

OUR TIMES



A SURE FAITH IN A SURE FUTURE

THE WINDS OF FATE

by Ella Wheeler Wilcox

ONE ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sails
And not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life:
'Tis the set of the soul
That decides its goal,
And not the calm or the strife.



THE 300-TON SCHOONER "SIR WINSTON CHURCHILL" IN THE THAMES ESTUARY

THE BIBLE and OUR TIMES



A family journal of Christian living dedicated to the proclamation of the everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our all-sufficient Saviour and coming King

EDITOR RAYMOND D. VINE
 ASSISTANT EDITOR DONALD P. McCLURE
 ART DIRECTOR C. M. HUBERT COWEN
 CIRCULATION MANAGER E. L. SOUTHEY
 GENERAL MANAGER W. J. NEWMAN

VOLUME 84/8 AUGUST, 1968 PRICE 1/6

PRINTED AND PUBLISHED MONTHLY BY THE STANBOROUGH PRESS LIMITED
 ALMA PARK · GRANTHAM · LINCOLNSHIRE

ANNUAL SUBSCRIPTION including postage 23/6 · SIX MONTHS 11/9

Please notify change of address promptly

CONTENTS

EDITORIALS

ISRAEL'S VICTORY ASSURED 4

GENERAL ARTICLES

WORLD IN PANIC A. S. Maxwell 6
 HARVEST OF THE ISLES A. S. Maxwell 6
 NOT FINISHED YET A. S. Maxwell 7
 "COUCH" OR CROSS G. Elliott 8
 SECOND THOUGHTS ABOUT JONAH J. R. Lewis 10
 "HOLY, HOLY, HOLY!" A. J. Woodfield, M.A., Ph.D., (Lond.) 12
 LOVE AND SEX J. A. McMillan 15
 ALL THIS AND HEAVEN TOO! K. H. Gammon 18
 WHAT'S YOUR HURRY? M. Shay 20
 DOCTOR'S VIEWPOINT Dr. L. G. White, L.R.C.P., M.R.C.S. 22
 CHRISTIAN BELIEFS IN A SCIENTIFIC AGE C. Mervyn Maxwell 24
 JUSTIFICATION BY FAITH ALONE (Bible Study) G. D. Keough 27
 LAWS AND THE LORD'S DAY L. Shaw 28
 SOURCE OF LIFE R. H. Libby 31

CHILDREN'S PAGES

32

OTHER FEATURES

WINDS OF FATE (Poem) E. W. Wilcox 2
 NEWS AND VIEWS 9
 HOPE ON (Poem) Ronald Freeth 17



PROPER PERSPECTIVE

TO assess the theme of a great painting, or to judge its artistry and composition, there are sure ways of failing. One way would be to study it with a powerful microscope. Another would be simply to focus on a very tiny portion of it with the naked eye.

Like the proverbial quandy victim who "cannot see the wood for trees," so it is that too microscopic a scrutiny of works of art—or of anything else that is sizeable, prevents the satisfaction of either seeing or evaluating the total thing.

Rather like the insect parasite nestling in the folds of an elephant's horny skin, which thought of its gargantuan host not as an animal but as a series of mountain ranges!

People are rather like that in relation to life. Wrong judgments are bound to happen while there is failure—or inability—to take a detached and overall view of things. Focusing morbidly on, for instance, his present reverses, a person is liable to draw wrong conclusions, and thereby deepen his sense of dissatisfaction, bewilderment, or unhappiness. Today's experience is, after all, only a bit of life's total pattern. And our personal lives are themselves only tiny elements in the global pattern which a benevolent God is mercifully overruling for ultimate good.

Only a knowledge of Bible truth can enable us to see things in proper perspective. Only awareness of the great prophetic pictures of God's Word enables us to interpret past and present history in a way that makes sense, and which therefore brings satisfaction.

Hence the satisfaction we have in maintaining the time-honoured purpose of OUR TIMES: It is to remind us of the fact that in the Bible we have a trustworthy revelation of truth—truth that helps us see things, whether personal or otherwise, in their proper perspective: truth which throws clarifying light on the almost unrestrained gallop of modern history: truth which brings lasting satisfaction to the mind, and abiding joy to the soul. R.D.V.



BY THE EDITOR

DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE

ISRAEL'S VICTORY ASSURED

A HEATED battle of words flared up as our tourist coach paused on the summit of Mount Scopus.

To our right was a thin strip of woodland hacked through with military trenches. Beyond were the Judean hills rising and falling toward the deepest spot on earth, where the mineral-rich, sterile waters of the Dead Sea could just be seen. To the left, beyond the Kidron Valley was the proud city of Jerusalem glowing in the blazing March sun. Just beyond us was the Allenby military cemetery neatly packed with British soldiers killed in World War I; and nearby was the derelict Hebrew University.

Where we had paused, a vital battle of the incredible "six days' war" had raged between Jews and Arabs in June 1967. The woodland strip looked good except for the battle-scarred trees, their top halves eerily dangling where trunks had been nearly severed by shells.

Hyam, our Jewish guide, had paused to impart details of the lightning victory which trebled the size of Israel's minuscule country, and recovered most of the holy places which are perennial tourist attractions. But spitfire fellow tourists asked him to move on. They'd come, they said, to see archaeological remains, not to be lectured on Israel's military history. It was an immature and hurtful attitude.

Guide Hyam swallowed the sour pill with an embarrassed gulp, and we headed north for Shechem, Samaria, and Tiberias.

His encyclopaedic knowledge was

Old Jerusalem from the Mount of Olives.



always at our service as in ensuing days we visited key places from Tel Megiddo in the luxuriant "bread-basket" of Esdraelon in the north, to the dead cities of Shifta, Avdat, and Masada in the arid south. He knew his Bible, and his history. And throughout a memorable tour gave ample evidence that his main interest was not ancient, but modern Israel. Understandably he gloried in his compatriots' accomplishments since achieving independence in 1948.

We paused to see and to visit many Kibbutzim where young Jewish "pioneers" are doing wonders bringing lush fertility to areas that were hitherto semi-barren.

Well south of the thriving city of Beersheba, capital of the inhospitable Negev Desert, we stopped for an iced orangeade beside olive groves, orange orchards, and fields of waving corn, where once was sterile wilderness—thanks to the

industry of the Beer Parqu'a Kibbutz dwellers, and to water piped from Galilee in the far north.

In Jerusalem, Hyam had justifiable satisfaction in escorting us to the smart modern University buildings, the impressive Parliament area, and the great arena where Israel's independence was soon to be celebrated in a way that angered the Arabs. He insisted on referring to it, in revered Biblical language, as "the New Jerusalem."

Despite the sabre-rattling Arabs who today, with even deeper hostility, vow vengeance on upstart Israel, Hyam seemed unworried. He felt sure that God was in this thing, never doubting that his nation's status has not changed since Old Testament times. He believes them still to be God's "chosen race." To him, the vigour and success of modern Jews is a triumph forecast by Bible prophecy.

And so it is to many Christians who study prophecy.

But herein is a basic error, and herein is the main point of this editorial.

True it is that a total, lasting victory is promised to Israel. It is equally true that theirs is the promise of lasting peace and security in the New Jerusalem. The error is one of identity. Who, in fact, are the Israel of prophecy?

After many centuries of fatherly forbearance with the ancient children of Israel, God was compelled at last to deprive them of their special status. Their chilling exclusivism, their failure to fulfil their God-appointed role as the world's enlighteners, their arrant pride, and finally their resolute rejection of Christ and His salvation, disqualified them irrevocably from the national purpose God had envisaged. All this was

have the wonderful fact that "if ye be Christ's, then are ye Abraham's seed [i.e. Israelites or Jews], and heirs according to the promise." Galatians 3:29.

This cuts through barriers of race and language, and confirms the new, international nature of God's new "nation" of Israel.

In a word, all true followers of Christ are "Jews"—whether they are literal Jews or Gentiles. People who have faith in Christ, and adhere to his standards—they, and they alone, are "Israelites," and "heirs" of the promise made to Abraham. Only as

later, his legitimate son Isaac, progenitor of the Jewish race.)

A most significant fact is that modern Israel have not the slightest leanings toward Christ or Christianity. Sparkling success has confirmed in their Judaism those Jews who are religiously inclined. The rest are irreligious. Which proves that the Israeli upsurge is no special providence of God—as was the ancient Exodus, because His special leading has always been linked with acceptance of His truth.

Which all adds up to a message of stupendous wonder and reassur-

Left.—Israeli soldier at Tel Megiddo, overlooking the fateful Valley of Esdraelon. Below.—Young "pioneer," an Irish Jew, at Almagor—a place in North Galilee under constant Syrian fire until June, 1967.



Top.—Sculpture at Arad, overlooking the Dead Sea and Jordan, symbolic of vigilance, defence, industry, and water conservation. Below.—The Knesset Parliament Building in Jerusalem.

prophesied clearly enough. Daniel's marvellous time-prophecy even reveals the specific point in time—A.D. 34—when their nation's iniquity caused the divine axe to fall on them as His "chosen."

Thereafter—and still today—according to clear Bible definition, the terms "Israelite," "Jew," and "Abraham's seed," were to be understood in terms of any, whether literal Jew or Gentile, who honestly acknowledged Christ Jesus as Lord, Saviour, and Guide.

Though himself a Jew, once enjoying high rank and great respect, the Apostle Paul was inspired to remind us that in God's sight he is not a Jew who "is one outwardly; . . . But he is a Jew, which is one inwardly; . . . in the spirit." Romans 2:28.

Later we are reminded: "They are not all Israel, which are of Israel." Romans 9:6. And later again, we

this is clearly understood can we appreciate the Bible's sweeping statement that "all Israel shall be saved." Romans 11:26. Not one Israelite will be lost, for the simple reason that only confirmed and genuine Christians qualify as "Jews" or "Israelites" in the sight of God.

Whatever the rights or wrongs of the situation, we have nothing but admiration for the vigour and enterprise of modern Israel, as we have sympathy and goodwill toward the aggrieved Arabs. (Certainly Father Abraham sowed seeds of bitter and lasting contention in producing—through lack of faith in God—Ishmael, the Arabs' forebear; then

ance to all who, by becoming Christians, thereby assume the spiritual status of true Jews or Israelites. All such, together with Abraham, will "inherit the promise." And the promise to him was that of "a city which hath foundations, whose Builder and Maker is God." Hebrews 11:10.

Inheritance of this city, this New Jerusalem, in the day of God, will spell ultimate victory and the beginning of immortal peace and happiness for the "Israel" of God, —a prospect that will merge into glorious reality when Jesus Christ returns in second advent splendour.

R.D.V.

FLIGHT OF TIME

by A.S. MAXWELL

WORLD IN PANIC



During the recent battle to end the money crisis, official supplies of gold fell below danger level. Above picture shows what £250,000 in gold bars looks like.

MORE and more frequently the word "panic" appears in the press. A few weeks ago there was a "gold panic," as big companies and wealthy private citizens, fearful that the dollar might be devalued, rushed to turn their paper into metal. As a result the price of gold rose so high that for a while it was feared that the whole international monetary system would collapse, with consequent ruin for millions.

"Panic" is often used in connection with city riots, describing the state of mind of people who, because of many fears, can no longer be reasoned with. Motivated only by self-interest, acknowledging no restraints, a mob goes on the rampage regardless of consequences.

Panic may be seen, too, in war areas, where cities and villages are overrun by troops of one side or the other, and thousands of men, women and children suddenly become refugees, striving desperately to save whatever they can from the world dissolving about them. Vietnam, Jordan, Africa, and India, have provided tragic examples in recent months.

Uncertainties of all kinds are piling up, too, in the

stock market, racial unrest, strikes, elections—and such uncertainties lead to fears, and fears to panic.

Meanwhile scientists tell us that one of the worst features of atomic war, now quite generally expected, will be the panic of people who remain alive after the first bombs have blasted the cities, disrupted communications, destroyed food supplies, and incinerated millions. Massive destruction will lead to equally massive lawlessness and the wildest human behaviour.

With unerring prophetic foresight Jesus Christ predicted that just such conditions would prevail on earth immediately preceding His return. Far from describing increasing brotherhood between nations, leading to ultimate universal peace and harmony, He pictured a situation so serious that reason would give place to panic through sudden, overpowering fright.

Replying to His disciples' eager desire for signs that would mark the approach of His return, He said "There will be signs in sun and moon and stars, while on earth the nations will be in dismay with bewilderment at the roar of sea and waves, men swooning with panic and foreboding of what is to befall the universe. For the orbs of the heavens will be shaken, and then they will see the Son of man coming in a cloud with power and great glory." Luke 21:25-27, Moffatt.

"And then"—when men are "swooning with panic"—or fainting "with terror," as the New English Bible renders the phrase—*then* He will come again.

Increasing fears, spreading panic, should remind us anew, with ever growing emphasis, that the end is near, "even at the doors."

HARVEST OF THE ISLES

ON February 13th this year it was our privilege to stand by the grave of John I. Tay, in Suva's cemetery, Fiji, and honour the memory of this missionary pioneer who carried the message of Christ's Second Coming to Pitcairn island in 1886 and later visited many island groups on the S.S. *Pitcairn* to bring the same life-changing message to them.

In those days, over eighty years ago, much of the South Pacific was unexplored, while many islanders were living in primitive savagery and cannibalism.

Today all this is changed, the transformation having been wrought by the preaching of the Gospel of Jesus Christ, and in no small degree by the witness



Arthur S. Maxwell editor of "Our Times" (then known as "Present Truth") from 1920-1936, author of over one hundred books, and now editor of "Signs of the Times," stands beside the grave, in Fiji, of Pioneer Missionary John I. Tay (1831-1892). John Tay was a self-supporting missionary who visited Pitcairn Island of "Bounty" fame in 1876 and was instrumental in confirming the entire population to the Advent truth of the Bible.

given by representatives of the great Second Advent movement. Seven islands are now totally Seventh-day Adventist. In the Bismarck Archipelago one out of every four inhabitants is a member of this church.

On the Fiji Islands, not far from John I. Tay's grave, stands Fulton Missionary College, a fine, modern, educational institution erected specifically to train young people from the islands of the South Pacific to become witnesses for Christ among their own people.

We went from Tay's grave to the Fulton chapel to speak to the assembled students. It was a never-to-be-forgotten experience.

We asked all present to tell us the names of the islands from which they had come. Here is the result:

Cook Islands	2
Fiji	116
Gilbert and Ellice Islands	9
New Caledonia	2
New Hebrides	12
Pitcairn	3
Rotuma	2
Samoa	16
Tonga	24
Tahiti	5

What a harvest of the isles was this! Many of the young men had the typical fuzzy hair and bare feet of the islanders; many of the girls' features told whence they had come; but their hearts were one in Christ, while their single purpose was to return to their homelands to spread the advent message among their own people.

Could Missionary John I. Tay have risen from his grave to see this great sight, how thrilled he would have been! Surely his work was not in vain! Nor

was that of others who laboured with him in the long ago.

Here before us was a sign of the times of the first magnitude. For here was clearest evidence of the fulfilment of the words of Jesus: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Here too we saw the prediction of the apostle John coming to pass, when he wrote of seeing the Gospel going with the speed of angels to "every nation, and kindred, and tongue, and people" in the hour of God's judgment Revelation 14:6, 7.

This harvest of the isles surely proclaims in trumpet tones that that hour is here.

NOT FINISHED YET

"It is finished," said Jesus on the cross; and He was right. He had fulfilled Daniel's prophecy "to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (Daniel 9:24), and this would never need to be done again.

But many people used the same words that day and were totally wrong.

"It is finished," said the soldiers as they reported to Pilate. "The prisoner's dead. We pierced His side and He won't bother you again."

"It is finished," said Pilate; "this unpleasant case is closed at last."

"It is finished," said the priests; "thank God we are rid of a most troublesome agitator."

"It is finished," said the disciples; "we trusted that He would redeem Israel, and He didn't."

"It is finished," said the weeping women at the cross; "He's gone. We shall never see Him again."

How wrong they all were!

Within three days this amazing Person was back again, ready for action on an infinitely greater scale than before. Up to now He had turned Palestine upside down; now He was ready to tackle the world.

Today, nigh two thousand years later, every Christian church, every word of hope on a tombstone, declares that He's not finished yet. His cause may be in jeopardy; His enemies may still be trying to silence Him, but He's counting on having the last word; and He'll have it.

Right now He is planning the greatest move He has ever made—none other than His return in majesty and power as King of kings and Lord of lords.

Even after that it will not be true that "it is finished," for then will come the endless years of glorious reward for those who have loved Him and remained faithful to Him in the age-long struggle with evil. The Bible says that they will "reign with Him for ever and ever." Revelation 22:5. "They shall see His face"—always. (Verse 4.)

Never at some far distant sundown will someone say: "It's all over," for it won't be over, ever. The rich, abundant life of the redeemed, which Christ purchased for them at so great a cost, will never be finished. "For the Lamb . . . shall feed them, and shall lead them unto living fountains of waters," through all eternity, Revelation 7:17.



HOW CAN WE FIND DELIVERANCE?

"COUCH" or CROSS?

by G. ELLIOTT

For the mind depressed with guilt and anxiety there is only one genuine solution. It is universally available. It is free. Millions testify that it works.

FOR centuries the cross of Christ has been the symbol of a restored relationship with God. Its teaching has shaped the thought and culture of the western world. Today the cross has a rival. It is the science of psychology: the study of the phenomena of the human mind. Known, in the remedial application of its findings, as psychiatry.

Accurate assessment of its influence on modern society is hardly possible. But a *Daily Express* columnist in America reported: "There are 16,500 psychiatrists registered in this country. America is burning with curiosity about herself, and each day lies down on the couch to await another incredible revelation." About the same time a famous film star whimsically remarked that he appeared in his highly lucrative pictures only in order to be able to pay his psychiatrist!

Nevertheless it would be wrong to dismiss the whole thing as popular fad, or to suggest that all who seek the aid of this new science are unstable. It may readily be seen that unless psychology had, in fact, unearthed from the mind's strata some basic truths on the norm of order and the causation of disorder, it could not have made, as in the practice of psychiatry it has made, a genuine contribution to medical science. Unquestionably in Great Britain psychotherapy is officially established as a valued branch of medicine. Its practitioners are commonly

men and women of the highest integrity, and a Diploma in Psychological Medicine a coveted degree.

Comparisons and Contrasts

But this is not to say that all the claims of psychology, as such, have been substantiated. Still less that Christian beliefs and values are now out-moded. Everyone recognizes that human beings are peculiarly susceptible to troubles, to the type of things from which men and women seek "deliverance." Whether this can best be achieved by psychology or religion we will discuss. A few comparisons and contrasts may help.

It was Sigmund Freud, a Viennese physician, who developed "the investigation of the psychological motivation of human behaviour" (the central concept of science). He called it psychoanalysis. Its probing may uncover an emotionally disturbing experience, either forgotten or repressed, perhaps even a guilt "complex" in which there is a conflict of ideas, with a resulting condition of "neurosis," or even "psychosis." We might remark that the Biblical diagnosis of when "the whole head is sick, and the whole heart faint" has in it rather more of the virtue of simplicity! (Isaiah 1:5.)

Psychology rightly affirms that there are "powerful strivings deeply hidden in the personality structure." The Bible goes further. It *classifies* them. It tells of the urge of carnal instincts on the one hand, and the counterworking of the Spirit of God on the other. (Galatians 5:17.) Possibly one of the first pieces of advice a psychiatrist may give, is: "Face your fears," with presumably the dubious advantage of a confrontation with ugly memories hitherto suppressed! Again the Word of God is a step ahead. It counsels: "For-

getting those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14. In a very real sense, this is *love* therapy, which eliminates fear because "perfect love casteth out fear." I John 4:18.

Awry on origins

But it is when it comes to *origins* that the undoubtedly evolutionary contours of psychology present a cruder contrast to true, Bible Christianity. References to "atavism," "reversion," and to "hereditary and environmental factors," are peculiarly unsatisfying to one who is conscious of a spiritual need! On the other hand, one knows just where one stands with plain facts from the Bible. We know, for instance, that man was made "in the image of God." Genesis 1:27. That man "kept not his first estate," with the result that "all have sinned and come short of the glory of God." Romans 3:23. While it is true that psychology does not (as some imagine) claim that *all* crime is a form of sickness, yet it can neither explain away, nor find a remedy for, the problem of evil.

Flickering torch or shining light?

In our evaluation of applied psychology we have sought to be fair. We admit that it has much that is of value to offer. Yet it has nothing that is not, either in principle or even more comprehensively, already presented in the Word of God! In the Bible is available a "deliverance," a salvation of the human person, which is *absolute*. To those who have unwisely neglected to avail themselves of this far greater provision, psychology may perhaps be of temporary benefit. But it is one thing to have an old mind patched up by a psychiatrist, and altogether another to "be renewed in the Spirit of your mind" (Ephesians 4:23) through Jesus Christ our Lord! Does it then make sense to turn from the blaze of heavenly light to the flickering torch of human reason?

Are the besitant and often irrelevant utterances of a patient lying on a couch comparable to the dignified grandeur of a Christian believer, sincerely kneeling in prayer before his Maker? Psychoanalytical probing into the "unconscious" may suggest that one's "ego" is the victim of a "fixation"! But how infinitely superior is the divine "dividing asunder of soul and spirit," with God "discerning the thoughts and intents of the heart" (Hebrews 4:12) which can lead to the solemn conviction that one needs *God!* A mere conscious awareness of some disturbing shadow from the past fades into insignificance before the lasting balm of Christ our Saviour, who promised: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

The techniques of psychiatry are no substitute for an experience of the saving grace of God! We know of at least one Society from which a combination of religion and psychiatry is dispensed. We still affirm that the basic incompatibility of Christianity and psychology can, in their union, be, at best, a loosely-knit marriage of conscience! Was Sigmund Freud crucified for you? Can you find anywhere but in the Cross of Christ the sanctified instrument of your deliverance from the guilt of sin, or sure relief from its haunting memories? In Christ alone "ye shall know the truth, and the truth shall make you free." John 8:32. And when you belong to Jesus you *know*, and can never forget that "underneath are the everlasting arms."

NEWS and VIEWS



SPIRITUAL REVIVAL NEEDED.—In an interview on the subject of the much publicized "Poor People's March" in Washington, U.S.A., Senator Robert C. Byrd said: "I believe it is vital that all Americans strive toward better understanding, and that whites and non-whites strive mutually to get along with one another. There must be mutual respect between the races.

"People must also face up to the fact that legislation cannot confer status on anyone, but that this must be earned through effort and proper conduct. Finally, the home, the school, and the Church have got to do these things: Teach respect for authority and foster the fundamental principles of strong patriotism, industriousness, desire to earn one's way through honest toil, and a genuine belief in God. There must be a spiritual recrudescence if we are to save the flesh."—*US News and World Report*, 6/5/68.

THE PROTESTANT TRUTH SOCIETY recently sent a Memorandum on Ecumenism to the Bishops of the Church of England. Among other articles listed are the following:

"4. We believe it is essential to emphasize the *three* great principles rediscovered and reaffirmed at the Reformation: the supremacy and sufficiency of Holy Scripture the right of private judgment; and justification by faith only without the deeds of the law.

"5. We welcome the increased interest of Roman Catholics in the reading and study of the Bible, and the use of the vernacular instead of Latin in public services. But we see no evidence that the Roman Church's view of tradition and the Church, has in any way changed, and this is directly opposed to the first two of the great principles set out above. And although the mass is now in English in this country, the basic errors remain. In particular, it is still held and taught that the mass is a propitiatory sacrifice for the living and the dead, a repetition of Calvary rather than a remembrance of Christ's once-for-all sacrifice there. The cup is still withheld from the laity on most occasions.

"7. Among the fundamental errors which must be rejected, or reaffirmed in accordance with the Word of God, we would point out the following: "(b) That the soul of a Christian is cleansed by the fires of purgatory rather than by the blood of the Lord Jesus Christ. If the sinner is justified, and stands before a holy God in a righteousness *not* his own [i.e. the imputed righteousness of Christ], what need of purgatory? (Articles 11, 22.)

"(c) That images of Christ, of the Virgin Mary, and of other saints are to be venerated, in defiance of the Second Commandment. (Article 22.)

"(d) That Mary is an advocate and mediatrix, when Jesus Christ is the one and only Mediator.

"(g) That the Bishop of Rome is infallible when speaking *ex cathedra*, and is defining faith and morals to be believed by the whole Church. Christ's vicegerent is not the Pope, but the Holy Spirit." (*The Churchman's Magazine*.)

"OF MAKING MANY BOOKS."—There are over 2,000 book publishers in Britain, and well over 20,000 new titles are published each year.

I FIND A BLUE WHALE
IN KENSINGTON, AND HAVE

Second thoughts about Jonah

by JOHN R. LEWIS



CROMWELL Road, S.W., June sunshine hot on the pavement, the coolness of the Natural History Museum so welcome, and along the galleries to see the great Blue Whale. The ninety-foot true life model is suspended from the ceiling; it could well be the hull of a boat, its eyes projecting like navigation lights. The outsize jaws are closed tightly as though still holding entombed the runaway prophet, Jonah.

To the average person, particularly those whose only real acquaintance with zoology might be little more than a domestic pet, the whale is a fantastic creature. Its gigantic size suggests it would have no difficulty engulfing Jonah when he was thrown overboard from a ship during a storm. (Read the dramatic record in the Bible's book of Jonah.)

Many accustomed to buying fish from the fish-monger's slab might well find it hard to grasp the idea that nothing smaller than an LPTB garage is big enough to house this great "sea monster." The huge lips, nearly twenty feet long, are as rotund as 18-inch tractor tyres, and could almost serve as a black soft cushioned bench on which to seat fifteen men in a row. When the great mouth opens, a huge twelve-foot high ribbed cavern reveals itself, black as the entrance to a tube railway tunnel; and the tongue so large that one could rest a mini-car upon it. "And what thing so ever cometh within the chaos of this monstrous mouth, be it beast, or boat, or stone, down it goes incontinently in that great swallow of his, and perisheth in the bottomless gulf of his pouch."

Ample room

In the gallery, whose roof is not reaching the height of the whale's flukes, there is a photograph of a whale's stomach, exposed. The stomach, cut open, is spilling two or three hundredweight of small fish on the quay. Room for more than one Jonah.

The heart of this mammal beats with immense velocity. Each stroke pumps twelve gallons of blood into the aorta whose bore is the diameter of a main water pipe.

The ponderous tail-flukes of the whale are twenty feet from tip to tip, they are like the tail structure of a small plane. They can hit the ocean with such a crash, that the concussion can be heard some miles away, and the force of it can hurl a boat and its crew into the air—much as a juggler throws his balls.

This powerful creature can rush through the deep leaving masses of tumultuous white surf in its wake. One thinks of Job who must have seen a similar sight. "Leviathan . . . maketh a path to shine after him; one would think the deep to be hoary." Job 41:1-34.

Because the whale is a mammal and not a fish, it does not breathe through gills. It has the remarkable power of holding its breath for forty-five minutes, during which time, the air becomes very hot and compressed; so much so, in fact, that when the whale surfaces, the air escapes with great force, and condenses in the coolness like a great spout of steam from a boiler safety valve. It is said that the heat would take the skin off a man's arm.

There are twelve months when the whale carries that which is far bigger than a man. The foetus of the young whale is only one inch long when gestation commences, but when the young calf is expelled from the mother's body it has reached the length of fifteen feet—surely the largest baby to be suckled



Model of the Blue Whale—the world's largest living creature—in the Natural History Museum, London. It is flanked by genuine skeletons of whales and models of other aquatic mammals.

anywhere in the world. True it is, that "God created great whales." Genesis 1:21.

It was a sea-monster such as this that cavorted around the tiny storm-tossed boat which was carrying Jonah from Joppa to Spain. This frightened prophet was escaping from duty in Nineveh whose king, so says the bas-reliefs, was in the habit of putting a ring through the noses of men he did not like. Jonah found a worse fate. He was tossed into the sea by the seamen, and falling beneath the green troughs of water, was swallowed by the whale. Presumed dead by his sea-companions, Jonah was in the whale three days, and was then vomited up on the beach of Israel.

A modern Jonah

Now Jonah is not the only man to have this kind of experience. There was James Bartley, whose story was narrated in the Home Service some years ago. James Bartley, harpooner on the "Star of the East" in 1891, told this story to the French Academy of Science. "I sighted a sperm whale and took after it in a boat, and harpooned the whale. The whale smashed the boat and threw the crew into the air. I remember very well the moment when the whale threw me into the air. Then I was swallowed and found myself enclosed in a firm slippery channel whose contractions forced me continually downward . . . then I found myself in a very large sac. I could still breathe, though with much difficulty. The heat was unsupportable, and it seemed I was being boiled alive." James Bartley lost consciousness. He was recovered some hours later during the "carve up," and lived many years afterward.

So in Kensington we stare up at a model of this

strange creature which featured in one of the Bible's strangest stories. We look down upon her from the balcony, and reflect on what must be a unique experience of escape from death by drowning. We think of the following verse:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Confirmed by Christ

The words from the Bible come to mind. "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matthew 12:40. These are words that can only mean that the historical Jesus accepted the historical accuracy of the experience of the entombed prophet. He drew a comparison between the prophet's escape from death in the sea, and His own escape from death in the tomb of Joseph of Arimathea. Jesus knew that He was to be crucified, and buried. He knew beforehand that He would be buried from Good Friday until on Easter Sunday He would be raised back to life again. And that is what came to pass.

The God of the Christian does not always perform "impossible" things; but He has done such things very often. So, I repeat, the God of "impossible" things delivered a prophet from death in the depths of the sea. He brought His own Son back to life from the stone-shuttered sepulchre.

The blue whale of Kensington reminds me that I must "be not faithless, but believing."

Although the Christian concept of holy living may be marked off by some as old-fashioned, impracticable, or unnecessary, the final judgment will prove that God's unalterable standard of holiness is of universal obligation.

HAD you been born a Hebrew of the 15th century B.C. you would have taken the words: "Ye shall be holy; for I the Lord your God am holy," much differently from the way in which our Englishman of the 20th century after Christ, takes them. The main difference would have been that you would be taking them seriously, very seriously.

To begin with, forty-five days trek through the Sinai desert would hardly have wiped out memories of the bitter wail that went up from a thousand Egyptian homes when the price of defying the Almighty was paid in the blood of the first-born. Nor would you have forgotten the terrifying roar of the Red Sea as it swept over the flower of the Egyptian army, and the ghastly litter of soldier corpses jumbled up with broken javelins, wrecked chariots, and caparisoned horses strewn the sea-shore. So when you heard the

General departure from the belief in the absolute nature of the moral standard of God's Word is a basic cause of the mounting crime statistics characteristic of our days.

HOLY,

HOLY,

HOLY!

summons to appear at the foothills of Sinai, you would have assembled with feelings of profound respect. What then burst upon your sight and hearing, you would have also taken very seriously. The spectacle was not for vulgar sightseers. Getting too near was at the risk of immediate death.

The Old Testament Hebrew was, in fact, a long time in ridding himself of that holy dread. It seems certain that he was never intended to forget it entirely. Even a God who loved with everlasting love had to be respected—for a man's own sake. He could not look on God and live. Only the highest of his priests on only one day out of the 360 dared to approach that dreadful Presence; then he could only tremble forward behind a thick billowing of incense and advance on the penances of a nation, beating its breast the while, bewailing its errors and sighing up a surge of irresistible prayer. If he did forget it—as when three over-bold princes dared to challenge the authority vested by Jehovah in Moses, the divine wrath was liable to burst forth in angry glory before the tabernacle. The shaking earth broke open beneath them that day, swallowing the unholy rebels up in a moment. And there was always the blazing Shekinah to remind a man of a God so holy that no man must take His name in vain or make light of His ethics.

All the same the ancient Hebrew knew also that this mystic, unapproachable Reality was something that vitally concerned the well-being and prosperity of a man and his people. He was the Friend of the nation's ancestor; He had called Abraham from his native land with promises that made the heart of every man in whom Abraham's blood flowed, leap with pride. He had ordered their leader to build the tabernacle so that he could dwell among them. He had filled their national story with exploits and providences that made every Jew rejoice to be a



worshipper of Jehovah. Even so, there was this great gulf between Him and them, for no Hebrew deceived himself into thinking of a dead God whose holiness was a myth. Any divine manifestation evoked the cry: "We shall surely die, because we have seen God." No man can boast of a holiness to match God's.

Terrifying return

But with the passing of the centuries the dread wore off, and by the fifth century before Christ even the Hebrew had grown insolent enough to play the hypocrite and answer back when reproved. He no longer had a Shekinah to terrify him, an invisible God seemed by then, as today, comfortably remote. So he had to be reminded that the Lord, whom he so flouted with his empty rituals, was one day to return visibly to His temple. And the return would be terrifying like Sinai—nothing to be taken lightly. "Who may abide the day of His coming, for He is like a refiner's fire?" thundered Malachi. It would be well today if we too, were to remember that the last book of Scripture opens the heavens before this refining fire. He is there presented as a Warrior, with eyes like a flame of fire, clad in a vesture red with the blood of the unholy, armed with a sharp sword, and treading the nations of rebellion into extinction. Such symbols make our fastidious Englishman shudder today and write off "this holy business" and its blood images as "a relic of barbarism" "now happily far behind in the evolutionary ascent of thought." Yet whatever he may think, there is an

Dependence on the power of God through personal prayer and commitment is the one infallible way to that "holiness without which no man shall see God."



inescapable perseverance about the Psalmist's words: "Our God shall come, and shall not keep silence. A fire shall burn before Him, and it shall be very tempestuous round about Him."

All must stand in His presence

So if Scripture means anything at all—and it does, it outlives the assaults of the ages only because it is fraught with a world's destiny—then it means that every man must one day stand before the presence of this Holy Being. As Paul the apostle put it: everyone must thus stand "to render an account of the deeds done in the body." If the account is full of quibbles and excuses, because the accouter knows in his heart that his stewardship is feeble and unsanctified, it will break down at the last in a desperate plea to the rocks to hide him. He will then discover—but too late—that "it is a fearful thing to fall into the hands of the living God."

All of which, you might observe, sounds very like the old-fashioned hell-fire horrors of yester-year. Nobody takes that seriously any more.

Unfortunately far too few *do* take holiness seriously enough. Many too of those who do, dwell so much on love and grace that they forget law and justice. As for today's climate of opinion, generated assiduously by a vociferous few, it chokes belief in accountability. When a wretched young homosexual in 1962 swallowed the golden bait to treachery and sold what he could of his country's security to her enemies, they soon began to sneer at how very well he was doing out of his sin. Because his nominal pay as a civil servant was less than £700 a year and his costs of trial £500 they gave him a certificate that let him off. He had the certificate before the trial ended, so nobody could disagree by telling of all that the Russians had been paying him: he was not yet declared guilty. Nor could the long-suffering state sell up his goods and chattels even though they were suspiciously luxurious. One Sunday paper, at the ready for a money-making scoop, paid him £7,000 for his sordid little life story, but not, conveniently, till after the trial was all over. So now, while he whittles down his confinement behind prison bars with satisfactory behaviour, his £7,000 will be earning a handsome interest, growing, somebody estimated, to about £11,000 by 1974. Why then worry about being holy, when even at modern rates of exchange "he will," as one journalist put it, "have done better than Judas." Our twentieth century Englishman has inspired a new predicate for "the wages of sin."

Unaltered wages of sin

But Vassal and his £11,000 notwithstanding, the wages of sin is still what it always was. No one can play fast and loose with righteousness and feel better for it. No one can live life to the full unless he lives it in harmony with the principles of decency that all of us, in our heart of hearts, know we must take seriously! And I have never found a better definition of these principles than in the ten words that gave birth to them, the thunders of the holy God of Sinai, and in the winsome firmness of their brilliant exposition in that second divine utterance on the Palestinian mount. "Playing the Game" and "Doing your Bit" are only our modern condensations of what God and Christ understand by being "holy" and "more righteous than the scribes and Pharisees." Whether you call yourself Christian, or Humanist, or Agnostic, if you want to live the decent life—as nearly

everybody in his more responsible moments does—you will “do unto others as you would that they should do to you.” If you turn your back on that you commit spiritual suicide now and condemn yourself beforehand at the last bar.

At the judgment bar

But what about this having to speak up at the bar of Christ's judgment seat and the ensuing reward or punishment? Put like this it sounds “crude” and superstitious to cavilling ears. Yet if law and order are to mean anything at all, there has to be some sanction and equity somewhere. How many of us, “enlightened” though we be, would do all that our authorities tell us if there were no magistrates court or H.M. prison system? And how many would really respect another man's life and goods if everybody were allowed to make free with both and get away with it? Nobody takes anarchists seriously; and primitive goings on in pre-monarchical Israel, when “every man did what was right in his own eyes,” were very rough by any standard.

We need, in fact, to take holiness very seriously. It not only spells “healthiness” in its original meaning, but on obedience to the injunction: “Ye shall be holy men unto Me” depends the successful outcome of the final confrontation. And that there will be a final show-down no one can seriously doubt. Things

cannot go on as they are now without one. It's all very well for humanists and most of us to cash in on the nation's reserves of inherited decency and to think that this will do without any refurbishing from the absolute standards that made the bequest in the first place, but that's just not quite good enough. Our vague heritage of “playing the game” is the gift of God and Christ, it is the golden rule. But the gold is debasing. Who ever used to hear of kicking a man when he was on the ground? of knocking the old and feeble on the head with a cosh? But this and a host of other forms of crude, primitive savagery on our streets, in our football stands, and around our cricket grounds, are filling our papers with the doings of “Israel” in its days of anarchy.

Not for nothing did Christ so strongly repeat the ancient precept. The words are different, but the meaning is the same: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” He did not come to destroy the standard, He came to show that it is possible and compulsory. Hard, you will say, but isn't anything worth while, hard? And doesn't it pay off in the end? Besides, the Standard-setter is the Standard-bearer, and He will never leave a man in the lurch who takes holiness seriously. “I will never leave thee, nor forsake thee,” He said. He also said: “Ask, and it shall be given you.” Let but the asking and the searching be serious, and the account before the Thrice Holy will be perfect.

“Aim at peace with all men, and a holy life, for without that no one will see the Lord.” Hebrews 12:14, N.E.B.





LOVE and SEX

NO. 8 IN THE SERIES

by J. A. McMILLAN

The Seventh Commandment: "Thou shalt not commit adultery," was designed to protect the marriage bond—a sacred union which assures the most ecstatic joy on the human level, and which God intends shall be for life.

SEX is neither unimportant nor all-important. To hear or read some of the modern apostles of "free love" one would think that sex was discovered for the first time in the sixties. In fact, such people would probably prefer to spell this decade the sixties.

Hardly anyone will quarrel with the argument that sex is more exploited in our generation than ever before. Everything from a needle to an anchor is sold under some "sex-symbol." On the hoardings, in magazines, papers, and on T.V. one gets the impression that the virtue or value of this or that commodity is related to the curves or charms of some beauty queen.

Since we have, for better or for worse, discarded the reticence or prudery of our Victorian forefathers, it might be as well to clear away a number of the misconceptions about sex that persist, even in enlightened and sophisticated circles.

Not an equation

It is surprising the number of good people who believe that sex was the direct result of "Adam's fall." In other words, they think that sex and sin equate. It would be well therefore to set forth a few Biblical facts about man.

There are two extreme views about the origin and nature of man which lead to erroneous conclusions about his character and about sex relations.

The first is the idealistic view, well expressed by the poet Wordsworth in his "Ode on the Intimations of Immortality."

"The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

This Platonic view of man that considers him almost as pure spirit, enslaved within a prison-house of flesh, naturally considers all bodily functions as inconsequential, and looks forward to the liberty which can come only when we have moved from this mortal realm. All the ascetic movements that have emerged from time to time throughout the religious

history of man, have this dual assumption at their base. In this view, the spirit is divine, the flesh is evil, to be tolerated or endured until death brings release.

At the other extreme is the theory of evolution, equally ancient in the speculations of philosophy, which views man as laboriously evolving, over eons upon eons of time, from the slime of his animal ancestry. This view regards all the unpleasant and anti-social characteristics of man as the vestigial remains of his heritage from "nature red in tooth and claw."

In either of these views, sex is freed from religious or moral taboos, and is to be indulged as pleasure or as desire dictates.

In between these two extremes is the Biblical account of man's origin. The question is posed in the oldest book extant: "What is man, that Thou shouldest magnify him?" Job 7:17. This is indeed one of the most important questions we can ask. As Pope rightly wrote: "The proper study of mankind is man."

The Genesis record

What is the two-legged creature who makes tools, cooks food, uses speech, writes books, and asks all kinds of questions about himself and the world and universe? Is he god, or animal, or a mixture of both?

The book of Genesis gives us two accounts of man's origin and nature. The first chapter tells us that God said: "Let Us make man in Our image, after Our Likeness, and let them have dominion." Genesis 1:26.

In the complementary account in chapter two, we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

"So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27.

This is the complete Biblical record of man's creation. Man is composed of the elements that are found in nature, yet he possesses qualities of mind that set him apart from the animal creation. He is a combination of "spirit, soul, and body" that makes one personality. (I Thessalonians 5:23.)



Marriage stability and happiness are assured where God and His moral standard are given first place.

"Be fruitful"

To the first couple created by God "in His own image," the Lord gave the following command: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion." Genesis 1:27, 28.

This exercise of sex was before any sin had reared its head in Eden. It disposes of the prevalent idea that sex is sin, and that the procreation of children was the primary result of the fall of man.

Marriage, the union of one man with one woman, is the divine ideal set forth in the Scriptures. God first created Adam, then He declared: "It is not good that man should be alone; I will make him an help meet for him." Genesis 2:18. "I will make a helper to suit him." (Moffatt.) Jesus quoted with approval the ancient record. "Have you never read that the Creator made them from the beginning male and female?"; and He added, "for this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals; they are one flesh. What God has joined together, man must not separate." Matthew 19:4-6. N.E.B.

The conclusion of the Bible is: "Marriage is honourable; let us all keep it so, and the marriage-bond is inviolate; for God's judgment will fall on fornicators and adulterers." Hebrews 13:4, N.E.B.

Absolute or relative?

This is a far cry from "the new morality" standards of our generation. We have a choice between the Freudian and Biblical concepts of man, and our attitude to sex and morals will be decided on this basis.

If man is merely a superior and more intelligent animal than other beasts of the field, then morals

and ethics are relative. If man is made in God's image, however fallen or mis-shapen he may appear at present, then his spiritual and moral standards must be absolute, because God-given.

The pre-marital and extra-marital relations will be judged by which of these concepts he accepts.

Is it harmful, from a psychological point of view, to say "no" to our sexual urges? Some say so, but, by the same token, would it not be harmful to restrain our urges for destructive instincts? One wonders how these social theorists would react if they were on the receiving end of the cruelties they so blandly condone.

God's clear directive

The seventh commandment is terse and clear: "Thou shalt not commit adultery." Exodus 20:14. "Sleeping with someone" (to use the modern euphemism) other than one's wife or husband, is condemned and prohibited by this command given by man's Creator. It is a protecting hedge around the sanctity of sex.

The Bible uses a number of words to define and denote sexual liberties, transgressions, and perversions. These all come under the general prohibition of the commandment. The importance attached to this commandment is shown by the fact that, in common with the first six commandments, it carried the death penalty.

Well would it be to ponder the injunctions to morality enjoined by both Old and New Testaments. "Thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her." Leviticus 18:20. "But you cannot say that our physical body was made for sexual promiscuity; it was made for God. . . . Don't you realize that when a man joins himself to a prostitute he makes with her a physical unity? For God says, 'the two shall be one flesh.' . . . Avoid sexual looseness like the plague! Every other sin that a man commits is done outside his own body, but this is an offence against his own body." 1 Corinthians 6:13, 15-18, J. B. Phillips.

Laxity condemned

Homosexuality is condoned and extolled in both low and high places today. Nevertheless, from the time of Sodom until now, it has been condemned as a perversion. "Thou shalt not lie with mankind, as with womankind; it is abomination." Leviticus 18:22. "Make no mistake: no fornicator or idolater, none who are guilty either of adultery or of homosexual perversion, . . . will possess the kingdom of God." 1 Corinthians 6:9, N.E.B.

Jesus predicted the moral laxity of our times. "In the time of the coming of the Son of Man, life will be as it was . . . in the days of Lot. . . . That is how it will be on the day when the Son of Man is revealed." Luke 17:26, 30, J. B. Phillips.

Sodom, and sodomy are alike condemned in Scripture. "Sodom and Gomorrah and the adjacent cities who, in the same ways as these men today, gave themselves up to sexual immorality and perversion, stand in their punishment as a permanent warning of the fire of judgment." Jude 7, J. B. Phillips. (See 2 Peter 2:6.)

"The law of God is not the sterile legalism of a divine despot but the gift of a loving and righteous Father. As Stuart Barton Babbage has written, God's law is (1) a means of preservation that sets a bound to the lawlessness of sinful man, (2) a

summons to repentance that convicts men of sin, and (3) a guide in daily living. While sinful man cannot in his own power keep the law, he can by faith enter into newness of life in Jesus Christ, who lived in perfect obedience to God's commandments."—*Christianity Today*, July 21, 1967, page 25.

Jesus stressed purity of heart and thought. "You have heard that it was said to the people in the old days, 'Thou shalt not commit adultery.' But I say to you that every man who looks at a woman lustfully has already committed adultery with her in his heart.

"Yes, if your right eye leads you astray pluck it out and throw it away; it is better for you to lose one of your members than that your whole body should be thrown onto the rubbish heap." Matthew 5:27-29. J. B. Phillips.

Here is the need for a surgical operation. Not the physical amputation of the flesh, but the spiritual cleansing of the heart, for indeed, "What comes out of the mouth has its origins in the heart; . . . wicked thoughts, . . . adultery, fornication, . . . these all proceed from the heart; and these are the things that defile a man." Matthew 15:18-20, N. E. B.

"The truth is that, although of course we lead normal human lives, the battle we are fighting is on the spiritual level. The very weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds. Our battle is to bring down every deceptive fantasy and every imposing defence that men erect against the true knowledge of God. We even fight to capture every thought until it acknowledges the authority of Christ." 2 Corinthians 10: 3-5, J. B. Phillips.

In the seventh commandment, God sets up a benevolent barrier—a tacit warning of the perils and pitfalls that beset the immoral and all who practise

promiscuity. In the New Covenant that God makes with His twice-born children, the Holy Spirit writes His law on heart and mind, cleansing the heart and bringing the thoughts into harmony with the principles of God's kingdom.

Marriage bond—a symbol

Within the most intimate relations of the marriage bond, God intends unselfish love to prevail. In the dependence of each partner on the other lies the secret of that divine love that delights to give rather than to take. In the care of helpless children, sometimes unruly, and occasionally unlovely and unloving, parents have the opportunity of developing a compassion and tolerance that has its counterpart in the character of the Father of lights.

That is why Paul likens human married love to that which exists between Christ and His Church. It is not a legal bond, but a loving bond, that ties the two hearts into one, and makes for the sweetest and most ecstatic joy in human experience.

Ponder the ideal and pray for the divine grace that alone makes it possible. "Husbands, love your wives, as Christ also loved the Church and gave Himself up for it. In loving his wife a man loves himself. . . . and that is how Christ treats the Church, because it is His body, of which we are living parts. Thus it is that (in the words of Scripture) 'a man shall leave his father and mother and shall be joined to his wife, and the two shall become a single body.' It is a great truth that is hidden here. I for my part refer it to Christ, and to the Church, but it applies also individually; each of you must love his wife as his very self; and the woman must see to it that she pays her husband all respect." Ephesians 5:25, 29-33, N.E.B.



HOPE ON

by **RONALD FREETH**

HOPE on, Dear Heart, the dawn is almost nigh
When thou shalt see thy Saviour in the sky.
The golden morn is soon about to break.

Hope on, Dear Heart!

Toil on, Dear Heart, sweet rest will come at last.
Your task accomplished, and your burdens past.
Life's goal achieved, and then a fadeless crown.

Toil on, Dear Heart!

*Fight on, Dear Heart, though fierce the battle be,
Soon will resound the shout of victory.*

Welcome the peace when conquered lies the foe.

Fight on, Dear Heart!

*Pray on, Dear Heart, cease not to watch and pray
Look e'er to Him, throughout life's little day.*

His help is thine, His Joy, His Power, His grace.

Pray on, Dear Heart.

*Well done! Dear Heart, thrice nobly didst thou strive,
Amid the darkness, thou didst keep the flame alive.*

Hear from thy Saviour those sweet words of praise:

"Well done! Dear Heart!"

The secret of facing life with confidence is the greatest boon of Christianity. The goal of "abundant life" here, and unending life hereafter, is not limited to a privileged few. It is guaranteed to everyone who simply accepts and follows what the Bible says.

ALL TH

A COMMON criticism levelled at Christians is that they are "so heavenly minded that they are no earthly good."

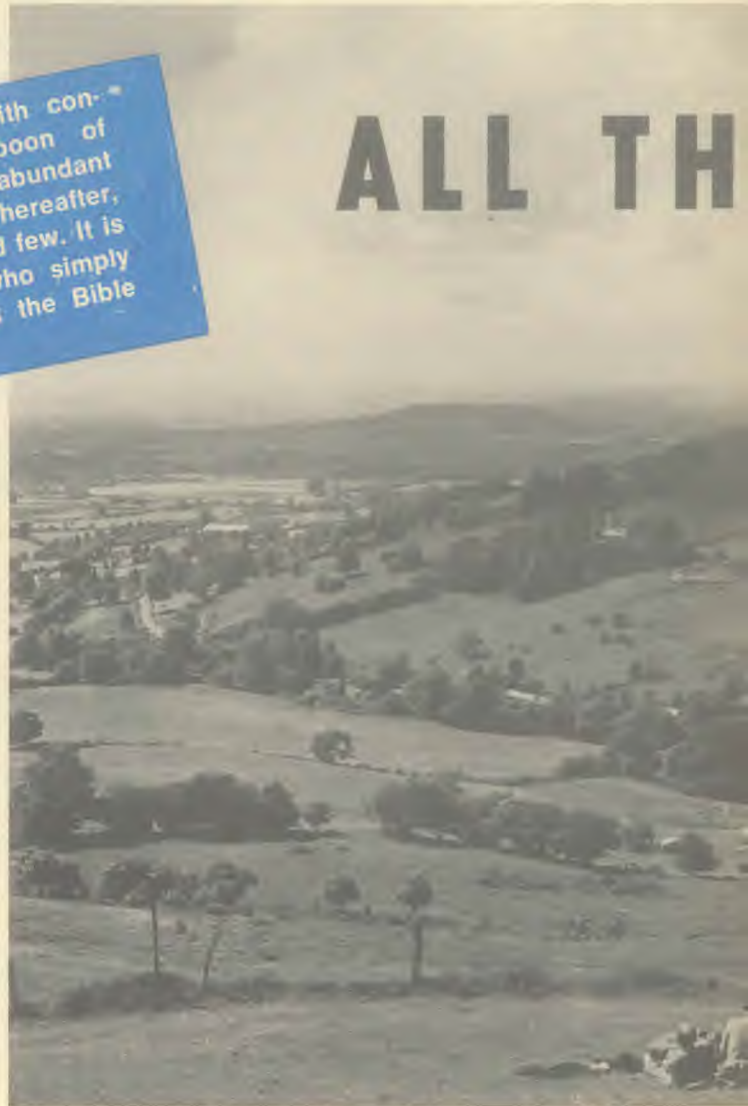
I'd like to challenge that! In fact, I believe that the average Christian has only the haziest notions about Heaven—and if you are thinking of the old idea of sitting on clouds, playing harps while the queue at the gate waits for St. Peter either to let them in or send them downstairs, you may be just as surprised as Mr. Average Christian to find that all those notions are false and are not found anywhere in the Holy Bible—which after all is the only authoritative reference book that we have on such matters.

As a matter of fact, most Christians are very much "earthly" minded. They are in the world, they live here and work here. Like everyone else they earn their living, grow up, marry, raise families, grow old—yes, and die. But for the Christian that is not the end.

Involved in life

Now it cannot be claimed that Christians are the only moral people, for even in a world of changing values there are many people who stay by the unchanging principles of decency and honesty even though they make no profession of Christianity. But all true Christians are moral people. Nor can it be said that Christians are the only "do-gooders" around. The term "do-gooder" has been laughed at time out of number. But when applied to selfless service for others from a genuine desire to help where help is needed, and not just a fanatical desire to mould another's life to one's own standard or to "poke around" where one is not welcome—then there is room for many more "do-gooders" than there are. The voluntary services of the Red Cross, St. John Ambulance, the W.V.S., the Seventh-day Adventist Welfare Service, Hospital Library Service, the Council of Social Service, and others, are all examples of the right kind of "do-gooders." While no one would be foolish enough to claim that all who are included in the list above are Christians, yet a very high percentage are.

What I am really trying to convey is that Christians are involved in life. They are to be found everywhere. In all lands, in every stratum of society, in every profession, and in every trade, Christians are there. Today thousands of Christian doctors, dentists, teachers, nurses as well as preachers leave the comforts and lucrative prospects of home to work in far-off, exotic sounding places, that more often than not turn out to



be primitive, and unlovely, and where living conditions are atrocious.

Sense of mission

This involvement with the needs of their fellow-men is accepted cheerfully, because in serving humanity these consecrated men and women know that they are doing the will of their God. This sense of service and the idea of having a "vocation" or mission in life, makes that life so much more meaningful. Not for them the humdrum boredom, the lonely unfilled hours, that so many people endure. They have no need to resort to pills for pep or drink to drown: life is so full, so vital, that the perpetual challenge is how to get done all that there is to do.

Perhaps this all makes the Christian seem to be a different breed, and in a sense he is different. The last to claim superiority, he will, however, admit to being a transformed being. Having made this statement I must now prove the point and this can best be done by quoting from the recognized authority, the Bible: "Be ye not conformed to this world: but

S AND HEAVEN TOO!

by K. H. GAMMON

be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2. Another reference is found in the Bible book of Philippians: "Let this mind be in you which was also in Christ Jesus who . . . made Himself of no reputation, and took on Him the form of a servant . . . He humbled Himself and became obedient unto death, even the death of the cross."

Transformed attitudes

So far we have seen that Christians are ordinary people who, because of their contact with Jesus, have become extraordinary—because their minds, their thinking, and their attitude to life has been changed.

Just as their attitude to life has been changed so has their attitude to death been changed also. Many people in their honest moments admit to a fear of death, and this fear is based on uncertainty.

But a Christian is not afraid of death. He sees in Jesus Christ the perfect answer to the problem of death.

Jesus died. Of that there can be no doubt. "Crucified, dead, and buried"—so says the Creed. And so said the great throng that went to Golgotha to witness the crucifixion. So said those that took His lifeless body down from the cross and laid it in the rock-hewn grave. So said the soldiers who fixed the seal to the great stone that was rolled into place, thus closing the tomb.

But Jesus rose again from the dead! The grave could not hold Him. The seal could not secure Him. The grave clothes could not contain Him. He rose again from the dead and *was alive*.

A guarantee

Jesus knew that He would live again, and the fact of His resurrection is the guarantee of resurrection for all those who have died trusting in Him, for Jesus said: "Because I live ye shall live also." John 14:19. So why should Christians be afraid of death? The Bible clearly states in 1 Corinthians 15:20-23: "Now is Christ risen from the dead, and become the first-fruits of them that slept . . . for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."

These scriptures actually tell us when we shall be made alive—when we shall experience a resurrection to everlasting life. *It will be "at His [Christ's] coming."*

Jesus told His disciples that He would come back to this earth and gave them the reason for His

return. "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."

How these words must have returned to the forefront of His disciples' thinking when He finally left them on the Mount of Olives and returned to Heaven. The single Bible record of that event states: "He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward *heaven* as He went up, behold, two men stood by them in white apparel; which also said. Ye men of Galilee, why stand ye gazing up into *heaven*? This same Jesus, which is taken up from you into *heaven*, shall so come in like manner as ye have seen Him go into *heaven*." Acts 1:11.

The nature of heaven

With such a clear statement Christians have good reason to be a little "heavenly minded." Their Lord ascended to heaven. He said that there are many mansions there. He has promised to prepare a place there for His followers. More than this, He has promised in words so clear and plain that none can misunderstand: "I will come again." He has said that when He comes, all those who love Him will rise in newness of everlasting life and go to be with Him—"That where I am, there ye may be also."

To some people, heaven signifies mansions, golden streets, pearly gates, etc. They are not mistaken. But heaven is much more than mere "things." It is being with Jesus in His home. Heaven is Paradise. Heaven is where God's throne is. Heaven is where Jesus returned, when He left this earth. Heaven is the place from which Jesus will return to this earth again, in answer to His promise. Heaven is where Jesus has promised to take all His followers that they may be where He is. Heaven is the centre of the universe. Heaven is where "the eyes of the blind shall be opened and the ears of the deaf shall be unstopped—the lame man shall leap as an hart and the tongue of the dumb sing . . . the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35. A land of righteousness and peace, where "there shall be no more death, neither crying, neither shall there be any more pain for the former things are passed away."

continued on page 21

ARE you one of those who jump out of bed in the morning, dash into the bathroom for a quick bath, skid to the kitchen to gulp a cup of tea, run for the car, "step on the gas," and zoom into traffic?

If you can say No to this query, you are a very fortunate person, indeed. For there are literally millions who do start the day in this manner.

There is a safety slogan that warns us to "slow down and live." It's a good slogan, too, and even better when we apply it to every facet of our lives,

running away from it. We are like the man who was dying of thirst in the desert when he came upon a water hole but his gaze was so fixed on a distant mirage that he passed right by the oasis where he might have filled his bottle. In our mad scramble for money and success, which we think will mean happiness for us, we pass right by the real source of joy, which is with us now, awaiting our notice and appreciation—our family, our friends, the miracle of God's love for us, the contemplation of beauty,

What's your hurry?

by M. SHAY

TODAY'S
PURSUIT OF
SPEED IS SO
INTENSE THAT IT
ALMOST
AMOUNTS TO A
MANIA. THE
DANGER IS THAT
TIME FOR
THINGS WHICH
ARE OF PRIMARY
IMPORTANCE IS
CROWDED OUT.



rather than just to our fast driving on the road. How many of us nowadays take time to watch a crimson sunset fading into twilight, or look up at the heavens on a starry night with a feeling of awe and reverence for the handiwork of God? How many of us take time to enjoy our children, or to teach them to appreciate the beauty and grandeur of the world about them?

Most of us are so busy making a living that we have no time to live. We rush about, trying to catch up with life, trying to do everything at once, and we think we are pursuing happiness. In reality, we are

the pondering of a thought, the wonders of the universe. So much is ours now to enjoy if only we have eyes to see, ears to hear, and a heart to understand.

It seems that every new programme calls for greater speed. "Read faster," they say; "use computers to calculate faster; talk faster; travel faster; grow up faster." Hurry! Hurry! Hurry! is the everyday refrain. Why?

Why must we go rushing through life like a torrent down the mountainside, to lose ourselves in a turbulent sea of confusion, instead of leisurely rambling like a brook through the meadow, lapping up sunshine and

blessing the thirsty earth with its life-giving water. Why?

Why must we miss the worthwhile things—the endearing moments with those we love, the privilege of guiding our children, the delightful companionship of close friends, time for prayer and communion with God, and time for pondering? Yet, all these things we sacrifice to speed.

I was waiting my turn at the dentist's recently when I noticed a little girl, perhaps eight or nine years of age, busily putting together a cut-out puzzle. Properly assembled it formed a map of the United States. At my smile of approval, she brought it over to me, showing me how quickly she could put the pieces in their respective places. Over and over she fitted the cardboard states neatly together, "quick as a wink." But when I asked her the names of the various states, she didn't know any of them. Now, I presume that this particular cut-out puzzle was intended to be educational. If so, this child was missing the point completely so far as learning something useful was concerned. She had concentrated only on speed.

This is but a minor incident, but it points out the tendency in our modern living. Every year we build faster and faster cars; rockets to scorch the heavens; planes to fly faster, much faster, than sound. In our schools the emphasis too is on speed. Think faster, talk faster, read faster, run faster, breathe faster. Recently I saw in the morning paper a picture of a girl sitting before a machine which she was using to increase her reading speed. Through its use, we were told, in just a few days, she was able to read two or three times faster than before. Nothing was said about what she might gain from her reading. Apparently speed was the sole objective.

Motorists zip along the highways so that anyone

who isn't zipping is in mortal danger of being zipped right into the morgue. It used to be that folk travelled to see the country. Nowadays, all they see is the white line down the centre of the road, and sometimes they don't even see that.

Let's stop tearing through life like a hurricane gone wild, making believe we are human rockets. *What does it matter how fast we go, if we're not going anywhere?* It doesn't matter how fast we can read if we don't understand what we're reading. It doesn't matter how fast we can talk if we run our words together so nobody can understand what we are saying. We speak to be understood; we read to learn; we travel to see, to broaden our perspective. In embracing the speed mania that is now sweeping the country everywhere, we are defeating the chief purpose in life.

We are not being understood; we are not learning; we are not seeing, hearing, touching, or appreciating life. Let's stop this senseless rushing about and take time to live. Let's take time to enjoy our loved ones and our friends; time to appreciate beauty and goodness; time to think about life and its meaning for us, and time to seek the kingdom of heaven within ourselves.

Let's take time to be the very best we are capable of being, not just sometimes, but day after day, loving and kind to our family, neighbourly toward those about us. And let's take time to think about the things that really matter; to ponder the profound thoughts that often lie hidden deep within the mind, waiting for an invitation to come out and help us solve our problems.

And, last, but far from least, let's take time to pray—plenty of time—for prayer is the gateway through which we pass into the presence of God.



ALL THIS AND HEAVEN TOO!

continued from page 19

"Too good to be true," you say? I can understand how you feel but "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Jesus has promised to prepare such a wonderful place for you. "Thank God, the God and Father of our Lord Jesus Christ, that in His great mercy we men have been born again . . . from the dead! You can now hope for a perfect inheritance beyond the reach of change and decay, 'reserved' in heaven for you." 1 Peter 1:3, 4. (Phillips Translation).

If you want to find real meaning and purpose in life—if you want to be freed from fear of the future—if you want to make sure of your "reservation," the wonderful eternity that Jesus has promised—your heavenly inheritance, there is just one thing that must be done. That one thing is referred to in the scripture quoted above. Have you been born again? Have you surrendered your life to Christ? Have you asked that your past be forgiven and that your future be guided?

When you have done this you have this life—and heaven too!



DUNDEE 40333; NEWPORT (Mon.) 73051.
CARDIFF 40811;

DIAL-A-PRAYER

A community service by telephone by the Seventh-day Adventist Church. The two-minute message and prayer are changed daily.

READERS WHO WOULD LIKE TO KNOW more about the great truths of the Bible, are earnestly invited to avail themselves of the special, free, HOME BIBLE STUDY GUIDES advertised on the back cover. Editor

A DOCTOR'S VIEWPOINT



PAUL'S GREAT SERMON ON

by Dr. L. G. WHITE M.R.C.S., L.R.C.P.

IN THE STEPS OF ST. LUKE · 1

JUDGMENT TO COME



A tyrant trembled as St. Paul fearlessly delivered a message from God which is even more needful now than ever.

IMAGINE yourself in the Roman courtroom in Caesarea just over 1900 years ago. The place is crowded with Roman soldiers, Jewish rabbis, orators, interested civilians, some Christians of the new way, probably humble folk, and in the dock the ageing apostle Paul. He is awaiting trial before the Roman procurator of Judea and Samaria, Marcus Antonius Felix.

This learned Hebrew, once the pride and joy, the young and rising star, of the Sanhedrin—their youngest elected member and a formidable champion, had, in a dramatic moment, left that faith for which all Israel stood, and embraced the new way to become its most eloquent preacher and missionary. This great Christian evangelist had tramped the dusty cobbled roads of the Roman empire, and already left his mark and influence for all time. New churches had been raised under his powerful ministry and now he was harried by the still, ecclesiastical caucus of Judaism from Jerusalem. St. Luke, that great physician from Troas who had shared St. Paul's beliefs and hopes, and had weathered the storms with him, now stood watching breathlessly as Paul prepared to make the speech of his life:

Events had been dramatic enough already, and their importance underlined, as 400 Roman infantrymen and 70 cavalry had spirited Paul away from Jerusalem by night for his own safety.

Setting for greatest sermon

But mark this Roman procurator who sweeps his way to the judgment seat with his Jewish wife, Drusilla, as the centurion barks for attention and the crowd rises to its feet. Almost certainly Felix had been a slave, and by dint of work, intrigue, force, bloodshed, and cruelty had gained his freedom under Claudius Caesar. His service for the purple must have been distinguished, for not only had his brother Pallas become a minister of State, but he himself had married the daughter of Antony and Cleopatra for his first wife, and had been given approval for his second marriage—to Drusilla, the youngest daughter of Herod Agrippa 1. Through her, he had a fairly intimate knowledge of Jewish customs. However, he still retained his coarse, cruel, and lustful nature—so much so, that Tacitus declared: "In the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." A nod

from him could mean execution on the whim and spur of the moment. This then is the scene and atmosphere where St. Paul was to preach one of the greatest sermons of all time. It stands as the model for generations and has a particular application to today's scene.

Note its three-decker platform as "he reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

1. *Righteousness.* This is not the mere goodness as translated by Canon J. B. Phillips, but the divine attribute of holiness manifested by a holy God. The Old Testament writings are full of it, and its standard is infinitely beyond that of Roman law. That age of bread and circuses was very like that of today, where morality in high places and society had collapsed.

One has only to read of the conditions of Pompeii before it was engulfed by Vesuvius' eruption a few years after this trial before Felix, to find a parallel with this age of bingo and hot-dogs, pop-art and sleep-ins. The recent words of Dr. A. C. Craig in this year's Lenten talks are worth proclaiming: "This pop-art culture is like glistening soap bubbles until they are pricked and punctured to their proper nothingness by history's next wind." The increase of armed robberies in our cultured English heritage makes us wonder how much of that Christian heritage of the last century now remains. It is rare to hear the voice of the preacher proclaiming the Word of God in the land. Too often do we have dialogues, discussions, and teach-ins. Valerie Pitt has declared that the "splendid edifice of Western, or English Christendom is a monument to the building capacities of our forefathers, but it is a dead city: the inhabitants have moved or are moving elsewhere."

Gutter-level morality

Where does one look for guidance? To our universities? The last debate at the Oxford Union was merely an exercise in cheap jokes on the sexual level. One was surprised that our intelligentsia and future leaders of integrity of thought could sink to gutter idiom and immoral innuendo. That there has been no protest is itself a sad indication of how low the general morality has sunk. The last outcry against such a public airing of dirty washing only produced indignant condemnation of "prude," "puritan," —as if clean living and clean talk is something reprehensible.

Silent universities

The props of civilization are slipping rapidly and being knocked out one by one. We would do well to remember Einstein's warning to Germany before Hitler: "Being a lover of freedom, when the revolution came to Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom, but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who had written much and often concerning the place of freedom in modern life, but they too were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the

Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly." *Christian Medical Fellowship Letter*, No. 27.

St. Paul was the great champion for Christian truth as he stood that day before Felix.

2. *Temperance* The second platform in his historic sermon was on temperance or self-control. To Felix, that glutton of physical lusts and evil habits then sitting on the judgment throne, the Christian truth of healthful living, the power of the will in controlling the habits of the flesh, the necessity of a clean body to contain a clean mind for the reception of spiritual truths, came as a revelation. Affluence often leads to degeneracy, both in individuals as well as in society.

3. *Judgment to come.* Paul's third platform was that of the Final Judgment—not before the throne of Caesar, but before the Bar of God. He was not so much interested in his own standing at Caesarea as in seizing the opportunity of appealing to the darkened mind of Felix. The Jewess by his side had been grounded in the demands of the Almighty as exemplified in each individual's accountability on the great Day of Atonement, and now Paul took this knowledge, and showed how the Law's demands penetrate even into the inner chambers of man's thoughts and motives. "The dark passions that lie hidden from the sight of men, the jealousy, hatred, lust, and ambition, the evil deeds meditated upon in the dark recesses of the soul, yet never executed for want of opportunity—all these God's Law condemns."—*Acts of the Apostles*, page 424.

This triple attack on sin and the offer of salvation so penetrated the procurator's mind as to make him tremble. He became agitated enough to delay the vital decision, and to postpone the verdict.

I imagine that Luke had never before heard the religio-medical appeal of such depth. The combination of righteousness, self-control, and judgment, leads to that act of the will which makes it possible to renounce self, and to subordinate ourselves to God's purposes.



We hope you have enjoyed reading this issue of "OUR TIMES." We invite you to join our large family of regular readers.

SIMPLY FILL IN THE COUPON AND POST WITH CHEQUE OR POSTAL ORDER TO:

The Circulation Manager
THE STANBOROUGH PRESS LTD.
ALMA PARK · GRANTHAM
LINCOLNSHIRE

I wish to order OUR TIMES and have placed a tick against the subscription of my choice.

My postal subscription of 23/6 for twelve months.

My postal subscription of 11/9 for six months.

Mr/Mrs/Miss

Address

Block letters please



MAN, WHAT A GOD!

How the latest scientific discoveries prove God's existence more convincingly than ever before.

I WAS one of four college teachers on a TV panel assigned to discuss the "death of God."

All at once the professor at my right turned to me and asked: "Do you really mean to say that the students in your college come out of their laboratories still believing in God? Don't you know that Copernicus drove God out of the universe four hundred years ago?"

To which I replied: "The students at the college where I teach come out of their labs believing in God more firmly than when they went in!"

Science, far from proving God doesn't exist, constantly provides ever greater evidence that He does exist. And man, what a God it portrays!

I'll never forget the night ten years ago when my wife and I stood on the Chicago shore of Lake Michigan

and searched the sky for one of the earliest sputniks.

The voice at the newspaper office had told us on the phone exactly when it would appear (10.30 p.m.), how high in the sky (45 degrees above the horizon), and the direction in which it would be travelling (due south).

We were ready. At 10.30 p.m. we focused our eyes 45 degrees above the horizon, facing north-east. Right on time, precisely where we were searching, there it was. Its light was the same clear colour as the stars and of about the same intensity; but it was easy to tell the difference. This "star" was moving rapidly, and its light was pulsating off and on as it tumbled gently in its flight.

A thrill of excitement went through me.

As a child I had heard my older brother say that a ball could be made to fly clear around the earth if only someone could be found to hit it hard enough to get it started. I believed him implicitly and often turned the idea over in my mind. What a fantastic possibility! I can still see an imaginary ball sailing out over the corner of our backyard on its way into orbit. Of course, I knew such a thing could never happen.

But here it was happening right before my eyes.

"Glory of Man"

Then as I looked up into the heavens, watching the shining satellite fade into the orange haze above Gary and Hammond to the south, the sky seemed suddenly to be disturbingly crowded. A Bible verse I had recited since childhood raced through my mind: "The heavens declare the glory of God" (Psalm 19:1); but this time it insisted: "The heavens declare the glory of man!"

The presence of this shiny sputnik seemed a profane violation of a fundamental principle. It had no right to be there. I had been taught that the stars prove the unique power of an omniscient Creator,

by C. MERVYN MAXWELL

Professor of Religious and Biblical Languages, Union College

but here was a new star claiming equal power for man.

For a fleeting second I felt myself becoming an agnostic, an atheist. And then I gave it further thought. The Russians had laughed at America's first tiny satellite and called it a grapefruit. Here in the sky now was one of theirs—and it wasn't much larger than a dustbin, not much bigger than one of the breakwater rocks lying at my feet on the shore of Lake Michigan. Marvellous as it was, this sputnik was a very little thing compared with our little earth, let alone with the rest of the universe.

The stars up there—the other stars beyond the

sputnik—shine on and on for ever. No astronomer has any idea how many there are up there, nor how long they've been there. Scientists estimate there are at least 200,000,000 stars in our Milky Way galaxy, and compute that there are over a billion more such galaxies in the whole universe. That is, they used to tell us this when they thought the edge of the universe was 350,000,000 light-years away.

Discovery of Quasars

But in 1963 astronomers found a "quasar" that appeared to be emitting radio and light energy millions of times more powerful than all the stars in our entire Milky Way galaxy put together. They labeled it "3C273" and identified it with a faint star they formerly had supposed belonged to our own private galaxy; only now calculations indicated that it was a billion light-years away, *three times as far from*

a billion island universes can soar through space without an infinite Intelligence to guide them!

"The heavens declare the glory of God"—and man, what a God!

Illogical reasoning

When an archaeologist finds a primitive stone arrowhead buried under river gravel in an abandoned cave, he says: "Here is evidence of an ancient civilization. Man used to work here!" But when a paleontologist finds a complex trilobite fossil exposed in a Cambrian rockside, he is prone to say: "Here is evidence that there is no God. Complex animal life developed by chance." But this is not the kind of reasoning that commends itself to everyone, least of all to many inquiring teenagers. A survey made as recently as 1956, after a century of evolutionary instruction (*Life*, October 8, 1965), showed that *more than half* of all



Acclaimed as the greatest scientist of all time (left) Sir Isaac Newton (1642-1727) was not only a physical scientist and mathematician, but also a keen Bible student and prophetic commentator. Right—Polish astronomer, Nicolaus Copernicus (1473-1543).
Opposite.—The Filamentary nebula in Cygnus, believed to be a vast galactic system like our own Milky Way.

us as we had previously supposed was the outer rim of the universe.

Since then Maarten Schmidt has found another quasar that may be four to eight billion light-years away. Suddenly what we once had thought to be our entire universe turns out to be a neighbourhood, a housing development, a small suburb of the real universe that goes on, perhaps, for ever.

And what does all this prove about God?

Not by chance

Did that Sputnik launch itself into space? Did the lunar Surveyors bolt themselves together, blast off from their pads, and land within miles of their targets on the moon *by chance*? It took a world-wide team of highly-trained men to make them succeed. Thus space-age science offers compelling proof of the existence of a living God. A space-craft, tiny as it is, cannot get into orbit without a living brain to plan for it. What nonsense, then, to suppose that

United States high school students are still *unwilling* to accept evolution as a valid hypothesis. The students in my college are not the only ones who can come out of a laboratory still believing in God.

Copernicus "established" God

And they are right. Copernicus did not drive God out of the universe four hundred years ago. If anything, he established Him more certainly than ever at His desk.

Centuries before Copernicus, men believed in the limited and disorderly hypothesis of the ancient astronomer Claudius Ptolemy, with its "progressions" and "retrogressions" and individual planetary "epicycles". Copernicus demonstrated that our solar system is far more orderly and considerably more immense than Ptolemy had ever dreamed it could be—and in the process provided better proof than ever of the existence of a Master Intelligence at the control of things. Though persecuted by a church which did not

understand him, Copernicus continued an admiring friend of the Lutheran theologian Osiander; he died a Christian still, a firm believer in a living God.

So also died Isaac Newton, whose name is so often cited in proof of the disappearance of God. "God," many people say today, "was invented in ancient times to fill the gaps in man's knowledge of the universe. Now that science has filled most of these gaps with well-established theories like Newton's law of gravity, we don't need God anymore."

Newton never understood his work to be a graveyard for the Deity. His epoch-making discoveries in mathematics and astronomy have earned him praise even from Albert Einstein as "this shining spirit," this "marvellously inventive . . . genius!"; *but Newton gave the glory for his achievements to God and crowned his years with nearly four hundred thousand handwritten words on the prophecies of the Bible and on his hope in the second coming of Christ.*

Testimony of the microscopically small

Though I am interested in heavenly bodies, microscopic things have always fascinated me far more. In my college days the single-celled paramecium, with its compliment of minuscule organelles so analagous to human organs, was my favourite little animal. Recently the T4 bacteriophage virus has taken its place in my affections.

This interesting little creature that destroys bacteria in our intestines ("bacteriophage" means "bacterium eater") is so precisely architected that most people cannot believe their eyes when they first see a picture of one.

Unbelievable as it is in its appearance, with its icosahedral head, its "end plates," and so on, the behaviour of the T4 when it confronts a bacterium is even more incredible. Its leg-like fibres swing back to allow its end plate to contact the "skin" of the very much larger bacterial cell. Its springlike sheath snaps closed, driving its ribbon of DNA down into the heart of the bacterium's protoplasm. Genes in the DNA ribbon force amino acids in the host cells to reorganize themselves. Within fifteen minutes two hundred icosahedral heads have taken shape at intervals along the DNA ribbon; then two hundred collars, two hundred cores, two hundred sheaths, two hundred end plates, and two hundred sets of leg-like fibres gather around them. In less than half an hour the bacterium is dead and in its place stand two hundred new T4 viruses, fully assembled and ready to start the cycle over again in two hundred other bacterial cells.

They did not just "happen"

This process, incidentally, is taking place in your own body at this very moment. Since the time you began to read this article you have helped to produce countless millions of these amazing viruses.

To say that the T4 bacteriophage just "happened" is like saying that electronic "chips"—those micro-circuits, complete with diodes, capacitors, and transistors, which are so widely used in applications from hearing aids to space ships—just "happened." If it took brains to develop the electronic chip, then there is intelligence behind the development of the T4 bacteriophage! *And what a God this suggests, as much a master of the infinitesimally small as of the infinitely large!*

Testimony of the human body

Complex and wonderful as viruses are, the human body is, of course, much more so.

The body of an adult human male contains, on the average, sixty billion (60,000,000,000) cells. Think of it. Counting at top speed for twelve hours a day, allowing barely enough time to catch your breath, you could scarcely even count to a thousand million (1,000,000,000) in thirty years. Merely to enumerate the cells in one's own body would require twenty thousand life-times.

And what about the individual cells? On the average, each cell contains two hundred billion (200,000,000,000) molecules. And these molecules, in their turn, may contain up to thirty thousand atoms each! There are thousands of different kinds of molecules in each body cell, and each minute of his life a person produces thousands and thousands of them in each of his sixty billion cells. A pretty young student may be earning an F in general chemistry and at the same time be synthesizing in her body thousands of compounds the exact structures of which are unknown even to the most brilliant scientist.

Complex atoms

And what about the atoms that make up these molecules? Democritus said that atoms were simple solid bodies, the ultimate building blocks. Thirty years ago everyone knew this was wrong; atoms themselves are complex units generally thought to be composed of protons, neutrons, and electrons. Today scientists claim to have identified some thirty or so additional "elementary particles" smaller than atoms—mu-mesons, antilambda particles, anti-xi-zero particles, and many more.

Perhaps the most mysterious elementary particles are the neutrino and its antimatter counterpart, the antineutrino. Neutrinos pour into the universe from the heart of the sun at such a rate that over a hundred billion of them pass through the thick of your thumb every second. Nothing stops them. At night, when the sun is shining on the opposite side of the world, they stream in undiminished number through the eight-thousand-mile thickness of the earth and on out into space at the speed of light. In the course of a lifetime there pass through a person's body a number of neutrinos represented by a 10 with twenty-three zeros after it, yet *only one* is likely to interact with you and stay by.

What a universe we live in! Neutrinos at one end of the scale of things, and a billion island galaxies at the other! What a Master Intelligence must lie beyond it all! A loving Intelligence, concerned with the very small; a powerful Intelligence, able to accomplish whatever He desires,

The Bible calls this intelligent being God, and portrays Him, not cold and heartless, but as truly a person as is any human scientist. (For scientists, after all, behind their white lab coats, are generally family men who know the meaning of love.) Jesus taught us to call Him "Father" and to address Him in prayer as "our heavenly Father." He invited us to believe that He is attentive to our needs and knows all there is to know about us and yet still loves us.

The Bible invites you to "throw the whole weight of your anxieties upon Him, for you are His personal concern." 1 Peter 5:7, Phillips. No problem is too small to bring to the God of the neutrinos, nor too large to bring to the God of the island galaxies.

Man, what a God!



BIBLE STUDY

by G. D. KEOUGH

Professor Emeritus
Bible and Biblical
Languages,
Newbold College

Again, this law of the sanctuary was given to Moses. He was its mediator. "For see, saith He, [God], that thou [Moses] make all things according to the pattern shewed to thee in the mount." Hebrews 8:5. This was not given directly to Israel; but "was ordained by angels in the hand of a mediator." *Such was not the case in the giving of the Ten Commandments, for these were spoken by God directly to Israel, "that ye sin not."* Exodus 20:20. They were written on the tables of stone by the finger of God. (Exodus 32:16.)

Purpose of sanctuary law

The law of the sanctuary, however, was given to reveal to the people God's plan for dealing with sin, and was "a shadow of good things to come." Hebrews 10:1. Everyone who sinned, brought his offering to the door of the sanctuary, and killed it

JUSTIFICATION BY FAITH ALONE

ST. PAUL'S treatise on Justification by Faith Alone, in his epistle to the Galatians, based though it is, entirely on the Old Testament Scriptures, has been variously interpreted and much misunderstood.

Dr. W. Barclay, in his comments on Galatians 3:19-22, says: "This is one of the most difficult passages that Paul ever wrote," and "there are almost three hundred different interpretations of it!"

That is most astonishing, for the words of the apostle are clear enough. But commentators have a way of assuming a certain limitation to Paul's thinking, and then base their interpretations on their own assumptions.

On Galatians 3:19, for instance, where it is stated that the law "was added because of transgressions, till the seed should come," they assume that the apostle means here exactly what he later wrote in Romans 5:20: "The Law entered, that the offence might abound." But in Galatians the apostle is speaking of a temporary law; "The law was added . . . till the seed should come," while in Romans there is no suggestion of temporariness.

In Galatians the law "was added because transgressions" abounded; while in Romans the law entered to make the offence abound—which is *an entirely different purpose*, and is the function of an entirely different law.

When Christ the Seed came, He said concerning the law "till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Matthew 5:18. Here was an eternal law, not some temporary legislation.

But when Jesus died on Calvary, "the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51), an event which signified that a law that had run its course was ended. This was the law of the sanctuary, the law of sacrifices and offerings, the law of priestly mediations that were typical laws, that were mere shadows and that could not avail anything. (Hebrews 10:1-4.) When the Seed came, this law, or ceremonial law, of the sanctuary, ended.



Regarded as "the father of the Protestant Reformation" Germany's Dr. Martin Luther (1483-1546).

there. Then the blood was put on the altar, and an atonement was made. (Leviticus 17:11.) This, because it removed the sinner's guilt, made reconciliation between the sinner and God. (Romans 5:10.) The priest daily trimmed the seven lamps of the golden candlestick (Exodus 27:20, 21), and offered incense (Exodus 30:7), and attended to the "bread of the presence." (Leviticus 24:5-8.) These typified the work of our High Priest in heaven (Hebrews 8:5), and were the means provided by God to keep the forgiven sinner from falling back into sin. (Revelation 4:5; 8:3; John 6:48). Finally the sin was destroyed. (Leviticus 16.)

All this was temporary, "till the Seed [Jesus Christ]

should come," for it was not possible that the blood of "bulls and of goats should take away sins." (Hebrews 10:4.)

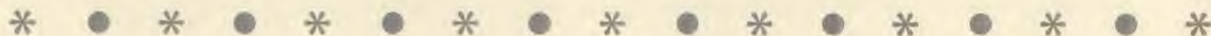
The law condemns all men as sinners, (Galatians 3:22), and there is no way to escape from this condemnation other than through the blood of Jesus: "through faith in His blood." A man who has broken the law—and this includes all, for "all have sinned" (Romans 3:10, 23), cannot hope for absolution from the law he has transgressed. The law demands complete obedience: "Cursed is every one that continues not in all things that are written in the book of the law to do them" (Galatians 3:10; Deuteronomy 27:26); and there is only one way for the sinner to escape—through faith in Jesus.

The law, then, was our "custodian" (R.S.V.), our "jailer," till we came to Christ. The King James' Version adds the thought that the law was "to lead us" unto Christ, and the Revised Version adds, "Till Christ came." The Greek says: "till Christ," and the context suggests: "till we came to Christ to be justified by faith." But now we are justified from sin by faith in Jesus we are no longer in the hands of the custodian, no longer condemned by the law. Not that we are free to break it without condemnation.

Jesus saves from sin, Matthew 1:21, and does not grant to those that accept Him a licence to sin.

Some commentators here introduce the idea of the Greek slave, the pedagogue, whose duty it was to lead the heir of the house, who is still a minor to the teacher, and take him home again. But there is no being led to Christ, and taken back home again. When the sinner comes to Jesus, his sins are all taken away, and he is now a man of faith, and in no need of the services of a pedagogue. Faith has come, and he is a son, and all the promises are his. He is "Abraham's seed," and calls God "Father." All the duties and privileges of God's family are his.

But, as if Paul sees a Jew before him, and hears him say: "Well, I am the seed of Abraham," Paul replies: "the heir, as long as he is a child, differs nothing from a slave, and the only way to become a son is by redemption and adoption. Christ has redeemed us, and God has adopted us. But before that, we were slaves to sin and to the ways of the world. Now that we are free, let us remain free. It is by faith alone that we are justified. *Any attempt to please God by observing those laws that were shadows will lead only to separation from Christ in whom alone is our hope.*"



The FIFTH article
in the series
by LESLIE SHAW

initially teach true Sabbath-keeping. It is interesting and important to notice that respect for parents and respect for the Sabbath were to be linked together. Children often want to do "their own pleasures" on the Sabbath, and have to be restrained by firm but loving elders.

The second text, linking the Sabbath with the Sanctuary, has particular thought for worship. Respect and reverence go hand in hand, and it is quite unlikely that any child who does not have a due respect for its parents, will have a due respect for God.

LAWS AND THE LORD'S DAY

"Ye shall fear every man his mother, and his father, and keep My Sabbaths." Leviticus 19:3.

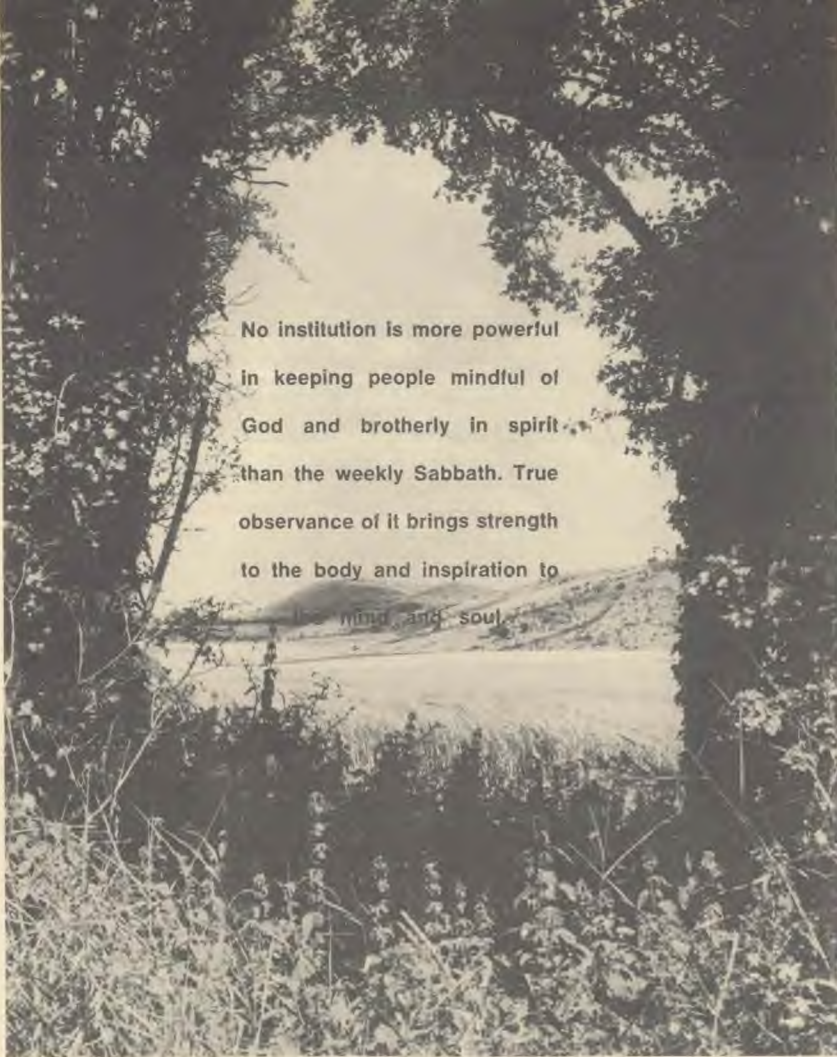
"Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord." Leviticus 19:30.

HERE are Scriptures that emphasize the importance of Sabbath observance. The first stresses that "every" man shall observe the Sabbath. There were to be no exceptions. All must enjoy its benefits. The legislation was, of course, for the Jew, and also for the "stranger within thy gates" that is, for all who lived within the bounds of Israel, and came under its laws. This does not mean that those who were not Jews had no need to keep the Sabbath. The Sabbath is part of God's universal moral law. But here we are dealing with Israel in particular. The Sabbath position is defined in terms of their national economy.

The first of these texts combines Sabbath-keeping with parental respect. This is doubtless because Israel had nothing comparable to a modern school system, and so the main responsibility of training children fell upon the parents. They it would be, who would

Redeemer foreshadowed

As the nation of Israel became organized, God instituted in detail those services which were to set forth clearly and fully the method of redemption from sin by means of the coming, Promised Redeemer. In these was to be seen more clearly how the promise to Abraham would be fulfilled: "Through Thy Seed all families of the earth shall be blessed." Genesis 12:3; 13:14-17. Shiloh at first, and later, Jerusalem, was intended to become not merely the centre of Israel's worship, but the centre of worship for all nations, because there alone was salvation in the coming Christ truly portrayed. As Israel moved forward in faith and obedience, so God would prosper them. And as they advanced in prosperity, so the nations of the earth would marvel, and would say: "What nation is there so great, who hath God so nigh unto them?" Deuteronomy 4:7. The Psalmist well understood it, for he declared: "God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way



No institution is more powerful
in keeping people mindful of
God and brotherly in spirit
than the weekly Sabbath. True
observance of it brings strength
to the body and inspiration to
the mind and soul.

may be known upon earth; Thy saving health among all nations." Psalm 67:1, 2.

The danger

In Israel, under Moses, these rituals and ceremonies which all pointed clearly to the coming Redeemer and also to the method of blood-atonement for sin through faith in Him, were greatly multiplied and amplified. Now, when this happens, there is a danger that the worshippers will lose sight of the substance itself, in the pomp and ceremonial of the exterior. This was true not only of Him who was foreshadowed in the types; *It was equally true of the Sabbath itself as it stood among numerous ceremonial sabbaths.*

The seventh-day Sabbath was not ceremonial, although much of the ceremony and ritual was associated with the Sabbath, neither was it a "shadow" of anything which was to come. It was a prime institution given to sinless man in Paradise long before any shadows of the Gospel were needed. This we have previously seen. The Sabbath will still exist when every trace of sin has been removed. When God therefore, was legislating through Moses, instituting the various special "set feasts" with their annual sabbaths which were fixed to set days of the months, He also made mention again of the seventh-day sabbath: "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in

all your dwellings." Leviticus 23:2, 3. That this mention of the Sabbath was made to differentiate it from the other sabbaths that are associated with the set feasts, and not tied to any fixed day of the week but to a fixed day of the stated month of the Jewish year, seems abundantly clear, for in the same chapter we read: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . . besides the sabbaths of the Lord." Leviticus 23:37, 38.

In other words, while the Lord's seventh-day weekly Sabbath is incorporated into the religious life of Israel, as a part of that system, it is not to be thought to partake only of the character of that system. The ceremonial system was temporary. It was instituted only because of man's sin, its object was to set forth how a man was to be saved through faith in Him whom it typified. It ceased to exist once He had come whom it typified—even Jesus Christ.

In contrast, the weekly Sabbath was an integral part of that moral law the transgression of which is sin, and it was its trans-

gression equally with that of the other nine commandments, that called forth the expiatory system revealing how man could escape the death penalty.

Why the Sabbath was made

The Sabbath was made, originally, with the object of developing man's spirituality, and preventing his becoming too materialistic and unmindful of God. It was to serve to retain his loyalty and fidelity to God. Therefore, ever afterward, that which would serve these purposes would be lawful as a part of human conduct on the Sabbath. But in order that man might not overstep the mark, God sought to clarify what was lawful Sabbath behaviour, and what was not.

Now the priests, in their service for God, had many things to do on the Sabbath—in fact they had much more to do than on the six week days. (Numbers 28:2-10.) Concerning this, and to correct Pharisaical misunderstanding as to what may and may not be done on the Sabbath, Jesus said: "Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless." Matthew 12:5.

We are not to misunderstand Christ's words. Nowhere in the law, or Old Testament, is it stated that the priests "profane the Sabbaths," neither does it say that they are "blameless" for so doing. Christ simply refers to the fact that on the Sabbaths the priests

were involved in more work than on other days. This He styles "profaning" the Sabbaths—but in order that He should not be misunderstood, He adds that in their performance of these duties they were "blameless." Therefore what they were doing was not really contrary to the commandment.

So we read in Leviticus 24:5-8: "And thou shalt take fine flour, and bake twelve cakes thereof: . . . and thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, . . . Every Sabbath he shall set it in order before the Lord continually." This was a priestly Sabbath duty which was not Sabbath desecration.

The stick-gatherer

But in contrast with this legislation revealing that the priests were invested with the responsibility of extra service on the Sabbath day, we should notice also the experience of one of the Israelites who took upon himself the prerogative of engaging in *unnecessary* labour on the Sabbath day. It is found in Numbers 15:32-36, and reads as follows: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, the man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses."

This passage deserves careful thought, for there are some portions of it that rarely have received attention, apart from the central fact of the stoning of the Sabbath-breaker. But first of all, this is the only such case we have in the Bible of a man being put to death for Sabbath-breaking, although the law clearly taught a Sabbath-breaking death penalty. (See Exodus 31:13-18; 35:1, 2.) This might appear strange, but it is a fact. Now notice where the event took place. It was "while the children of Israel were in the wilderness." But the deed was not done inside the camp ground, for those who found him brought him to the congregation inside the camp ground.

Yet going forth outside the camp ground in itself was not wrong, for had it been, then they who found him would have been equally in the wrong. It was not the taking of the stroll, but what was being done while on the stroll that was wrong. God had commanded through Moses: "Ye shall kindle no fire throughout your habitations upon the Sabbath day," Exodus 35:3; and just previously He had said: "Who-soever doeth work therein shall be put to death." Verse 2. Yet, in spite of this, when the man was brought to Moses and Aaron, and the congregation, they did not know what to do with him, and so "put him in ward" until the Lord's will was determined concerning him. From this we can only conclude that every form of Sabbath-breaking was not punished with immediate death. The New Testament comment on this enforcement of the death penalty for the infringement of the Decalogue laws is: "He that *despised* Moses' law died without mercy under two or three witnesses." Hebrews 10:28. This story of the stick-gatherer is recorded to illustrate the sin of presumption, a deliberate despising of the law; but even Moses was uncertain in the

case, for he knew not the man's *heart* and *thoughts*. God had to decide this case.

It is interesting to note that the Jews tried to fix on Christ a wilful and determined opposition to the Sabbath command as a ground for putting Him to death.

What about us today?

While we are dealing with this aspect of the strict observance of the Sabbath, we might ask, is the Sabbath still to be observed as strictly? Are we not allowed to kindle a fire in our dwellings? This prohibition against kindling a fire is often appealed to as proof that the Sabbath is not now in force today, for if it were, those dwelling in cold climates would suffer greatly which is contrary to the purpose of God's commands. But those who thus argue should realize that their argument concerning hardship reveals another answer—namely that this law was never meant to be applied after Israel departed from the wilderness in which fires were definitely unnecessary. That this is not a "get-by" answer is demonstrated when we remember that the laws concerning the priest's work on the Sabbath were not meant to apply after Christ had come. If certain sabbatic legislation was of a temporary nature, others might also be, and that can be determined only by the nature of the legislation itself. This, we believe, is true of the law against kindling fires on the Sabbath, and, at most could be thought to apply only in hot climates even if it were not temporary. However we understand this law, the law of necessity, as Christ clearly showed, would greatly modify and temper it. It was never meant to be a harsh, arbitrary exactment, but it does show clearly that unnecessary labour upon the Sabbath was always to be avoided.

COPYRIGHT ACKNOWLEDGMENTS

Cover picture, Barnaby; R. D. Vine, page 5; Keystone, pages 2, 6, 12; A. S. Maxwell, page 7; Radio Times Hulton Picture Library, page 8 (left); Artist A. V. Soord, page 8 (right); Three Lions, page 10; By permission of the Trustees of the British Museum (Natural History), page 11; The Stanborough Press, page 13; Scheerboom, pages 14, 18, 29; Studio Lisa, page 20; Artist F. Shields, page 22; Royal Astronomical Society, page 24.

continued from opposite page

Note: Here is the "born-again" miracle—a transformation within human hearts. Old natures changed; new natures received. A transfusion of life from God—a life of joyful, loving obedience to the principles of righteousness.

How does this life principle set to work within us?

"The spiritual principle of life has set me free, in Christ Jesus, from the principle of sin and of death. There was something the law could not do, because flesh and blood could not lend it the power; and this God has done, by sending us His own Son, in the fashion of our guilty nature, to make amends for our guilt." Romans 8:2, 3, Knox.

Note: Sinful man cannot bring himself into harmony with the law of life. This Jesus Christ came to do—to give repenting sinners power to live in harmony with the principles of righteousness. He is the life-power. When He lives in us, God's law will be ingrained in our minds and hearts and we shall again, by the transforming power of His Spirit, have life in Christ—life from God, the Source of life.



by R. H. LIBBY

SOURCE of LIFE

How did life manifest itself on our planet in the beginning?

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

Note: The Bible declares that God, the Creator, is the Source of life. The life we know in this world is the gift of Him who created us. Read Genesis 1 and 2 to learn how this life was provided to both plant and animal by the Creator.

From where did God derive this life which He shares with others?

"The Father hath life in Himself." John 5:26.

How enduring is this Fountain of Life?

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6:15, 16.

Note: Isaiah quotes God as saying, "Is there a God beside Me? yea, there is no God; I know not any." "I am the first, and I am the last; and beside Me there is no God." Isaiah 44:8, 6. In Him, the Fountain of life, is immortality. He is from eternity to eternity, without beginning and without end.

How are the Father and the Son alike in the possession of life?

"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

Note: The apostle Paul assures us, "For it pleased the Father that in Him [the son] should all fullness dwell." Colossians 1:19.

In what mighty acts did the Son demonstrate His inherent powers?

"By Him were all things created, . . . and by Him all things consist." Colossians 1:16, 17.

Note: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1:1, 2. Genesis 1:26 suggests this joint creatorship in the beginning.

How did Jesus Christ explain the presence of death in His created world?

"The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John 10:10.

Note: The enemy of God and man brought sin and death into this world. Jesus Christ came to bring back the lost life, which this enemy, the devil, had stolen from the human race.

When God's Son appeared among men, who did He claim to be?

"I am the Way, the Truth, and the Life." John 14:6.

Why did God send His Son into this world in human form?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Has God provided any other entrance to life than through His Son?

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Who will be the recipients of this renewed life from God?

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life." John 10:27, 28.

How is Jesus Christ, the Son of God, further described?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1:1, 2, 14.

Note: The Word of God is here depicted as His Son revealed in human form to show lost humanity the way of life. He is the embodiment of divine truth. He is the Word translated into thought and action. He is the enactment of the principles of the kingdom of righteousness. (See Hebrews 1:8.)

What did Jesus say that His words possessed?

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

In what symbolic words does Jesus call for our obedience to His word?

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53.

Note: Strange words, these! He who lived out the will of God among men calls on all to feed upon the living Word. Here is a spiritual experience that involves receiving into our natures the nature of Christ. Only as we partake of His holiness shall we have His life.

What does this "eating and drinking" involve?

"I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." Hebrews 8:10.

continued on opposite page

THE CHILDREN'S PAGES



GOD'S WILD LIFE IN BRITAIN

The harvest mouse

by ALAN P. MAJOR

THE harvest mouse is the second smallest animal in Britain. Even when fully grown it weighs only one-sixth of an ounce, and can quite easily sit upon the ears of corn to sun itself or while it feeds on the grain. Its head and body measure about $2\frac{1}{2}$ inches. It has a naked, scaly tail the same length, which is so pliant that the mouse can use it as another "foot," winding it around grass and corn stalks as it climbs them, rather in the same way as circus performers climb ropes. It is a very pretty mouse, with yellowish-red fur above and white underparts. The eyes are like black beads in its head, with a short blunt nose and rounded ears. When hidden out of sight among vegetation it makes a loud chirping noise, which sometimes reveals where it is to its enemies—such as weasels, snakes, and hawks.

In summer both parents make a neatly plaited, ball-shaped nest, three to four inches in diameter, from woven blades of grass, suspended about twelve inches from the ground upon several



stalks of corn or tall grass. They also go to a lot of trouble to make it comfortable as a nursery for their five to nine youngsters, lining it, and making a bed by splitting corn and grass leaves into shorter, softer pieces.

Not only is the harvest mouse found in cornfields, but it lives in orchards, pastures, and meadows wherever there is tall grass, and in ditches and neglected hedgerows. It feeds on grass seeds, grain, and insects, too.

During autumn it makes another nest in a dry situation, such as a hedge bottom or a disused animal burrow in the earth, or it may tunnel into a heap of dried bean foliage or a hayrick and construct a nest there. It then collects grains of corn and seeds which it stores in its nest. When the weather becomes very cold the harvest mouse retires into its warm nest home to sleep, but it occasionally wakes up before springtime arrives, and when it does, it feeds on its store of corn, then goes back to sleep again until winter is gone.

RULES ARE NOT FOR BREAKING! by ENOLA M. FARGUSSON

WHEN I was a teenager, my Uncle Henry managed a large fruit ranch for the owners, who lived many miles away. I spent as much time there as possible.

The ranch was on the edge of the desert and had a stable of riding horses, a swimming pool, tennis courts, and places by the streams for picnicking.

Aunt Ellen was an excellent hostess, and there was always a stream of people coming and going. But the event I remember best was the annual ranch party that happened to come during my visit the summer I was fifteen. This party was an open house for neighbour-

ing ranches and townspeople, with food and games and lots of talking.

Uncle Henry turned the pool over to the teenage set, and he asked my cousins and me to act as hostesses there for the day. What fun we had.

All the boys and girls were friends of Betty and Ruth, and I had a nodding acquaintance with most of them. There was a lot of laughing, talking—fun.

One tall red-headed boy I noticed particularly. Red always seemed to be the centre of one group or another, and he was always smiling. It was quite a while before I realized that I had not seen him in the pool. Most

of the others knew how to swim, so I stopped Betty and asked about him.

"He's new around here," Betty replied. "His folks just moved into town from a ranch far out on the desert. He rides as if he had been born on a horse, but maybe he doesn't know how to swim."

Just then a red-topped figure streaked past us. "Hey!" Betty called, "It's against the rules to run on the deck."

"Rules are for breaking," Red called back, jumping into the shallow end of the pool and splashing some smaller children sitting near the edge.

"That's against the rules too," Larry

called from behind us. Then he added: "Hey, what are you doing down there with the babies?"

Red climbed out and started to walk past us. His head was down, and suddenly he looked embarrassed.

Larry grabbed his arm. "Red, do you know how to swim?" he asked.

"How could I have learned to swim out where I lived?" Red retorted.

"Well, then," Larry offered, "we'll teach you."

Larry called a couple of the other boys over, and in a little while they had Red making awkward strokes around the edge of the pool.

"This is fun," I heard Red say once when I walked near.

"Don't you want to rest awhile? You shouldn't get too tired, you know," Larry said.

Red laughed. "Rules again? I've started now, and I'm not going to stop until I master this thing."

The afternoon passed quickly. It seemed no time at all until Uncle Henry came up.

"We're ready to eat now," he said. "You girls clear everyone out of the pool area and make sure no one is left. Check the showers and these dressing rooms, then lock the gate and bring the key to me. When I think it's safe to swim again, I'll unlock the gate."

Turning toward the pool and making a megaphone of his hands, he shouted: "Dinner's ready! Everybody out! First come, first served!"

Leading from the water, Red ran toward the gate.

"Don't run," Uncle Henry called. Red turned. "I'm going to be first served," he said. We all laughed.

By the time we got back to the house, several people were already eating. We had stopped on the way and were chatting with some of the guests when Larry came over.

"Red wasn't kidding," he said. "He was first in line all right."

"Where is he now?" Ruth asked.

"He was sitting over there a minute ago. He's probably back in line for seconds," Larry said. We all laughed, then unfortunately we forgot about Red.

It was almost two hours later when Uncle Henry came over and announced that the swimming pool would be opening again. He looked like the Pied Piper leading all of us to the pool.

After swimming around a bit I came up out of the water near the rope that divided the shallow end from the deeper area. About the same time, Ruth came up on the other side. Clinging to the rope to keep our balance, we stopped to talk for a while.

Everyone seemed to be having a fine time, and we felt good. The party was, as usual, going to be a big success. Suddenly Ruth's smile froze and her face turned white.

"What is it?" I asked.

Pointing down to a spot not three feet from where we were standing, Ruth gasped: "There's someone down there."

I looked and saw a dim white form

curled up on the bottom of the pool. We shouted for help. Betty ran to get Uncle Henry. Excited voices surged around us as some of the boys lifted Red's limp form out onto the cement.

Larry started artificial respiration. Looking at Ruth and me, he said helplessly: "I don't think it's any use. I'm afraid he's been down there too long."

Soon Uncle Henry's worried face was bending over Red's body, feeling his wrist. "It's too late," he said to Larry gently.

Someone brought a blanket to cover the still figure, while Uncle Henry went back to the house to call the sheriff and to offer what comfort he could to Red's parents.

Soon we could see a line of cars moving slowly down the lane toward the road. The party was over.

Later Uncle Henry showed us a copy of the sheriff's report. It showed that Red had been first in line to get his dinner. He had eaten hurriedly, and then he had slipped away, apparently counting on the fact that, with so many around, no one would miss him. He had climbed the fence and gone swimming alone.

He thought he knew better. I had heard the boys tell him earlier never to go swimming for at least an hour after eating, and never to swim alone. But Red had a philosophy.

"Rules are for breaking," he said. Red broke one rule too many.

Grace pleaded so hard that, at last, with Grace pulling at one oar, and her father at another, they made the rescue attempt.

After a nightmare journey, they brought to safety the eight men and one woman marooned on the rocks. Grace became a national heroine. When the people of England heard of her courage they opened a subscription list, and admiring people sent Grace £800.

The Christians name "Grace," of which Grace Darling is the best known bearer, comes from the Latin word meaning; "Thanks."

THE CHOIR LEADER WHO DISAPPEARED

by Ernani Smith

HAVE you ever met a little boy who did not wish that he was as tall as his daddy? You know that is the ambition of almost all small boys. I shall never forget the longing of my own little son to be as tall as a certain young man of his acquaintance. It took more than two yardsticks to measure this friend's height.

I am thinking of a well-known choir leader who was only about four feet ten inches tall. Although he was very short in stature, he was indeed a great man in the musical world of his day.

One evening, as he was about to direct his choir, he noticed that the pulpit behind which he was to stand while he led the music was so tall he could hardly look over the top of it. He asked the caretaker to bring him a box to stand on. The caretaker finally arrived with a large vinegar barrel, over which was draped a dark cloth. On this Mr. Choir Leader stood.

Everything went along beautifully. There he stood, beating the time very earnestly and enthusiastically, his long curly hair swinging back and forth. He wished to emphasize a grand swell in the music. To do this he gave a little jump into the air. When he came down, the bottom of the up-turned barrel came out, and the choir leader disappeared completely out of sight, to the great surprise and amusement of his audience and choir.

For a minute he felt very small and insignificant down there in that barrel; but being a noble man in his mind, he would not let a little thing like that upset him. He rose to the occasion by quickly taking his place in front of the pulpit, and finished the evening's entertainment amid the thundering applause of that great audience.

Now, next time you meet a difficult situation, don't let it discourage you. Just remember the choir leader!

IS YOUR NAME GRACE?

by G. E. DIGGLE

GRACE HORSLEY DARLING was a Northumberland girl, born in the village of Bamburgh in that county. Her father was the lighthouse keeper on the Farne Islands, a group of rocky islets off the Northumberland coast.

On the night of September 6, 1838, a great storm raged in the North Sea. The steamship "Forfarshire," bound from Hull to Dundee, was driven on the rocks about a mile away from Longstone, the island of the Farne group on which the lighthouse stood.

Of the sixty-one people on board the "Forfarshire," only nine managed to scramble on to the rocks as the ship, pounded by giant waves, broke up.

When day broke, Grace and her father could see the desperate plight of the nine shipwrecked voyagers. Grace begged her father to launch a boat and go to their rescue. But the lighthouse keeper looked at the heavy seas, and shook his head sadly. "If only I had a man to help me—," he replied, looking at Grace, who was a small, slight young woman of twenty-two.

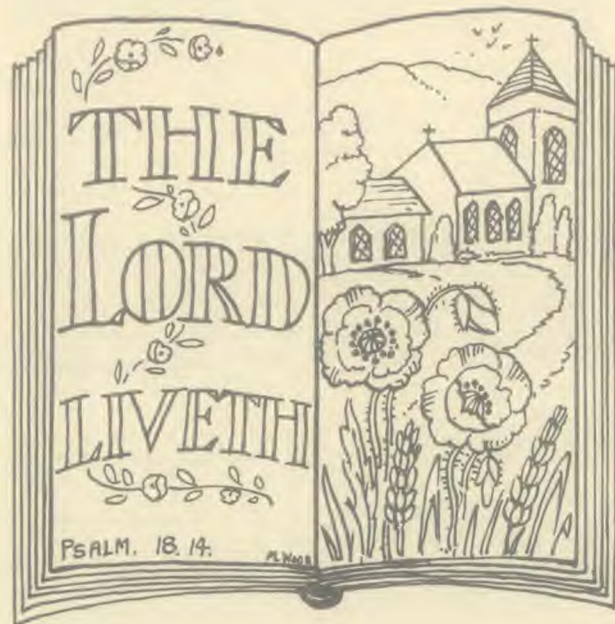


My dear Sunbeams,

In my letter to you in the June issue of OUR TIMES, I mentioned many of the lovely wild flowers which God has given us so freely to enjoy. Since then I have been looking around each day to see how many other things I could see, and hear, which would give me enjoyment, and for which I could be thankful. Some of them are in the list which follows:

1. Two squirrels chasing each other round and round the trunk of a tree.
2. Rooks cawing and flying around the tops of the trees in which their nests are swaying in the breeze.
3. The lovely coloured feathers of a pheasant, standing proudly near the roadside.
4. A hare hopping away over the field.
5. A dainty wagtail, beautifully marked in black and white, moving quickly over the lawn in search of food.
6. A baby chuckling in its pram.
7. The twittering song of the lark as it hovered in the sky.
8. Lambs gambolling in the fields, or lying near to their mothers.
9. Fruit trees covered in pink or white blossom.

FOR YOU TO COLOUR



See how nicely you can colour this picture and send it with your name, age, and address to Auntie Alice, The Stanborough Press Ltd., Alma Park, Grantham, Lincs., not later than August 5th.

If you have been on the look-out too, you will be able to add many more items, and so I am going to suggest that you now read the following poem carefully, and then do just as it says, and you will be very surprised to find how large a list you can make. One item you can put down. I will give you a few hints, so see if you can guess what it is! It is nice to walk or play games on and it doesn't hurt if you fall on it. It makes a soft bed, or a pleasant spot on which to picnic. Cows are very fond of it, and its colour is very restful to the eyes!

And now the poem:

TRY IT!

by Daisy Stephenson

List the things you're thankful for,
Write them in a row;
Extra paper you will need,
First thing you know.

You'll be very much surprised.
(Another pencil, please!)
Start with things you love outdoors—
Roses, birds, and trees.

Add the sun, the rain, the snow,
Don't forget the brook;
Goodness me, before you're through,
You will fill a book.

Keep right on and go inside,
Look around awhile;
All your playthings, home itself,
Mother's loving smile.

Mind you, don't leave out a thing,
Write it down in ink;
Every blessing, big and small—
Did I see you blink?

You can't do it possibly?

Row on row on row—
Well, I didn't think you could!
Aren't you thankful, though?

Yours affectionately,

Auntie Alice

RESULTS OF MARCH COMPETITION

Prize-winners.—Angela Joy Wood, 41 Mill Road, Woodford, Nr. Kettering, Northants. Age 11. Linda McMorris, 27 Foyle Crescent, Newbuildings P.O. Londonderry, N. Ireland. Age 10.

Honourable Mention.—Charles McMorris (Londonderry); Anita Frazer (Downpatrick); Anne Crawford (West Moors); Sandra Jacques (Birmingham 28); Elizabeth Goyder (Rawdon); Stephen Benham (Rayleigh); Howard Lane (Nottingham); Keith Channon (Lincoln); Shirley Spear (Portsmouth); Jane Warren (Woodford); Sarah Sikes (Portsmouth); Debra Holbutt (Box, Wilts); Alec Burnett (?); Debbie Sawyer (Wolverhampton); Gail Lake-Johns (Dawlish); Kevin Jones (Wednesfield); Janice Burdick (London S.W. 4); Peter Soper (Luton); Diana Crouch (Guestling Thorne); Linda Brooks (Cirencester); Brenda George (Norwich); Sylvia George (Norwich); Karen Abbott (Box); Lynn Machen (Dringhouses); Susan Sikes (Portsmouth); Jennifer Sargent (Chelmsford); Melanie Pearce (Peckham S.E.13); Joanna Hastings (Wembley); Helen Chambers (Shrewsbury); Katherine Pearson (Leeds 5); Margaret King (Ipswich); Amanda Dobbs (Luton); John Kidd (Grantham); Trevor Burnett (?); Paul King (Ipswich).

Those Who Tried Hard.—Margaret Bacchus (Birmingham 8); Barbara Lawrence (?); Fiona Thompson (St. Albans); Lynette Jenner (Hailsham); Janice French (Norwich); Janette Upson (Abbots Langley); Kenneth Ramage (Edinburgh 9); Georgina Wheeler (Newark); Paul Burroughes (Norwich); Patrick Morgan (Birmingham 27); Alison Buggins (Willenhall); Angela Wolton (Ipswich); Winifred Dixon (Walsall); Margaret Ravegna (London, N.1); Mary Burroughes (Norwich); Kathryn Meadows (Grantham); Philip Dixon (London, S.E.5); Elizabeth Watson (Huddersfield); Elma Morgan (Birmingham 27); David Goyder (Rawdon); John Secker (Castle Bromwich); Margaret Chamberlain (Kettering); Christine Slawson (Totton); Peter Murray (Eastbourne); Penelope Dutton (Watford); Paul Murray (Eastbourne); Barbara Randall (High Wycombe); Yvette Reddall (Nottingham); 'Keefe' (Ibadan, W. Nigeria); Joy Oliver (Goxhill); Judith Emmerson (Wokingham); Vivienne Sharp (Hornchurch); Jonathan Wheeler (Newark); Philip Morgan (Birmingham 27); Clement Morgan (Birmingham 27); Mavis Oliver (Goxhill).

RIDDLES

1. What walks upside down overhead?
2. People pray for me and long for my company, but directly I appear they hide themselves.
3. I am blind, but show others the way; deaf and dumb, but know how to count.
4. I have four legs and feathers, but am neither beast nor bird.

Selected.

Answers: 1. A fly; 2. Rain; 3. A millstone; 4. A feather bed.

THE PUBLISHERS PROUDLY PRESENT

The BIBLE STORY

IN TEN BEAUTIFUL VOLUMES

by the author of the world famous
"Bedtime Stories"

ARTHUR S. MAXWELL

IN THESE TEN EXCELLENT FULL-COLOUR
VOLUMES WILL BE FOUND

- More than 400 stories unexcelled in clarity of presentation.
 - Nearly 2,000 pages.
 - Full coverage of the Bible narrative.
 - Exquisite full-colour illustrations by well-known artists on every page.
 - Polypropylene covers.
 - Reading enjoyment for every member of the modern family, in clear easy to read type.
- Deferred terms available upon request



stories and
pictures that
make the Bible
a living book

☆ Parents, teachers, church youth leaders, and judges all agree: good books build good character, and help young people successfully to meet the realities of life.



For further information please complete the handy reply form below, and send direct to

"THE BIBLE STORY"
P.O. BOX 106,
WATFORD,
HERTS.



I would like more details of your new publication "THE BIBLE STORY"

Mr/Mrs/Miss

Address

BLOCK LETTERS PLEASE

WHAT IS BEYOND?



What is beyond? For me, for my husband, for my children? For all of us as a family?

What is beyond the confusion of voices each claiming to know what's up ahead?

What is beyond the economic situation with its increasing difficulty in making ends meet?

What is beyond world tensions, the wars in many places that threaten the peace of the whole world?

What is beyond this life?

IN FACT, IS THERE A BEYOND?

You can know the answers; they are available to anybody.

The answers to these and hundreds more questions that plague and worry people are to be found in the Holy Scriptures.

Bible prophecy knows—it does not guess or speculate. It has proved itself.

Read your Bible with understanding and look forward with certainty—follow a **KNOWN** way.

A simple method of reading and understanding the Bible is offered in special Guide Sheets on great Bible themes.

You can have the course of your choice **FREE** and quite without any obligation.

BLOCK LETTERS PLEASE

Please send me the course indicated below. (Tick course desired.)

- GREAT TEACHINGS and PROPHECIES of the BIBLE.
- HOPE of the WORLD (Life of Christ).
- YOUNG PEOPLE'S BIBLE COURSE.

Mr./Mrs./Miss _____

Address _____

OT



We invite you to avail yourself of this service by completing the coupon and sending it in an unsealed envelope (3d. stamp) to: THE VOICE OF PROPHECY BIBLE SCHOOL, STANBOROUGH PARK, WATFORD, HERTS.