ample. The average depth of the ocean, which occupies three-quarters of the earth's surface, is 12,000 feet, three times deeper than the height of Ben Nevis, Britain's highest mountain, while the average height of the land is only 1,000 feet. If the sea bed rose, and the continents sank, there would be enough water to cover the whole world to a depth of one and a half miles!

And this rising and sinking is not so fantastic as it might seem. The North Sea, for instance, is known to have once been a fertile, alluvial plain. From time to time, trawler nets have dragged up from the North Sea bed, bones of the mammoth, the rhinoceros, hyena, stag, and many other creatures.

On the other hand, on the loftiest mountain

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# "He Shall Be Called—"

By E. W. H. Vick

By B. Plockhorst  
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★ IN the names given to Jesus we find a beautiful blending of His attributes and a composite picture of His life-work. There are names that refer to the time when He was with the Father; there are names which signify a completed work of victory over evil. There are also those names which portray the life of Jesus on earth, as both God and man.

## Jesus Is Very God

On the one hand there is the "I am" of John 8:58. There was never a time when Jesus could not have said "I am." It implies absolute personality, life without limitation, self-existence. Jesus took this name to Himself and this meant that He claimed for Himself the attributes of God: life, power, pre-existence, glory.

On the other hand there is that name given to the Saviour in Isaiah's prophecy, the prophetic name of "Man of sorrows."

*Man of sorrows, what a name  
For the Son of God who came,  
Ruined sinners to reclaim,  
Hallelujah! What a Saviour!*

## A Man Among Men

The Son of God became the Man of sorrows. The great God bent low to suffer. How true a picture of Jesus. He lays aside His timelessness, and makes Himself subject to the categories that govern life on earth. A perfect Man in an imperfect world could not help but suffer. His whole life, lived among sinful men whose natures were in infinite contrast to His, was a life of uninterrupted suffering. He was supremely the Man of sorrows. Who has not shared that sorrow when he has heard the wail of a maltreated child? Who has not shared that sorrow when he has witnessed the grief of a broken home? But Jesus was so much more sensitive to good and evil influences that we can share His sorrow to but a small degree. The prophet asks pertinently: "See if there be any sorrow like unto My sorrow." Lam. 1:12.

Jesus was the great, self-existent "I am," and He was also the self-sacrificing "Man of sorrows." One name reveals His divinity, the other His humanity. But there is another name that blends

these two into one: "Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14.

Matthew refers to this prophecy of Isaiah, as being fulfilled at the birth of Jesus. There is also a comment on these verses in 2 Corinthians 4:6; He came "to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The light of the knowledge of God is given in Jesus. He came to give light. That is what the word "revelation" means. Jesus shows forth the divine. He reveals God. In Him we see God. In Him, God dwelt with men. "And the Word was made flesh and dwelt among us." John 1:14. In the Revised Version the word "dwelt" is rendered "tabernacled," reminding us of God's promise to dwell with Israel in a place of worship that they would build for Him. (Exod. 29:44, 45.)

Notice these beautiful words from *The Desire of Ages*: "Through all their weary wanderings in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life."—Page 23.

But the name "Immanuel" has a deeper significance even than this. John 3:16 says that God "gave" His Son. Jesus belongs to this world in a way in which He belongs to no other. This is what the incarnation means. How reverent and humble we must be in the face of such mysteries.

#### Christ Our Saviour

Finally, there is a name that takes us even farther. Our God is a Saviour-God. God saved Israel from dangers in the crises of their history. He is therefore called "the Saviour." Isa. 43:3, 4; 60:16. It is also pre-eminently the name of our Lord. "Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:21. The message which the angels carried to the shepherds announced a Saviour. (Luke 2:11.)

God fulfils man's great need in providing Himself a Saviour. What benefit would it be to man if God were all-powerful yet there were no way of approach to Him? But the great "I am" is a sharer in man's sorrows; God dwelt with man; He became the Saviour of the world through suffering. Will you not then give Him all your life for saving and for service?

## Did Noah's Flood Really Happen?

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tops the world around, are fossil remains of sea creatures and ancient shore lines, clearly proving that these mountains were completely submerged, since which time the waters have not only receded, but the mountains themselves have been, by some gigantic force, thrust upward. Geological evidence proves that Britain itself was at one time submerged to an estimated depth of 1,000 feet.

#### Testimony of the Mammoths

The Bible offers us all a means of testing its accuracy, something apart from its prophetic Word, or its transforming power on the human heart. In Job 12:8 the challenge is recorded: "Speak to the earth, and it shall teach thee." God wants us to consider the earth, to study its nature, and learn its significance. Invariably the Bible story is proved true. The earth's surface, the evidence of the rocks and fossils, declares that the Bible record of the Flood is true.

The vast land of Siberia provides the most striking proof of a universal Flood, for it is estimated that in that great land at least five million prehistoric mammoths are buried, in many cases being perfectly preserved by the perpetually frozen ground. The precipitous sides of the great rivers Ob, Yenisei, and Lena as they sometimes crumble at flood time, often reveal whole mammoths whose flesh is readily eaten by dogs. Mining mammoth tusks for their ivory has been a lucrative trade for centuries. Large Siberian islands like the Kotelni and Bear groups, embracing hundreds of square miles, are, we are told, "almost composed of fossil bones and frozen sand."

These mammoths are often found in a standing position, with undigested food in their stomachs, clearly proving that they perished suddenly, by just such a flood as that of Noah's; and by the sudden climatic change which came at that time, they were frozen in the sand and soil which the Flood washed over them, and thus have been preserved in cold storage until today. God surely had a hand in their preservation, that we today might believe that the Flood of Noah was no figment of imagination, but a sombre fact.

The earth's fossil record tells clearly of a sudden and watery calamity, and that, as the Bible says, "the fountains of the great deep were broken up." The whole earth's surface was broken up and

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## Men Who Proved the Bible True.—5

★ SINCE Napoleon landed his corps of savants in Egypt in 1798 to survey its ancient monuments, the land of the pharaohs has attracted an unending stream of antiquarians and archaeologists, and an immense fund of knowledge has been gained which substantiates in a wonderful way the Bible account of Israel's contacts with Egypt from the days of Abraham to the Babylonian captivity and after.

If we take the key text in 1 Kings 6:1 as the basis of our chronology, we note that the "fourth year of Solomon's reign over Israel," which the *Cambridge Ancient History* puts at 967 B.C., was the "four hundred and eightieth year" after the Exodus, so that this event must have taken place around 1447 B.C.

As Moses was eighty years old at the time of the Exodus, his birth would be about 1527 B.C., while the days of Joseph, some three hundred years before the Exodus, would be about the middle of the nineteenth century B.C., with Abraham's visit to Egypt about a century and a half earlier than that.

With these approximate dates we turn to the

story of Egypt as it has unfolded upon the monuments, and the Bible story begins to come vividly to life.

The pharaoh whom Abraham met when he went down into Egypt must have been one of the Middle Kingdom monarchs, and these pharaohs still ruled Egypt when Joseph reached Egypt as a slave and in due course rose to a position of authority next to that of the king.

As Abraham followed the course of the Nile down to the Fayoum, which was the royal seat of the Middle Kingdom pharaohs, he would see the great pyramids of Gizeh and the mysterious

# EXCAVATING LAND of the P

By W. L. Fenn



Sphinx, which were already many centuries old. Nearing his destination he would note the lesser pyramids which the thirteenth dynasty pharaohs were still building. Perhaps he even saw one under construction.

### Appropriateness of Pharaoh's Dream

The picture broadens and becomes more detailed when we come down to the days of Joseph, every detail of whose life from prison to power is illustrated in the monuments.

Pictures of the sacred "kine" of Hathor wallowing along the banks of the Nile is a common theme in Egyptian tomb painting and sculpture, and recalls the dream which

Photo by the Author  
Excavating the royal palace of Akhnaton at Tell el Amarna.





Photos by the Author  
 Left.—Tombs of court officials not far from the Valley of the Kings.

Below.—Papyrus columns of the temple of Amenhotep III at Luxor.



# in the PHARAOHS

ISON

first brought Joseph to the notice of Pharaoh. (Gen. 41.)

That Joseph should have "shaved himself" to appear before Pharaoh is understandable seeing that the Egyptians of the monuments are invariably clean-shaven.

Opposite the village of Benihassan, a short distance up the Nile from the Fayoum, is a series of cliff tombs of the "Lords of Benihassan," who were among the chief supporters of the Middle Kingdom pharaohs.

In many of the thirty-nine tombs are fine wall paintings vividly illustrating the life of that day. Most interesting of all is one which features a caravan of Semitic visitors being received by an Egyptian official on behalf of the "lord" Khnemhotep.

The characteristic features, hooked noses, and beards of the visitors, clearly reveal their Asiatic origin, and in the inscription below they are designated Amu or bedouin.

They are clad in the "coats of many colours" dear to the Asiatics, and the name of their leader, Absha, is not unlike the biblical name, Abishai. Their merchandise was green eye paint, very

popular with the ladies of Egyptian society, and in return they doubtless secured food and other products of the Nile Valley.

These visitors from Syria came some three-quarters of a century before Jacob's sons, but the scene depicts the kind of reception which these patriarchal visitors would receive.

### The Ceremony of "The Gold"

Elsewhere along the Nile there are many other tombs which, while earlier or later than Joseph, provide us with a remarkably complete picture of his exaltation and the kind of duties which he would perform.

At Tell el Amarna, about half-way between Cairo and Luxor, or ancient Thebes, are the tombs of some high officials of Akhnaton or Amenhotep IV, whose exaltation to office was exactly like the ceremony performed at Joseph's investiture.

Meri-Re proudly records his installation as high priest of Pharaoh Akhnaton, his artists portraying him receiving several gold collars, while his servants awaited, with his chariot, the conclusion of the ceremony.

Other nobles at El Amarna also record the granting to them of "the gold" or the "gold of praise" just as Joseph was honoured (Gen. 41:42), and the vivid little touches introduced into the

various pictures conjure up for us the rejoicings of that great day.

When one realizes how these tomb paintings and inscriptions bring the Bible story to life, one can pardon the exaggerated pride of the officials who have left us these priceless records.

#### A High Official at Work and Play

Only a short distance below Cairo are the step pyramid and tombs of Saqqara. These are older than either Joseph or Abraham, but their tomb pictures carved in wonderful relief, are among the most exquisite in Egypt and give us a most comprehensive idea of the work and leisure of a high Egyptian official.

We can see in the young, well-built and alert court secretary Ti, in his tomb at Saqqara, a picture of Joseph in the days of his prime. We can imagine his busy life, too, as we see Ti inspecting harvest operations, watching the corn being put into sacks and conveyed to the threshing floors, and the winnowed grain being bagged for storage.

Elsewhere we can see Ti receiving produce borne on the heads of Egyptian women from different villages or watching the arrival of boats at a quay on the Nile, just as Joseph must have done when he was collecting the produce of the years of plenty.

Joseph's accountants must have looked just like Ti's assistants, squatting on the floor with their record tablets resting on their knees, and his head clerk probably had a desk with tablet racks by its side just like Ti's chief assistant.

Perhaps on occasions Joseph had to invoke the services of the "arm of the law," as in one of Ti's pictures, which shows unwilling Egyptians being dragged by policemen with heavy cudgels under their arms to the tax office!

Over on the other side of the Nile to the north-east of Cairo is a mighty obelisk which is all that remains of the temple of the sun-god Re, built by one of the twelfth dynasty pharaohs. Here the father of Asenath was a priest. (Gen. 41:45.) This obelisk was erected by Sesostris I, son of the founder, some three hundred years before Joseph, and must have been seen by him many a time on his routine visits. Perhaps the sun was glinting and gleaming upon its polished gold cap when Joseph first met Asenath and resolved to make her his wife!

The story of Israel in Egypt changes quite abruptly in the book of Exodus: "Now there arose up a new king over Egypt, which knew not

Joseph" (Exod. 1:8), and thereafter follows the account of the bondage and the birth of Moses, God's appointed deliverer.

When the history of Egypt is studied upon the monuments, the reason for Israel's change of fortunes becomes very obvious. It appears that the Middle Kingdom of Egypt was overthrown by an invasion of Hyksos or "Shepherd Kings" of Semitic origin from Asia, who ruled the land for two centuries or more. During this period, the Israelites no doubt continued to fare well, for the usurpers would recognize them as of their own race.

Eventually, however, the Egyptian nobles succeeded in mustering sufficient forces far up the Nile above Luxor, the hated Semites were expelled, and the New Kingdom was inaugurated by the eighteenth dynasty pharaohs, with their principal seat of government at Thebes, or modern Luxor.

Naturally, the Israelites left behind after the expulsion of the Hyksos were associated in the minds of the Egyptians with the foreign usurpers and were promptly reduced to servitude.

The Bible dating of Moses' birth as 1527 B.C., falls in the reign of Thutmose I, who was the first of the great kings of the eighteenth dynasty, and synchronizes perfectly with the "new king" of Exodus 1:8.

In the Bible story the "daughter" of pharaoh is literally the "crown princess" or heir, and the monuments actually record the fact that Thutmose I appointed his daughter Hatshepsut as his heir, and that she did succeed him on the throne.

On the walls of Hatshepsut's temple at Deir el Bahri in the western cliffs of the Nile Valley opposite Luxor, the great queen inscribed her father's decree. "This is my daughter," the proclamation ran, "the consort of Amon, Hatshepsut the living. She is my successor, she shall sit upon my glorious throne. She shall command the people in all parts of the palace, for she shall lead you; ye shall hear her words and be united at her command."

Having such a prospect, even during the lifetime of her father, it is entirely understandable that no protest should be raised at her whim of adopting the little Israelite baby she found by the bank of the Nile and bringing him up in the royal palace.

#### Glimpses of Moses' Young Manhood

The Old Testament record does not dwell in detail upon the young manhood of Moses in

Egypt, but the New Testament makes three significant references to him, one about his education, another about his activities, and a third about his character.

It is stated that he was "learned in all the wisdom of the Egyptians." Acts 7:22. This phrase conjures up an intriguing picture of the young protégé of Hatshepsut going from one temple school to another until he had acquired all the knowledge they could impart to him. His mastery of letters stood him in good stead when later God bade him "write in a book" the laws which he was to communicate to the infant nation of Israel. His studies in mathematics and astronomy would prove valuable when the time came for him to plan the tabernacle in the wilderness "according to the pattern" showed him "in the mount" (Heb. 8:5), and plan the sacred calendar of Israel.

We learn secondly that Moses was "mighty in . . . deeds" (Acts 7:22), which may mean that he took part in the extensive building operations of his royal foster-mother and perhaps also that he was associated with some of the commercial expeditions which brought back to Hatshepsut precious stones from the Sinia mines and the treasures of Nubia and Ethiopia.

Lastly, we are told that Moses esteemed the reproach of Christ "greater riches than the treasures of Egypt." Heb. 11:26. Some idea of the riches which he voluntarily forsook we can gain by a study of the "Treasure of Dahshur," the "Treasure of El Lahun," and other rich trophies in the Jewel Room of the Cairo Museum, or by wandering through the Hall of Tutankhamen which contains the priceless coffins and associated treasures from the tomb of this comparatively minor pharaoh. Wealth such as this, and more, Moses forfeited in order to throw in his lot with the chosen people of God, and for the hope of an unfading and eternal reward.

Thus a multitude of voices from the dust of Egypt's sands are today witnessing to the truth of the Bible story of Israel's sojourn in the land of the pharaohs.

(Next Time: "Archæology and the Exodus.")

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changed by that mighty, universal upheaval. How else would we reasonably explain the fossil shells brought up from a depth of 6,000 feet during oil boring operations in Oklahoma or the carbonized primeval forests now thousands of feet below the land surface—and even beneath the sea, as far north as the Arctic—or the fossil fish embedded in rock thousands of feet up on the highest inland mountains—such as those on the Dent du Midi in Switzerland?

All this goes to prove to the open mind that Noah's Flood was no myth, but a striking truth. And it is a truth which needs to be emphasized today, because Bible prophecy foresaw how plausible and prominent in the last days would be those teachings which would deny the Flood and relegate Noah to the realm of legend. Here is the sign as recorded by Peter: "There shall come in the last days scoffers . . . saying, Where is the promise of His [Christ's] coming. . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 2:3-6. This popular attitude is one of the clear signs of the last days—our days.

"As it was in the days of Noah," warned Jesus, "so shall it be in the days just before the second advent." And the solemn picture of the Bible shows that even as the world was once purged by a watery deluge, so shall it be purged once more—after Christ's second advent, by the fire of God's righteous indignation.

After Noah's Flood it was an impoverished, decaying world which the remnant possessed. But after Christ's return, and after the final purging by the flood of fire, it will be an imperishable world, supremely glorious, and unmarred by a single blemish. The glorified inhabitants will be freed for ever from the fear of sickness, sorrow, want, and death. Such is the promise of God in His Word.



## Know Your Bible

# WILL THE WORLD BE CONVERTED?

What definite task must be completed before Christ's return?

*"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."* Matt. 24:14.

Will this world-wide preaching convert all mankind?

*"But evil men and impostors shall wax worse and worse, deceiving, and being deceived."* 2 Tim. 3:13, R.V.

What therefore did Jesus teach?

*"Let both [wheat and tares] grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn."* Matt. 13:30.

What further explanation of His words did He give?

*"The field is the world; . . . the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."* Matt. 13:38-40.

It is obvious from this that Jesus expected two distinct groups of people to be living at His second advent. One group would be living according to the principles of His kingdom and would be saved eternally. The other group would be denying godliness and rejecting God's grace—they would be lost eternally.



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How did Enoch predict the last-day condition of the world?

*"Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."* Jude 14.

These flashes of inspiration, which light up the spiritual condition of our time, agree with the actual conditions prevailing everywhere today. In any given city of our land—and unhappily this applies to all lands everywhere—only a very small proportion of the population ever attend a place of worship. There is general apathy to spiritual matters.

What further illustration did Jesus give of the last days?

*"But as the days of Noe were, so shall also the coming of the Son of man be."* Matt. 24:37.

The days of Noah offer a parallel to our times, said Jesus. Those days were characterized by the breakdown of marital fidelity just as ours is. "They took them wives of all they chose." Those days were evil "when every imagination of the thoughts of his [man's] heart was only evil continually." Those days were noted for their violence, for "the earth was filled with violence." And those days were corrupted because of the vice that flourished. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:2, 5, 11, 12. As it was, so it is.

**What probation did God grant to that generation?**

*"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3.*

**What judgment then overtook the impenitent?**

*"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. . . . And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that were in the dry land, died." Gen. 7:4, 21, 22.*

The universality of this Flood is evidenced by the fossil remains that are to be found in every part of the earth's crust.

**What graphic lesson does the Flood contain for us?**

*"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? . . . For this they willingly are ignorant of [wilfully forget, R.V.], that by the word of God the heavens were of old, and the earth standing out of the water and*

**By J. A. McMillan**

*in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and destruction of ungodly men." 2 Peter 3:3-7.*

Since the world of Noah's day was destroyed by literal water, by the same Word, the world of our day is to be destroyed by literal fire. Nuclear fission and atomic explosions should help us to visualize the scenes depicted by the apostle in this chapter. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also

and the works that are therein shall be burned up." 2 Peter 3:10.

**What other analogy did Jesus use?**

*"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.*

Again, the analogy is explicit in its meaning. The Sodomites were preoccupied with their natural pursuits and destruction took them unawares. Sodomy has reared its hideous head in our times and flaunts its depravity in high circles.

**Did Jesus then predict world conversion in the latter days?**

*"Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.*

**Is God sending a final message of warning to mankind?**

*"I saw, too, another angel in mid heaven, carrying with him a final Gospel to preach to all those who dwell on earth, to every race and tribe and language and people. Fear the Lord, he cried aloud, and give Him the praise; the hour of His judgment is come." Rev. 14:6, 7. (Knox's translation.)*

**What follows this Gospel proclamation?**

*"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is overripe." Rev. 14:14, 15, R.V.*

**What solemn lesson does this point?**

*"For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.*

**What should we do?**

*"While it is said, Today if ye will hear His voice, harden not your hearts." Heb. 3:15.*

# THE CHILDREN'S Pages



## A Sandwich for Jesus

By Rev. P. Burnell, F.Ph.S.

JIMMY'S Sabbath-school teacher announced that she had something very important to say to her class. Hearing that, they pricked up their ears and listened very attentively.

"Boys," said Miss Brown, "next week we are holding a series of special services in the church, and a preacher is coming from London. He tells lovely stories for boys and girls. I should be very happy if you would come to some of the services."

They all said they would try.

Now, Jimmy felt thrilled. He always liked to listen to stories, and Miss Brown had said the preacher from London told really good ones. He told his mother what Miss Brown had said, and asked if he might go to the services.

"Of course, Jimmy," she said, "I'm very pleased that you would like to go to the services. You see, I know all about them."

Jimmy's mother was a faithful follower of Jesus, and she prayed that Jimmy, too, would learn to love Him. So, having got his mother's permission to attend the services, Jimmy grew more and more excited until the first night actually arrived.

Jimmy and his pals went early. They sat right on the front seat, determined not to miss anything.

Very soon the other pews began to fill up, and by the time the preacher appeared, the church was almost full.

The singing was grand. Jimmy had learned most of the hymns at Sabbath school, and when the preacher announced his favourite: "What a Friend we have in Jesus," he sang with all his heart.

The whole service, Jimmy thought, was lovely. And what stories! Yet he felt a bit uncomfortable when the preacher talked about disobedient boys and girls, telling untruths, using bad words. "But if we really love Jesus," said the preacher, "He will help us to be strong, and overcome temptation."

Jimmy knew he was guilty of some of these things, and since he really wanted to follow Jesus, he answered the preacher's appeal and gave his heart to Christ. And that was the happiest moment of all his life!

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### Service

Use me, dear Lord, I pray,  
Now in my youth's glad day;  
Help me some soul to win  
From paths of shame and sin,  
To lift the heavy load,  
From someone on life's road,  
Oh, use me, Lord, I pray,  
Now in my youth's glad day.

Lillian G. Heard.

But now that he had accepted Jesus as his Saviour and Friend, what was he going to do to serve Him? The preacher asked him if he would like to be a sandwich for Jesus. That was a real puzzler!

"How can I be a sandwich?" thought Jimmy. "Why, a sandwich is two pieces of bread with something between."

The preacher looked at Jimmy's puzzled expression and said, "Well, Jimmy, what's troubling you?"

"I don't see how I can be a sandwich," replied Jimmy.

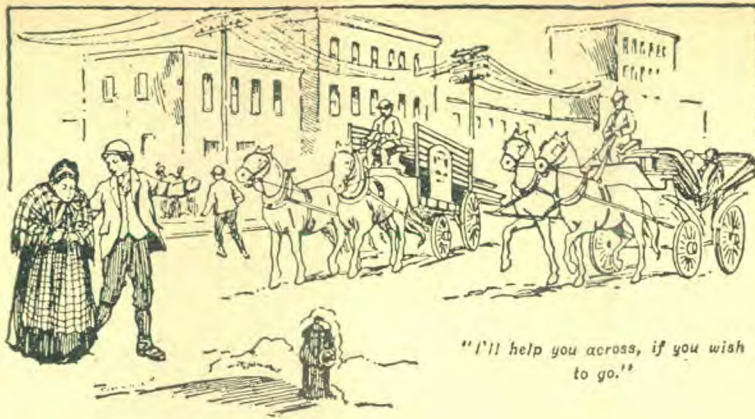
He was really feeling worried because the preacher would think he didn't want to serve Jesus after all. A sandwich!—he didn't know what to think!

But he soon learned what it meant to be a sandwich for Jesus. He carried two boards, one on his back and the other on the front, advertising the meetings for the rest of the week. With these sandwich boards fixed to him, he tramped all over the village. On top of the boards was written, "JESUS LOVES YOU, COME AND HEAR ABOUT IT." But when some of Jimmy's pals saw him, they pelted him with orange peel, acorns, and pieces of clay. But he stuck it.

A young man saw what was happening, and asked Jimmy why he continued to carry the boards when he was getting such harsh treatment from his school pals.

"I am doing this job for Jesus," he replied. "I'm doing it because He loves me, and I love Him."

That young man was so impressed by Jimmy's pluck, that he went to the mission service that same night. He, too, knelt and gave his life to Jesus, and later he sailed across the sea to tell others about Jesus. That young man became a missionary, all because of Jimmy's faithfulness.



## Somebody's Mother

The woman was old, and ragged  
and grey,  
And bent with the chill of a  
winter's day;

The street was wet with recent  
snow,  
And the woman's feet were aged  
and slow.

She stood at the crossing, and  
waited long,  
Alone, uncared for amid the  
throng

Of human beings who passed her  
by;  
None heeded the glance of her  
anxious eye.

Down the street with laugh and  
shout,  
Glad in the freedom of "school is  
out,"

Came the boys like a flock of  
sheep,  
Hailing the snow piled white and  
deep.

Past the woman so old and grey  
Hastened the children on their  
way.

Nor offered a helping hand to her,  
So meek, so timid, afraid to stir

Lest the carriage wheels or the  
horses' feet  
Should crowd her down in the  
slippery street.

At last came out of the merry  
troop  
The gayest laddie of all the  
group;

He paused beside her, and whis-  
pered low,  
"I'll help you across, if you wish  
to go."

Her aged hand on his strong  
young arm  
She placed, and so, without hurt  
or harm,

He guided the trembling feet  
along,  
Proud that his own were firm and  
strong.

Then back again to his friends he  
went,  
His young heart happy and well  
content.

"She's somebody's mother, boys,  
you know,  
For all that she's aged and poor  
and slow;

"And I hope some fellow will lend  
a hand  
To help my mother, you under-  
stand,

"If ever she's poor and old and  
grey,  
When her own dear boy is far  
away."

And "somebody's mother" bowed  
low her head

In her home that night, and the  
prayer she said

Was, "God be kind to the noble  
boy,  
Who is somebody's son and pride  
and joy!"

—Unknown.

### Painting Competition

See how nicely you can paint the pic-  
ture on the left, then send it with your  
name, age, and address to Auntie Pam.  
The Stanborough Press Ltd., Watford,  
Herts., not later than September 2nd.  
In case OUR TIMES arrives late, still  
send your entry. All attempts will be  
considered.

### Results of Competition No. 12

*Prize-winners.*—Maureen P. Walsh,  
173 Goldstone Crescent, Hove 4., Sus-  
sex, Age 14; John Govier, 4 Hartley  
Cottage, Pilton, Shepton Mallet, Somers-  
et, Age 6.

*Honourable Mention.*—Christine Sims  
(Bristol); Siefried Baron (Accrington);  
Greta Crocker (Binfield); Elaine Bunker  
(Tavistock); Richard Payne (Woodman-  
cote); Nigel Payne (Woodmancote);  
Rachael Bowerman (Worthing); Marion  
Russell (Glasgow); Miriam Davies  
(Abergele); Rosemary Dymond (Bod-  
min); Marion Paget (Wokingham);  
Josephine Stevens (Erdington); Janet  
Porter (Cambridge); Denise Pallett  
(Dunmow); John Kent (Hull); Miriam  
Harris (Cambridge); Eva Newsam  
(Edinburgh); Yvonne Meekoms (Dor-  
chester); Iris Raishbrook (Mitcham);  
Trevor Rawcliffe (York); Hazel Harris  
(Cambridge).

*Those who tried hard.*—Amy Randle-  
some (Stockton); Mary Durrant (Dor-  
set); Kathleen Umpleby (Malton);  
Marion Lewis (Cardiff); Jim Grant  
(Coventry); Desmond Malone (Kippen);  
Eileen Maunder (Bodmin); Ruth Balder-  
stone (Garston); Alan Hodges (Bristol);  
Alan Bowns (Stroud); Paul Huzzey  
(Luton); Christine Sheldrake (West-  
cliff); Wendy Talbot (Nortonbury);  
Stuart Payne (Woodmancote); Barry  
Upton (Nottingham); John Colesby  
(Birmingham); Heather Payne (Wood-  
mancote); Jennifer Winbow (Badmin-  
ton); Lorena Greenard (Woodbridge);  
Marilyn Hartland (Barry Island).

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# STRAWS IN THE WIND

## Giving People Headaches!

⊞ Dr. Walter W. Van Kirk of the National Council of Churches, told religious editors in New York to "stop dispensing theological aspirins" and to start giving their readers "headaches." "In a world which has the hydrogen bomb, in which there are 50,000,000 refugees, a vast underfed and underclothed population, men's freedoms are assailed, and Marxism is on the march," he said. "Christians have no right to be seeking peace of mind. If your readers go to bed without a headache you ought to be ashamed."

## Poisoning Capital's Life

⊞ "Gambling and immorality are the most evident sins that are spoiling London's moral and spiritual life. Immorality is spreading, like a poisonous virus, throughout the Capital City," asserts the latest annual report of the London City Mission.

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## Christ, The World's Greatest Need

*(Continued from page 3.)*

We have picked the atom to pieces; now some are trying to pick the human ego to pieces also. We have waved the magic wand of science; but, alas, we have not exorcised the evil spirits from the heart of man. We have merely changed the world's troubles from little ones to big ones. So we have world tensions, world hungers, world unrest.

Here is the prophetic photograph of it all, in Luke 21:25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the

sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Socially, politically, economically, morally, our modern world needs Christ. It cannot exist much longer without Him. The whole world—Asia, Africa, Europe, America, Australia—needs a change from the inside out; a new birth to good and to God. And that birth must be a miracle, wrought by the power of a living Christ.

Who else can do it but Jesus? He said: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. The magnetism of the cross is the only hope for a lost and ruined world, and we use those words thoughtfully. The world is lost, it is ruined. Without Christ there is no hope for us.

And we cannot put one race above or below another in this need. We all need Christ. We need the Redeemer, the Great Physician, for our spiritual heart disease. We must have Him here again as the goal of history.

## The World Not Forsaken

The world has not seen the last of Him. God has not forsaken the world. Soon "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive 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 3:20, 21.

This is our need—Christ, our Redeemer and coming King! "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.

Why not admit our need and receive Him as our Saviour and look for Him in the glory just ahead?

