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OUR TIMES



**GATES OF HELL SHALL NEVER...
BIRTH OF OUR WORLD**

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missionary workers.



**A WORK
WHICH BELTS
THE WORLD**



1. Adventist College of West Africa for training Christian ministers.
2. The College bell has rung for assembly. These young men and women
will serve as ministers, doctors, nurses, and teachers. Their aim: to
share with their people the conviction that only God-directed lives are
happy lives. 3. College graduates talk to President H. J. Welch. 4. Busi-
ness student Ellen Aorosike. (Left) Nurses at the Adventist Hospital,
Ile Ife, Nigeria. The Adventist ministry of healing is carried on around the
world by 7,000 doctors and nurses and 60,000 other missionary workers.

Photos: PAUL SUNDQUIST.

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

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**Discerning
the times...**

CURRENT EVENTS IN THE LIGHT OF THE BIBLE
BY THE EDITOR

"GATES OF HELL SHALL NEVER . . ."

"LIKE a mighty army
Moves the Church of God . . ."

This militant picture is enshrined in one of the best loved Christian hymns: "Onward Christian Soldiers."

"At the sign of triumph
Satan's host doth flee;
On then Christian soldiers,
On to victory!"

Many a non-Christian would shrug this off as unwarranted triumphalism. But . . .

"Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise
That can never fail." . . .

Some might claim that hymnwriter Baring-Gould must surely be indulging in Kiplingesque jingoism. They believe that the facts and the prospects more rightly portray a picture of a Church at bay, a Church in decline, a Church soon to be scrubbed out.

Do not the thousands of furniture repositories, factories, dance halls, discotheques, etc., which once were chapels and churches where men worshipped and praised God, support the idea of Christianity "on the way out"?

Nothing could be further from the truth. The fact is that everything else but the Church, is on the way out.

One of Jesus's own prophecies about His Church was that it would be victorious. "The Gates of Hell," He said, "shall never prevail against it" (Matthew 16:18).

By the Church He did not mean

Christian temples, sanctuaries, cathedrals, or other buildings: He meant men and women—people who believe in God, who know that the Bible is the very Word of God, whose Saviour is Jesus Christ, and whose desire is to live in harmony with His will by serving Him and their fellow men. And by "the gates of hell" He meant all the hostile forces designed to silence Christian witness. Christ said: "They shall never prevail!"

This is not to say that Christian advance will be sustained at wave-crest level. Indeed, one of the signs of the last days is that interest in true religion will plummet to an all-time low. But it *does* mean that Christian witness, with its Holy Bible, will never lack positive emphasis by people with positive faith in Christ, who know they are headed for positive victory.

This issue of OUR TIMES illustrates the truth of Christ's prophecy. Without doubt it is a divine miracle that at the very time when the idea of a uniquely inspired Bible is being "discredited" by Press, Radio, School, and University, the Church of God blazes into the strongholds of darkness with its spiritual light aglow, and with joyful assurance that is enhanced rather than shattered by the opposition's hammer blows.

The prevailing mood of indifference to the Christian Church answers to the prophecy of Jesus in Luke 18:8. And the prophecy of Peter about the last days before Christ's second advent describes a complete rejection by many people of Bible truth, especially the truths of Creation, the Fall, the Flood, and the Judgement (2 Peter 3:3-13). Worst of the Church's difficulties in these last days will be the "false Christs," the false prophets, the "spirits of devils working miracles," and the spread of evil under the guise of truth. Paul focuses on this very situation when referring to Satan as if "transformed into an angel of light," and his demonic co-workers as "ministers of righteousness" (2 Corinthians 11:14, 15). So deceptively is the Adversary disguised that multitudes are swept from loyalty to Christian truth, and accepted as a substitute the darkness of

"seducing spirits and doctrines of devils" (1 Timothy 4:1).

Such a situation is fully expected by the Christian Church, as a strong sign of the last days. The prophets and apostles speak of it as "darkness"—even "gross darkness." Paul speaks of "the night" being "far spent" (Romans 13:11-14).

Just over three centuries ago, when Britain was in the throes of Civil War, Sir Robert Shirley built a church in Yorkshire. The inscription on his tombstone reads: "In the year 1653, when all things sacred were throughout ye nation either demolished or profaned, Sir Robert Shirley, Barronet, founded this church: whose singular praise it is to have DONE THE BEST THINGS IN YE WORST TIMES, and hoped them in the most callamitous."

This is especially typical of people who form Christ's Church today. They do the best things in the worst times. In a world of mega-death weapons, of "Doomwatch" gloom, of drifting humanity, of violence on the rampage, grasping greed, and moral disarray—in such a world, the Church is giving its final witness. "Gates of hell shall never prevail against it."

Christ's truth marches on—to glory and victory: "Truth is inspired and guarded by God. It will triumph over all opposition."

This issue of OUR TIMES illustrates what is perhaps the most positive sign that Christ's coming is near, as prophesied by Christ Himself. He said: "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). Never has Christian witness been more widespread than it is today.

Which makes it appropriate for us, in the words of the Bible, to say: "Come thou with us, and we will do thee good." In an age of uncertainty and despair, the Church and the Bible truths for which it stands, are refuge for millions. In connexion with this, free Bible courses are offered to all OUR TIMES readers. (See back cover.)

R.D.V.

COVER: Ethiopian girl by REG BURGESS



CAUCASUS— cradle of the races

by Charlotte Hastings

TRAVELLING through Iraq one sees some of the 6,000 ancient tells [burial mounds] which stud the tawny flatness from Basra northward and the fertile banks of the Rivers Euphrates and Tigris, to the Taurus Mountains.

Concealed within these tells is the rubble of successive, superimposed villages, towns, or even mighty cities. Monuments to past civilizations, some of them once vibrant with splendour and glittering pageantry, their story can be reconstructed by the expert archaeologist. This can be done for civilizations before cuneiform, by means of artifacts [manufactured items] discovered—chiefly from the layers of potsherds.

Interesting indeed, are the exhibits in the Baghdad Museum, ranging from first example of coarse earthenware jugs excavated at Tell Hassuna, near Mosul, through many stages of improvement in texture, variety, and design.

Samarra, next distinctive type introduced geometric motifs, human figures, animals, and plants painted on plates, pots, bowls, jars and dishes. Clearly indicated too, in the strata of broken remains were the sudden, complete changes of pottery signifying conquests and destruction by fire.

From Tell El Obeid near Ur, the city of Abraham, the light green pottery shows the use of the potter's wheel. With black, geo-

metrical decoration, fired in a closed kiln, it is found in the pre-historic level of around 2000 B.C. or more. Also it is found in many other ancient sites, including Uruk [Biblical: "Erech."] Uruk is eastward from the railway and the River Euphrates between Ur and Babylon. It is an extensive mound.

Founder was Nimrod, a "mighty hunter," grandson of Ham. Nimrod is the first mentioned ruler. The Bible record says: "And the beginning of his kingdom was Babel [Greek: Babylon], Erech, and Accad, and Calneh, in the land of Shinar" (Genesis 10:10).

Excavations at Uruk revealed the earliest development of monumental architecture—porticoed; colourful mosaic cone-decorated; vast Temples, on raised brick platforms . . . proto-ziggurat. *But the greatest contribution to posterity*

was the innovation of writing. Discovered were clay tablets incised with crude, pictographic script—forerunner of cuneiform.

NEW INVENTIONS

Inventions in ancient Mesopotamia included the wheel, the arch, the vault, and remarkable irrigation systems.

Northwards near Kirkuk, the oldest known settlement, is Tepe Jarmo with ten pre-pottery levels, providing evidence of clay-rammed dwellings, domestication of animals, bone spoons, sewing needles, spinning, skilfully fashioned limestone articles, no hoes but sickles, flint tools with obsidian blades.

Basic grains like wheat and barley are native, and grow wild between the upland reaches of the rivers Tigris and Euphrates. EVERYTHING SUPPORTS THE BIBLE RECORD OF THE DISPERSION OF THE RACES OF MANKIND DOWN FROM THE CAUCASUS. . . .

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: . . . and of them was the whole earth overspread" (Genesis 9:18, 19).

Leading archaeologists agree. "All civilization seems to centre back to neighbourhood of the Caucasus, where Mount Ararat on which the Ark is said to have grounded is situated" (*The Bible comes Alive*, Sir Charles Marston).

Sir Flinders Petrie, the great Egyptologist, and Professor Fessenden, expert on the ancient Greeks, show that both nations also originated there.

Thus is the credibility of the Bible further confirmed. —◆—

Pottery of the fourth millennium B.C.



Educating for Life and Eternity in South America



This sign, reading "Ecuador Adventist College" is the gateway to a knowledge of God, a Christian education and service to mankind for many interesting and varied tribes living in Ecuador.

Not far from this sign lives the tribe of indians commonly called "red indians" because they still smear their bodies with a thick, greasy, red substance and plaster down their hair into a flat, waterproof cap, giving them a strange appearance indeed. So far we have only one student from this tribe in our college. But what a change in him now!

Our teachers and missionaries are trying to reach all such needy folk with the message of the Bible and we certainly hope that tomorrow will see more of such folk within the portals of Ecuador college.



Here is a part of the student body representing the vigorous youth of Uruguay who attend our Instituto a few miles outside Montevideo, the capital city. A great impact is needed to impress our youth with the glorious Gospel message and its consequent service to mankind; but conditions of the buildings are poor and some basic necessities are lacking.

We are hopeful that we will be able to build a dining room where the students can be seated in modest comfort for their simple meals.



Here is the uncompleted Mission hospital at Chaco, North Argentina, where a dedicated, missionary-minded medical staff valiantly maintain a good public service in an expensive, rented building.

Your Christian love, prayers and sacrifice will bring great joy and encouragement to this wonderful group of medical workers. We thank you now.

This typical construction at Santo Domingo College in Ecuador houses part of the 243 enrolled students but the need for a girls' dormitory and two teachers' houses is really desperate.

As this college was only established in 1968 there are many young people who cannot enter its doors for a Christian education until expansion makes this possible.



The ground floor of this very old building serves as a dining room and kitchen, partitioned off, for 295 students at Uruguay Academy. The floor above has 118 girls crammed into very small dormitories as a result of their ground floor being used for the dining area.

For much needed help we say: "Gracias [Thank you]."



FROM DESPAIR



to the gateway of life!

by Kathleen Mahon

THE man who was to bring a sure hope of a new life to thousands, lay in a hospital bed, sunk in deep depression, black despair threatening to engulf him. This was by no means the first time he had come to "dry off" as he put it, or rather to have the alcohol drained out of his tissues. Each previous time he had sallied forth after his "cure," believing it would not need to happen again, he would be able to stop drinking when he knew enough was enough, but it hadn't seemed to work that way. For the first time he knew he was beaten. The stark horror of it hit him once again, Alcohol was his master. One day he would be brought in here and never go out again, he would drink till his body just couldn't take any more; he could not stop himself, he was in the grip of something which was stronger even than the will to live. The bitter truth of it swamped his mind. Like a man drowning at sea, he called out: "If there is a God, why doesn't He do something about it?"

Immediately, (so he said as he told the story later) it was as though the room was flooded with light, and a stillness, a quiet assurance, like the ripples of a calm sea, settled the storm of his mind, an almost radiant knowledge that

he would not drink again. Soon he left the hospital, and the miracle stayed with him, till in exultant happiness he almost sang: "I'm not drinking! I don't want to drink!"

When he at last knew beyond all doubt, that he was really free from the tyrant, he tried hard to help others off the slippery slope down which he had nearly skidded to disaster but with little success. A friend with whom he discussed his fruitless efforts, asked: "How was it that after all these years you found a way out?"

The founder of "Alcoholics Anonymous" thought deeply and replied: "I was absolutely at rock bottom; for the first time I realized I was beaten, that something or somebody outside of myself, must reach out and lift me from the mess I was in. I couldn't. For the first time it burst on me that it would have to be a God. I suppose when all dependence on my own will was gone, He could step in, knowing that at last I would listen to Him, and let Him do what needed doing."

"So," said his friend, "Isn't this what you have to point out to others? Only when they will admit they just cannot say 'No' to the bottle, can they be helped." All therefore who call on "Alcoholics Anonymous" to help them regain

a normal way of life, must acknowledge just this and it is well known that thousands have found despair the beginning of real living, as they have sought the same way of release.

But despair is a ghastly experience; it shakes life to its depths, threatens to wreck the poor human vessel, knocks the mast overboard, leaves the wheel swinging, and floods the bilges with bitterness. But when a hand stronger than the storm takes the wheel, the amazing sureness of the steering with the resultant steadiness of the vessel, makes despair a thing to be eternally grateful for.

* * *

An acquaintance who, because of parental pressure, began to train for the ministry, abandoned not only his studies after one year, but also any pretensions of belief in God. The war found him drafted to France and soon he was standing on the sands of Dunkirk, waiting for rescue from the quickly advancing enemy. After many weary hours a ship drew near his part of the beach and the men scrambled on board. . . . It was his turn next—but at that moment the alarm rang, the ladder was pulled up, and the ship made off at top speed.

He stood there up to his waist in water watching what seemed to be his last chance of freedom, maybe of life itself, recede; and hopeless desolation kept him standing there. "This is the end, I won't get back, I'm finished. I'm a hopeless sort of person anyhow; why should I be saved!"

He thought of his home folk. They would be listening eagerly to the radio for news, and a great longing to cross that stretch of water which was all that separated him from home shook him. He thought: "I suppose mother will be praying for me. Poor Ma! her faith means a great deal to her, wouldn't it be marvellous if her prayers were answered!"

Prayer! why not try it himself. Oh yes! he had scoffed, but he'd always had a sneaking feeling that there was something in it.

"Look God!" he said, "You know I'm not really worth saving, but I know my mother will have asked You to look after me. Could You for her sake help? I do realize now that everybody needs You—not just women. I'd like to feel I could get to know You better."

He had closed his eyes, but exclamations of horror from the men

around jerked his eyes wide open. The rescue ship which he had hoped to board was a splintered raging mass heeling over, sinking fast, while the diving bombers above machine-gunned the visible survivors.

He was stunned by the scene—and the fact that he just missed boarding the murdered vessel.

"I would be dead!" he said; and somehow over the black despair came a quiet confidence. "Whatever happens, I'm going to be all right, and Ma will know! Thank You, God!"

Before the enemy reached the Dunkirk beaches, he was standing once again on British soil. I met him a year or two later when I went to speak at his church. That's when he told me the story, and he added: "I think everyone has to be brought to the place where they are quite desperate for help, and they know no living person can really do what they need. If they turn to God, then they begin really to live."

* * *

True nature stories like these could be multiplied a million

times. All are too similar to be coincidences. Sometimes, however, it is not being caught in a dangerous predicament which invokes despair, but the climax of disillusionment, when things at which one has worked for years, are felt to be a waste of time; people whom one would have sworn by, prove untrustworthy, and so all human nature is viewed in cynicism; the present is misery, the future bleak! Nothing seems worth working for, or living for. Self confidence is gone, all hope extinguished. All the props are knocked down flat.

Then "the still small voice" which has been waiting for a hearing, begins to point out how the crash came, and for the first time a real look inward, and backward, reveals that talents inherited or cultivated, strength or wisdom are not enough. Life and circumstances are just too much. *Only when the groping human spirit reaches up for a life-line and finds the hand of God, does life really begin.* As Metropolitan Bloom said on Easter Sunday: "There is no resurrection without death, and as Christ said: "If you lose your life, . . . you shall find it, with me." ↔

No Sickness, No Death

by R. H. Pierson, D.D.

I HAVE seen thousands of sick persons, and lepers, but I never get used to it. As a minister, my heart ever goes out in deep sympathy to the unfortunate person who is a prey to disease and suffering.

The hospitals in all lands are full of afflicted men and women suffering various ills from headaches, backaches, twisted limbs, cramped chests, parched lips, and burning fevers, to terminal diseases.

What a glorious day it would be if some great physician could appear and by a word for ever banish all sickness and suffering.

THAT DAY WILL COME. God's Word declares it will be so; but not in our present world—though it could be in our time!

In the earth made new, according to the Bible, "the inhabitants shall not say, I am sick" (Isaiah 33:24). "Then the eyes of the blind shall be opened,

and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah 35:5, 6).

Nearly everyone at some time has sat by the side of a loved one and watched him take those last few struggling breaths and then slip into eternity. We have known the grief, the heartache, the loneliness that follow such an experience. In heaven there will be no more heartbreaks, no more agony, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

Write it on the golden tablets of your heart! Tell it to your sorrowing friends! Shout it from the housetops—there will never be any heartaches or heartbreaks in that painless, deathless, sorrowless world which has been promised to the redeemed. ↔

BREAK - THROUGH

by A. G. Kohlen

Mercy and grace are still around—
Heaven's warm and cosy down—
To shield 'gainst Evil's wintry batter
And its hail of frigid splatter
On the minds and wills of man.

In the folds of heaven's curtains,
God waits patiently for men
To see His footprints on their earth
Which cradled Adam's wonder birth.
Look! bewildered men!
God's gracious hands are scarred and
marred
Repairing roofs and shoring walls
That men in nation's halls
May heed His Word,
Pay Him His due,
Accept His wisdom and His grace:
These two alone can keep abreast
the unequal race.

O God of Heaven, send Jesus Christ
Break through earth's waiting skies.
In strength and glory rise:
Come quickly come, in second advent
power,
That eternal peace may flower.

FEW episodes in the annals of maritime adventure have so captured the imagination of people everywhere as has the mutiny on the *Bounty*.

You have heard the details of the mutiny. Books have been written about it. A major film has been shown. But did you know that this intriguing story has not ended yet?

It all began as Captain William Bligh sailed the *Bounty* to Tahiti in search of breadfruit plants for the West Indies. A proud and ruthless mariner, he, it is said, provoked his men beyond all reason.

It was on the return from Tahiti that the mutiny took place. The captain, with a few of his sympathetic officers and men—eighteen in number—were forced into a little boat and set adrift. After a hazardous journey, suffering privation, hunger, and exposure almost beyond human endurance, the captain and his companions reached friendly civilization and returned to England.

The mutineers in the meantime sailed back to Tahiti and, encouraging some of the women and a few men to accompany them, they headed for a tiny dot in the Pacific called Pitcairn. This little island they hoped to make their permanent home.

Possibly no other spot on earth is packed with as much adventure and romance as that lone mountain peak known as Pitcairn Island. And that is our story.

After stripping the *Bounty* of everything valuable, the mutineers burned the ship, severing their last link with the outside world. They hoped, of course, to escape discovery and punishment.

One of the fifteen rebel mariners that landed on Pitcairn had been a distiller in earlier life. It was not long before he prepared a still, and drunken revelry and murder followed—a tale I need not describe.

Within ten years of their original landing, and as a result of their strife and abandon, only one of the fifteen mutineers was left. He was John Adams, and around him were the children who had been fathered by these men.

He was stunned by the re-

RESCUE BY SOUTH-SEA ISLANDERS

by George Vandeman

sponsibility. But what could he do? His life had been no example for good. As he thought of teaching the children, training them, the prospect overwhelmed him. Where could he turn for help?

Among the articles brought from the old ship *Bounty* was a sea chest owned by Captain Bligh. And at the bottom of it lay an old Bible. Neglected and unused, it had been there for all those years. For of what use was a Bible to a band of depraved men?

But John Adams, in his desperation, thought of the captain's Bible—at the bottom of the old chest. Since it was the only book on the island and the only source of help to which he could turn, he began to read it eagerly.

And what happened? Nothing short of a miracle! The words of





the Book itself best describe its effect:

"For the Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide. It sifts the purposes and thoughts of the heart" (Hebrews 4:12, N.E.B.).

The effect on John Adams was amazing. The encounter with the Bible transformed his life. The effect upon the children, too, was phenomenal. They grew up to be well-behaved, orderly, a dedicated group of Christian youth.

When, years later, the events of Pitcairn became known, the British government sent officers to apprehend any of the mutineers who might remain. But the situation on the island was so vastly different from what these officers expected, that John Adams was permitted to continue his good work. He had already built a church, a part of which was used as a school, and with the Bible as their only textbook, the children were receiving an adequate education.

It was this unusual interest in the Bible, and the miraculous change in the entire population of the island that attracted the attention first of passing vessels, then of the British government, and finally of the whole world. For such secrets cannot be kept. It was not long before the power of the Book spread to other islands—Tahiti, Tonga, Fiji, and others too numerous to mention.

The Pitcairn people, of course, were descendants of Englishmen. But on many of the other islands there were headhunters, savages, and cannibals. What a change has taken place through the power of the Book! The present islanders are kindly people, most of them happy in the Christian faith.

The story has not ended yet.

The late John F. Kennedy became President of the United States for a number of reasons. One of these reasons, obviously, is that he actually did live long enough to run for that high office. The story would have been different had he not survived the sinking of "PT Boat 109" during the

last war, and was rescued by friendly Solomon Islanders, instead of falling into enemy hands.

The natives saw a man, who turned out to be Lieutenant Kennedy, swimming towards their island. At his request they took him in their canoe to a neighbouring island, where he wrote a message on a coconut and asked them to deliver it to the American base on Rendova.

This they did. In the meantime, a group of natives, bringing food and supplies, took Kennedy into their canoe and paddled out to sea again. Hardly had they left the shore when they heard the drone of enemy aircraft. They covered him with leaves as he lay in the bottom of the boat. The plane dived down to within a few yards, took a good look, and flew away.

The islanders paddled along singing hymns, with Lieutenant Kennedy reportedly joining in. Here they were—five Methodists, one Roman Catholic, and three Seventh-day Adventists, having an old-fashioned hymn-sing. It's hard to get more ecumenical than that!

A midnight rendezvous with a PT boat was arranged for Kennedy. When it arrived, he gave hearty thanks to the natives, climbed onto the PT boat, and proceeded across the waters to Rendova Island, on his way—to U.S. Presidency!

Friendly natives! Happy Christians! But only recently these people had been headhunters among whom no man's life would be safe.

HOW DID IT HAPPEN? What was it that turned brazen headhunters into patient nurses—the "fuzzy wuzzy angels" who rescued so many airmen shot down on those islands during the war?

It was Bert Beros, a wounded Australian soldier, who wrote these simple but moving lines from the wild Kokoda Trail in New Guinea:

"Though they haven't any haloes,
Only holes slashed through the ear,

And their faces marked with tattoos,

And with scratch pins in their hair;

Bringing back the badly wounded,

1. Pitcairn islanders return to their island after rendezvous with a passing ship.
2. H.R.H. Prince Phillip recently visited Pitcairn Island. He walks beside the Adventist minister (right).
3. Pitcairn school. About 25 children attend.
4. Islanders spend much time carving fish and other curios to sell to tourists. Orders from around the world help to swell meagre incomes.
Photos: ERIC WERE

Just as steady as a hearse,
Using leaves to keep the rain off,
And as gentle as a nurse.

"Slow and careful in bad places
On the awful mountain track;
And the look upon their faces
Makes us think that Christ was
black.

Not a move to hurt the carried,
As they treat him like a saint;
It's a picture worth recording
That an artist's yet to paint."

Yes, ask any one of the many
Allied airmen of World War II
who owes his life to the gentle
touch and care of these islanders.
To the flier shot down in the midst
of a forsaken jungle they were
angels of mercy.

TODAY ON PITCAIRN

But back to Pitcairn.
As we near the close of the
second century since the *Bounty*

yielded its Bible to an island of
fugitives, not one boat but many
giant vessels and luxury yachts have
stopped to visit the little paradise
of Pitcairn. And what do they see?

Today a modern school replaces
the earlier hand-hewn building.
Children are given an excellent
training. Their play is well super-
vised. Electricity and radio keep
the little dot in the Pacific in touch
with the outside world. There are
no police on the island—and no
jails.

Parker Christian and Fletcher
Christian—the living descendants
of Fletcher Christian, the leader of
the mutineers—are sturdy Chris-
tian characters, made so by the in-
fluence of the Christian Bible.

The Captain's Bible is kept in a
small chest that is always opened
by two men and two keys, for it
holds a revered place in the hearts
of these interesting people. And

every page of the *Bounty* Bible
reminds us again that "God moves
in a mysterious way His wonders
to perform."

We must take leave of our little
island—this jewel in the Pacific
that God has so strangely used to
bring Christ to the attention of
millions.

Travellers on the passing ships
have purchased their fruits, their
souvenirs. They are loaded with
flowers as the longboats leave
again for Pitcairn. And floating
across the waves can be heard the
voices of the islanders as they sing
their special signature song and
parting hymn:

"In the sweet by and by
We shall meet on that beautiful
shore;
In the sweet by and by
We shall meet on that beautiful
shore." ←→

"dead sons don't ask!"

AT times one hears grumbles that
there are too many calls for
money even for the finest of good
causes. But charitable giving never
impoverished anyone. We will
never become poor by giving for
the advancement and finishing of
God's work. God blesses nations
and individuals who remember
those who are in need of physical
and spiritual help.

A banker wrote a cheque for an
appeal of the church one day, and
handed it to the preacher. It was
five times larger than usual. The
minister was surprised and won-
dered what had happened.

Explaining, the banker said: "I
used to be one of those who was
tired of giving, thinking it was too

much of a good thing." He then
told how his only son had, early in
life, acquired the habit of often
asking for money from both of his
parents. So the banker and his
wife agreed they would have to
talk to the boy about it. But they
never got to it. The boy suddenly
became very ill, went to the hos-
pital, and within a few weeks had
died.

In a low, choking voice the
banker whispered: "I would give
all that I have if my son would
come to me once more, even ask-
ing for money." There was a pain-
ful silence, and then he said to the
preacher, "A dead boy doesn't ask
for things." This tragic bereave-
ment had taught the banker a

lesson concerning his giving to
God's work.

Had the boy lived he doubtless
would have needed to learn a
lesson, yet the incident points up
the important fact that *a dead
cause doesn't ask for money.*

The growing and expanding
cause of God, which must meet an
impending deadline with the end
of this present world, this wide-
awake cause that is stretching its
lines to the ends of the earth, must
often come and ask for funds.
God has designed that His work
is to be accomplished through the
human activity and giving. So long
as His blessings flow to us, so long
will He, through His servants, ask
us to give—again and again. ←→



VOICE OF YOUTH

Dim and Aimless Without Christ

College student Aristotle Kontzalides says: "Why I am a Christian."



PERHAPS you have heard more than once phrases like: "To be a Christian is a thrilling, exciting life," "Christianity is nothing less than the best," etc. But maybe you haven't heard or seen why this is true.

I shall give you my reasons for being a Christian. Why Christianity fascinates my whole being.

It is only three years ago that I came to know God as a personal friend. Before that time I had tried any possible way which I thought would lead me to true happiness and satisfaction. But as the months went by I was anything but happy.

It is true that the normal pleasures of life do bring a degree of happiness. But such happiness is superficial. It is not abiding. It is a passing feeling which when it is gone, leaves one's soul "emptier" than before.

When I was first confronted with the principles of Christianity as they are found in the Bible I thought that in order to become a Christian I had to give up a lot of pleasures. But let me assure you that this is not really true at all.

Once you have tasted real living with Christ, once you let Him enter your heart, your former life of worldly pleasure and sin seems so dim and so aimless.

I remember how I wandered

through life having no real purpose, struggling to solve problems in my feeble strength. It was like walking in the darkness, wondering if the next step would be to success or failure.

Questions like: "Why am I here? Where am I going?" often troubled me. Something was missing. I had no sense of stability. No assurance.

Such was my living until the blessed day when I came into contact with a truly converted Christian, in whose life I saw the active power of God's love. This love, finding its climax in the cross of Calvary, drew me nearer and nearer to Him. He became my closest friend. I could not but be attracted by the wonderful life that a man lived on this planet 2,000 years ago. A life full of sacrificial love for others—nothing for Himself. How true the words of the apostle Paul are: "Of His own free will He gave it all up, and took the nature of a servant. He became like man. He appeared in human likeness: He was humble and walked the path of obedience to death—His death on the cross." (Philippians 2:7, 8).

Why did Christ do all this? Because He loves me. He lived a spotless life on this planet and yet allowed the weight of our sin which He bore, to break His heart and kill Him.

But He did not stay in the grave. Jesus rose up that we may have the certain hope of the resurrection at the last day—at that day when He shall come again, not as a servant despised and rejected, but as the "King of kings" to establish His kingdom of love, peace and eternal life.

But I am proud to bear His name today, and thankful that through this name I, a great sinner, have obtained salvation.

I want my life to be spent for Him, and for others for whom He died.

CROSSWORD SOLUTION (See page 14)

Across: 1. Clothe; 5. Asia; 8. Eve; 9. Meek; 10. Song; 11. Grace; 14. Foundations; 16. Youth; 19. Eden; 20. Cana; 21. End; 23. Dare; 24. Gospel.
Down: 1. Come; 2. Obey; 3. He; 4. Everlasting; 6. Shoe; 7. Angels; 10. Scrip; 12. Lo; 13. Onion; 14. Friend; 15. No; 16. Year; 17. Lamp; 18. Call; 22. Do.



Your questions on Bible or religious themes are welcome. Just send to: "Any Questions?" "Our Times" Editor, The Stanborough Press Ltd., Alma Park, Grantham, Lincs. Include a stamped/addressed envelope if personal reply is desired.

CONSCIENCE

If my conscience tells me a course of action is right, is it a safe guide to follow?

The conscience is a safe guide if it is educated in accordance with the Word of God—the Bible. Christ promised that the Holy Spirit would teach us all things and guide us into all truth (John 14:26; 16:13). The Spirit speaks to our consciences, saying: "This is the way, walk ye in it" (Isaiah 30:21). Obedience to the voice of the Spirit will keep our consciences "void of offence" (Acts 24:16); but if we neglect to heed the invitations, reproofs, and warnings of the Spirit of God, the conscience becomes less and less sensitive to right and wrong. Then, it is not a safe guide.

OUT OF PLACE

by Dora Hawkins

ON three consecutive mornings I saw him,
One of a small group,
Slowly leave the Labour Exchange
For the cold drizzle.
He was taller and broader than the others;
The only one in a black overcoat.
On the top step he paused briefly, hands
in pockets,
And looked uncertainly about,
His round intelligent face only half concealing anxiety.
Then, following the fawn raincoats, he descended the steps
And all moved unpurposefully away.

What was I, unhit by unemployment,
Doing on holiday in Aberdeen!
It didn't seem fair.
Yet I returned home, my holiday over,
To start saving for another one!

IMAGINE if you can a most beautiful park, filled with an endless variety of flowering shrubs and stately trees, but no sound of bird nor movement of living creature in all the lovely scene. What kind of park would it be? Certainly not ideal, by any means.

Thus must the beautiful earth have been regarded by its Creator as the fourth day came to a close. *The events of the fifth day made a vast difference in the appearance of the landscape.* ON THIS DAY THE WATERS AND THE AIR WERE FILLED WITH LIVING CREATURES.

Once again we find that it is absolutely impossible to fit the record into any evolutionary scheme. While fishes may be regarded as lower than mammals, which the record says were created on the next day, yet the birds, although mentioned as preceding the "beasts of the earth," cannot be said to belong to any evolutionary sequence before them. In fact, in many ways birds are more special-

**"EACH
AFTER
HIS
KIND"**

ized than mammals, and *the placing of mammals at the top of the scale in the biology books, is an arbitrary matter.* True, mammals do have a somewhat higher type of mental quality than birds, but in many ways, *anatomically, they are simpler.*

The account of the creation of animal life contains one exceedingly important statement, which is equally applicable to the fifth and sixth days. It is: "After his kind" (Genesis 1:21, 24, 25). Many of the questions of creation versus evolution are involved in these few words. Let us examine them with care.

What is meant by a "kind"? The Hebrew word is *min*, the Latin is *species*, and the English is *kind*. The Hebrew term is as indefinite as is the English. No exact definition can be applied to either. We know very well that the word *kind* may be applied loosely, and is of little value scientifically. The Latin term *species* is the only one of the three that has any scientific value, and that is because it has been defined and given a place in our system of classification of plants and animals.

What is a species? The term is chosen to designate *the lowest group that can definitely and exactly be recognized as distinct from all others; and even here we sometimes have difficulty in deciding just how to apply it.* Anyway,

True to the Creator's decree the basic kinds of animals are true to type. Within the families, such as those of dogs and cats, there is much variation. But there is no breaking through family barriers. This fact alone invalidates the possibility of Evolution.

STUDIO LISA



after the species comes the variety, and varieties are not clearly distinguished one from another, but may mingle freely, so that under field conditions they are not exact categories.

Perhaps it will be easier for the reader to get the idea if we illustrate our system of classification. Taxonomists have divided plants and animals into groups, each of which is in turn sub-divided, until eventually the end category, *the species*, is reached.

FOCUS ON CATS

Let us take a common example, the house cat. We have chosen this example, even though the story of its creation belongs in the sixth day, because it is better known and easier to understand than some of the birds, created the fifth day. The principle is the same in either case:

PHYLUM (*Chordata*)

Animals with a notochord, a rod-like structure around which the backbone is built

SUBPHYLUM (*Vertebrata*)

Animals with a backbone

CLASS (*Mammalia*)

Animals nourishing their young with milk

ORDER (*Carnivora*)

Flesh-eating animals

FAMILY (*Felidae*)

Cat family

GENUS (*Felis*)

Certain types of cats

SPECIES (*Domesticus*)

The house cat

The scientific name of the cat, as with all animals, is made up of the genus and species name; in this case it is *Felis domesticus*.

Now, when we read in the Genesis record that animals were made "after their kinds," what do we understand this to mean? Does it mean that our present species were created as such? Obviously not, for it would be impossible to equate modern species exactly with the original creation.

An attempt was made to define

species in terms of the Genesis "kinds" about 300 years ago. Charles Linnaeus, the Swedish botanist, who was largely responsible for introducing the modern system of classification, thought that he could recognize the original groups. In fact, he made the statement that "species are as many as were produced at the beginning by the Infinite." But as time went by, even he began to realize that some changes had occurred and are now taking place in plants and animals, so that it became necessary to recognize the rise of some species since creation.

We may well ask the question, then: "What were the original, or Genesis, 'kinds'?" Probably we can never answer that question with complete satisfaction, but a few points are worthy of our attention.

In the first place, could all cats have arisen from one original pair? This hardly seems possible to believe; house cats and lions are too much different to allow such a conclusion. It would seem, therefore, that we would be obliged to believe in the creation of a number of different "kinds," each of which could be recognized as a cat. Just how many, we can never be able to judge with any degree of certainty.

How far apart can two species be and yet possibly have a common origin? Again this is a very puzzling question. In some cases a good deal of variation is evident. Take, for instance, the honeycreepers of Hawaii. These islands are separated from the mainland by about 2,500 miles of water so that it is impossible for many kinds of birds to migrate across the space. Where the ancestors of these honeycreepers came from is not known. But in a comparatively short period of time, this group has become diversified into a considerable number of different genera and species. The Hawaiian species are not the same as are to be found in other parts of the world, so it is quite clear that they must have arisen locally. Some species have long, slender bills adapted for feeding on in-

sects; others have thick, heavy bills useful for eating seeds; some have beaks resembling those of woodpeckers. Many other variations are known. And yet they are all so nearly alike that it is easy to conclude that they might have arisen from one original "kind."

THERE IS A LIMIT TO VARIATION

Is there no limit, then? Yes, apparently there is. Let us note two common animals, the cat and the dog. These are both members of the order carnivora, but in different families. As far as we know, *dogs are dogs and cats are cats, and there are no intermediates.*

Within the order carnivora are several well-known families, such as the bear, raccoon, and weasel. Each has distinct characteristics, and no intermediates are known.

Outward appearance is no positive proof of relationship. Several cases are known where two animals look so much alike that they are difficult to tell apart, yet they are entirely unrelated anatomically. For instance, in Australia are a number of pouched animals, or marsupials, which very closely resemble the placental mammals of the rest of the world. (Note: Marsupials develop the young in the pouch, whereas placental mammals nourish them by the placenta, or after-birth, in the uterus.) These marsupials are wolf-like, mole-like, squirrel-like, rodent-like, and anteater-like, *yet are in no way closely related to the animal they resemble.*

Whatever variation is known among animals takes place *within* the family, and usually within the genus or species. NO VARIATION THAT WOULD MAKE AN ANIMAL CROSS THE LINE BETWEEN ITS FAMILY AND ANOTHER HAS EVER BEEN OBSERVED. Usually the known variations are within the species, but this is impossible to state as a hard-and-fast rule, since the difficulties of classification make it impossible always to know just where to draw the boundaries between the different species.

How has it been in the past? Even though the lines are quite distinct today, most people seem to think that there must have been progression from one type to another in the past. But while this must have been true in order for evolution to have taken place, yet there is no proof that it actually did occur. Let us note the words of an eminent authority:

"All the major groups of animals have maintained the same relationship to each other from the very first. The characteristic features of these major groups have undergone no change whatever."—Austin H. Clark, *Zoogenesis*, page 114.

Clark applies this principle to the phyla, classes, and orders of the animal kingdom. Even though cats and dogs (in different families) are less diverse among the fossils than among living types, yet they are so diverse that a separate family is established to accommodate those fossils that have some cat and dog characteristics in common. There is no evidence that cats and dogs have come from a common ancestry.

Similar distinctions can be observed between turtles and snakes, turtles and lizards, lizards and snakes, sharks and bony fishes, squids and octopuses, starfishes and sea urchins. The list might be extended indefinitely. The picture in the whole animal kingdom is one of discontinuity rather than of continuity.

Even the fossil horses, which are so often held up as certain proofs of evolution, are actually a series of distinct horselike animals with definite gaps between them. There is no evidence of descent of one from another.

The more we investigate the field of natural history, the more we are impressed with the scientific validity of the simple Bible statement: "Each after his kind." It holds true, no matter how minutely we examine the evidence!

While there is evidence of considerable variation within the minor groups, such as species and sometimes genera, beyond that the evidence for changes leading to new types is purely hypothetical.

Your Bible Teaches...

★ That no prophetic period is given in the Bible to reach the second advent, but that the longest one, the 2,300 days of Daniel 8:4, terminated in 1844, and brought us to an event called "the cleansing of the sanctuary." (See article on this marvellous subject in a future issue of OUR TIMES.)

★ That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews chapter 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2,300 days of Daniel 8:14; its cleansing being, as in the type, a WORK OF JUDGEMENT, beginning with the entrance of Christ as the high priest.

★ That the divine principle of tithes (one tenth of our net income) and offerings for the support of the Gospel is an acknowledgement of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. (Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15).

★ That God has placed in His Church the gifts of the Holy Spirit as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. (Revelation 12:17; 19:10; 1 Corinthians 1:5-7.) That the gift of the Spirit of Prophecy is one of the identifying marks of the remnant Church. (1 Corinthians 1:5, 7; 12:1-28; Revelation 12:17; 19:10; Amos 3:7; Hosea 12:10, 13.)

★ That the SECOND COMING OF CHRIST IS THE GREAT HOPE OF THE CHURCH, the grand climax of the Gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward to the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of Bible prophecy, particularly

those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political and religious worlds, indicate that Christ's coming "is near, even at the doors" (Matthew 24:33). The exact time of that event, has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not" Christ (Matthew 24:44) will be revealed. (Luke 17:26-30; 21:25-27; John 14:1-3; Acts 1:9-11; Revelation 1:7; Hebrews 9:28; James 5:1-8; Joel 3:9-16; 2 Timothy 3:1-5; Daniel 7:27; Matthew 24:36, 44).

GEMS

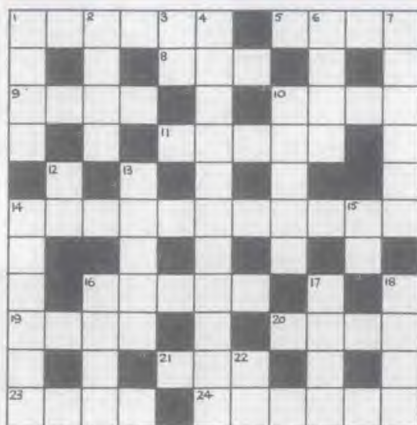
● "From a worldly point of view, money is power; but from the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this principle. Pure love has special efficacy to do good, and can do nothing but good. It prevents discord and misery and brings the truest happiness. Wealth is often the influence to corrupt and destroy; force is strong to do hurt; but truth and goodness are properties of pure love."—E. G. White.

● "God furrows the heart and then sows it with grace."

● "He that loveth not knoweth not God; for God is love."—*The Bible* (1 John 4:8).

BIBLE CROSSWORD

by Bruce Johnson



ACROSS:

1. What God will do for us; He does it for the grass and flowers. (Matthew 6:28-30.)
5. Location of seven churches for which the Apostle John was given messages. (Revelation 1:11.)
8. Mother of all living. (Genesis 3:20.)
9. Characteristic of those who will inherit the earth. (Matthew 5:3.)
10. Only those who are redeemed from the earth can learn this new one. (Revelation 14:5.)
11. Attribute of God which makes our salvation possible. (Ephesians 2:8.)
14. Characteristic of the city of God for which Abraham looked. (Hebrews 11:10.)
16. The best time in life to remember your Creator. (Ecclesiastes 12:1.)

19. Place of man's creation and first abode. (Genesis 2:15.)
20. Place of Jesus' first miracle. (John 2:2-11.)
21. The Book of Daniel was closed to clear understanding until this time. (Daniel 12:4.)
23. Some would perhaps even do this if asked to die for a good man. (Romans 5:7, 8.)
24. When this is preached in all the world the end will come. (Matthew 24:14.)

DOWN:

1. What Jesus will do again. (John 14:2, 3.)
2. Eternal salvation is for those who do this. (Hebrews 5:9.)
3. Pronoun which shows that the Holy Spirit is a personality. (John 14:26.)
4. Jesus died so that believers could have this kind of life. (John 3:16.)
6. Joshua was told to take this off because of the holy ground on which he was standing. (Joshua 5:15.)
7. At the sound of a trumpet, they will gather God's elect from the earth. (Matthew 24:30, 31.)
10. Bag or satchel which Jesus advised the apostles not to carry on their first missionary expedition. (Matthew 10:9, 10.)
12. Exclamation of Christians when their Lord returns to save them. (Isaiah 25:9.)
13. Israelites in the wilderness longed for the taste of this vegetable. (Numbers 11:5.)
14. You are an enemy of God if you are this to the world. (James 4:4.)
15. Capital of ancient Egypt centre of pagan worship, whose destruction was foretold by Jeremiah. (Jeremiah 46:25.)
16. Represented by a day in Bible prophecy. (Ezekiel 4:6; Numbers 14:34.)
17. What the Word of God is to our feet. (Psalm 119:105.)
18. God advises us to do this when in trouble. (Psalm 50:15.)
22. Through Christ, who strengthens us, we can — all things. (Philippians 4:13.)

(Solution on page 11.)

A BRAVE DOG



Dear Sunbeams,

Kado lived in a small Indian village. Many of the villagers were ill with a terrible fever and the nearby Mission Hospital where Kado worked was full of patients. The missionary doctor and his helpers did all they could for them but soon their supply of medicines became low.

The doctor prepared to go to the nearest hospital to get more, but Kado said he would go as he knew a short cut which would get him there quickly. Before Kado left the doctor, his wife and Kado prayed.

"I am not afraid," said Kado. "God will go with me and protect me and help me to bring the medicine back."

By noon he had reached the hospital, and with the package of precious medicine he started back. The mission station was still far away when it began to rain heavily and Kado ran towards a bridge and crept under it in order to keep the medicine dry. He was glad to sit and rest for he was tired after so much walking. As it grew dark Kado began to sing his favourite song about Jesus, until he fell asleep. He awoke later to find it dark and to hear something padding around him. He prayed: "Keep me safe, Jesus, so that I can get this medicine to all the sick in the hospital." Then he lay perfectly still, and suddenly the animal began to purr and it licked his arm, face and neck, then lay down close to Kado, who continued to pray as he lay there too frightened to move. As it grew light the animal stretched and then walked away. Kado was horrified to see that it was a half-grown leopard that had slept beside him!

With a prayer of thankfulness he hurried on his way and delivered the precious medicine into the hands of the mission doctor. While Kado ate a good breakfast, he told of his adventure. The mission lady softly repeated the well-known Bible promise: "The angel of the Lord encamps round about them that fear Him, and delivers them."

Kado was happy, knowing that he had helped the people in his village who were in need.

Auntie Alice

Text: "Ye denied the Holy One and the Just . . . and killed the Prince of life, whom God hath raised from the dead" (Acts 3: 14, 15).

IN the little town of Beddgelert in Wales is a monument to a brave dog named Gelert. He belonged to a Welsh prince named Llewelyn who lived many years ago. Often Gelert would set out with his master on a day's hunting, but when a son and heir was born to the prince, Gelert no longer went out hunting with his master. He stayed in the castle and guarded the precious baby.

One day a wolf made its way into the castle, and into the very room where the little baby lay sleeping in its cradle. Gelert rushed into the room as it heard the cries of the child, knocked over the cradle, and attacked the invader. It was a long and fierce battle and many a time the wolf's cruel teeth sank into the flesh of the brave dog, but at last the wolf was overcome and it rolled over dead.

Gelert, exhausted by the struggle, and bleeding from his wounds, sank down panting beside the overturned cradle to await his master.

It was not long before the prince returned. Going in to see his son, he saw the overturned cradle and the blood on the dog. Hastily concluding that the dog had turned traitor and had killed his son, he drew out his sword and killed him. It was not till the dog was dead that he noticed in another corner of the room the body of the wolf. Then going to the cradle he turned it over to find his son safe and well. The story of what had happened pieced itself together, but it was too late—Gelert was dead.

This is a sad story, but not as sad as the story of how men treated Jesus Christ, who gave His life to save His people. Like the prince, the men of His time did not take time to find out the truth, and as our verse tells us today, they killed the Prince of life.

We should always show appreciation for all that Jesus has done to save us.

(Read what the prophet Isaiah said about what was to happen to our Saviour, in Isaiah 53:8, 9.)

FOR YOU TO PAINT

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.



Name Age

Address

RESULTS OF PAINTING COMPETITION NO. 4

Prize-winners.—Kathleen Holden, Maranatha, Wharrah-le-Street, Nr. Malton, Yorks. Age 11. Elaine Lowe, 89 Morley Road, Chaddesden, Derby. Age 8.

Honourable Mention.—Catherine Bosworth (Chilwell); John Secker (Birmingham 36); Margaret King (Ipswich); Linda Rand (Chelmsford); Julia Hawken (Ulceby); Lorraine Hammond (Norwich); Anne Dillon (Rainham); Paul King (Ipswich); Christine Arthur (Watford); Peter Secker (Birmingham 36); Sonia Eastmond (Oldham); Thomas Gravensen (Leeds 17); Timothy Lemin (Liverpool 17); Simon Bee (Worcester); Davina Hawken (Ulceby); Michele O'Rourke (Oxford); Caroline Hayhurst (Cheltenham); Anne Hodges (Norwich); David Wilby (Dublin 6); Judy Edhill (Grenada, W.I.); Tania O'Rourke (Oxford); Jackie Crawford (West Moors); Andrew Chesters (Sale); David Chemoiywa (Kenya); Jane Edwards, (Granada, W.I.); Annette Edwards (Granada).

Those Who Tried Hard.—Steven Stratford (Nottingham); Steven Marklew (Barrow-in-Furness); Caroline Parker (Osbaldwick); Leona Kavputva (London); Harriet Lazere (Slough); Linda Hemmings (Little Trevelion); Amanda Kingdon (Camelford); Anna Hobday (Billericay); Debbie Ward (Bradford 2); Kishor Parmar (Leeds 6); Dean Hemmings (Little Trevelion); Sandra Cockerill (Sheffield); Susan Wilby (Dublin 6); Alan Bonham (Kettering); Carol Barron (Manchester 8); John Ryan (Stevenage); Jennifer Young (Birmingham 21); Chris Bnack (Leigh-on-Sea); Amanda Kingdon (Camelford); Frances Waite (Rochford); Marle Brett (Stanford-le-Hope); Deborah Rose (Coalston); Josie Dines (Chelmsford); Laila Wilby (Dublin 6); Mandy Martin (Larne); Jane Impey (London N.17); Paula Bartle (Skegness).

WE QUOTE

UNSINGED.—The Bible "has been subjected, along with many other books, to the fire of the keenest investigation—a fire which has contemptuously burned up . . . the absurd fables of the Koran . . . the historical truth of Livy, the artistic merit of many a popular poem, the authority of many a book of philosophy and science. And yet there this artless, loosely piled book [the Bible] lies unhurt, untouched, with not one page singed, and not even the smell of fire has passed upon it."—George Gilfillan, *Scottish Critic*.

A NATION'S STRENGTH.—"The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith, and love as the foundations on which a new world may be built. Without these

qualities the strongest armaments, the most elaborate facts, only postpone the hour of reckoning."—Lord Salisbury in *The Times*.

"FRAUDULENT."—"There is no logical connexion at all between moral standards and the evolutionary process . . . evolutionary ethics are fraudulent, they solve the main problems by evading them."—Noel Annan in *Leslie Stephen*.

LIMITATION OF SCIENCE.—"People have tended to elevate scientists to the role of priest and prophet. Successful in the explanation of many laws in the physical and biological worlds, science has been assigned some of the prerogatives that in past times belonged to the Church.

"While scientists generally make only limited claims (for example, that their interpretation of data is not necessarily final, but only reasonable at a particular time), the public often stands in awe of science and its declarations. **WHAT THE GENERAL PUBLIC SHOULD KNOW** is what serious scientists know about science—that the 'facts' of science are not necessarily permanent, that there

are limitations to the 'scientific method,' that science is not competent to judge the facts of the spiritual world, and that science discovers, rearranges, and catalogues what already exists; it does not create matter."—Prof. V. H. Campbell, Andrews University (U.S.A.).

FALSE SYSTEM.—"Good minds, good teachers, good text books—all are important. But the decisive factor of truth may never be ours unless we are willing to recognize the fact of God behind nature. If He is there, and we ignore Him, our system is false."—K. N. Taylor in *Creation and the High School Student*.

"SWINGING LIFE."—"Kids today want to live. They want a real, swinging life—and this is what we can offer them, because this is what we have in Christ."—Film Producer Jim Collier.

TEENAGER MIKE COPE: "This generation has been spoiled rotten. Parents have given kids so much in order to buy their love and respect that they've blown everything. But what's really bad is that they don't even realize there is a generation gap. The bridge can only be built with love that isn't bought."

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