



THE BIBLE AND

★ *Our Times* ★

SEVENTIETH ANNIVERSARY
NUMBER



The Bible Still Stands

By R. D. Vine

★ TIME will never outdate the Bible. Though "men may come and men may go," God's Word, like Tennyson's celebrated "brook," will just go on for ever. It may at times be inconvenient to believe and follow the Bible, but it will never be inappropriate. It may be unpopular to do so, but never unrewarding.

On that memorable June day of 1953, we silently stood with several million others on London's Coronation route, listening to the Abbey ceremony as it was broadcast. Before her anointing and crowning, our Queen was solemnly presented with a Bible. Said the Archbishop of Canterbury: "We present you with this Book, the most valuable thing that the world affords. This is the royal law; these are the lively oracles of God."

"The most valuable thing"! The words were

spoken sincerely, convincingly, authoritatively. That this book, thousands of years old, should thus be described, would surely support the claim that the Bible still stands—an inerrant guide to life's travellers, a solid rock in a tumultuous sea.

Rock or Sand?

But some are not convinced of its inerrancy. They regard rock as an inappropriate symbol. They would, at least by implication, suggest shifting sand as more apt a figure. The Bible, they feel, has been overrated; it is full of errors, fables, and unscientific fantasies. It may contain much that is good, they admit, but they contend that it is far from infallible and is therefore unworthy the credence of modern men and women.

Sad to say, as a result of such libels, Bible

popularity has declined. Philosopher Emerson wrote last century: "The Bible is like an old Cremona. It has been played upon by the devotion of thousands of years until every word and particle is public and tunable." And about the same time Thomas Carlyle testified: "In the poorest cottage is a Book wherein for several thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."

"People of a Book"

Unhappily, these words are no longer wholly true, for many homes today do not possess a Bible. To the general loss, there is waning familiarity with what the good Book says. The old Elizabethans, luxuriating in that golden era of Protestantism, "became the people of a book, and that Book was the Bible." (*Historian J. R. Green.*) It provided the compelling urge, the inspiration, of their poets, playwrights, adventurers, and of the people generally. But the new Elizabethans tend rather to feel that, as an effective shaper of destiny, the Bible is, like their illustrious forebears, dead and done for.

It may still be conceded, as Macaulay wrote: "The English Bible is a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power"—but no claim beyond this would be admitted. Mode of expression, however, while important, is trivial compared with what is expressed. We know that the actual principles set forth in the Bible exercise a profound influence in our modern world. A moment's considered thought will bear out the truth of Professor Ira M. Price's claim: "The Bible is *the* great Book of the modern world, upon which in a very large measure our western culture is founded."

Whether we like to admit it or not, the way of life which we vaguely call "the British way," with its wise laws, its conception of, and reverence for, justice, freedom, and the sanctity of life, derives directly from the Bible. Deprive us of God's Book, and of the influence it has had on men and institutions, and we would be back to paganism, with its unconcern for the needy, its subjection of women, its illiteracy, its lack of all finer virtues, its perpetual fear and uncertainty, its abysmally low standard of life generally.

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Seventy Years of Witness

SEVENTY years ago there was published in Grimsby, Lincolnshire, the first issue of a magazine named *Present Truth*, dedicated to the proclamation of Christ crucified, risen, and coming again in power and glory, according to His promise.

Its message found a response in many hearts, its circulation steadily increased, and after several years the printing office was transferred to London, and then to its present location in Watford, Herts.

Following the devoted labours of those who during the first decades established the journal on sure foundations, three editors have progressively extended its ministry during the momentous years of this troublous century—W. T. Bartlett (1902-1920), A. S. Maxwell (1920-1936), and W. L. Emmerson. The present editor, who has planned its content and guided its policies since 1936, is well known as the author of *Bible Certainties*, *The Bible Speaks*, and *God's Good News*, and for the accounts of his extensive travels in Bible lands.

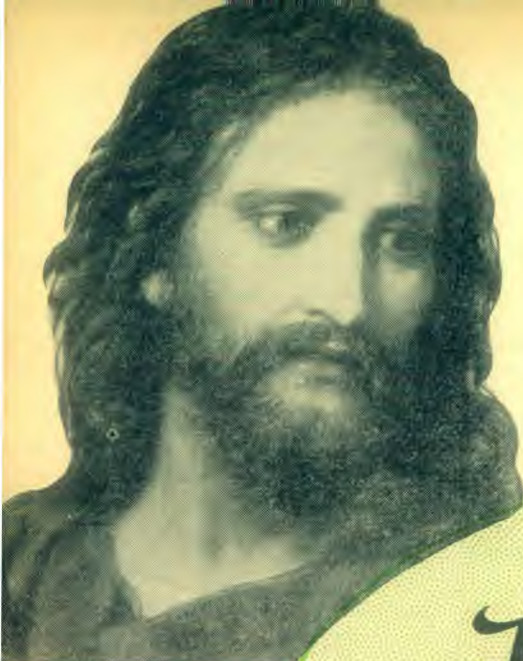
In 1950 the name of the magazine was changed to *The Bible and Our Times*, but its message is still the same. Indeed, with the fast-fulfilling signs of our day it is infinitely more urgent.

So now we send forth this Seventieth Anniversary Number praying that it may bring understanding and inspiration to many.

If you have been blessed by it, please let us know, and if we can help you to a deeper knowledge of God's purpose in your life and in the world, you may be sure of a ready response to every request, for THE BIBLE AND OUR TIMES is dedicated wholly to the work of preparing a people to meet the Lord in peace when He comes.



W. L. Emmerson,
Editor



and beliefs essential to Christianity. Here is one recorded in the epistle to the Hebrews: "He that cometh to God must believe that He is." Heb. 11:6. Is that not axiomatic? A man who does not believe in the existence of God will never try to acquaint himself with Him. But how many, when challenged, profess belief in the existence of God and yet never put forth any effort to get to know more about Him. His nature, His purposes, and His laws appear to be no concern of theirs. As to His relationship to them and theirs to Him, they seem to be wholly indifferent. So absorbed in self-pleasing and self-seeking are they,

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By J. Hofmann

★ "NINE sevens are sixty-three— Ten sevens are sev-en-ty"!

Several more than seventy years have passed, since as children at school some of us had the multiplication tables drilled into us, as over and over again, in parrot-like fashion, the whole class chanted them in unison. These tables were to prove of inestimable value in after life, for were they not mathematical facts, fundamental and unassailable? Later we were to learn that "things which are equal to the same thing are equal to one another," and thus certain facts and axioms became an integral part of our understanding.

Since that time many changes in the department of education have taken place as well as in other spheres of life. Methods of teaching have altered, more up-to-date schools have been provided with more attention to hygiene and physical training. Nevertheless, two and two still make four, the sun still rules the day and the moon the night. Such facts are still as much an essential part of the equipment of a child's life as they were then.

Just as there are facts fundamental in the physical world so there are unchangeable facts

Just The Same Today!

that they treat the Creator of the world with utter disregard. If God exists, the laws of nature must be His laws and having revealed Himself in nature the probability is that He has in some other way revealed Himself more intimately to man, the highest form of that creation.

Christians claim that this fuller revelation is made in the Bible and that the one great truth essential to every individual and nation is wrapped up in the central figure of the Holy Scriptures,

Jesus Christ.

As the sinless Son of God, He alone could prove that "God is love." Such was the revelation focused in the cross. Nearly two thousand years later we find the impact of that brief three and a half years of earthly mission upon the history of mankind to be the wonder of the ages.

When man, through sin, separated himself from God he became separated from truth. "A God of

truth and without iniquity, just and right is He." Deut. 32:4. The gulf had to be bridged so that man could regain his lost estate. Into that gulf Jesus stepped offering Himself as a sacrifice and atonement for sin. The truth then, is that "what the world needs is Jesus." Because the world needed Christ as a Saviour from sin, God sent Him. (John 8:42.) Jesus Christ is the expression of God's love to you and me. As soon as man became alienated, the grace of God appeared. "Grace and truth came by Jesus Christ." John 1:17. In the purpose of God He was slain from the foundation of the world. (Rev. 13:8.) Thus Jesus was the same loving Saviour "yesterday" as He is today. (Heb. 13:8.)

"The Same Yesterday"

In the mind of the writer of the epistle to the Hebrews "yesterday" was the time of the old dispensation, "in time past"—when God had spoken to the fathers by the prophets. He was deeply conscious of the tremendous change that had taken place by reason of the death and resurrection of Christ. But in the "yesterday" of Israel's history he discovered the same Son of God, Jesus Christ.

It was of the Son that the Psalmist had written, "Thou art fairer than the sons of men: grace is poured into Thy lips." No wonder his heart bubbled up with a "good matter." (Psa. 45:2.)

By A. B. Cheesbrough

We must not blind ourselves to the rich spiritual experience of God's children of "yesterday." Did not Noah find grace? Did not Enoch walk with God? Is not the book of Psalms evidence in itself of the rich blessings bestowed upon one who was honest enough to say, "I acknowledge my transgressions: . . . wash me, and I shall be whiter than snow"? The Gospel of "yesterday" was: "It is the blood that maketh atonement for the soul." Lev. 17:11. From Genesis 3:15 onward, reference is made to the promised Seed—the Seed of the woman, the Seed of Abraham, the Seed of David.

By H. Olrick

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Today, as in past days, Jesus is waiting to say:
"Thy sins be forgiven thee."

And, says Paul, that Seed was Christ. (Gal. 3:16.) The Christ whom Isaiah saw in vision "wounded for our transgressions," making His grave "with the rich in His death" (Isa. 53:5, 9), the Christ who was the hope of the Israel of yesterday is the hope of the Israel of today. This Jesus of "yesterday" is

The Same Today.

The writer's "today," nearly 2,000 years ago, meant that an entirely new phase had been reached in the purpose and plan of God, with the life, death, and resurrection of Jesus. Orthodox religion had become a mere form, a round of ceremonies, empty and meaningless. Type had met antitype. The preaching that the prophecies of the first advent had been fulfilled, and that belief in the actual death and resurrection of Jesus was necessary, were revolutionary. Daniel had predicted the exact time of the Messiah's mission and that He would be cut off but not for Himself. (Dan. 9:26.) This was a mathematical certainty, as sure as that two and two make four. Jesus Himself so interpreted it.

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IS PEACE NEARER?

By S. G. Hyde



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As the world's great statesmen wrestle with the problems of a troublous world millions await the word of peace.

★ EVER since the world was marred by sin, war in some form or another, has disturbed man's communal life and destroyed his prospects of a peaceful enjoyment of the untold blessings conferred upon him by his Maker.

After several millenniums of history have been written, the situation, far from changing for the better, has actually worsened.

In spite of a developing civilization, in spite of a wealth of experience of the tragedy and

horrors of modern warfare, the prospects of peace are decidedly dismal.

There was a time in recorded Bible history when the servant of Jehovah released the dove which "returned not again unto him any more." For a long time now it has seemed that the "dove of peace" associated with our modern world, has also gone, never again to return.

Hoping Against Hope

And yet, the nations around the world, still hope that such is not the case; that war can be averted by some magic formula which will "save

face" for them all without recourse to a catastrophic third global war. The desire for peace is in the heart of all peoples and nations. But the will to make fruitful that desire by the effacing of national pride and by unqualified sacrifices, is not strong enough to implement it.

The situation is, as divine inspiration declares, a crying for peace, a longing for peace, but always a peace unrealized. For peace is a commodity which grows naturally from a right relationship with God and the principles of His kingdom. "Great peace have they which love Thy law: and nothing shall offend them." Psa. 119:165. On the contrary, "there is no peace, saith my God, to the wicked!" Isa. 57:21.

Often there has been held out the bright and enchanting prospect of an enduring peace on earth; of the end of wars and the final destruction of all world destroying implements which wars create and develop. Such are aptly described by the prophet: "Many people shall go and say, . . . let us go up to the mountain of the Lord, . . . and walk in His paths, . . . and beat their swords into ploughshares, and their spears into pruning hooks: . . . neither shall they learn war any more." Isa. 2:3, 4.

Some have talked of a thousand years of peace, a period long enough to result in the effectual weaning of the nations from war for ever. But they reckon without the "Prince of Peace" and they seek to bring about their desires without His aid and without submission to His formula. And without Him, enduring peace is impossible.

Statesmen's Feverish Comings and Goings

As we write, Mr. Anthony Eden is flying hurriedly around the European capitals hoping to find a way out of the impasse created by France's rejection of the European Army plan. And was it a coincidence which brought Mr. Robert Murphy, Chief State Department adviser to America's Foreign Secretary, to those same European capitals a few hours after Mr. Eden had left?

These comings and goings and the increasing number of "talks" show that in the diplomatic field there is feverish activity, as well as excitement, lest the sands of time should run out and the dreadful holocaust of war break out upon the human race for the third time.

When one looks at and considers the unresolved problems affecting the peace of the world, one instinctively feels that peace, instead of being nearer, is further away than ever.

The splitting of Germany into two, dividing a great nation between two diametrically opposed ideologies, was one of those fateful acts with which the second world war was closed. It was to prove one of the costliest and one of the most tragic mis-

takes; one that may well bring about the destruction of Germany altogether. The *Observer* in an editorial comments:

"Germany . . . is the country most sure to be utterly smashed up if another world war breaks out. No imaginative readjustment of world forces is likely to make either Russia or America withdraw their air bases so far that they would not be able to flatten—immediately—the German cities that sit so accessibly in the open plains of central Europe, where the first battles would certainly be fought."

At the same time, Western Germany's rearming, under Dr. Adenauer's leadership is providing all the ingredients for a disruption of the unified relationship of the Western powers, including America. Peoples and nations cannot efface from their memories the untold suffering and destruction occasioned by the two global wars for which Germany was responsible. And so the phrase, "German rearmament," is composed of, to quote again an editorial from the London *Observer*: "A pair of words that arouse deeply disturbing memories," which bedevil the answer to the problem of "how are we to live safely beside the totalitarian power—a bloc which today extends from Saxony to the Yellow Sea?"

A third unresolved problem is Korea, a permanent source of danger to the cause of peace in the Far East for a like reason as that attributed to Germany—a nation with a separating "iron curtain."

The world today is clearly divided into two great blocs or ideologies between which a great gulf is fixed. Each of these blocs has come to stay. If peace is to be brought nearer, these two great blocs must learn "to live beside each other." But is such a settlement remotely possible?

Yes, all round the world there are grave and

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© Keystone
But beyond the Iron
Curtain new aggressive
plans are voted
to harass the nations.

OUR TIMES





The "BLESSED HOPE"

Ever Brighter

★ A STRANGE title? To some maybe, but not to the regular reader of this journal. Seventy years ago, this magazine was dedicated to the proclamation of the "blessed hope" of our Lord's return in glory. Through thick and through thin, through peace and through war, it has faithfully and consistently borne its electrifying message ever since. Today we can declare that, far from being dimmed by the passage of time, that "blessed hope" grows ever brighter, viewed as it is against the ever-increasing darkness of present world chaos and perplexity.

Indeed we go further, and proclaim our sincere conviction, that in the promised return of Jesus lies the only hope of ultimate survival and happiness left to this world today. Let this "blessed hope" be a mirage and a delusion, and dark, forbidding, and full of foreboding, is man's future indeed. But it is no delusion. That glorious hope grows brighter with every passing day. Jesus is coming again, and perhaps far sooner than we think.

Today we remember with the deepest respect those courageous pioneers who launched this magazine on its way. No easy task was theirs seventy years ago as they presented their paper to a sceptical, and oft-times hostile, public. Those

were the days when the future of mankind was considered rosy beyond measure. Not long before, in the fertile mind of Charles Darwin, had been born the tempting theory of evolution which was destined to sweep the world with its dazzling promise of progress and inevitable utopian perfection. Already, apparently, that progress was evident in the flood of invention even then gaining momentum everywhere. True enough, some storm clouds hovered over the sunny horizon, but, declared the knowing ones, these were but temporary and transient—merely the birth pangs of the new golden era, regrettable for the time being, of course, but wholly worth while when the glorious outcome to be was considered.

Imagine then the effect of launching the journal *Present Truth* (as *OUR TIMES* was then known), against such a background as that. With feet firmly placed on the groundwork of Bible prophecy, it proclaimed that, far from being full of promise, the future was ominous indeed; that progress of invention was not synonymous with progressing happiness, and that, on the contrary, in the abuse of those much acclaimed inventions lay the seeds of the time of trouble for mankind so clearly declared in Scripture. In short, warned the paper, far from embarking on the road which stretched through the foothills of human happiness to the Utopia beyond, mankind was hastening down the slope to disillusionment and world destruction.



By K. A. Elias

But never for a moment was this a dismal and doleful message written by pessimistic misery-mongers. Far from it. For, through each and every issue ran the gloriously inspiring conviction that the very events then happening among men, were the signs mentioned by Jesus 2,000 years before, as the harbingers of His imminent return.

Utopian Dreams Unrealized

Today the realistic foresight of those pioneer writers is amply vindicated. The Utopia of men's dreams has not materialized, and far from achieving continuing happiness in the field of human relationships we have witnessed a marked and ever-increasing deterioration all the way along.

But thank God, the darker the affairs of men grow, so ever brighter becomes the "blessed hope." Foreseeing these very conditions, Jesus says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

blessings of increased knowledge, of rapidly extending mechanical transport, and of a standard of living of which men had rarely dreamed.

Nor was that revolution confined to material things only, for it entered in no uncertain way into the spiritual world too. Spontaneously, and without collaboration, men arose in widely scattered parts of the world declaring with more than human conviction that Jesus' coming was drawing near. The more one studies this period, the more the conviction grows that, in the providence of God, the two movements were interconnected. On the one hand, the coming of Jesus drew near and must be proclaimed to all the world that men might have the chance of preparing to meet their God; on the other hand, the physical means of communication were put into the hands of men at the very time they were needed to accomplish the vital Gospel proclamation.



By Doré

One day soon the
Lord in glory will
appear.

The nineteenth century was a remarkable one in many ways. Since the dawn of time, men had conducted themselves much as they had done from the beginning. They travelled on foot; the wind blew their ships along; oral communication was limited to the distance the unaided human voice would carry. Then came the dramatic awakening as the industrial age sprang into being, bringing within reach for the first time the

Growing Advent Testimony

Surprisingly enough, one of the earliest and most eloquent of these nineteenth century Advent preachers, was a Jesuit priest, named Lacunza. Born in South America, he was expelled from Chile in 1767 by Charles III of Spain, and went to live in Imola, near Bologna, in Italy. There he became a recluse, and devoted himself to the study
(Continued on page 26.)



By Hans Thoma

"Ye must be born again," Jesus told Nicodemus.

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What the Master Teacher Taught About Salvation

★ SURELY by far the most important question which each one of us must at some time ask himself and answer, is that which calamity forced from the Philippian jailor's lips, "What must I do to be saved?" Acts 16:30.

In these days, especially, many answers are forthcoming. They are answers which often are both confusing and conflicting. Some churches, of wide influence and authority, insist upon a complete conformity to elaborate creeds as the way of salvation. Other Christian communities largely dispense with dogma and rely upon emotional reactions and the receiving of certain "spiritual gifts." In contrast to this, the conscientious man-of-the-world often extols the

"golden rule," as being to his mind, at least as efficacious as any theological requirement.

Since we are faced with so many conflicting opinions concerning this supremely important and very personal matter, surely it is the policy of wisdom to seek guidance from the greatest Teacher of all, the Lord Jesus Christ.

What Salvation Is

To begin with, Jesus clearly defined for us just what salvation is. He spoke of it as a transition, a definite passing from lethargy to alertness—from a state of spiritual death to spiritual life. For He spoke of the returned prodigal, who "came to himself" in sound conversion, as one who "was

dead," but now, happily, "is alive again." Luke 15:32. Further, Jesus declared, "He that heareth My word, and believeth . . . is passed from death unto life." John 5:24.

So, without doubt, the receiving of God's salvation involves a tremendous change in the whole life and outlook of a man. There is as much difference between the saved and the unsaved in this world, according to Jesus, as there is between the living and the dead. Before a man is truly converted he is "dead in . . . sins." Col. 2:13. After he is so converted he is gloriously and energetically "alive unto God." Rom. 6:11.

How, then, may we gain this initial experience of conversion? Again Jesus is explicit.

"The Way" to God

He tells us the simple story of a man who had much to regret in his past life. His wrong-doings weighed on his mind. At length he came to God's house, and there, in deep humility, unaffected by anything or anyone around, he prayed, "God be merciful to me a sinner." Luke 18:13. Jesus declares that, as a result, that simple man returned to his home happy, for he was justified before God. He was now pardoned and at peace with his Maker.

There was no need of elaborate ceremonial. There was no complicated procedure or instruction necessary. The man just sensed his sin and asked for pardon. He went down to his house converted, having "passed from death unto life."

It is clear, however, from this beautiful incident, that our salvation involves an approach to our heavenly Father—an approach indeed, that may only now be accomplished through the merit of Christ, for the Saviour declares: "I am the Way, the Truth, and the Life: no man cometh unto the Father, *but by Me.*" John 14:6.

Obviously then, the way of salvation has more to do with our relationship to Christ personally, than it has with our acceptance of any formal creed, as such, however impeccable that creed might be.

On one occasion a talented and promising young man came to Jesus, inquiring the way of salvation. He was wise to come to Christ. For that, as we have seen, is the first, indispensable step.

Jesus at once directed this young man to "keep the commandments," mentioning specifically those precepts of the Decalogue which regulate our conduct and behaviour toward others. (Matt. 19:17, 19.)

The young man replied, perhaps a little too glibly, that he had been keeping those commandments all his life. The Saviour, ever considerate of others' feelings, did not deny his assertion, but instead made to him a swift and startling suggestion. He was to give his estates to the poor, and then give himself to God. In that way he would inherit eternal life. Thus he would begin to tread his way of salvation, in really keeping the commandments of God.

Like many young people of modern times, this youth had the highest aspirations. He ardently desired conversion and eternal life. He even progressed so far as to make a personal application to the Saviour.

But the rich young ruler failed to realize that eternal salvation involves *present* obligation. We show our fitness for a future heaven by doing God's will on this present earth. The keeping of God's commandments, our daily life of implicit obedience to His will, is the natural result of our having, here and now, "passed from death unto life."

"He that Believeth Not"

In order, however, that we may get a balanced conception of what our Saviour taught regarding our salvation, it is necessary to notice, not only His many gracious invitations to acceptance, but also His frequent and very solemn warnings concerning the perils of rejection.

In the third chapter of John's gospel, there are two verses standing in marked and striking contrast to each other, which may, for our present purpose, serve to illustrate other passages in similar vein.

The first verse (John 3:16) embodies the world-wide Gospel invitation. It speaks of our loving heavenly Father as yearning over our rebellious race, and giving His only begotten Son for our redemption, that we, through belief in Him, might escape the penalty of our sins.

The other verse (John 3:36) speaks of God's severe displeasure upon those who despise His love and spurn His mercy: "He that believeth on the Son hath everlasting life: but he that believeth

By Ernest Cox

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POWER

Greater than the Atom!



© International News

U.S. troops watch yet another atomic explosion in the Nevada desert.

★ WHAT power, what illimitable power, is man's today!

It was not Sir John Cockcroft telling the scientists at Oxford, that through nuclear fission, "mankind has all the energy needed," that engendered this introduction, so much as a recent voyage over the sea.

Cross the channel which separates Ireland from England, exchange overnight the lovely purple, the peaceful solitude of the Donegal Mountains for the roar and the hubbub of London streets,

and the senses will reel at the bewildering contrast.

Here in Piccadilly, the very air vibrates with the unceasing roar of the traffic, a never-ending, swift-moving procession of cars, and buses, and lorries. They "rage in the streets . . . and shall jostle one against another," to use the words of an ancient writer. (Nahum 2:4.) The whole world is awheel at the touch of a button and the spark of a plug.

When night falls in London, the very stars are out-moded and out-shone, as at the touch of a master switch a million lights dazzle the eye and proclaim the fantastic genius of man's technical skill. 'Tis the experience almost of magic when the smell of the smoky peat on the open hearth, and the odour of the paraffin lamp is still too fresh in the nostrils to be readily forgotten.

It is no less dumbfounding in Suburbia. Through every undrawn curtain glows the blue-lit television screen, glinting on the family's faces, as it brings distant happenings into the intimacy of the sitting room of a million homes. The radio switch seats us all, imaginatively, audibly, surely, around the international conference table every breakfast hour, and perhaps beside the stars of the amusement world at night. It is a bizarre contrast to the limited social contacts at home, the occasional market day gossip, or a sunny morning stroll to church.

Look again! Up the Edgware Road, speedy coaches of futuristic design carry their passengers in a few hours off to the extremities of our islands. Beneath the pavement rumble subterranean trains,

By J. R. Lewis

overhead is the steady hum of flying machines, Comets, Constellations, transporting passengers with confident ease at a speed almost of sound, to Paris, Egypt, China, Brazil, even to the uttermost parts of the earth. Every mountain and hill is lowered, rough places smoothed. (Isa. 40:4, Moffatt.) In nearby offices, letters, so laboriously penned at home, are here turned out by thousands of pretty girls tapping blithely on typewriter keys. More marvels follow. The new theatre exhibits the magic delight of pictures that move and speak, visually demonstrating our twentieth-century progress in radar, microscopy, surgery, manufactures, dietetics, travel, and a veritable host of modern miracles. Our civilization is a "Babylon, the glory of . . . the Chaldees' excellency."

Transformation of But a Few Decades

The "under thirties" have little sense of the short period of time, less than a few decades, in which these mechanical and scientific advances have come into being. The *status quo* is taken for granted. It is forgotten that their grandparents lived as the Israelites in Egypt, or travelled as the long-forgotten voyagers of *Kontiki* fame.

The author of *This Mighty Hour*, A. S. Maxwell, well states: "Like some long-closed flower, slowly maturing through many millenniums, the genius of man has suddenly burst open with a blaze of radiant glory. The sleep of centuries has ended in a mighty awakening. . . . Applied science has revolutionized every process of life. Into the mind of man has flowed a great tide of new ideas, as when the flood gates are opened."—Page 155.

Yet even the sophisticated are not a little bewildered by more recent developments such as the electronic brain, the jet-propelled plane, the talk of space travel. Yet it is part of their thinking that there is no limit to achievement in this age when men "run to and fro, and knowledge" is "increased." Dan. 12:4.

But all triumphs of human research have been eclipsed by the discovery of atomic power. Mankind has been horrified both by the magnitude of the bomb's destructive power and its widespread and even more deadly radiation. One shudders at the recent warning of Dr. Adrian, that "repeated atomic explosions might cause so much general radio-

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activity that no-one could tolerate or escape it."

Ten years have elapsed since the first bomb fell on Japan, and generally speaking, man is still too dazed by its potential power to annihilate the race to perceive that the discovery of atomic power has fantastic possibilities for peaceful developments. Brilliantly has man climaxed his study of nuclear physics in the method of its manufacture, laying bare as he has done, the very elements of which the universe is constructed, and handling, as ancient priests handled the sacred fires, the primitive forces by which the universe is held together.

Scientists, who described themselves as frightened men, are beginning to view their discoveries as a major step forward in conquering the problems of the planet, for they speak of changing the shape and climate of continents, removing the polar icecap, and providing all the energy required for human production from a few pounds of plutonium.

What press-button age awaits our yet unborn children?

Having seen the successive use of water, coal, electricity, and the atomic pile for power, the imagination boggles at the thought of what may yet fall from the cornucopia of science.

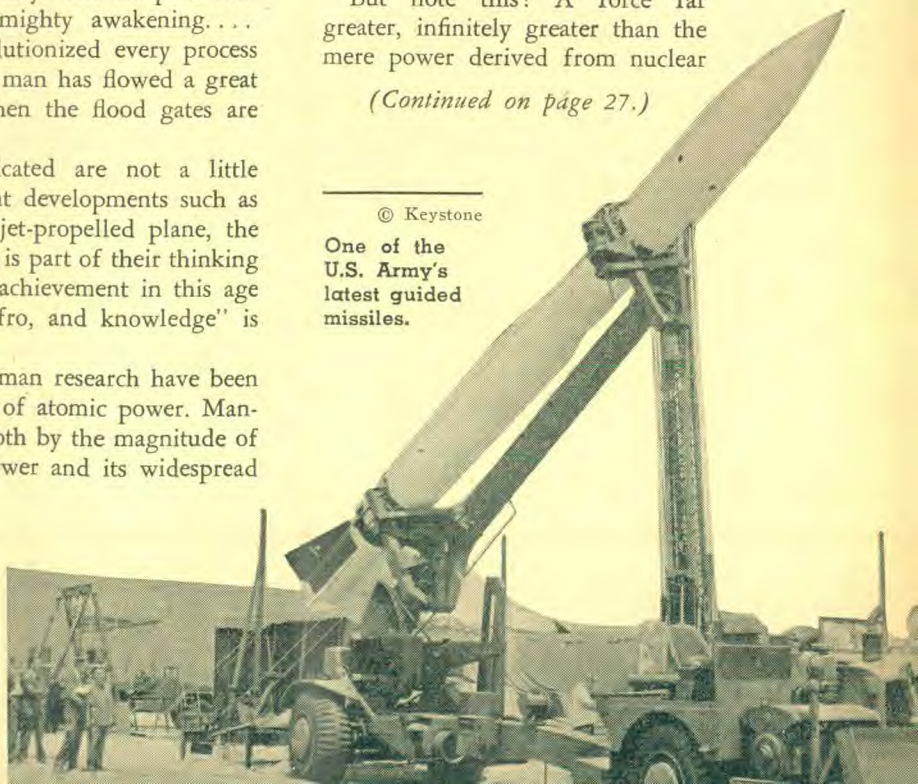
A Power Greater Still

But note this! A force far greater, infinitely greater than the mere power derived from nuclear

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© Keystone

One of the U.S. Army's latest guided missiles.



Is The Sabbath Still Necessary?

By E. W. H. Vick

★ It was the first sunset that Adam and his wife had ever witnessed. They were to watch many another such glorious scene as the twilight daily crept over the quiet, cool earth. But this next day was especially to be God's day, for He had set it apart for spiritual exercise, that man might have time to remember Him and His power, and find strength for his work. (Gen. 1:21; 2:1-3.) So man's first full day was a Sabbath day. How fitting a start to life on this earth. It was as if God were saying, "Recognize My claims, put Me first, care for your relationship with Me; and as a consequence life will be rich and full and prosperous."

The stately words of the creation record tell us that everything was perfect as it came from the hand of God. All that He made in the six days was perfect; now God added the crown to the perfection of His work by making the seventh holy. It would recur each week and be a constant reminder to man that he was made for communion with God. He must work, but that was not to be the sum and substance of his life, the be-all and the end-all. He must lay his work aside every seventh day to rest and commune with God.

When the darkness of sin fell upon a sorrowing world, bringing sadness to the heart of the Creator and separation between Him and man, the Sabbath was to be also a reminder of the perfection of Eden. As man observed the Sabbath from week to week, it became a symbol of the deepest joys of intimate union and of peace with God. It also became a pledge that what had been lost through sin would be restored through Jesus.

So, throughout the Bible, the depth of a nation's or an individual's spiritual life, their sensitivity to God's guidance, and their readiness to do His will; in short, their state of spiritual prosperity, would be indicated by that nation's or



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that individual's attitude to the Sabbath. The Sabbath is, in fact, a spiritual barometer.

A Spiritual Barometer

In the book of Jeremiah is given a vivid picture of what Jerusalem would have been if its inhabitants had been diligent in keeping the Sabbath. (Jer. 17:19-27.) It is a scene of permanent prosperity. Princes from far and near crowd her gates; the temple is the centre of a nation-wide worship. Then a contrasting warning is made: if instead of reverence for the Sabbath the population carried on its business of trading and receiving goods, the city would be burned with fire. Here the same lesson is pointed out that Jesus was to teach from the quiet hill-side: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Matt. 6:33.

The important thing to notice is that by the attitude taken to the Sabbath is revealed whether the kingdom of God or the kingdom of self is

put first. God was, in effect, saying again: "Of all religious duties, I shall make the keeping of the Sabbath the test of your allegiance to Me. Your devotion to Me will be reflected in your devotion to the Sabbath."

So it was through the centuries. The state of Israel's relation to God was indicated by her keeping, or failing to keep the holy Sabbath. Was there carelessness over her religion in general? It was reflected by indifference and inattention to the purpose of the Sabbath. In the time of Jesus, the over-meticulous care that framed so many rules and restrictions concerning the keeping of the Sabbath, reflected the prevalent legality about religion as a whole. While the religious leaders of Israel were carefully watching lest a man walk more than the prescribed distance, kill an insect, or light a fire, Jesus walked amid the cornfields, healed the sick, and brought cheer to sad hearts. He set the Sabbath in an atmosphere of peace; in the quietness of the countryside, He taught His disciples, and made unhappy hearts happy again.

So it was with the apostles. One of our favourite scenes of the New Testament is that Sabbath in the diary of Paul: "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake to the women which resorted thither." Acts 16:13.

It is a scene of peacefulness and rest. Happy are they, who, when the sacred hours of the Sabbath return, can listen to God's voice in the beauty of the out-of-doors.

Is the Sabbath Outdated?

It is fitting that on the seventieth anniversary year of THE BIBLE AND OUR TIMES we should raise the question: If the Sabbath has had such an important place through the centuries, and if seventy years ago the editors of this paper thought it necessary to remind the public that, "the seventh day is the Sabbath of the Lord Thy God," what of its importance today?

First, let us observe that the blessings of the Sabbath are for all men in every age. In a sense, it is incorrect to speak of the Sabbath as being more necessary in one age than in another. It is always necessary and never more than when the accelerated pace of modern life, increasing with every new advance of technology, has brought a universal feeling of restlessness and a widespread sense of insecurity. With that sense of insecurity has also come a far-reaching scepticism of authority, not only spiritual authority, but authority of

all kinds—of the state, of the family; and all solutions proffered to restore this lost allegiance that have fallen short of recognizing that the root cause lies in man's forgetfulness of the authority of God over his soul have failed to achieve a permanent remedy. Without God, there is no peace for man; he tries in vain to be at peace. If he rejects God, peace will elude him.

Seventy years of progress has brought an ever-growing secularization—in proportion to material progress has come spiritual regress; the more we need God, the less we feel our need of Him. The astonishing progress of modern science has been interpreted widely as making God unnecessary, and, as a result of this interpretation, the problems that communion with Him would have solved have multiplied. Our grandfathers lived rugged lives, but they had peace. The Bible was held in greater reverence in their homes, the Sabbath and the hour of worship were observed in their families, and God's promises were in their hearts. Today men's sense of values is so different; as it has shifted from spiritual to secular, they have faced new and strange problems.

Need to "Remember"

In such a day as this, there is need for us to remember that God is Judge and King. He is Sovereign still. In the mysterious movements of men and angels, His will shall be done. In an age of disillusioned hopes, we need to remember that the living God has the earth in His care! Our lives are in His hands, and His purpose will be fulfilled, as His providence shall indicate best. He is Creator and King. His kingdom will come. Whatever else may change, He is eternal.

How better can we recognize God's claims, understand His character, and find personal peace than by recognizing these majestic facts concerning our God. How better can we show our recognition of them than by keeping holy the day He has set apart for worship—the seventh. God is the Creator. The Sabbath is a symbol of His power, for it was the crown to His creative work. God is eternal. He sanctified the seventh day. It will stand as a symbol of God's eternity as long as time shall last. That it has never been changed reminds us that God Himself does not change. It is still "the seventh day."

God is Sovereign. He made the world. He created man. The Sabbath reminds us not only of God's sovereignty over the world but also of His

(Continued on page 21.)



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Dr. J. L. Hromadka, who was allowed to come through the Iron Curtain to the World Council of Churches.

★ In our previous article, "What Do Christians Hope For?" we told how in the first plenary session of the Evanston Assembly of the World Council of Churches a wonderful witness was given by Professor Edmund Schlink of Heidelberg University to the "blessed hope" of the return of Jesus, in contrast with Harvard Professor Calhoun's exposition of the popular though entirely unbiblical and false hope of the transformation of the kingdoms of this world by Christian action into the kingdom of Christ.

We concluded that article with the prayer and hope that when the "main theme" of the Assembly was taken up in the discussion groups and finally returned to a later plenary session, the truth of God might prevail.

Little did we realize, however, the battle which was to be fought and the volume of testimony for the true biblical hope which would emerge before the Assembly concluded.

Battle of the Two "Hopes"

The plan for the discussion of the main theme at Evanston was that after the introductory exposi-

The Hope of the World.—3

HOW GOD'S WILL

tions in plenary sessions, the Council should go, in parliamentary fashion, into committee to consider these statements and also the fifty-page report on the main theme which had been prepared before the meeting by a representative committee. There were fifteen of these groups comprising about sixty or seventy delegates and consultants each and they met for four two-hour sessions during the first week of the Assembly.

These meetings were strictly "closed" sessions and "off the record" to the "press," but a general indication of their drift was released in the daily press conferences.

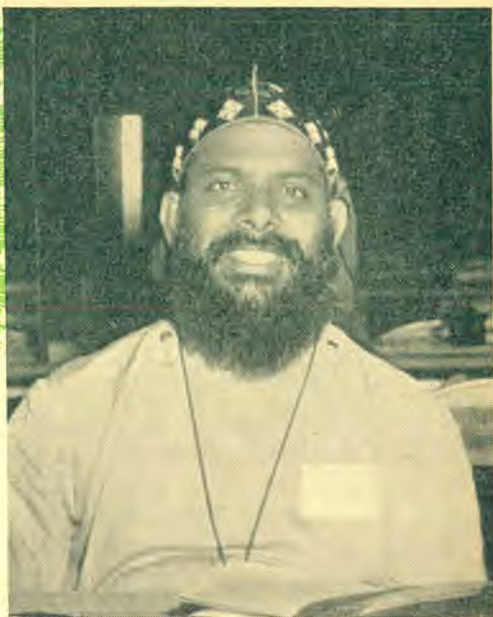
From these it became evident that a real "battle" was in progress in all the sections. One religious journal has since described it as a conflict between "America



S KINGDOM COME

and the rest" because American spokesmen were most vociferous on "Christian activism" for the building of the kingdom here and now as against the biblical hope of the establishment of the kingdom by Christ at His coming, but this was really an over-simplification, for the protagonists of the two "hopes" could not be classified on a geographical basis.

A prominent American layman did indeed contend that those who believe a Christian hope dependent on something in the future—that is the second advent—to all intents and purposes gave up the world as hopeless and did nothing to change it. This, he considered, was basically "immoral." This, however, the believers in the true "hope" at once rebutted. They were behind every effort for



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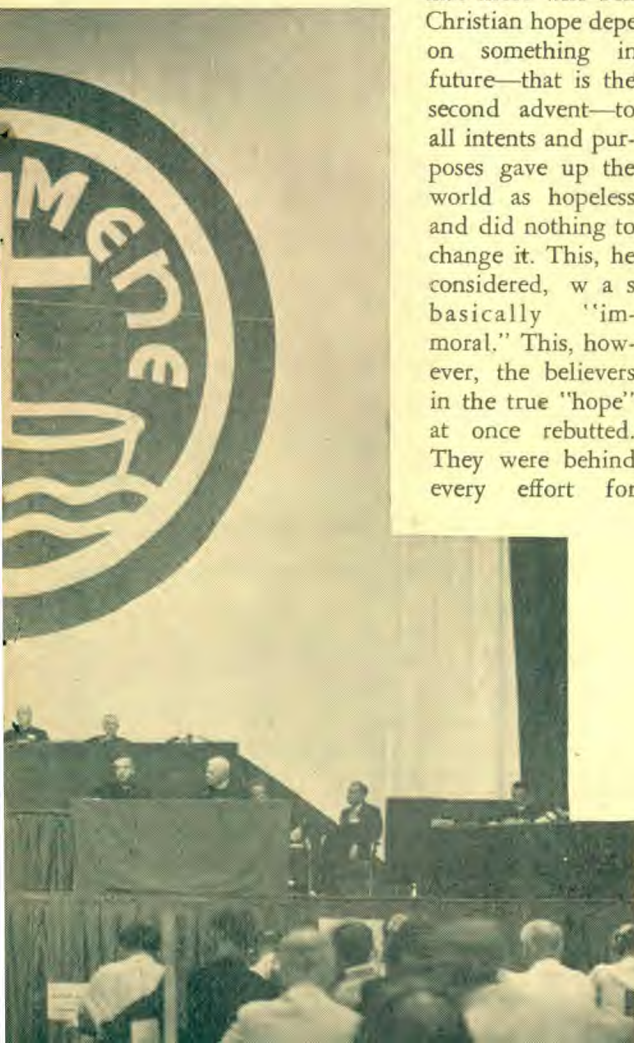
One of the colourful delegates of the ancient Mar Thoma Church of India.

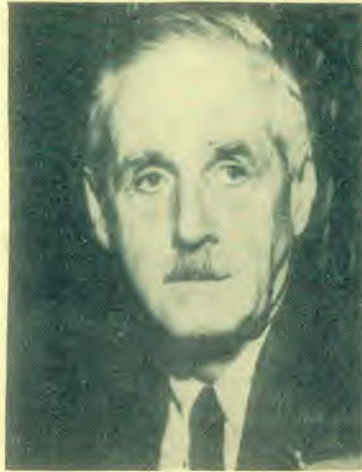
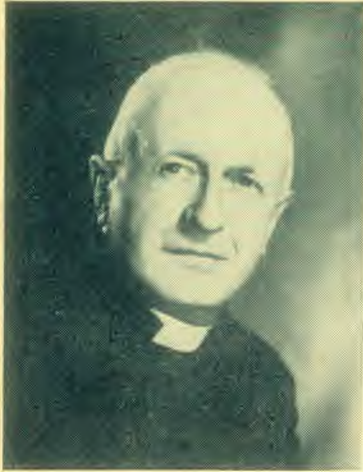
human betterment, they declared, but it is the certain hope of the future which gives a dynamic for living in the present, and prevents men from losing hope when present efforts for human betterment are set back by evil occurrences such as concentration camps and threats of atomic destruction.

We heard that a Scandinavian delegate had said, "When I say, 'Christ, the Hope of the World' I do not have in mind the future. I do not know how the world can understand anything if we say the hope of the world is in the second coming of Christ." But again we learned that a Greek Orthodox priest had told that the last thing the worshippers saw as they left his church was a picture of the second coming of Christ. This, he declared, reminded them as they went out into the world that they were to undertake their work with a view to eternity.

An Indian churchman, on the other hand, expressed himself as concerned about the prominence of the second coming of Christ in the discussion. The people of India, he said, were inherently passive and fatalistic and he felt that

By W. L. Emerson





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The six new presidents of the World Council of Churches (left to right): Bishop Henry Knox Sherill (Episcopal, U.S.A.), Principal John Baillie (Church of Scotland), Bishop Sante Uberto Barbieri (Methodist, South America).

speaking of the hope in Christ as future might retard the fulfilment of the Christian vocation in India today.

These bits of news which filtered out of the group sessions aroused a keen sense of anticipation of the time when the groups would report back their conclusions to the Assembly, but no-one realized the veritable storm that was to burst.

A Sorry Document

When the "statement" on the main theme, which was intended to summarize the group discussions, was tabled it was evident that despite the demand for a ringing testimony to the church's faith in the personal return of Christ in glory this had not been given.

After starting with the challenging sentence, "God summons the church of Jesus Christ to speak plainly about hope" in a "world filled with many hopes . . . yet hopeless," the drafters declared that there was no consensus of opinion on "the relationship between the Christian's hope here and now and his ultimate hope."

Enlarging on this disappointing introduction the chairman of the drafting committee, Bishop Hans Lilje of Hanover, Germany, said that "the conflict between humanistic and New Testament thinking" had been "frankly brought into the open" and that there was "the sharpest disagreement as to whether Christianity was exclusively or primarily an other-worldly and future hope or whether its witness to this hope is primarily relevant for the present." So the drafters decided to

concentrate on the discovery of what they called "signs" of Christ's "coming in our time."

"The fruits of the Gospel," they said, "when it is proclaimed in the world, the winning of the hearts and lives of men by Christ are signs of hope. A society which recognizes human dignity, where there is a just distribution of the burden and benefit of labour, where there is effort to banish hunger, blindness, war and despair, is a sign of hope. . . . The greatest sign is His coming in our time where the Gospel is preached, and the sacraments administered, and the Holy Spirit descends and dwells in us." Then, as if a sudden twinge of conscience had reproved them for completely neglecting the real hope for our world they added to the sentence quoted above: "and His coming in glory and triumph at the end of time." This was the only reference in the whole statement to Christ's second coming and where it was put was quite irrelevant and senseless for a future event could hardly be a sign of itself!

With all Christian charity it was a sorry document on which Bishop Lilje had perforce to comment:

"The church itself," he concluded, "must gain new clarity about its hope in its thinking, its language, and its life . . . ; only then will it be able to speak of this hope in such a way that not only the Christian but the man of our scientific age can understand the hope of Christianity and through it grasp the power to overcome fear and hopelessness."

"This task," however, he believed, went "be-

yond the work that can be done at this Assembly," and would have to be "taken up in the years ahead by the whole of Christendom."

The Church Must Speak Now!

Many in the Assembly were shocked by this last suggestion and as soon as the statement was open for discussion the delegates made it very clear that they were not going to wait for "years" for a declaration of the certain hope of the church. It must be stated unequivocally there and then, and they began, in no uncertain tones, to state it.

Dr. I. H. L. Nygren of the Church of Sweden, took issue with the supposed "signs" of Christ's coming "in our time." "There is no biblical evidence," he declared, "that a society which recognizes human dignity, where there is a just distribution of the fruits of labour and where there is effort to banish hunger and war" are "signs" of His coming. "If we read Mark thirteen and Matthew twenty-four," he went on, "we will see that the sign of the coming of Christ is 'the coming of Antichrist!'"

True, there are many evidences in the world of the providential workings of God in the earth to enable the Gospel to be preached and there are manifold "signs" of the gathering of souls by the Gospel *out* of the world and *into* the kingdom of God's grace. But these are in no sense signs of the building of His kingdom in this present world, for there are equally contemporary "signs," as Dr. Nygren intimated, that the unbelieving world is careering madly after Antichrist to its "end."

Only the hope of Christ's second coming to gather His redeemed and establish His own kingdom can assure the coming of a "new heavens and a new earth wherein dwelleth righteousness."

Dr. T. F. Torrance, therefore, of the Church of Scotland, asked for the inclusion of the clear statement: "Jesus Christ died and rose again and will come again to renew it and judge it in His glory and grace." Our "unshakable hope" he declared, is that "God rules over all history and nothing can pluck this world out of His hand. His eternal purpose of redemption will be brought to its complete consummation."

Dr. Robert Smith, also of Scotland, similarly demanded that the statement make clear the truth of the second advent and that it be specific in stating that Christ's coming would be "in person."

Dr. Ernst Kinder from the Universitaet Muenster, Germany, added the weight of his testimony to these forthright speeches. The statement, he said, tended to "underscore the present reality" and there was "an almost complete lack of . . . the ultimate hope of history" which gives hope its dynamic. It is "not sufficient," he declared, "to emphasize hope now. Rather, as Dr. Schlink stated, we must magnify the ultimate hope, which is in complete accord with the New Testament."

Between the afternoon and the evening session an attempt was made hastily to revise the statement for which not an approving voice had been raised. But when discussion was resumed the but little revised statement was manifestly no more acceptable.

(Continued on page 28.)

Bishop F. K. Otto Dibelius (Evangelical Church, Germany), Metropolitan Juhanon (Mar Thoma Church, India), Archbishop Michael (Eastern Orthodox).

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Know Your Bible

WHAT IS DEATH?

What important question does the Bible ask?

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"
Job 14:10.

When the Christian missionary, Paulinus, asked permission to preach in England, he stood before the pagan King Edwin in his banqueting hall. A bird flew into the hall through a window and across the room, then out again into the darkness. The king's counsellor, Coifu spoke: "O King, our lives are like that bird's passage. We come out of the dark, no man knows whence; and we go into the dark—no man knows whither. If these Christians can tell us from their Book anything about man's origin and destiny, and about that swift and uncertain hovering in the light which we call life, let us have it." Permission to preach was granted.

May we expect a satisfactory answer?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

Where do the dead sleep?

"And many of them that sleep in the dust of the earth shall awake." Dan. 12:2.

When Adam and Eve sinned in the beginning God said to them: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19.

Is this sleep of death conscious or unconscious?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:4. *"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?"* Psa. 6:5.



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"For the living know that they shall die: but the dead know not anything." Eccles. 9:5.

"The doctrine of the immortality of the soul which we find in our theology, does not come from a belief in Christ, but from the Greek philosophy, especially that of Plato."—Dr. F. W. A. Korff, *Onsterfelijtsheid*, pages 8-15.

Is there not a conscious spirit apart from the body?

"The dead praise not the Lord, neither any that go down into silence." Psa. 115:17.

From this and other scriptures it is clear that in death man is entirely unconscious; hence the term sleep as applied to man's state in death. The breath or spirit returns to God who gave it (see Ecclesiastes 12:7; Psa. 104: 29; Gen. 2:7), and "the dust returns to the earth as it was." The soul or personality is dissolved until there is a reviving of the life at the resurrection.

What definite statement concerning death is declared?

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die and not live." Isa. 38:1.

Death is not life in heaven, it is not life in hell, or in purgatory, or Nirvana; it is not life anywhere. Death is the absence of life. "Thou shalt die and not live."

Is death then the end of life?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as

the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

How was Job fortified by this hope?

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:25-27 (margin).

How did Jesus corroborate these hopes?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:26-29.

What was the content of Paul's preaching?

"But this I confess unto thee, . . . that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

With what mighty event is this resurrection connected?

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

By J. A. McMillan

prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:15-18.

"The Bible teaches us to profess the resurrection of the flesh, and this is something quite different from the immortality of the soul."—Dr. G. E. Van Niftrik, "De Jongeman" June 25, 1949.

What else is this comforting truth called?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

What then is the goal of our faith?

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11.

When shall we be rewarded as Christians?

"And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

"The Scripture saith that Christ shall reward every man at the resurrection, or uprising again."—William Tyndale.

Is The Sabbath Still Necessary?

(Continued from page 15.)

claim on our lives. To recognize and obey that claim is to find peace. The Sabbath is a symbol of that peace. Do we need peace today? Then we need the Sabbath! If all men recognize the claims of God upon their lives, their talents, their money, their time, fear would be banished from the earth, and the song of the angels would be fulfilled: "Glory to God in the highest, and on earth peace, good will toward men." Is it, then, a hard, a well-nigh impossible thing that God asks when He says: "Set aside the seventh day that we may hold fellowship together. I shall give you the gift of peace, and do for your life what I did for the Sabbath at creation, I will sanctify it for ever. Put Me first and all will be well!"

There is incomparable joy in serving God. There is peace and rest. This is what the Sabbath signifies. No wonder the apostle invites: "There remaineth therefore a rest to the people of God. . . . Let us labour therefore to enter into that rest." Heb. 4:9, 11.

In God's rest is joy abiding and peace evermore. To know that peace is to partake of eternal happiness and to prepare for heaven. It is worth anything you may sacrifice here and now.

Be of Good Cheer

★ THEY had both taken the self-same route on the self-same day, but the one hadn't enjoyed her walk, not one—little—bit. At least, that was what she said. "Not being a hippopotamus," she said. "It was muddy," she added, "muddy all the way."

But the little chap who went in the same direction a little bit later never even mentioned the mud. He had had a rollicking good time. His eyes shone. His face glowed. He'd seen a stoat. He'd picked a posy of primroses for his mother. He'd seen lots and lots of rabbits. He had stood quite still beneath a tree—"scarcely breathing, you know"—and had listened to a blackbird sing. He had heard a cuckoo call. And the view! "Say," he said, "can't you see a long, long way from the top of the hill? I wouldn't know how far! Isn't it wonderful?"

True there was mud on his shoes, but what matter? Birds never sing more sweetly and flowers are never more fragrant, neither is there any clear-shining like that that follows rain. But my lady of the delicate step had missed it all. Poor soul!

I was reminded of what happened to us once, Himself and me.

"Wonderful Overhead"

We, too, were picking our way gingerly along a muddy path, and though I grew to know that old lady very well afterward, it is always on that spot that I see her in memory. She came upon us so suddenly and smiled upon us so encouragingly. And she and we both spoke at the same moment.

"Isn't it dirty underfoot?" we said, we who were young and in love and to whom nothing seemed impossible.

"Isn't it wonderful overhead?" she said, she who had grown old, and who had loved and lost, and who might very well have considered it the better part of valour to stay on more negotiable ground. Maybe, pitying our youth, she even then



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wanted to give us a little of the benefit of her experience.

Often enough since then we have had need to tread carefully; we have scarcely known sometimes just where to put the next foot down—and who has not had that experience? But always, always, it has been "lovely overhead." God was in His heaven and everything therefore was altogether all right.

*In the mud and scum of things,
Something always, always sings.*

That, I am sure, was what the dear Lord wanted to impress on the minds of His disciples, on irascible Peter, and how like we are to him often; on James and John, whom He surnamed

By Mary J. Vine

Boanerges; on Thomas, who found it so hard to believe; and on zealous Simon, who even so forsook Him and fled. Men such as we were they all, and He knew how fiercely the evil one desired them, what pitfalls he would prepare for their feet, how deep the chasms they would have to bridge, how cruel would be their setbacks, and how crooked and seemingly impassable the way.

He warned them. Solemnly He warned them. "Watch ye therefore, and pray always," He exhorted them. He knew they would need it.

"Look Up"

But His words of comfort were more than commensurate with His warnings.

It must have seemed hardly believable to James and to Peter, to John and to Andrew and to the others, that such a little while before they had stood on the hillside sharing in that incredible feast. Could they have dreamed it? To think that He could do that! They themselves had shone in His reflected glory. And now where were they? Cold, miserable, thrown like a cork among the waves, near-drowning for all He knew. In the Record, John sums it all up poignantly: "It was now dark and Jesus was not come to them." It was night and Jesus wasn't there. So at least they thought.

How mistaken they were.

That He was not immediately in sight mattered not at all. That they must certainly be submerged by the next heavy sea—that didn't matter either.

They were just as safe now as they had been on the firm hillside before the adulatory multitude. They were His friends, and they would never again be alone. At the moment when they needed Him most, there He was. "Be of good cheer. It is I; be not afraid." And He who for their own sakes had ordained that storm, immediately brought the ship to land.

And He is still the same. His purposes are still the same also. That which He left all heaven to accomplish *will* be accomplished, not only in the history of the world and of His precious church, but in the lives of you and me if we will but relate ourselves to Him aright. So what matter if the way *is* difficult? The hills are so steep only that we may get a more sublime view of the Celestial City. That the path is slippery is only that we may take a firmer hold upon His hand.

Friend o' mine, let us not be cast down, mud-bound, and full of complaint. "Be of good cheer," He called across the tumult. He is saying the

same to you and me today, in our difficulties and anxieties, in our frustrations and perplexities. "Look up. Lift up your heads. Be of good cheer. It is I; be not afraid."

Just the Same Today!

(Continued from page 5.)

But Jesus is not only the Author but the Finisher of our salvation. At His ascension the angels told the men of Galilee: "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 1:11. And Jesus pledged His word saying, "I will come again." Toward the grand fulfilment of that great event mankind is travelling fast. Our times are very different from the times of Paul. With gathering momentum far-reaching changes are taking place in every part of the world. We have reached the atomic age when it is admitted by every responsible statesman that man faces the possibility of annihilation. We behold the utter helplessness and hopelessness of all the devices and schemes of man to bring about a new earth. "Nevertheless," as Peter says in his epistle, we, "*according to His promise*, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Those who are clothed with the righteousness of Christ through faith in the atoning blood know not only that God exists but that "He is a rewarder of them that diligently seek Him." To them will be granted an inheritance, incorruptible and undefiled reserved in heaven for them.

We shall be changed. Thank God for that. But the love of Christ manifested through all time will be the wonder of the redeemed for ever. With angels they will shout, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:12. "All tears" will be wiped away "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Isaiah says they shall not be remembered nor come into mind. All our faults, our mistakes, our failures, and our sins will cease to torment us by any remembrance of them; they will all be swallowed up in the promise, "I, even I, am He that blotteth out thy transgressions . . . and will not remember thy sins." Isa. 43:25. Does not the heart thrill as it contemplates such a future?

The Bible Still Stands

(Continued from page 3.)

But, some say, while we recognize, and are grateful for, the Bible's influence, we cannot accept the Book itself as wholly true, for the march of science has exposed it as erroneous.

Happily we can affirm that scientific advance has done no such thing. On the contrary, it has either confirmed, or left inviolate, what God's Word said so long ago. We are, of course, well aware of the church's outcry against Copernicus, Kepler, and Galileo, when they exploded traditional beliefs by claiming that the earth was not flat, nor the centre of the universe, nor stationary; but that it was unsupported, revolving, and a relatively minor orb in the vast family of space. But this attitude was not, as some think, the fault of the Bible. It really had nothing to do with the Bible. It was the church, not God's Word, that was opposed. The Bible is not synonymous with the church, and must not therefore be judged by what the church says or does. The fact is, that when those early scientific revolutionaries outraged the feelings of pious churchmen with their "new" views, they actually had Bible backing. Some are surprised to learn, or perhaps a little reluctant to accept, that the Bible has always harmonized with the facts of science—though seldom with its theories.

For instance, three thousand years ago, Job said of God: "He . . . hangeth the earth upon nothing." Job 26:7. Here is no "Atlas" or "Tortoise" theory, such as was popularly held till science proved the truth, but a statement of fact. And again Job said, the earth "is turned as clay to the seal." Job 38:14. No support here for the one-time popular conception of a rigid earth round which all else revolved. Isaiah wrote of the "circle of the earth." Isa. 40:22. Here is no flat-earth conception such as was commonly believed for many centuries, but the truth.

Theories Are Not Facts

But does the Bible still stand in the light of evolution? Does not its creation record and its story of the Fall and the Flood, for ever invalidate it as an authentic book?

The answer is clear. No *fact* of anthropology, geology, palæontology, comparative anatomy, or embryology, in any way throws any doubt whatever on the sacred record. Indeed, all discovered facts

can more easily be interpreted in the light of the Bible than in any other way. It is the popular theories which have been built upon the facts, which depart so forthrightly from the Bible record. Yet if evolution were true, we could reasonably expect to find convincing fossil proof. Theorists reply that the fossil record is still very poor as yet. But it is not so poor as it is made out to be. Of modern mammals, fossil counterparts have been found of over forty-six per cent. In such a record, partial though it admittedly is, would most certainly be fossils of intermediate types—if such types ever existed, as they certainly would need to have done for evolution to be true—but not the merest relic of such a type has ever been found. True, many fossils of extinct creatures have been unearthed, but these prove nothing whatever except that with the passing of time, the world has become zoologically impoverished.

We shall be giving more detailed consideration to evolution's challenge to the Bible's creation record in future issues of OUR TIMES.

Prophetic Proof

The Bible actually foresaw and described the assault that modern theorists would make on certain of its basic teachings. Two thousand years ago, Peter prophesied that a sign of the world's last days would be that scoffers would mock its teachings, denying creation, denying the Flood, and denying the teaching of Christ's second advent. (2 Peter 3, etc.)

This prophecy is one of many which provide the most conclusive proof that the Bible still stands. Its prophetic word is unchallengeable. It is the supreme evidence of Bible inspiration—the undeniable proof that it is of God.

Yet the most reassuring proof of the Bible's refreshing vitality is the experience which comes to one who reads it with an open heart, accepts its standards and the salvation it offers, and believes its promises. "Taste and see," is its own invitation. (Psa. 34:8.) Provided there is no predisposition to reject it, honestly tasting brings the most pleasant proof of all, that the Bible is of God—infallible, inviolate, invigorating.

Thank God this kindly Guidepost which was commended to our Queen still stands, and, in fact, remains more firmly established in the light of scientific facts. "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." Isa. 40:8.

Is Peace Nearer?

(Continued from page 7.)

growing problems which tax the ingenuity of statesman to prevent them becoming an occasion for world war. In the face of such overwhelming evidence, we can hardly bring ourselves to believe that the peace that is so universally sought, is any nearer realization.

Divine revelation, in fact, makes it clear that these things are actually setting the stage for the final battle in human history, Armageddon. In the sixteenth chapter of Revelation the "spirits of devils" are shown to be behind the nations literally driving them on to disaster. Only the mightier power of God postpones the evil these "spirits" seek to bring. The "angels of the winds" of the seventh chapter of Revelation are commanded to hold the "winds" (of war and other upheavals) until God's own programme on behalf of the cause of righteousness is complete.

Instead, however, of recognizing the true significance of the deferment of divine judgment the nations and peoples of the world are being lulled

into a sense of false security. The voice of prophecy reveals that one of the signs of the hastening climax of the ages will be a universal cry and clamour for peace. But, says the prophet, that clamour will reveal no heart change; merely a fear of what issues from the new and dreadful weapons of war. For, to quote Paul the prophet in 1 Thessalonians 5:3, "When they shall say, Peace and safety, sudden destruction cometh upon them."

Man-made peace, then, is no nearer. Indeed it is more remote than ever. But the peace of God can rule any heart now, and the everlasting peace to be provided by the Prince of Peace in our world restored and renewed, is very much nearer—it is "even at the doors."

But first must come the Prince of Peace Himself, even as He promised (John 14:1-3) that there might be fulfilled in Him the glorious programme envisaged in divine prophecy: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.



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The "Blessed Hope" Ever Brighter

(Continued from page 9.)

of the ancient fathers, and of Bible prophecy. To his joy, his studies led him to discover for himself the glorious truth that the Saviour who died for him on Calvary was pledged to return to take His faithful children home with Him. Thrilled with this inspiring discovery, he wrote the treatise entitled, *The Coming of the Messiah in Glory and Majesty*, and this was written, of all places, almost within the shadow of the Vatican. Banned by the Papal authorities, his book circulated nevertheless, throughout South America, Spain, and Europe. Wherever it went, it convinced men that Jesus' coming was drawing near, and soon men of all denominations were looking for this wonderful event.

At one time no fewer than 700 clergymen of the Church of England were declaring that Jesus' coming was near. In Holland, the keeper of the Royal Museum at the Hague, was preaching about the Advent. In Germany and Russia hundreds waited for Jesus; while in Sweden, where anything contrary to the teaching of the established church was forbidden at that time, little children were moved by the Spirit of God to declare that the hour of God's judgment had come.

At the same time, William Miller was doing a mighty work in the United States of America, declaring that the day of His coming drew near.

What a blessed hope that is in this modern age of fear, unrest, and perplexity! On every hand troubles mount, and apparently there is no end to them. No wonder "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), as they view the fearful possibilities of what another war, with its atomic age weapons, could bring.

John 14:1-3 must have been written for just such a time as this: "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."

Truly Jesus warned us that we would not know the day or the hour of His coming, but He assures us that we will, and must, know when that coming is near. (See Matthew 24:32, 33.) In order that none need be taken unawares, the Scriptures list

for us the very conditions that will prevail on earth at the time of His return. "When ye shall see all these things, know that it is near, even at the doors."

And what are these signs of His coming? "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places." Matt. 24:7. "Upon the earth distress of nations, with perplexity." Luke 21:25. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3, 4. Industrial unrest is featured in James 5:1-7, and a terrifyingly detailed analysis of the nature of man in the closing days of earth's history is given in 2 Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

O friend, who can deny that these very signs are with us throughout the world today? On every hand the indications multiply that Jesus is coming, and coming soon. Don't you, like John of old, fervently exclaim, "Even so, come, Lord Jesus"?

One thrilling sign stands out above all others in this connection. It is recorded in Matthew 24:14. "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." Today the world stands wide open to the proclamation of a soon-coming Saviour. When that work is complete, as complete it must be soon, Jesus will come.

Then friend, how is it with you? Is that "blessed hope" burning bright in your heart? As you see the signs of His coming fulfilling before you, are you actively preparing to meet your God, and to share in the glorious eternity He has for you? Don't think that to be ready is beyond you, or that it is for others but not for you. Jesus died for you and He loves you. You can be ready to meet Him if you want to be.

Yes, the "blessed hope" is brighter today than ever it has been. Won't you let it burn deep down in your consciousness too, that, when Jesus does come, you will be able to enter into the unspeakable joy and peace and happiness of the eternity He has provided for them that love Him?

What The Master Teacher Taught

(Continued from page 11.)

not the Son shall not see life; *but the wrath of God abideth on him.*"

Just as it is impossible for us to over-estimate the power and scope of God's redeeming love as evidenced in our eternal salvation, so it would ill become us in any way to minimize the undoubted fact and final severity of God's offended wrath. The Lord knows that sin is ultimately destructive of all good. And those who cling to sin and spurn salvation from it, can only expect to incur the righteous displeasure of a just and truth-loving Father, whose great desire is to endow His children with eternal blessing.

Indeed, the whole Bible shows that, although, without question, the determined and persistent sinner will be lost, it is nevertheless a very simple matter for anyone to be saved.

On one occasion, as a result of transgression, the ancient Israelites were afflicted with a particularly virulent plague which was destroying thousands daily. At length Moses was instructed to hold aloft a brazen serpent among the people, and the divine promise was that all who turned to look upon the symbol should recover. (Num. 21:4, 9.)

Jesus reminds us of this incident and uses it to illustrate the simplicity of our salvation. "As Moses," Jesus declared, "lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

Like the Israelites of old, we have only, in faith, to look toward the cross, in order to be saved. When we come to realize the penalty that Jesus paid for us there, and we *accept* the redemption which Jesus bought for us there, then our eternal salvation is assured.

When Matthew comes to describe the last, sad scenes of Calvary, he recalls how the rough legionaries brought Jesus to the place of execution, how they cruelly crucified Him, and after they had gambled away His few remaining garments, the writer adds that "sitting down, they watched Him there." Matt. 27:36. Surely even their hard hearts must have been touched as they witnessed the dying agonies of Him whom they knew "when He was reviled, reviled not again."

It is good for us all, sometimes, to sit down, and, as it were, by faith, "watch Him there." For that is how and when we are most powerfully drawn to Him. That is how our salvation becomes

assured. It is then by beholding that we become changed. For it is as we, by faith, and with a quiet reverence, "watch Him there," "lifted up," *for us*, that we pass "from death unto life."

Power Greater than the Atom!

(Continued from page 13.)

fission exists already for our benefit. At home, among the mountains, where the mechanics of civilization are few, there are meetings quite divorced from academic attainment, where men talk freely and with knowledge of this super-human power. Their fathers before them, and their fathers' fathers knew of this power and enjoyed its blessings.

Of all the sources of power available to the human race, it is, like the floodwaters roaring over Niagara, readily available in abundance, and yet harnessed for use in almost negligible quantities. It is the forces of all forces, the power of the living God which brought the world itself into existence. Having "in the beginning" conceived, planned, and designed the atom, it is of necessity much greater than the mere physical forces resident in the atom itself, and yet it is also the power which, released through the prayer of faith of believing hearts, can move the very mountains into the sea.

It is not a material power at all. It is a spiritual power, a transforming power. It is the power of God, "which by the Gospel is preached unto you." 1 Peter 1:25. It is the "power of God unto salvation to every one that believeth." Rom. 1:16.

Men, who have sincerely believed in their hearts that God would hear them, have prayed. And what demonstrations of power have been seen! Cancer has been removed, lepers have been cleansed, children have been snatched from death; money has been put into the pockets of the poor, courage into the hearts of the timid; the immoral have been changed to purity, and drunkards to sobriety. As thousands of Christians know, so many miracles have been wrought through the name of Jesus, and by His power, that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written" John 21:25.

Tennyson's Ulysses witnessed so much confusion and trouble in the civilization of his day that he invited his warriors:

... Come my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars until I die.

Never more than today do we need to find "a newer world." And under whose leadership could one better set off than under the God of power? The Christian need "smite no furrows," nor "sail beyond the sunset," but only retreat to the upper room, and "shut the door, and pray to thy Father in secret." All the power of the universe will be at his disposal.

How God's Kingdom Will Come

(Continued from page 19.)

An English layman, Mr. George Goyder of London, made probably the finest speech of the evening. "It would be very unwise," he began, to approve the claim of the statement concerning the report on The Christian Hope that it is acceptable to the majority." The document on the main theme, he averred, was quite "lukewarm as to the second coming or *parousia*." "It talks," he said, of "curiosity" about the time of the second advent as if it were an improper attitude to display toward the "blessed hope."

"I look forward to seeing my wife again after the Assembly," he said by way of illustration, "and I should be very angry if anyone said to me, 'Don't be curious as to the time you will see her.'" How much more, he suggested, should we be "curious" about the time of the coming of Christ "which Canon Fison in his book, *The Christian Hope*, calls 'lover's time.'"

"There is an absence of enthusiasm," he went on, "about the second advent. Yet never was there a time when we should know what is to be known. Prayers should go up for His return."

Then, in a striking conclusion, he said: "I am not a Seventh-Day Adventist or a German theologian, but I don't understand why, if one is interested in the second advent, he should be regarded as a pietist."

It was a thrilling moment for a Seventh-Day Adventist editor to hear those words spoken from the rostrum of the McGaw Hall to 2,000 representatives of 170,000,000 Christians in all the

world, for it showed that this London business man recognized in Seventh-Day Adventist teaching one of the clearest testimonies to the truth of the second advent that he knew!

One lone voice of an Australian clergyman tried during the evening to regain the initiative for the "social gospel" and the "actionists."

When the time for the second of the two sessions devoted to discussion of the main theme came to an end there were still more to speak, and the chairman of the steering committee expressed "alarm" "for the security of the rest of the schedule." A further period, however, was found in a plenary session the next day, and at its beginning a new shock awaited the Assembly, for a resolution was actually proposed suggesting that the previously prepared Report should be sent out to the churches with no comment whatsoever!

This really alerted the Assembly to the seriousness of the situation and two delegates rose to declare that if the Assembly failed to make any comment on the main theme of their discussions it would have "failed" in its whole purpose.

The Final Word

So one by one the proposed changes were accepted by the Assembly, and a drastically revised statement was sent forth to witness not only to the present tokens of the operation of grace in human hearts, but also to "Christ... who will come again to reveal His kingdom in its fullness and glory," to Christ who is "*coming in glory and triumph* at the end of this age."

Many had forecast before the Evanston Assembly that the theme, "Christ, the Hope of the World" would bring into collision the so-called "activists" and those who believed in Christ's personal and visible return as the world's only hope, and one delegate in private discussion afterward reaffirmed that he felt the main theme to have been ill chosen in view of the difficult and divergent discussions. We, however, agree with the Rev. E. Benson Perkins in the *Methodist Recorder* that doubtless "the Spirit of God was leading us into this particular field, where our uncertainties and even our oppositions might come into clear light of day."

And if we may be permitted to apply the famous words of another day of victorious testimony long ago, we believe that a light was kindled that day at Evanston which will never go out!

(Next time: "*Which Is the True Church?*")

The CHILDREN'S PAGES



RACHAEL'S VICTORY

By P. Burnell

THE reflection had disappeared from the river, which told Levi that the service was over at the mission and the lamps had been put out. Soon Rachael would be coming home. He would listen for the swish of her paddle as her narrow canoe glided through the water.

He waited at the water's edge, his anger mounting. He would put a stop to this "Christianity business" once and for all. Again and again he had forbidden Rachael to go hymn singing, and praying to the missionary's God. He was her father, and so long as she lived under his roof she would do as he bade her—or get

out! He had made that clear to Beulah, his wife, but she seemed to side with Rachael.

"But I'll stop it," he murmured to himself, savagely. "I'll thrash them both if there's any ranting and saying prayers in my house."

The night was dark and very still, when presently there fell on his ear the sound he had been waiting for. He could hear the rhythmic beat of the paddle on the side of the canoe each time it entered the water. Rachael was coming home from the prayer meeting! Then as she

drew near—what was that! There was no mistaking it—she was singing. It was her favourite hymn, the one that angered her father most. How many times had he thrashed her for singing those words! Above the even ripple of the water and the regular beat and the swish of the paddle in Rachael's skilled hands, the words of the familiar chorus floated over the night air:

*Room for Jesus King of glory!
Hasten now, His word obey!
Swing the heart's door widely
open!
Bid Him enter while you may!*

Rachael swung her canoe toward the bank, piloted it safely to the moorings, skipped ashore and—

"Stop that singing!" bellowed Levi's angry voice as he seized her bare arm with his strong hand. "Take that!" he yelled as he struck her legs with a long, thin bamboo cane, "and that!" as the cane fell across her thinly clad back.

Levi made to rush at her, but she looked him straight in the eyes and said gently, wincing with pain: "Father, please don't, you will only be sorry afterwards."

For a moment the calm, pleading voice silenced the maddened Levi. He realized as she stood before him in the darkness that she was no longer a child—she was grown up. How much like her mother she was, too! But she

Thoughts on a Wayside Pulpit

It matters not how long you live—
A hundred years, or ten.
It matters not just when, or where,
But how you live. Ah, then
Each day, around you you will shed
An influence, good or ill.
How careful, then, we each should
be
Our mission to fulfil.

Then let us, as the moments fly,
Fill them with kindly deeds
And loving words. Maybe a gift
Is what a brother needs.
Oh, yes, it matters not how long
Upon this earth you dwell,
But how. The secret then, is this—
To love and serve God well.
E. PRATT.



was taller, above the average for an Amerindian girl of her age. Her narrow eyes reflected a near-by camp-fire, her round, light brown face carried a smile, and her long, black silken hair was taken into a loose knot in her neck at the back.

In a rough sort of way, Levi was proud of his daughter. But as he stamped behind her in the cutting through the undergrowth to their wood and wattle hut, he thought: "I will thrash this Jesus religion out of her. That's the white man's God, not ours. We must obey the spirits."

Several days later, a typhoid epidemic struck at every settlement along the river bank. Beulah, Rachael's mother was a victim. Gradually she grew weaker; the flesh dropped off her bones, the fever increased, and the mission doctor shook his head: "It will soon be over! There's no more I can do, and the hospital is far, far away."

The next day, when Levi returned from the forest, he found the pastor in his home. He was praying with Beulah, and Rachael knelt by her couch. Seeing her father's angry face, she expected trouble; but she rose from her knees, took him by the arm, and led him to her mother.

"Levi," whispered Beulah in a gentle voice, "I am dying."

"Aren't you afraid of the spirits?" asked Levi. "You mustn't die—they'll get you!—they'll get you!"

"No," said Beulah, with a peaceful smile lighting up her thin face. "I am happy, for Jesus will care for me while I sleep. You see, Levi, I have accepted Rachael's God. He has cast out all fear. He says, 'Come unto Me...'—and one day soon, I will actually be going to Him. I can almost see Him now!"

A week later, again the lamps went out in the mission and the reflection disappeared from the river. A canoe slid through the

placid waters of the mighty river, making its way to Levi's landing-stage. The rhythmic beat of the two paddles—not one—sped through the night air, and two voices, one a man's, took up the familiar refrain:

Room for Jesus King of glory!

Hasten now, His word obey!

Rachael had gained a wonderful victory for her Saviour. First her mother, then her father!—she had brought them both to Jesus! Levi became a pillar of strength in the pastor's little mission.

Do Your Best

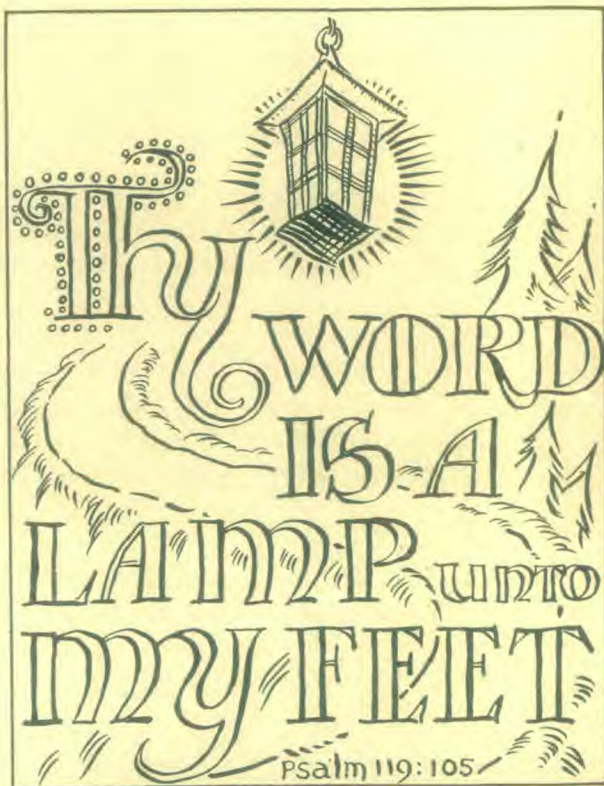
By J. C. Mitchell

YOU have all read the story of the talents given to us in the New Testament. (Matt. 25: 14-30.) One day a teacher was taking the Scripture lesson in the day school. He began by saying: "We are going to read the story of the talents, then we will talk about it. I think we should give our little talk the title: 'Making the best of ourselves.'"

After the reading by one of the boys, the teacher said: "We will begin with a word or two about talents. In Palestine a talent was worth between three and four hundred pounds. The Roman great talent was worth about ninety pounds. The little talent was valued at seventy pounds.

"You remember in the story

See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts. Watch future issues of OUR TIMES for results.



that two of the men made the best of their talents, but one man went and hid his talent in the ground. The two men were praised, but the third was not.

"Today we use the word 'talent' when we speak of a boy or girl having a gift for music, or reading, or painting. I knew two boys who were very good at school. They were told by their teacher that if they worked hard at their homework they could win a scholarship and go to the Grammar School. What happened? One boy passed the exam, but the other did not. Why? One boy made the best of his gifts and his time, but the other did not. The boy who failed spent a lot of his evenings playing games. Playing games is all right. I like games myself. But no-one can pass examinations if he is always playing games. To make the best of ourselves we must give some of our time to learning.

"Have you ever read the story of Amelia Earhart? It is very exciting. She wanted to be a pilot of an aeroplane. And that's just what she became. She was the first woman ever to fly the Atlantic Ocean alone.

"People used to warn her against ever trying to fly a plane, but she always replied, 'I am sure I can manage an aeroplane, so I'm going to try. It may be dangerous, but we never do anything worth while in life unless we face it with courage, and so make the best of ourselves.'

"Now boys and girls, whatever may be our gifts, God, who gave them to us, expects us to make the best of them. I am thinking of a very clever scientist, who died not long ago. One day a friend said to him: 'What is the great purpose of your life?' He replied: 'It is to help God finish His work in this world.' He made the best of himself because He knew God needed him.

"So we can say: 'I will use

my talents in the service of goodness and righteousness.' If we love the best, then we shall be and do our best. The best this

world has ever seen is Jesus. When we love Him and live with Him He helps us to be our best and to do our best."

THE Sunbeams' CORNER



Your Letter

Dear Sunbeams,

THE BIBLE AND OUR TIMES is seventy years old this year. To celebrate this birthday we have a special issue and—most important to Sunbeams—three whole pages to ourselves!

Lots of boys and girls will be reading this letter who as yet are not members of the Sunbeam Band. To you, the Sunbeams and I want to give a special welcome to join us. Just write to Auntie Pam, "The Sunbeam Band," The Stanborough Press Ltd., Watford, Herts., and I will send you an application form which will tell you how to obtain a brightly coloured enamelled badge and a Membership Promise Card. I have had the promises printed below for you to read.

I know that you will enjoy belonging to such a jolly band of boys and girls, who love Jesus, and radiate sunshine, making smiles and happy hearts wherever they go. (You know, I have never seen a long-faced Sunbeam!)

Good-bye for now, and don't forget to send for your application form!

Yours affectionately,
AUNTIE PAM.

SUNBEAM PROMISES

1. I will read a portion of the Bible every day.
2. I will not forget my morning and evening prayer.
3. I will help someone every day.
4. I will defend all animals I see unkindly treated.
5. I will write a letter to "Our Corner" every three months.

Results of Competition No. 18

Prize-winners.—Hazel Harris, 119 Fallowfield, Cambridge. Age 10; Cyn-

thia Knifton, 33 Oxford Street, Coalville, Leicestershire. Age 8.

Honourable Mention.—Patricia Speight (Leeds); Richard Payne (Woodmancote); Margaret Timms (Reading); Pearl Rich (Camelford); Amy Randlesome (Beccles); Antony Peart (Liverno); Margaret Peart (Cheltenham).

Those who tried hard.—Grace Gomm (Brentford); Regina Fyle (Sierra Leone); Stuart Payne (Woodmancote); Lorna Greenard (Woodbridge); Heather Payne (Woodmancote); Paullette Cox (Langley); John Kent (Hull); Marion Paget (Wokingham); Rodney Nicholls (Bodmin); Nigel Payne (Woodmancote); Arlene Lewis (Hackney); Joan Colclough (Longton); Michael Lewis (Hackney).

Results of Competition No. 19.

Prize-winners.—Julia Zmijeuska, 1221 Argyle Street, Glasgow, C.3. Age 11; Pamela Jones, 35 Meredyth Road, Barnes, S.W.13. Age 9.

Honourable Mention.—Janet Porter (Cambridge); Siegfried Baron (Church); Rachael Bowerman (Sussex); Christine Dudley (Torquay); Kathleen Umpleby (Malton); Marion Russell (Glasgow); Barrie Leete (Tilehurst); Eileen Maunder (Bodmin); Marion Paget (Wokingham); Joan Foa t (Hayes); Stuart Munn (Carlisle); Rodney Nicholls (Bodmin).

Those who tried hard.—Heather Payne (Woodmancote); Jacqueline Johnson (Mansfield); Yvonne Broad (Gloucester); Margaret Peart (Cheltenham); Winifred Coats (Durham); Pauline Kennett (Hayes); Vanessa McMullen (Croydon); Philip Brailsford (Wokingham); Stuart Payne (Woodmancote); David Yeates (Preston); Rosemary Dymond (Bodmin); Lorna Conroy (Southwick); Irena Mazur (Holloway); Terry Singleton (Edmonton); Margaret Bond (Raynes Park).

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Lo, He Comes!

Through the twilight, through the gloaming
Of the swiftly passing day,
God is flashing to the nations
Warnings of the coming fray.
Man may read it in the judgments
That are falling on the world
In the deeds that quench the Spirit,
Where sin's banners are unfurled.

They may read it in the reckless
Race for riches, place, and fame,
While the racers crush the helpless
In their mammon-maddened game,
It is written in the records
Of the strivings of the soul
That has bartered all of heaven
For a gilded, crumbling goal.

God is waiting, waiting, waiting,
Justly balancing the scale;
And no power of man's devising
'Gainst that justice can prevail,
Sure as shines the sun above us;
Sure as rivers seek the sea;
God will soon declare, "'Tis finished—
Time is now eternity."

Heed, ye careless! Heed the warning
God is flashing forth today!
Earth and heaven are loudly telling
That our God will not delay.
He is coming, say the prophets—
Shout it till the welkin rings!
He is coming—earth declares it—
Lord of lords and King of kings.

—Unknown.



By G. Biermann

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