

*March 1967*

# OUR TIMES

A SURE FAITH  
IN A  
SURE FUTURE



# THE GREATEST LIFE



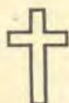
"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never had a family. He never went to college. He never travelled 200 miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

"While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth—and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

"Since then nineteen centuries have come and gone; yet today He is the centre-piece of the human race, and the leader of the column of progress.

"It is far within the mark to say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned—all of these put together, have not affected the life of man upon this earth as powerfully as has that one solitary life."—Anon.

# 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

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FOR a safe, sane, and successful society, there is an unfailing recipe.

It is simple, but effective.

Millenniums back it was declared by God, through a man reputed to be the world's wisest—a king with thousands of wise sayings, or proverbs, to his credit.

The man was Israel's celebrated King Solomon.

The inspired recipe:

"Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34.

Righteousness — or right doing — strengthens moral fibre, brings inner satisfaction, assures God's blessing, and deepens happiness.

National righteousness begins with personal righteousness. It begins with you and me.

That nation is strongest and most significant in God's sight which cares most about principles—good principles—the principles of God which are revealed in the Bible.

A nation favoured with men and women who really care about goodness, is a nation God will use and prosper.

It is equally true that sin is subversive. Its effect on persons and nations is depressing and disruptive. It weakens, it destroys morale, it nullifies any sense of real purpose or destiny.

"In Britain Now" (page 4) is a patriotic focus on how things are, what they should be, and their significance.



# DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE



BY THE EDITOR

## In Britain, now

**W**HAT'S wrong with Britain?

Britain, who, with tenacity of purpose and cast-iron morale not so long ago stood alone against one of history's cruellest evils, and thus saved the world from plunging into a dark age of pagan tyranny;

Britain, whose heroic effort to win that "sacred crusade" was actually rated at 100%—higher by far than that of any other participating power;

Britain, whose civilizing influence has, during the centuries, spread around the world, bringing justice, decency, and blessing;

Britain, whose world-wide empire has assured freedom and facility for the spread of God's Word and the proclaiming of the Gospel of Jesus Christ;

What, we repeat, is wrong with this country of ours?

Is the claim true which we recently read in a foreign religious magazine, that Britain is "Europe's Sick Man"? That this country is demoralized, degenerate, effete, self-centred, irresponsible? That it accents pleasure and lush living, to the exclusion of all else?

For the past decade and more, we have grown used to such claims.

Far be it from us to renounce

them—though we are impressed that London's "swinging" West End, and particularly the Soho area where scarcely a Briton is to be found, is quite mistakenly assumed by overseas observers to be typical of the real Britain.

But undoubtedly much is wrong with our country. Let us not console ourselves with the thought that what applies to us, applies maybe more so to other nations. Something has happened. The years since the war have eroded our sense of mission; material prosperity has sapped our moral stamina; our evaluations have been impaired; we have lost sight of the things which matter most.

We have come perilously near the prophet's description of those upon whom a woe is pronounced, because they "call evil good, and good evil." Isaiah 5:20. That society is warped which regards "square" and "piety" and "goodness" as terms of reproach; where "do-gooders" who are, in fact, the very salt of the earth, are sometimes classified as intolerable

busy-bodies. That society is "sick," where the philosophy of far too many workers is: "Never do owt for nowt, and allus do it for tha sen."

True it is that there is a spirit of tolerance and friendliness in Britain that is not surpassed anywhere else. But there are basic evils which should be resisted and corrected. The greatest of these is our departure from God, from the Bible, from the Ten Commandments, from the Christian Church.

It is significant that Britain's "golden eras" were both marked



by nation-wide piety and a whole-hearted acceptance of the Bible. In the time of Queen Elizabeth I, Britain "became a people of a book, and that book was the Bible. It was . . . the one book that was familiar to every Englishman; it was read at churches and read at home, and everywhere its words . . . kindled a startling enthusiasm. . . . And its effect . . . was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. . . . The whole nation became, in fact, a Church." —Historian J. R. Green in *A Short History of the English People*.

People's thoughts and ideals were lifted by contemplation of God and goodness, through the Bible's inspired pages. The whole nation was stimulated. Without question, "Good Queen Bess's" reign which produced such a spate of thinkers, adventurers, leaders, and writers—including Spenser, Marlowe, and Shakespeare, was a "golden era."

The same was true of last century. Despite its social blemishes, it was a period of greatness and glory. The world-wide *Pax Britannica* was directly related to the fact that Britons read the Bible, respected its principles, revered and worshipped God. Churches and chapels were filled. The Bible was the central feature in the average home. Family worship was common, as father led out with a Bible reading and prayer.

But times have changed.

Even among practising Christians family religion has declined. Generally the fatal mistake is made of wrongly assuming the Bible to be simply a human book, good, but full of contradictions and inconsistencies. Its unique inspiration is denied not only by humanists, but by many a theologian. The Bible's influence has therefore waned. With infinitely less truth can it be said today that Britons

are a "people of the Book." And we are surely paying the price for thus neglecting this inspired revelation from the living God. Gone is respect for Him and for His law. Gone is the encouraging belief in an overruling Providence. Gone is the moral constraint and healthy self-discipline resulting from belief in the Final Judgment and personal accountability to the Supreme Judge.

No wonder our crime figures have rocketed to record heights. No wonder millions of homes are blighted or broken through moral laxity. No wonder our economy is sick—for love of God and love of neighbour have been eclipsed by love of self, and a pursuing of interests which are primarily centered on self.

God's message to us is clear. To heed and follow it will bring personal happiness and assure prosperity. The country, and the world generally, can be strengthened and served in no better way than for us as individuals to get right and keep right with God.

The Bible's message is: "Hearken diligently unto the voice of the Lord thy God, to observe to do all His Commandments . . . the Lord thy God will set thee on high . . . blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice

of the Lord thy God." Deuteronomy 28:1-14.

But "if thou wilt not hearken . . . to observe to do all His Commandments . . . all these curses shall come. . . . Thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed, . . . and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein. . . ." Verses 15, *et seq.*

True, these reminders were directed originally to the Jewish people. But they embody enduring principles which are for every one of us.

To secure real happiness, and to contribute most effectively to the well-being of the community and nation, there is but one way: Return to God; cherish and follow the wisdom and message of the Bible; "love God with all thy heart," and "love thy neighbour as thyself." Matthew 22:37-39.

Britain's trouble is, of course, the world's trouble. It is, in fact, one of the great signs that the advent of Christ is at hand.—R.D.V

St. Paul's Cathedral, London.

Opposite: Millbank "Tower" beside the River Thames, south-west London.



THE future? It gets a man worried sometimes." And he was talking seriously. "If you're young," they say: "Your life's before you!" But what's life about anyway? True, there aren't too many problems yet—but next year, two years ahead? I don't know. And if you are middle-aged, then there is the problem of the children's future in a world so uncertain and insecure; there is the shadow of redundancy and re-deployment of men with all the inevitable consequences on the pattern of living. And if you are ageing, you think back and recall that twice in your lifetime catastrophe has overtaken our world, and a third global conflict seems dangerously near at times. But more immediately there is the problem of spinning out the pension, and finding the rates, and keeping the house in repair, and above all, keeping well.

### Two universal issues

Life certainly has its personal problems and perplexities today, but there are wider issues, too. Wherever one moves in the world at present two universal issues sound strident warnings to mankind. One is that of economic conditions. With the rebuilding and restructuring of the post-war period came a boom in industrial development and investment. There was nothing unusual about this. History was following its usual pattern. And the anticipated slump that was also traditional, was staved off. But for how long? Already the affluent society has begun to sense the precarious nature of

its prosperity. In Britain and West Germany "cut-backs" have been necessary, and the future is far from settled. With rising international tensions and multiplied millions necessary for national defence, and the prosecution of "local wars," financial stability seems increasingly elusive.

### Population explosion

The other great issue of international consequence is the often reported "population explosion." Experts consistently warn that unless some immediate and dramatic changes occur, life as we know it would be impossible within the foreseeable future; and many sober scientists are prepared to indicate that this "future" is in fact less than a hundred years away. Their prophecies sound strangely like the

WHY

old preachers who spoke of "the end of the world," and like them the scientists are often dubbed "calamity howlers," but their forecasts have a menacing ring of truthful authority. Will my children live to see this prophesied catastrophe? How long before I become part of the statistical majority in the world who go to bed, if they have one, hungry every night?



MOUNTING WORLD PROBLEMS SOAR EVER HIGHER INTO THE REALM OF THE INSOLUBLE. LEADERS AND THINKERS ARE BAFLED, UNABLE TO ENVISAGE ANY ULTIMATE WAY OUT. BUT THERE IS A SOLUTION WHICH IS TRUST-WORTHY AND SURE

## **Unique third dimension**

Of course, there are still those who would dismiss all this talk of problems by affirming that there has been an equivalent situation in every age. But to accept such assertions is to ignore the significant "third dimension" unique to this time, the threat of nuclear war. Man has always faced his personal problems and his struggle for survival. Most generations have witnessed wars, but never before has man possessed the power to annihilate and obliterate his opponents so completely.

**I BELIEVE**

by ROY E. GRAHAM, B.A.

It is nearly two decades since the late Sir Winston Churchill declared: "We seem to be moving, drifting, steadily against our will, against the will of every race and every people and every class, toward some hideous catastrophe. Everybody wishes to stop it but they do not know how." And those words are just as applicable today.

### **Is there a way out?**

Is there then no way out of our present dilemma? Must the universe be considered meaningless and insentient? Are we, in the words of the spiritual, to see only "the troubles of this life" with which we will "soon be done"?

An increasing number of thinking people would repudiate such an approach. To them life has become meaningful as they have come to recognize that the Bible, the Word of God, clearly and unerringly describes both their personal experience and need, as well as that of the world situation. They have accepted further its solution to all the troubles of mankind, and in this acceptance they have discovered real peace. Now to some, such a claim may sound so great as to be in the realm of the ridiculous, but in succeeding articles we will seek to present the evidence in support of such a position. For we too, would be counted among those who believe.

### **Why politics must fail**

Right now, however, we can anticipate that many others will say: "Has he ignored all the other possible solutions? How can he make such a sweeping assertion?" No it is not because of an

ignoring or indifference, but simply an assessing.

What are the alternatives anyway? Just a few months ago we spent a day at the United Nations Headquarters in New York. One cannot fail to be impressed with the commendable accomplishments of various of its divisions especially in the areas of health, education and practical training of indigenous peoples. But when it comes to the issues of world tension politically, it is as if one had turned to a different station and frequency. Sincere and earnest as are the efforts of many good men, political solutions or revolutions cannot save this world from its present chaotic condition. *Alluring as such plans may seem, they cannot succeed because of the very nature of man himself. Mistrust and suspicion are an inadequate foundation for plans of international goodwill.*

### **Science is but a tool**

Others would urge that science will find a way. Again it is true that science has succeeded in so many areas of life, especially in the developments of medical diagnosis and treatment. But however far we range in scientific discovery and enterprise we come back again to man and his reactions, desires, and impulses. That which can be used for healing can become also a means of destruction. Science is but a tool in the hand of man. This is why men are fearful.

### **World conversion?**

So there are those who look for world conversion, a change of heart on the part of the whole human family. Thus the cry comes from sincere lips: "Preach the Gospel." This is surely part of belief but even as we say it and believe it, let us remember that such preaching has been going on for nineteen centuries, and it is in those lands where the greatest opportunities have been afforded religiously that the greatest tragedies of conflict have taken place.

### **Shifted focus**

And so we come again to our first statement, the solution offered in the Bible. This solution shifts the focus from man to God. *Today, the world has become organized around man instead of around God.* Poor, frail, vacillating man has been elevated by his fellowmen to a position for which he was never destined, and the woeful results are seen in the tears and strains of this generation.

Some years ago an interesting competition was launched. There was just one question: "What can we do to make the future bright, satisfying, and secure?" There were naturally hundreds of different suggestions, but the prize-winning one was contained in two words: "Try Jesus." This is an exact summary of the Bible's appeal.

The Bible uncompromisingly asserts that man's hopeless condition is because of sin; that any systems and man-made ideas are thus inadequate to deal with the problem; that man needs help outside of himself; that such salvation is provided only by Jesus Christ.

### **Hope for the hopeless**

Every so often around these coasts of ours the wind rises in strength and whips up the sea to a boiling, foaming, seething, death-dealing agent, and many a craft after its sailors have wrestled for hours begins to founder and sink. The S.O.S. is sent out. They have come to the place where nothing else can be done, they can no longer help themselves. And out from the station speeds a lifeboat manned by those gallant, brave men. That lifeboat becomes the saviour of those needy sailors.

Even so do we read in the Bible of Jesus Christ coming to seek and to save that which was lost. He entered this world, lived and taught here, worked amazing miracles, allowed Himself to be killed, died and was buried, rose again and went back to eternity. But it was not an ordinary life or an ordinary death. He died to pay the penalty man owed because of sin. "There was none other good enough to pay the price of sin." "So," says the Bible, "Christ was offered once to bear the burden of man's sins, and will appear a second time, sin done away, to bring salvation to those who are watching for Him." Hebrews 9:28, N.E.B.

### **Bible solution embraces past, present, and future**

The solution of the Bible deals adequately with the past, removing the burden of sin; it provides personal power for the present to deal realistically and positively with the immediate issues; and for the future it prophesies security by emphasizing that God has not lost control of the universe and that in His time He will directly intervene in the affairs of men for good to those who are willing to accept His plans.

All this demands explanation and we hope in future articles to have opportunity to offer this. For the moment we can only join our testimony to those already given. This is no "fire-escape" religion. This is the result of a reasoned approach to the issues of life, it is the acceptance of an alternative which takes into account that which cannot be ultimately avoided or denied—the influence of the supernatural. It is avowedly personal, yet so many in all walks of life have expressed similar help and assurance. It has stood the test of time and changing circumstance. It speaks to the mind and the heart. It gives both purpose and progress in life. It works. And this is one great reason why I believe.

# DEAD men DO tell tales

MILLIONS OF CHRISTIANS STILL CLAIM: THE BIBLE IS GOD'S BOOK. A THOUSAND PROPHECIES DECLARE: THEIR CLAIM IS COMPLETELY VALID. IN THIS IMPRESSIVE ARTICLE, PASTOR COLTHEART CONSIDERS A FEW OF THE PROPHECIES WHICH PROVE THE BIBLE TRUE

by JOHN F. COLTHEART

SOME years ago while the veteran missionary, Dr. Taylor, was visiting the Sultan of Turkey, it is said that the latter asked Dr. Taylor for some reason why he was so sure the Bible was a true book. The missionary had given several reasons and there the matter was allowed to rest for the time being.

During the afternoon, the Sultan began describing to his London visitor some of the thrills of his recent lion-hunting expedition to the gaunt ruins of old Babylon. He told of the long walk over the desert he had each morning and evening because of his Arab guide's refusal to camp overnight in the ruins.

Dr. Taylor showed interest and excitement, and bringing out his Bible, he read to the astonished Sultan words written by the prophet Isaiah some 2,700 years ago.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, . . . in the desolate houses, and dragons in their pleasant palaces." Isaiah 13:19-22.

### **The world's greatest city**

Babylon was not some declining country village when the prophet penned these words, but the greatest city that had ever pressed the earth, and she still had not reached the zenith of her power. Yet this daring prophecy that seemed beyond the realm of possibility has been fulfilled in every amaz-





A fisherman dries his nets amid the ruins of ancient Tyre.

ing detail as foretold by God's prophet. Even the Moslem Sultan recognized the accuracy of the prophecy, for had not the Arab guide said to him: "No Arab ever spends the night in Babylon." Had he not seen the uninhabited desolation of what was once proud Babylon, and had he not just returned from hunting wild game there—the very place the Bible said would be over-run by wild animals? As a result of this experience, he began a study of the Bible that continued until the time of his death.

Just recently I returned from my second visit to this great city of the past. Each time I have seen it, I have been tremendously impressed by the very evident fulfilment of the Bible prophecies made concerning it. As I walked over the mounds and through the ruins of old Babylon, the words of the prophets Isaiah and Jeremiah seemed to be sounding in my ears. Jeremiah wrote: "And Babylon shall become heaps . . . an astonishment . . . without inhabitant." Jeremiah 51:37. Isaiah wrote how men would one day cry in amazement: "How hath . . . the golden city ceased?" "And Babylon, the glory of kingdoms . . . shall be as when God overthrew Sodom. . . . It shall never be inhabited." Isaiah 14:4; 13:19, 20.

Isaiah 14:23, records the words of God: "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." And as I neared the ruins of the famous Hanging Gardens, one of the Seven Wonders of the ancient world, a bittern was startled out of the rushes of the swamp, and flew off over what remained of Belshazzar's banquet hall.

I walked on, lost in the history of the centuries.

Beside me was the ruined palace where Nebuchadnezzar died, where Cyrus and Belshazzar died. And here, too, Alexander the Great, that brilliant meteor that flashed for such a short time across the darkened heaven, succumbed to the effects of his drunken debauchery.

### ***Never again to be inhabited***

"And Babylon, the glory of kingdoms . . . shall be as when God overthrew Sodom. . . . It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there." These words kept forcing themselves into my mind. How did the prophet know that proud Babylon would come to such an ignominious end, unless his message came from God? Babylon had everything in its favour, and yet, true to the Bible prediction, it remains without an inhabitant. No Babylonian ever exists today, yet the prophet, looking down to our day, could see that the nomadic Arabs would still be living long after the mighty Babylonians had passed from the world's stage.

Before we dismiss these prophetic predictions as merely foretelling the common fate of ancient cities, let us recall that many cities contemporary with Babylon still survive and flourish. Damascus, one of the oldest cities in the world, is still of commercial importance. Sidon, never a large city, still survives. *Even Jerusalem, which Nebuchadnezzar reduced to ruins, still lives.*

### ***Dispute over King Sargon II***

Nineveh "the splendid" was a huge city some sixty miles in circumference. Its walls, one hundred feet high, were so wide that three chariots could be

Bible prophecy said: "Babylon will be reduced, and without inhabitant." The desolate mounds of rubble which once were "the glory of kingdoms," mutely testify: "God's word is true."



driven abreast around them. One thousand towers rose in its fortifications. It was the capital of the warrior-state of Assyria, mentioned so many times in the Bible, and was built on the banks of the Tigris, about three hundred miles north of Babylon.

Khorsabad was the capital of Sargon II the conqueror of Samaria, and also of his son Sennacherib. As I walked round the ruins of Sargon's Palace, I thought of the Bible critics, who some years ago disputed that a Sargon had ever existed. His name occurred only in the Bible and not on existing tablets, so very unreasonably they assumed that he had never existed. But now his palace has been discovered, together with much of his library and also personal letters sealed by his own seal. The writings of men long dead confirm the accuracy of the Bible. Dead men *do* tell tales.

The Bible records the campaign of Sennacherib against Hezekiah, king of Judah, and tells how Hezekiah attempted to buy him off with great treasure.

"Now in the fourteenth year of King Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house." 2 Kings 18:13, 15.

Sennacherib's own tablet, discovered at Nineveh says:

"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him . . . and

Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage. And he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty."

The Bible says that Sennacherib was finally murdered by his sons.

"And it came to pass, as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword . . . and Esarhaddon his son reigned in his stead." 2 Kings 19:36, 37.

A cylinder acquired in 1810 and now in the British Museum states:

"On the twentieth day of the month Tebet [December] Sennacherib, king of Assyria, his sons slew him in rebellion." The rebellion, it says, lasted until the twenty-eight of Sivan [June] of the next year, "when Esarhaddon his son sat on the throne of Assyria."

Dead men *do* tell tales and their writings on the monuments bear out the accuracy of the Bible.

### **Price of wickedness**

Because of the tremendous wickedness, and the cruelty of her people, God said that proud Nineveh would one day become just a place for the grazing of flocks.

"And He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks

shall lie down in the midst of her." Zephaniah 2:13, 14.

As I stood in the ruins of Kuyunjik, once the very heart of old Nineveh, and saw the two huge human-headed bulls of the palace gate peering at me from their half-excavated position in the mound, I thought of the tremendous might and glory of a city that "dwelt carelessly," and thought herself able to defy the God of Heaven. What a warning for our civilization today. And as I turned from the mound of the palace, and looked away over the flat lands where once the city stood, and where once Jonah cried his message street by street, I saw the shepherds minding their flocks of sheep right in the middle of once-famous Nineveh, just as the prophet had foretold.

### **Downfall of a famous port**

Of all the places I had looked forward to seeing in Bible Lands, Tyre seemed to stand out specially. Tyre was a flourishing maritime port in her day. The Phoenicians were great sailors, and we also credit them with the development of the alphabet. The people of Tyre discovered the colour of purple that the ladies of our country wear today.

However, they had a weakness for the worship of the god Molech. This was represented as a great iron creature about fifteen feet high, with a furnace burning in its stomach. Mothers would come and cast their babies into the god's outstretched, red-hot arms.

The people were abominable to a surprising degree, and when they repeatedly rejected the warning of God, the prophets predicted the downfall of Tyre. Note the unusual aspects of the prophecy.

"And they shall destroy the wall of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . And they shall break down

thy walls, and destroy thy pleasant houses. . . . And they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." Ezekiel 26:4, 5, 12, 14.

### **Prophecy fulfilled**

The prophecy said that even the stones and timber and dust of the city would be thrown into the sea. What conqueror would bother to do that? Tyre had been attacked on several occasions, and the inhabitants had always retired to the safety of a small island a quarter of a mile off the coast. But when Alexander the Great took the city, he determined to reach the island and annihilate its people. He had his army pull down the walls and buildings of Tyre and cast them into the sea to construct a causeway out to the island. Running short of material, he actually ordered his men to dig up the earth and scrape the dust of the city. He succeeded, and scarcely a Tyrenian lived to tell the story.

Tyre would never be rebuilt, God said. *Three times there has been an attempt to build again on the old site of Tyre, but each time a supernatural happening has put an end to the effort.* The new town of Tyre is some distance away. In spite of all attempts to rebuild it, Tyre still remains a "place for the spreading of nets." And today one can still see the remains of Alexander's causeway containing the giant pillars and stones from the temples, palaces, and walls of old Tyre.

There are about one thousand prophecies in the Bible. Of these, nearly all have been fulfilled, and the others are in the process of fulfilment. It is surely God's Book from Heaven. So long as Babylon remains "heaps without inhabitants," so long as Tyre remains unbuilt, so long as flocks graze over old Nineveh, we can steadfastly place our confidence in this wonderful treasure house of truth.



PASTOR J. F. COLTHEART (right), writer of this article, preaches every Sunday at 6.30 p.m. in the NEW GALLERY CENTRE, REGENT STREET, LONDON W.1. (left). The New Gallery is one of London's leading evangelistic centres where thousands have been convinced of Bible truth, and converted to Christ.

Other services are: Saturdays at 11 a.m.; Wednesdays at 7 p.m. The comfortable Reading Room is open daily.



I DON'T know what the world is coming to," she said.

It is a universal confession.

We should know of course.

We have been told plainly enough. There is not a vestige of a shadow of doubt. Our poor old world is coming to its weary, weary end.

There are many of us, of course, who balk at the thought. It is too fantastical.

A further large proportion openly scoff. "All things continue as they were from the beginning," they say, themselves thereby fulfilling one of the Bible's most significant predictions. (2 Peter 3:4.)

Others would as it were, prefer to bury their heads in the sand, forget it, put it off, let another generation face it. For if you really believe in the imminent coming of the Lord Jesus it makes of such little value so many things that have hitherto seemed important.

Whatever our attitude, however, it does not alter the fact.

We may scoff. So did the antediluvians. But the flood came.

We may disbelieve. But so did the disciples when the Marys told them the Lord had risen. "Their words seemed to them as idle tales, and they believed them not." Luke 24:11. It was nevertheless a fact, the Lord had risen.

And almost His last words to His disciples were a comforting reminder that He would come again and receive them unto Himself. (John 14.) Let us not be among those who, like the two on the Emmaus road, are "slow of heart to believe."

### **"Thou shalt see"**

In Numbers 11:23 is the record of some words of the Lord to Moses.

"Thou shalt see," He said, "whether my word shall come to pass unto thee or not."

He is still saying the same today. The puzzling part about it is that there should be any who could doubt His Word or dare to scoff after now almost six thousand years of seeing. No prediction has gone unfulfilled. "I am the Lord," He said through Ezekiel, "I will speak, and the word that I shall speak shall come to pass." Ezekiel 12:25. And through all the centuries, not one—not one (and they have been multitudinous)—of His prophecies has failed.

We remember His shortened version of the history of the nations as recorded in the second chapter of Daniel, each empire represented by a section of the great image seen by King Nebuchadnezzar in his dream. Lest there should be any loophole for doubt God gave Daniel further revelations, as also later to the Apostle John, indicating

in most accurate detail individual characteristics of those same great powers.

When Daniel stood before Nebuchadnezzar, however, it was all in the future.

But not now—

One by one the great empires have fallen in exactly the manner and at the time foretold, and such being the case we have no excuse for disbelief that what He said regarding our own time is not manifestly coming to pass.

"Wars and rumours of wars," "distress of nations, with perplexity: were the nations at any time in the world's history ever in a more chaotic condition? But so He said they would be.

### **Completely accurate**

Was there ever a more accurate description of the social conditions of our time, than that found in the third chapter of Paul's second letter to Timothy? "A time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandalmongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. . . . Men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality." (New English Bible.) And this, Paul foretells at God's inspiration, is the world's condition in the "final age," in "the last days."

Never until this last century have men known so much. From being a rich man's privilege, education is now compulsory for the poorest, and only the very wily can escape its demands. The mighty atom no longer withholds its secrets; we circle the earth in space; we travel faster than sound; we breakfast in London and lunch in New York; seas do not impede nor distance hinder immediate, personal communication. But so the Word prevised. "Many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

But when? In "the time of the end," just prior to the setting up of that great Kingdom, also

No

# fantasy



WHAT THE BIBLE SAYS ABOUT THE WORLD'S FUTURE MAY SEEM FANTASTIC—BUT THIS DOES NOT MATTER. WHAT GOD SAYS, HE WILL DO—AND THIS INCLUDES THE MOST SPECTACULAR EVENT OF THE CENTURIES WHICH IS ALMOST UPON US

by MARY J. VINE

## The PROPHECY of DANIEL Chapter Two

### HEAD of GOLD

BABYLON

605-539 B.C.

### BREAST of SILVER

MEDO-PERSIA

539-331 B.C.

### THIGHS of BRASS

GREECE

331-168 B.C.

### LEGS of IRON

ROME

168 B.C.-A.D. 476

### FEET of IRON and CLAY

DIVIDED NATIONS OF EUROPE

A.D. 476-2nd ADVENT



portrayed by Daniel, a Kingdom neither Occidental nor Oriental, neither white nor coloured, that Kingdom that the God of heaven shall set up, "which shall never be destroyed, . . . it shall stand for ever." Daniel 2:44.

### Successive empires

Looking at things superficially, of course, the scoffers and doubters could perhaps say that they have good grounds for their derision and unbelief. Babylon, that "head of gold," lasted little more than a couple of hundred years. (Amazing, isn't it, that Nebuchadnezzar's magnificent city should become, even as the Scriptures said, just vast, shapeless, unsightly heaps, a place where none would even pitch their tents—[Isaiah 14:4; Jer. 51:37; Isaiah 13:20], while his magnificent words of admission of Jehovah's supremacy are just as vibrant today as when he gave voice to them? [Dan. 4:34-37].)

Neither did Medo-Persia, the second great kingdom represented in Nebuchadnezzar's image, last any longer—just over two hundred years also; and Greece, the belly and thighs of brass, had an even shorter period of power, something over a hundred and sixty years.

Rome did better. Rome, you will remember, was typified by the legs of iron, and Rome held iron sway for considerably longer than her predecessors, well over six hundred years.

But that brings us to about A.D. 500 and we are now in 1967. Truly, that is a long time compared with Babylon's limited period of authority. Almost fifteen hundred years as against a meagre double century.

Ah, but so much had to happen during that last epoch, that which was symbolized by the feet, part iron and part clay. There would be developments in every field of activity, but whether we have previously realized it or not, the most significant would be the carrying of the Gospel to the whole world. "This Gospel of the Kingdom shall be

preached in all the world for a witness unto all nations," Jesus said, "and then shall the end come," and only the vast increase of knowledge and twentieth century means of communication could successfully bring such a vast evangelistic enterprise about. (Matthew 24:14.)

### **Merciful delay**

On the other hand, if He does seem to delay in the establishment of that "everlasting Kingdom," even for this the good Word makes the situation plain. It is for our sakes.

"It is of the Lord's mercies," cried Jeremiah, "that we are not consumed." Lamentations 3:22. God's Word stands. The overcoming of one nation by another has scarcely ever meant the extinction of the nation brought into subjection. There were Jews who even became too comfortable in Babylon, and the sorely oppressed peoples of our own era have still survived. But none who oppose will be left remaining in the great and terrible day of the Lord. In the words of Jesus Himself: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matthew 13:41.

But He doesn't want to do it.

It is not according to His desire and inclination. It is to Him "a strange work, a strange act." Isaiah 28:21.

Being utterly refused, however, He has no alternative. His enemies would only be miserable in His Kingdom. But He delays to give them a chance, that all may have the utmost opportunity, not because He has no such plan.

Wrote Peter: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Thanks be there *will* be those in that great and awful day of Jesus' coming who have neither jeered nor dreaded, but who, on the contrary, have looked forward with joy and eager anticipation. "Lo, this is our God;" they will say in the day of His appearing, "we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

May that be our experience, and since we can hardly face Him empty-handed, let us, until that day, do all that we can to "occupy till He come," and finish the work He left for us to do—the carrying of the everlasting, enlightening, healing, encouraging Gospel into every corner of the earth.

The River Nith, near Dumfries, Scotland.



# Prayer...

THERE ARE THREE WAYS IN WHICH  
MEN CO-OPERATE WITH GOD:

**THINKING,  
WORKING and  
PRAYING**

by **WALTER RAYMOND BEACH**

**P**RAYER is absolutely essential to spiritual life. One might be saved and not read the Bible: he might be blind or unable to read. One might be saved without going to church: he might be where there is no church, or an invalid who could not attend public services. But if we are saved, we must pray.

Prayer is the cry of the soul to God. It is opening one's heart to God as one opens one's heart to a friend. Prayer is adoration, confession, praise, thanksgiving, consecration, communion, petition.

Now, evil makes prayer impossible. The Master mentioned two evils that block communion with God:

1. Impurity ("Blessed are the pure in heart: for they shall see God," Matthew 5:8) and
2. Vindictiveness, an unbrotherly spirit that will not forgive or seek to be forgiven. Jesus made very clear the right procedure: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." Matthew 5:23, 24, R.S.V.

No one can be wrong with man and right with God. Nor can prayer be made a substitute for work. Some try to make prayer a substitute for intelligence and effort. There are three chief ways in which men co-operate with God: thinking, working, and praying. None of the three can ever take the place of another. Each has its peculiar realm.

Consider what this world would become if everything could be accomplished by prayer. What if men could sail their ships as well by prayer alone as by knowledge of the science of navigation, could swing their bridges as firmly by petition as by studying engineering laws, could light their houses, send their messages, and work out their philosophies by mere entreaty? If a boy asks his father to work out his arithmetic lesson because he wishes to be idle, the wise father who loves his boy will not comply. The boy's request (prayer) must not be made a substitute for intellectual discipline. God surely requires us as individuals and as a race to endure the disciplines of painful enterprise and struggle rather than to find easy relief in asking.

Nor are we to pray because of fear and a desire for God's protection. He will protect us as a result of sincere and proper prayer; our motivation, however, must not be fear. It must be love and obedience. Some, you see would hang a prayer so to speak, around their neck as a charm against possible disaster; but in such petitions one may not in any way hallow the name of God, and such prayer may be a travesty.

The chief aim of prayer is for the suppliant to come so completely into harmony with God that God's will becomes his. Then the suppliant becomes a partner with God and is ready to co-operate with Him in whatever God wants. He identifies his will and purpose with God's will and purpose. Then God, if need be, can lift his mind from what he prayed for to something better. The suppliant will realize that God is working on His plan and that all things will work together for good.

The example of Jesus teaches that we are to pray alone and we are to pray together. Jesus dismissed the crowd and went up into the hills to pray alone. He also taught His disciples to pray: "Our Father which art in heaven." And He promised: "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." Matthew 18:19, R.S.V.

Let us pray earnestly.

*"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land."* Song of Solomon 2:11, 12.

**S**O reads the text that was chosen by John Welsh for his sermon on a memorable occasion. John Welsh was the great-grandson of John Knox and in Scotland's "Second Reformation" he played a leading part as had his ancestor before him.

This was one of the most remarkable gatherings of God's saints of all time. For in the springtime of 1677, in response to the notices circulated by trusty messengers some time before, thousands gathered to the appointed place from every point of the compass. Here in the quiet surroundings of the verdant hills, away from the noisy marts of men, these children of God had come to an open-air Communion service. They had not trudged so far just to escape the noise of the world, but to find a secluded spot away from the persecuting troopers of King Charles II, who was bent on destroying these "rebels"—as the Scottish Covenanters were called. They refused to acknowledge the right of the king to dictate to their conscience in matters of religion, but they upheld the rite of love for their Saviour by commemorating His great sacrifice for all.

Revelation 12:11. Mar. 3, 1685." Mute testimony to the faith of two humble men who otherwise would be unknown.

### **Open-air communion service**

But we must walk on to the beautiful rushing falls of the water of Cluden where we turn left, and farther along the lane we notice the Hill of Skeoch rising on our right. As we tramp up the track we come to the hallowed place beside a stream in a hollow in the hills. In imagination we can see the worshippers taking their places, first in the floor of this natural amphitheatre, then sitting in ascending rows up the hillside.

The hill can be seen several miles away and is therefore a good vantage point for the watchers who are posted on its height. A further ring of watchers is posted on neighbouring hills and altogether an extensive area is commanded by their vigilance. These sentinels are ready to signal danger, the very moment the figure of a persecuting trooper might appear on the distant edge of the moor.

It is a calm, clear, sunny day and we listen to the congregation singing the opening psalm. The climax of the service is, of course, the Communion.



## **COURAGEOUS COVENANTERS**

### **"Hanged without law"**

Travelling north-westward from Dumfries, we pass the church at Irongray where John Welsh had been minister until King Charles had ejected the clergy. In the field next to the church is an inconspicuous grave surrounded by iron railings. We feel saddened as we consider the obvious neglect of this martyr spot and the lack of thought by so many today for any strong Christian principles by which to live. Walking past the grazing cows we look through the railings and read this inscription: "Here lies Edward Gordon and Alexander McCubine, martyrs hanged without law by Lagg and Cap. Bruce, for adhering to the Word of God, Christ's kingly government in His house, and the Covenanted form of Reformation against tyranny, perjury and prelacy.

The Scottish Covenanters, at a time of cruel persecution under the Stuart kings, set an example of bravery and loyalty to God, that has never been surpassed. Like the New Testament Christians, their testimony was: "The love of Christ constraineth us."

by D. P. McCLURE



We look astonished at the two long tables covered with white cloth and arranged in a parallel position on the greensward beside the mountain stream. Across the upper end of the tables is a shorter one, on which is placed the bread and the wine. We reflect on the planning and work involved in bringing these things out into the hills. Then we consider the still more wonderful and greater planning that was done to effect our salvation, and we are truly grateful that the Lord allowed no obstacles, not even death itself, to stand in His way of bringing us life everlasting.

One of the ministers who officiated, John Blackader, has left us an account of the event. We read: "There was a rich effusion of the Spirit shed abroad in many. . . . The tables were served by some gentlemen and persons of the gravest deportment. The communicants entered in at one end, and retired at the other, a way being kept clear to take their seats again on the hillside. Solemn it was and edifying, to see the composure of all present; and it was pleasant, as the night fell, to hear their melody swelling in full unison along the hill, the whole congregation joining with one accord."

### **Three thousand at the spiritual feast**

We can readily estimate the crowd assembled here, for about 200 were seated at the tables each time and sixteen sittings were held. To think that over 3,000 were able to gather unmolested, surely shows that God held back the persecutors' hands that His people might be spiritually blessed. In fact, the meetings lasted for three days altogether.

From such spiritual feasts, the people were inspired and fortified to maintain their allegiance to Christ, to be faithful to their Covenant with God and to rally beneath the banner of liberty. We too, can gain inspiration and courage as we look back at the stand taken, and the consecration made, by the Scottish Covenanters 300 years ago.

The National Covenant was a crucial step in civil, as well as religious history for the rights of minorities and of the individual to be respected. It struck a blow to tyranny and despotism in any sphere. It embodied the ideals of liberty by which we still seek to live today, and although the Stuart kings are no longer on the throne, we must ever be vigilant to see that no other authorities, political or ecclesiastical, overstep their bounds regarding our personal loyalty to the King of kings.

The upholding of the Scriptures of the Old and New Testaments as the only infallible rule of faith and practice was the basis of the Covenanters' belief. In their study of the Bible they rose to heights of devotion to their Saviour. Some may be inclined to think that the rigorous experiences of persecution and battle, and the privations on the moorland hills



The hill of Skeoch, Dumfriesshire.

would breed a harsh, exacting outlook. But rather do we find a sweet intercourse with Heaven which is reflected in the writings of these godly servants of the Lord.

### **He laboured fearlessly till death**

The saintly Samuel Rutherford, minister at Anwoth, Galloway, and later a Professor at St. Andrews University, knew the love of his Lord. In his childhood, when playing with some friends he stumbled and fell into a deep well. The frightened children ran quickly to tell Samuel's parents, who, hurrying back, saw to their amazement that Samuel was "sitting on a hillock, a little from the well, all wet and cold," but unharmed and safe. When asked how he got there, Samuel said: "A bonnie white man drew me forth and set me down." With such a miraculous deliverance, it is readily seen how this child grew to be a stalwart witness to his Saviour's love. He wrote: "My blessed Master! My kingly King! Let my Lord's name be exalted; and, if He will, let my name be ground to pieces, that He may be all and in all."

He laboured fearlessly for Christ and ultimately he was marked for execution at the instigation of King Charles II. However, when the summons to appear on a charge of treason reached him, he was on his death-bed. "Tell them," he said, "that I have a summons already from a superior Judge and judicatory, and I behove to answer my first summons." Asked at the close of his life: "What think ye now of Christ?" he replied, "I shall live and adore Him. Glory to my Redeemer for ever! Glory shines in Immanuel's land." Such an absorption in Christ was the strength of the Covenanters, young and old alike, as they faced persecution and hardship.

### **Youth accepted the challenge**

We are inspired as we consider how youth accepted the challenge to testify of their love for Christ. Here is a young girl of eighteen, Margaret Wilson by name. Both her brother Thomas, aged sixteen, and her sister Agnes, aged thirteen, joined

*continued on page 20*

**H**AVE you ever realized the significance of design? Did you know that the age of the miraculous did not close with the book of Revelation? Last May a woman wrote in a popular digest about the millions of birds' eggs, so varied in shape and size, incubating in so many different nests, some swaying perilously on high in the storm-tossed branches of elm and oak, others hidden in rusting tins in muddy ditches beside sleepy lanes or hurrying motorways—all so different, but all common in two respects: they were all once a gold and crystal cell within a mother's body and they were all following an immutable pattern of growth that has been handed down unaltered since the day the first bird sat on the first egg. And every one moved toward a predetermined goal.

Long before the egg drops into its downy nest, when, in fact, the mother is still only a newly feathering chick herself, an intricately arranged process produces a single cell and begins to increase its size and complexity, to wrap and rewrap it in layers of yolk, albumen, membrane, and shell. When it is complete, some amorous cock bird with his courtship dance causes it to break loose and set out on its predetermined journey to birth. After the mating it proceeds into the oviduct, there to link up with a sperm. And so, stage after stage—always the same—it goes its way until the moment when, like a glistening gem, always in daylight and usually between sunrise and noon, it slides into the genial warmth of a ready-made nest.

### ***Birth of a chick***

There the wonderful egg awaits the warmth of its mother's body. A breathing pocket develops in its blunt end, prepared for the day, two weeks later, when a tiny head will need its vital oxygen. As soon as the centre of the egg is warm enough, things begin to happen again: the cells multiply, divide, and redivide. Some become lungs, some hearts, some liver, some bone, some eyes, some beak, some fluffy down—all interconnected, all different, but all so finally adjusted to the rest that they create that miracle of integration, a living chick. Then one marvellous day, the outside world hears a crack, a tiny voice chirps within, and then bits of shell are torn apart and knocked away to make way for the tiny bird to stumble into the glory of spring.

I went one day to see round a city newspaper works. First I entered the reception office, where, as pre-arranged, the charming public relations officer met my party. She led us into a corridor, from which we branched into various places—offices, a large room with desks and men sitting round, papers here, there and everywhere, and various other rooms and departments. In a glass-partitioned room nearby



design  
by  
chance  
?



**ALL FORMS OF LIFE, BREATHTAKING IN THEIR COMPLEXITY AND INTELLIGENCE, CONSPIRE IN AN ANTHEM OF PRAISE TO THE INGENUITY OF AN ALL-POWERFUL DESIGNER**

by A. J. WOODFIELD, M.A., Ph.D.

a wonderful machine was producing photographs coming over the air, and telex machines were spelling out the world's news as it was made; in another enclosure cunning computers were setting the type and working out columns and spaces; somewhere else men were sticking cut-outs onto pages intersected with ruled lines—it seemed as if a hundred and one disjointed things all equally incomplete were going on together. Finally, perhaps the most spectacular activity of all, the whirl of the press room. There enormous rolls of paper, a great complication of wheels, rollers, iron frames, ink; and white paper sheeting was going in at one end and finished *Reading Posts* stacking up at the other.

**Impossibilities**

If in my abysmal ignorance I were to take a few volts of electricity, some transistors, coils of wire,

rolls of paper, a razor blade or two, a broken up typewriter, machine frames, pens, pencils, and ink, and strew them around a factory building, I could push and poke them to all eternity and not get a single news story printed, let alone 30,000 complete, folded papers an hour, all red-hot with the latest news. Nor could I take a bit of calcium, a bit of carbon, a drop of albumen, and for colouring a little vanilla custard powder, tuck them all up inside a chocolate Easter egg and by sitting on them in a warm feather bed for three weeks, or thirty, turn them into a downy Rhode Island chick.

Ridiculous, you snort, and so it is. But not one whit more ridiculous than the folly of a man who blinds his eyes to the significance of the marvellous patterns that take the dust of the earth and by processes more definitely purposive and organized than the cleverest computer yet devised, transform it into flesh and blood, trees, flowers, fruits, and vegetables—life in all its breathtaking complexity and intelligence, each form contributing to and drawing from the others, all conspiring in an anthem of praise to the amazing ingenuity of a Designer, whose patterns vary from the sub-microscopic complexity of the atom to the unimaginable glory of the great constellations, galaxies, and universes.

But all my bits and pieces and chocolate Easter eggs would never even squeak "He's mental" back at me for all my pains. You see, I know nothing of newspaper production and even less about concocting an egg and producing a chick from it; I know neither the right components nor the proper ingredients, and how to create life will for ever baffle me. I'm not an intelligent Creator. Even with the necessary parts and constituents I could produce neither a classified ad. nor a callow wren. You get simply nowhere without a Designer who knows what He is doing.

**Opened eyes**

When that ancient Edomite sheik, Job, who in the bitterness of his afflictions said some pretty wild and whirling words about God, had thought upon what the theophany had shown him of purposiveness in the earth beneath his feet, in the life cycles and habits of the mountain goats, wild asses, lions, horses, crocodiles and hippopotamuses of the wilds around him, and in the changeless stars above him, he said in a little, little voice:

"I know that Thou canst do all things  
and no purpose of Thine can be thwarted."

Why don't we too, open our eyes just a little bit more and come to the same conclusion?



Grave of Scottish martyr, 18-year-old Margaret Wilson, at Wigtown, Scotland.

Below: About to make the supreme sacrifice for her faith, Margaret Wilson.



*continued from page 17*

her in standing fast for their covenant with Christ in opposition to their parents' adherence to Episcopacy. These teenagers were outlawed by the authorities, and went out to exist in the wild mountains, bogs, and caves. Eventually compelled by the privations of this exile, the two girls crept down into Wigtown, Galloway, to some friends.

Spies unfortunately discovered them and they were thrown into the local prison's "Thieves' Hole" with the worst of criminals, for nearly two months. Then they were "tried" and condemned—along with a widow, Margaret Lachlison—to be "tied to palisades fixed in the sand, within the flood-mark,

and there to stand till the flood overflowed them and drowned them." The girls' father, Gilbert Wilson, eventually was able, by visiting Edinburgh and paying £100, to get the release of his youngest daughter Agnes, but not of Margaret.

### ***Drowned in the Solway***

The appointed day arrived, May 11, 1685, and the old Margaret and the young Margaret were led down the hill, past the church, and on to the sand banks where the River Bladnoch empties into the Solway Firth. The mud deposits of the last 300 years have altered the scene somewhat, but it is an awesome experience to squelch over the wet, spongy ground and stand beside the pillar erected on the spot where the younger Margaret was drowned. As we look across the water to the solid, lofty mass of Ben Cairnsmore of Fleet and consider the rugged, invincible faith shown by one so young, it challenges us afresh to be loyal to our Redeemer, who gave Himself for us; the Rock of Ages, where only lies our strength.

As we picture the scene, we see that the older lady has been placed farther out, that the sight of her last struggle may cover the young girl into submission. With the tide now engulfing the old lady, Margaret Wilson is asked: "What think ye of your companion now?" "What do I see but Christ wrestling there," she replies. "Think ye that we are the sufferers? No, it is Christ in us; for He sends none a warfare on their own."

In such a trying hour, with the waters now swirling round her feet she takes her Bible and reads aloud from the eighth chapter of Romans. We can hear the confidence in her voice as she comes to the end of the chapter and clearly reads: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The waters rise and Major Winram, having second thoughts perhaps, pulls Margaret from the tide. Another chance is given for her to take the Solemn Oath abjuring the Covenant and "affirm and swear . . . that the King's majesty is the only supreme governor of this realm, . . . in all causes, as well ecclesiastical as civil." Life is surely sweet to one so young, and we wait with bated breath to hear her answer. But her life will not be saved at the loss of her faith in Christ or the stifling of her conscience. "I will not take the Oath. I am one of Christ's children; let me go."

The Town's Officer wades through the waters, pushing Margaret roughly in front of him and ties her to the stake again. "Tak' anither drink, hinny!"

he cruelly says, giving her head a push. She is not daunted, but lifts her head high, and we hear her clear voice singing sweetly from the 25th Psalm, verse 7 onward:

*My sins and faults of youth  
do Thou, O Lord, forget:  
After Thy mercy think on me,  
and for Thy goodness great.*

*The whole paths of the Lord  
are truth and mercy sure,  
To those that do His covenant keep,  
and testimonies pure.*

Soon the hungry waves stifle the voice of faith, but her dramatic witness remains in our hearts.

### **Peace and joy in Christ**

Do you, dear reader, know the joy of your Lord? Have you the peace which only comes from communion with Him? Is your faith a living faith in Christ, the Rock of Ages for your soul?

Jesus is calling with the voice of love; He is pleading with tender earnestness for young and old alike to yield their lives completely to His control. He offers us freedom from the weight of guilt, and cleansing by His blood. He promises us the blessings of joy and peace in this life, no matter what may be our lot, and unending happiness, security and love in the life to come.

The Covenanters were convinced of the blessings of Christ's ruling presence in their lives. They had rallied to the banner of King Jesus described in the chapter with which we commenced this article: "His banner over me was love." Song of Solomon 2:4. Wrote Paul: "The love of Christ constraineth us." 2 Corinthians 5:14.

Let us respond to Christ's loving appeal and give our hearts to be His throne. Then day by day our joy will be full, and our faith will be strengthened to do exploits for Him.

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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

# PORTENTS

**"COLD MONSTERS."**—Since thrusting itself upon us, the Atomic Age has underlined the need for international unity. Churchill envisaged a united Europe. For years, America has done the same, with the natural hope that she, the world's super-power, would wield a significant influence. Under General De Gaulle, France has resisted this idea. In line with this, Britain has been excluded from the Common Market; and France has withdrawn from the North Atlantic Treaty Organization. De Gaulle's view of the nations is that of "cold monsters" seeking only national interests. Language and nationality continue to be the great divisive factors, causing international suspicions and hostilities to persist. These same divisive elements also foil Communism's efforts, as evidenced by the rift between the two titans, Russia and China. The Bible's prophetic word, 2,500 years ago, said of history's last days, that despite attempts to weld the world into one, the nations simply "shall not cleave one to another." Daniel 2:43. The unparalleled hazards of disunity will not be overcome until the second coming of Christ as King. (Daniel 2:45.) We know that the time is ripe for this event.

**THEN AND NOW.**—Advocates of the "new morality" speak of the "insuperable desire" which may "rightly" be satisfied by adultery, extra-marital relations, and other irregular methods. Commenting in a pastoral letter, Dr. Edward Ellis, Bishop of Nottingham (R.C.), wrote: "What kind of defence would it be for a person to say, 'I had an insuperable desire for that painting, that jewellery, that money, etc.'? Without hesitation we would call such men thieves and frauds." Misuse of sex urges, and general permissiveness toward such, would, according to Christ, be a sure sign of history's closing chapter.

In Luke 17:28, 29, Jesus draws a parallel between "the days of Lot" and the last days. Lot lived in Sodom, a city noted for its moral decline and depravity. Because of this, the city was destroyed.

"As it was in the days of Lot, so shall it be in the last days." It is even so today.

# F R O M P R I S O N

## OLD TESTAMENT PARABLES — 3

The fascinating story of Joseph's meteoric rise from a degraded prisoner to Egypt's most honoured and famous vizier, proves the importance of loyalty to God. But Joseph's life was more than an example: it was a symbol of facts which are supremely important to all mankind

by J. A. McMILLAN

THE story of Joseph is one of the most fascinating in the entire Bible. It is rich in its own inherent right as the unfolding of a life surrendered to God and displaying through all its varying circumstances that all things work together for them that love God. It is even richer when regarded as a type of the coming Messiah, for Joseph's experience so closely tallies with that of Jesus, that we may safely consider it as a parable foreshadowing the experience of the Son of God. The richness of Joseph's biography is reflected in the words of the dying patriarch, Jacob:

"A tree of fruit is Joseph  
A fruit tree by a well,  
The branches covering the walls,  
Archers bitterly assail him,  
Shoot at him savagely,  
But his own bow remains steady,  
and he nimbly plies his arms;  
Jacob's Mighty One upholds him,  
Israel's strength sustains him."  
Genesis 49:22-24, Moffatt.

### **Dominating principle**

From pit and prison to patronage and palaces, Joseph's sudden and dramatic changes still find him steady to one dominating principle—he sustained a fixed attitude of surrender to God's will and loyalty to His government.

# to Palace

Joseph starts off with the disadvantage of his father's special favour. With ten older brothers in the home, Jacob early expressed his partiality for Joseph and this aroused the ire of the others. Their jealousy was incensed when the boy artlessly repeated to them a dream he had had which plainly indicated that, by some mysterious set of circumstances, they would offer him obeisance. Even Jacob was irked when a further dream involved him in this "bowing down" to his son.

Soon after the recital of these dreams the brothers had their chance of revenge. They were in Dothan, shepherding their flocks, when Joseph came to them. Quickly they plotted to sell him as a slave to a passing group of Midianites, who in turn sold him to Potiphar, chief executioner at Pharaoh's court. (Genesis 37.)

Joseph was now truly catapulted into that stream of circumstances that were to lead him from prison to palace.

### **Unsullied soul**

From the outset, it is clear that Joseph had given his allegiance to Jehovah, his father's God. Surrounded by Egyptian idolatry, and courtly immorality, Joseph kept his soul unsullied from all the corrupting influences around him. The keynote of his inward rectitude is reflected in his reply to his master's wife, when she repeatedly sought to seduce him: "How then can I do this great wickedness, and sin against God." Genesis 39:9.

Potiphar's wife, enraged that this young slave should scorn her, falsely accused him. As a result, Joseph was cast into prison. The wheels of provi-

dence were turning, and Joseph maintained his integrity. The Scripture narrative tersely concludes this episode with the words: "But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." Genesis 39:21.

### **Interpreter of dreams**

Another turn of the wheel brings Pharaoh's butler and baker to the prison. Joseph interprets their dreams, and events verify his interpretation. The stage is set for a further dramatic scene.

Pharaoh had two dreams which both impressed him and annoyed him. He sought a meaning, but no one was able to explain. Now, two years after his restoration to favour, the chief butler remembered Joseph and recommended him to Pharaoh. Joseph was sent for, and as a result of interpreting the dreams wisely, was exalted to the position of Food Controller in Egypt, with power and rank second only to the Pharaoh.

Joseph's dreams were now a reality. His brethren, and later, his aged father, come bowing low before "Zaphnath-paaneah," the "foodman of life." The wheel of providence had now brought Joseph to eminence in order to prepare the way for future generations.

As Joseph himself bore witness, when revealing himself to his brethren: "Now therefore, be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Genesis 45:5.

This in brief is the story of Joseph, sketched in bold relief within the pages of Holy Writ from Genesis, chapters 37 to 50. As Jacob sagely remarked on his death-bed: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Genesis 49:26.

### **Joseph and Jesus—parallels**

It is easy to relate the experiences of Joseph to Jesus without doing any violence to Scripture. It should be borne in mind that in applying the broad outline of Joseph's experiences to those affecting Jesus and our salvation in Him, we have the precedent established by Stephen in his illustrious sermon before the Sanhedrin in Jerusalem.

Applying the parable, Jesus fulfils in a larger dimension, the experiences that befell Joseph. The envy of his brethren and the cruel rejection of his appeals is written into the Gospel records. It is summed up in the poignant words of John: "He was in the world, but the world, though it owed



Joseph's rise to greatness was directly related to the fact that he never lost faith in God, or weakened in his determination to obey Him.

its being to Him, did not recognize Him. He entered His own realm, and His own would not receive Him." John 1:10, 11, N.E.B. (See Acts 7:9; Mark 15:10.)

Our Redeemer's heart-broken lament over Jerusalem at the end of His ministry stresses this rejection of divine compassion:

"O Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me." Matthew 23:37, N.E.B.

### **Rejection**

Jesus suffered more anguish than Joseph because His heart was more tender and the issues at stake were vastly greater. It was for this reason that when He came within sight of Jerusalem and thought of all that was involved in their rejection of His grace and love, He "wept over it, and said, 'If only you had known, on this great day, the way that leads to peace. But no; it is hidden from your sight . . . because you did not recognize God's moment when it came.'" Luke 19:41-44, N.E.B.

But just as Joseph's rejection and imprisonment eventually led to his exaltation to the throne of

Pharaoh, so the rejection and crucifixion of Jesus led to His triumphant resurrection and enthronement "at God's right hand."

Listen as His disciples tell the story: "The Jesus we speak of has been raised by God, as we can all bear witness. Exalted thus with God's right hand, He received the Holy Spirit from the Father, as was promised. . . . Let all Israel then accept as certain that God has made this Jesus, whom you crucified, both Lord and Messiah." Acts 2:33-36, N.E.B.

This was the drift of Stephen's masterly address before the Sanhedrin. Joseph and Moses had been rejected, but before the people could be delivered, they had to submit to the one whom they had formerly denied. So Jesus, the One despised and rejected, must be accepted as Lord and Christ, if we would enjoy deliverance from sin's bondage.

### **Faith and obedience**

Consideration of this dual relationship with Jesus demands two things from us: faith and obedience. We must believe, as Peter believed, that this Jesus is "the Christ, the Son of the living God." Matthew 16:16. Only Joseph could deliver his brethren from the prevailing famine that engulfed their homes and herds. Similarly, "there is no salvation in anyone else at all, for there is no other name [this Jesus] under heaven granted to men, by which we may receive salvation." Acts 4:11, 12, N.E.B.

And belief is not enough. Faith must produce corresponding obedience. Joseph had to be obeyed. Moses had to be obeyed. And Jesus "became the source of eternal salvation for all who obey Him." Hebrews 5:9, N.E.B.

Many fail on this vital point. They believe in Jesus. They profess to accept His teachings and love His Gospel. But they do not accept His Lordship. This is a fatal mistake.

### **Not everyone will be saved**

"Not everyone who calls me 'Lord, Lord' will enter the kingdom of heaven, but only those who do the will of My heavenly Father. When that day comes, many will say to Me, 'Lord, Lord, did we not prophesy in Your name, cast out devils in Your name, and in Your name perform many miracles?' Then I will tell them to their face, 'I never knew you; out of My sight, you and your wicked ways.'" Matthew 7:21-23, N.E.B.

Faith and works are inseparable. True faith will always produce obedience. "You can't have the one without the other." Paul reminds us: "If on your lips is the confession 'Jesus is Lord,' and in your heart the faith that God raised Him from the dead, then you will find salvation. For the faith that leads to righteousness is in the heart, and the confession

that leads to salvation is upon the lips." Romans 10:9, 10, N.E.B.

These are some of the lessons brought to us by the life and experience of Joseph. His pathway from prison to palace was ordained by God, for God had sent him "to save your lives by a great deliverance." Genesis 45:7.

On a vastly wider scale, "God sent His Son into the world, . . . that through Him the world might be saved." John 3:17, N.E.B. And the terms of salvation do not alter. Jesus solemnly affirms: "In very truth, anyone who gives heed to what I say and puts His trust in Him who sent Me has hold of eternal life, and does not come up for judgment, but has already passed from death to life." John 5:24, N.E.B.

*When we accept Jesus as Lord and Christ, we have solid ground for our faith and divine authority for our obedience. Only as we believe and submit do we achieve true fellowship and enjoy salvation. All this adds up to a wholehearted allegiance. For "to all who did receive Him, to those who have yielded Him their allegiance, He gave the right to become children of God."* John 1:12, N.E.B.

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## ZACCHAEUS

by Ernest Cox

"Today I must abide at thy house," Luke 19:5.

**T**hey say the coming King is here,  
Whom some men love, and all  
revere,  
A King of kindly, tranquil mien,  
And yet majestic; stern and keen  
When wrong is urged, or wealth is more  
Than simple strivings of the poor.

But stay—a new King means new laws,  
New rates, new and sufficient cause  
To change the officers of state.  
No doubt He'll turn us out, and mate  
With some far enemy of Rome,  
And rob me of my trade and home.

And yet—He has the look of peace,  
At His approach the murmurs cease,  
They all hang, breathless, on His word,  
He talks of love, and not the sword.  
He blesses children, heals the lame,  
The aged softly breathe His name.

What now! He stops—and looks this way,  
A wistful look, apt to convey  
That which grand words could never frame,  
There's some mistake! He calls my name?  
What! Mine?—despised, condemned, and  
cursed!  
In all of Israel, deemed the worst!

It cannot be! Yet does He say:  
"I, at thy house, abide, today."  
At mine?—which all men proudly shun  
And pass by—as they would the scum  
Of earth. Yet does He softly say:  
"At thy house, My friend, I will stay."

Then welcome Lord, and all the store  
Of my poor, humble board, and more  
Will I most quickly, gladly bring  
To serve Thy need, my Lord, my King.  
I cannot do enough for Thee,  
Since Thou hast done so much for me.

So spoke Zacchaeus, long ago;  
I know he felt the pain and woe  
Which now I feel; the dark despair  
That brings me down, and holds me there,  
The awful subtlety of sin  
Which mars and rends my soul within.

He was not worthy (nor am I)  
Yet the great King ne'er passed him by.  
Christ came and conquered; by His might  
Sin was dispelled, the dark was light,  
Despair was vanquished—nevermore  
To reign unchallenged, as before.

My Lord! I dwell in darkness drear  
I am not worthy—be Thou near!  
No other reason can I plead  
But Thy great love and my deep need.  
Oh, let me hear Thee softly say:  
"I at thy house abide, today!"



## CHRISTIAN BELIEFS IN A SCIENTIFIC AGE

by D. C. UFFINDELL, B.A.

# HOW OLD IS THE EARTH?

(Concluding article)

Science has nothing definite to say about the age of the earth. The date of the earth's origin is not, in fact, susceptible to scientific investigation

(THE Bible assigns an age to the earth since Creation of just a few thousand years. The modern theory of Evolution demands a vastly longer period—not thousands but hundreds of millions of years. Only recently has the theory had the backing of scientific dating methods. Pastor Uffindell considers the main ones here, and in his previous article. A perfectly objective appraisal of them shows that no conclusions can honestly be made that would invalidate the Bible story.)

### **Salinity method**

A number of methods were rejected solely because they indicated an age for the earth far too short to accommodate evolution. The progressive increase in sea salinity was studied. Assuming the sea was once all fresh water the present rate of increase in salinity would bring the sea to its present concentration in 20 million years. Of course, there is no way of proving the sea was once all fresh water. Further, the salinity increase would decrease with time as the soil and rocks, washed of their minerals, contained ever less salt for the rivers to carry to the sea. Thus, because in the past the salinity increase must have been greater than today, the time required to reach the present state would be very much shorter. The effects of a flood would be immeasurable, and would further shorten the time required, making it exceedingly short.

### **Meteoric dust**

The fall of meteoric dust has also been measured, and the total annual fall estimated. At its present rate of fall it could account for all the iron in the earth's crust within a few million years. Yet all the earth's iron could not have been acquired this way otherwise such minerals as nickel, which is very plentiful in meteorites, would not be so rare here on the earth. This argues for a short age for the earth, unacceptable to evolutionary thinking.

### **Volcanic action**

Some of the earth's crust is derived from the fall of volcanic dust. The present rate of fall would provide all of the earth's crust in less time than evolution requires, and we know that all the earth's crust did not come from this source. Volcanoes also release a tremendous amount of water. All the oceans of the world could be accounted for in this way within a similar period of time. Yet it is exceedingly doubtful that all surface water came from this source.

Believing that comets originated at the same time as the earth, a study was made of the length of their activity. It was discovered that they disintegrate and burn up far too quickly to allow for the long ages required for evolution.

Cave deposits, stalagmites and stalactites, built up slowly from the deposition of minerals in dripping water, have been thought to provide irrefutable evidence of the great age of the earth. Estimates of their present growth rates are used to obtain their approximate age. It has been proved, however, that present growth rates are no criterion for the past. In flood conditions, when vast quantities of water seep through soil and rocks rich in minerals, the growth of such deposits can be quite phenomenal.

### **Radioactive dating**

The most important scientific dating methods developed so far are the radioactive dating methods. Simply described, this is what is done. Radioactive

Stalactite and stalagmite caverns in the "Bridal Chamber," Congo Caves, Oudtshoorn, Cape of Good Hope.



elements, being unstable, decay into other elements or isotopes. The end product, or final result of this decay, along with what is left of the original radioactive element, is extracted from the sample to be dated. Both are then measured carefully. Because the rate of decay is known, the time taken for any proportion of "decayed" material to accumulate can be given. This is then called the "age" of the sample.

### **Unreliable method**

How accurate is this method? Were it safe and accurate, the results it produced would agree. This is not so. "If we suppose that the mineral sample investigated had not changed in the course of time, that no losses or additions had occurred, the age estimates obtained by these four methods should agree. *This is but rarely the case*, however, and the calculation values are therefore called 'apparent ages.' They are all used in assessing *the most probable age.*"<sup>6</sup>

The main reason why this method is unreliable is that it is impossible to be sure a sample contains only the original amount of radioactive elements without additions or losses. The same is true regard-

ing the end product. In fact, it is known that this does often happen. Yet there is no way of distinguishing the additions from the original elements, or from others, there at the beginning and of a similar nature, but not derived from radioactive decay. The time values provided by this method are therefore quite valueless.

### **Nothing definite**

The truth is that science has absolutely nothing definite to say about the age of the earth. *The evidence it can provide, indicates that the earth has not been existing long enough for evolution to have taken place.*

Because the date of earth's origin is not susceptible to scientific investigation; because what evidence there is, points to a relatively short age for the earth; because the earth could only have come into existence by the creative power of God; because He was the only eye-witness of that tremendous event; and because the Bible is God's account of the origin of our world, we would do well to accept what He has said about it.

<sup>6</sup> *Dating the Past*, page 328, by Zeuner.



★ DO YOU THINK IT IS NECESSARY FOR A CHRISTIAN TO GO TO CHURCH? MY BOY-FRIEND SAYS YOU CAN BE JUST AS GOOD A CHRISTIAN IF YOU STAY AT HOME.—A.N.

YES, there are some Christian people who don't go to church. And the numbers are probably increasing. It's easier to listen in on the radio or watch a church service on television. It's more comfortable too; no effort is necessary to put one's best clothes on, and then walk some distance to a building that perhaps seems too large for the congregation, too tall for economy in heating, and too out of touch with modern life.

If only these Christians knew the pleasures of corporate worship which they are missing. David loved to worship. He said: "I was glad when they said to me: Let us go into the house of the Lord." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." "For a day in Thy courts is better

than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Psa. 122:1; 84:2, 10.

God designed that His house of prayer would be a house of prayer for all people (Isa. 56:7) and because the coming of the Lord is near "we ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near." Heb. 10:24, 25, N.E.B.

★ WHO WAS THE MOTHER OF DAVID THE PSALMIST AND KING?—P.

THE Bible names only one of David's parents, his father Jesse. His mother is emblematic of the great host of godly mothers whose work will endure into eternity while their names are scarcely mentioned in the here and now.

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If you have any questions about the Bible, the Church, or Christianity which you would like answered in this column; or if you have some religious problem to which you would like an answer, you are invited to send to: "Bible Questions," The Stanborough Press Ltd., Alma Park, Grantham, Lincs. (Please include a stamped addressed envelope if you require a personal answer.)

YEARS ago, the successful evangelist was also, almost invariably, a most determined revivalist. He certainly taught his hearers the saving truths of the Gospel. He also sought to arouse in them a happy confidence in God—a spiritual exultation which would enable them to meet and defeat the inevitable counter-onslaughts of the world.

But in these materialistic times many an earnest evangelist is compelled to adopt the lesser rôle of lecturer-cum-film-compère before he dare embark upon his proper function of Gospel preacher. He well knows that before he can bring about conviction of sin and conversion to Christ on the part of his hearers, he must first arouse and retain their interest by cultural and visual means. Even a high Church of England dignitary intimated recently that the evangelistic methods of our forebears will not suffice today.

In these circumstances it is hardly surprising that the spiritual exultation which accompanied old-time revivals is largely lacking now. Indeed, many people today, confronted with new claims of Scripture truth, may feel that their own emotional response is somewhat inadequate. They have heard of the joy and peace which should come to the newly-converted Christian. But they do not *feel*, as yet, that they are beginning to tread that "higher ground" of which the hymn-writer so invitingly sings.

#### **A result of conversion, not a prerequisite**

The apostle Paul, however, speaks of this spiritual exultation as the maturing *result* of conversion, rather than as its essential prerequisite. He declares that the effect of the Spirit's abiding with the Christian is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. It is therefore *after* conversion—after we have made a decision henceforth to walk obediently according to God's commandments, that the Holy Spirit's graces may become fully operative in our lives. It is *after* our conversion to Christ that we may expect Him to fill us "with all joy and peace in believing . . . through the power of the Holy Ghost." Romans 15:13.

With this agrees Paul's admonition to the Ephesians. For, speaking of Christ, he declares: "In whom ye also trusted, after that ye had heard the word of truth, the Gospel of your salvation: in whom also *after that ye believed*, ye were sealed with that Holy Spirit of promise." Ephesians 1:13.

The first simple steps of Christian experience are here plainly set forth. To begin with, we hear "the Word of truth, the Gospel of our salvation." Secondly, we begin to have confidence in what we hear, and especially in Him who is Himself "the Way, the Truth, and the Life." John 14:6.

# OUR FEELINGS and OUR FAITH

by ERNEST COX

Feelings of spiritual exultation are good to have, but it is a mistake to assume that these are essential for conversion. They are not a prerequisite, but a result of genuine acceptance of Christ as Saviour, and of willing obedience to His law

Thirdly, and as a direct result, we are "sealed" or saved for God's coming kingdom by the abiding presence of the Holy Spirit in our hearts. It is *after* we have believed, and have acted upon that belief, that the fullness of the Saviour's love and joy may be ours. (John 15:11; 16:24.)

#### **Feelings are an unsafe guide**

Thus it is both unsafe and unwise to wait for some special feeling of elation to possess us before we accept Christ as our Saviour, or before we determine henceforth more implicitly to obey Him. To be guided entirely by our own feelings in this matter is to depend unduly upon that which may be most unpredictable and unreliable, and which



may, at times, have little connection with God's unchanging purpose for our salvation.

Without question, the attributes of "love, joy, and peace" (Galatians 5:22) are the principal components of the mature Christian's experience in Christ. The conscious possession of these qualities, in ever-increasing measure, makes him sure of his Saviour, and of his own calling and election to eternal life. (2 Peter 1:10.)

### **There must be no conflict**

But love, joy, and peace, as the gracious fruit of the Spirit, can never be present to a satisfying extent where there is conflict between the Spirit's insistent promptings and our own daily conduct. Sometimes we hear the quiet, but unmistakable voice of conscience within, saying: "This is the way, walk ye in it." Isaiah 30:21. But we are determined to direct our own steps according to our own inclinations, and in pursuance of our own supposed well-being. It is then that the Spirit is grieved.

#### **THE HAPPY PERSON**

An Inspired Analysis

"HAPPY the man who never goes by the advice of the ungodly, who never takes the sinners' road, nor joins the company of scoffers,

"But finds his joy in the Eternal's Law, poring over it day and night.

"He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers.

"Not so the ungodly! No, they are like chaff swept away by the wind;

"When judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just.

"The Eternal cares for the life of the just, but the ungodly life shall perish."

Psalm 1 (Moffatt's translation).

(Ephesians 4:30.) It is then that love, joy, peace, and happiness in God diminish, and may disappear altogether.

In these last days especially, when so many on every side are unashamedly "lovers of pleasures more than lovers of God" (2 Timothy 3:4), the devoted Christian may find true and lasting happiness in daily doing God's will. He finds God's mind plainly revealed in His Word. He feels God's Spirit within, constantly and quietly reminding him of the light obligations and the multiplied blessings of obedience. He can daily echo the words of Paul—when the apostle spoke of the peace following repentance, and the happiness resulting from a knowledge of forgiveness: "We are . . . witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32.

Very often, unfortunately, people desire to reap the blessings of obedience without really rendering obedience. But this, of course, is impossible. For just as effect invariably follows cause, so the fullness of God's blessing can only be ours *after* we have given proof of the fullness of our devotion to Him.

### **Joshua "left nothing undone"**

One of the outstanding heroes of the Bible is undoubtedly Joshua—Moses' successor in leadership—the one chosen by God to bring Israel into possession of the Promised Land. Joshua was a great general because he was a devoted servant. Under Moses he had early learned to obey. Indeed, his whole life was governed by a ready and complete obedience. For the divine record states: "As the Lord commanded Moses His servant, so did Moses command Joshua, and so did Joshua; *he left nothing undone* of all that the Lord commanded Moses." Joshua 11:15.

Although many of God's commands had not been given directly to him, but to Moses, his late leader, Joshua never thought to make this an excuse either for inaction or for self-pleasing independence. "He left nothing undone" which he knew was the Lord's will.

We see the results of Joshua's devotion in his remarkable conquests. Though the Israelites were little used to warfare, Joshua was able to subdue a host of formidable foes, and to settle his people in their territories.

"So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; . . . all their kings he took, . . . So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel." Joshua 11:16, 17, 23.

### **The conquering Christian**

The conquering Christian today is he who "leaves nothing undone" of what he knows to be his Lord's will. The "Jericho's of popular convention," and the "Ai's of evil habit," are soon vanquished by his "good fight of faith." 1 Timothy 6:12.

Finally, we should allow neither elation nor depression to affect our faith, especially in these days, when, as Paul says, so many are "past feeling" and "have given themselves over unto lasciviousness [lustfulness], to work all uncleanness with greediness. But ye have not so learned Christ." Ephesians 4:19, 20.

What we have learned of Christ is, that although He was "touched with the feeling of" all "our infirmities," yet, through it all, His faith and obedience never faltered.

# EXTILED • Chapter five of her true life story by Serpouhi Tavoukdjian

**THE STORY SO FAR:** This true story carries us back fifty years to the time of the First World War. The author was born and bred in a happy Christian home in Armenia. Her family, which were wealthy, were members of the Seventh-day Adventist church. With war came severe hostility against Christian Armenians. Uprooted from their homes, they found themselves joining what proved to be not only a march into exile, but for many of them, a march of death.

## SOLD TO AN ARAB

MOTHER'S lips moved in prayer as we struggled ahead, as she pleaded with God to keep her faithful to Him, and to keep her children faithful in this hour of trial. Of course, we had only to drop to our knees at the Mohammedan call to prayer, and our sufferings would have been ended. But we never thought of doing this.

Another day passed. We came to a Turkish village. Mother asked for a blanket to make us a little shelter where we might rest, but this was refused. She had a few pretty buttons left on her dress, and at last the villagers said they would sell us a little corn for these buttons. It seemed that we just could not take another step, so we tried to hide ourselves, and hope they would let us stay for a little while. But the village people knew we were refugees, so they drove us back to the line with sticks and stones, shouting: "Armenian pigs!"

Then we came to the Orontes River. Water! It was wonderful. We drank, and drank, and felt much revived. We followed along the bank of this river, and then late one afternoon came to the camp. Almost the first person we saw was my little brother. He was looking for us, but he had not yet found my sisters. We left mother and started out together on the search. As we ran about, asking everybody: "Are the carriages with the sick people here? Where are the carriages? Where is the hospital tent?" we fell on the rocks and were torn by thorns, for it was an immense camp, and there were many people here.

Finally we found a man we knew, who told us where to go, and said he had seen my sisters. We went back to mother and hurried to them as fast as we could. At last we stood beside them, Will I ever forget the pitiful sight? Rebecca, who was just fourteen years of age, was in her last hour of life. Mother cried out: "O Rebecca, child, what is the matter?" She opened her big brown eyes and looked first at mother and then at me, but she could not speak a word to either of us. Soon all was over. We had come just in time to see her die. As we closed her beautiful eyes and smoothed her hair,



we wept bitterly. Then my sister, Ahavne, spoke. "Do not cry, mother," she said, "we are all going to die." But somehow this did not lessen our grief nor ease our heartbreak.

The soldiers would not let us stop to bury Rebecca. Mother asked a woman standing near to help us, and we managed to carry her to a field not far away, and placed her there. We were obliged to leave her uncovered, and alone. We could not stop for even a prayer. The soldiers drove us on—and on—and on! But I am sure our merciful Father looked down from heaven and marked her resting place. She never denied Him by word or look. If I am faithful, I shall meet her again in that resurrection morning when Jesus comes to claim His own.

Once more morning came. How *could* we go? But we must! There was no escape, nor rest. The carriages did not go farther, so there was no more transportation for those who were sick. Ahavne was so sick she could hardly lift her head. But she was compelled to walk with us. Mother made two small bundles of the very few belongings we had left, and strapped one on her own back and the other on mine. Arasig still carried what was left of the tent. Then we got my sister to her feet, and she leaned on me as we walked. Mother leaned on Arasig, for neither could she walk without help. Slowly we followed the moving line of stricken humanity. My sister forced herself to walk with my feeble help for several miles. But finally she dropped down by the roadside.

Mother begged the soldiers to allow us to stay with her the few hours which she could possibly live. But they only said: "Go on. Go on!" And guns were held ready and straps raised to beat us if we dared disobey. Why did they not kill us? That would have been too merciful!

When my sister realized that she must be left to die alone, her grief and fright were heartbreaking. Terror-stricken, she begged us not to leave her. Mother tried to comfort her by saying that we would also probably be dead in another day. But that was not much help. There was no time for prayer or even for a last tender embrace. She waved her hand feebly as we looked back. It seemed that we simply *could* not leave her. But there were the guns and bayonets and knives and fierce soldiers! And so, with tears streaming down our faces and

our hearts fairly bursting with grief, we waved back to her. The road turned around a foothill and—that—was—all!

Only three of us were now left. There were more days of weary marching without food and little to drink. We were so starved that my little brother and I picked corn from the dung of animals and begged mother to cook it for us. But when she had prepared it, we could not eat it, for we had never tasted anything unclean. Then we went back to eating grass again, though when it was cooked it was bitter as gall. We could hardly force it down.

And then we came to Hamah. Here we were allowed to stop and rest. The camp was made outside the city in a great field. And Arabian merchants had set up a bazaar, or market, where they were selling things to the refugees. There were thousands of Armenians in this camp. Few of them had anything with which to buy food or clothing. But perhaps there was a valuable ring, or a jewelled pin, or a small piece of money that had escaped the keen eyes of the Turkish soldiers, who had so often robbed us. These could change hands here, and a miserable existence be more or less prolonged. Why? Because the love of life is a fire which burns bright in every human heart. We sometimes think we wish to die, but when actually face to face with the spectre, death, we shudder and turn away.

As we rested on the ground near the bazaar and I saw the food, I begged mother for something to eat.

She said: "I have no money. I cannot buy you food."

"Then sell something," I urged. "Sell your dress. O Mother, *please!* I am so hungry!"

A man whom we knew came by while I was crying and begging. He had something to do with helping in the bazaar. "Serpouhi," he said, "the Arab merchants are buying girls. Why don't you ask your mother to sell you to an Arab? Then you would have plenty to eat, and also she would have money to buy food for herself and your brother."

I was all excited. "O Mother, please sell me," I begged. "Then we can eat again."

"Do you want to go with an Arab?" she asked me, and there were tears in her eyes.

"Oh, yes, Mother, I want to go. I want food. I am so hungry."

And so several of the Arabs came and looked at me. They examined my teeth, and felt over me. There was really nothing left but skin and bones, and I had every sign of starvation. All the men who came spoke kindly. But finally the kindest one of all, an Arab of middle age, offered to give my mother a little gold money for me.

Of course, I was just a little girl, and I was so hungry I did not think of anything else. I had not

dreamed that I must be separated from my mother. When the man wanted to take me away, I objected strenuously, and insisted that she come also.

"No, Serpouhi," she told me, with tears streaming down her face, "it is you who are bought. The man did not buy me. You must go with him. He will be kind to you, and will give you food."

I threw my arms around her neck and cried and cried. This was too much! How could I leave my dear mother? Finally my master gently loosed my hand and said: "Come with me now. Some other day we will return and get your mother."

I was heartbroken. I kissed her again and again. She told me that some day I must come back and try to find my father, that I must not forget to pray to God in heaven, nor to keep His Sabbath. The last thing she said was that we would meet again in the new earth. And then the Arab took my hand and led me away.

My mother and brother stood looking! Somehow I realized that I would never see them again. But I do not think my brother knew what had happened—he was so nearly starved. I am sure that neither of these dear ones could have lived more than a few days longer, even with the food that they were now able to buy. Two more lonely, unmarked graves! I know not where they are, but God knows. And I can trust Him to watch over this precious dust until the great resurrection morning dawns.

My master's name was Allel. He owned a long line of camels and donkeys, and he traded in fruits and dates and fine flour. He bought me just as he was starting for his desert home with his merchandise. Grief at leaving my mother blotted all fears of the future from my mind, and when I was placed on the back of a camel to ride, I made no objection. But the constant swaying motion of that animal is like the waves of the sea, and was very sickening to me. I did not like it. So when we stopped for refreshment, I made signs with my hands—for, of course, I could not speak a word of Arabic—and asked that I might ride one of the donkeys. When the men understood my wishes, they took me down. After that I always rode my special donkey.

These people in the caravan (there were ten or fifteen men and several Arab women) were very kind to me. They smiled and gave me food. I remember especially the dates and sweets. I had been hungry for so long that I just smiled back at them, since I could not speak, and ate everything they offered me. Allel had bought me, not for a wife or a slave, but to be his own daughter, since his wives were childless. And he proved to be indeed a real father to me.

*To be continued*

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# THE CHILDREN'S PAGES



## TWO HUNDRED HOOFS AGAINST TWO GIRLS

A true story · by ROBERT G. NATIUK

IF you had fifty head of cattle, that would make two hundred hoofs, wouldn't it? Of course, there may well have been more than fifty head, for Mr. Regg kept up to one hundred at times, some of the most beautiful Aberdeen Angus cattle in Ontario, Canada.

Before I tell you about the two girls—their names were Louise and Diane—I have to tell you about Teddy.

Teddy was a follower. I suppose that's what you would call a dog that always walked behind. And there wouldn't have been any trouble to write about if Teddy had been satisfied to be a follower *all the time*.

Teddy wasn't the handsomest, strongest, most-alive dog you ever heard of. And if you had looked closely into his lustreless eyes, you would have noticed that he was almost blind.

Diane—she was the younger girl—was a tumbling tomboy, three years old, full of bounce, jump, climb, and run.

Right after dinner one day as the two girls finished tidying up, Diane coaxed Louise: "Please take me for a walk."

Louise was fourteen and liked nature hikes. But she also liked to tease a little.

"And why should I take you for a walk?" She tried to sound irritated.

Diane brushed the hair out of her eyes, jumped out of her chair, and gave her big sister a big hug to match.

"'Cause there are flowers in the pasture, and new baby calves,

Mummy says I can't see them if you don't come along." Diane tugged at Louise's hand.

Louise opened the kitchen door. "Then what are we waiting for, little sis? Beat you to the fence!" She pretended to hurry.

Diane bounded down the steps and dashed across the yard to the pasture. Louise was right behind her, pretending to be running with all her might, and making Diane giggle happily.

Old Teddy just creaked slowly up till he was in a standing position on his favourite sleeping place by the porch. He heard the girls, and after a long stretch, he loped slowly after them.

"Oh, look!" Diane screamed with glee and bounced up and down like a rubber ball. "There are the baby calves! Oh, they're pretty!"

Several calves were toddling beside their mothers. The older cows eyed the girls and dog suspiciously.

The girls were used to the cattle and felt no reason to be afraid. Then Louise noticed that a few seemed unusually restless and were wagging their heads. The mother cows were watching every move the old dog made.

"I'd better carry you." Louise lifted Diane for a piggyback ride. Then Louise started walking around the herd. But she didn't get far!

A cow started mooing loudly, and others joined in. Louise saw Teddy walk close to the cows. He barked at them throatily. One cow staged a mock attack on the old dog, running up to him with head

lowered, and stopping a foot away.

Suddenly Teddy ran in small circles, barking wildly. Perhaps he thought the girls were in danger.

"Stop it, Teddy! Go home!" Louise shouted at him, but the dog only barked more loudly.

The cattle began milling around, stamping, pawing, mooing. Louise dared do nothing until she knew what the cattle would do next.

"Hang on, tight, Diane!" she stammered. Diane didn't have to be told!

The dog had circled to the other side. A cow stampeded from the herd in a wild frenzy and knocked Louise down. Diane went tumbling!

Louise rose to her knees only to find herself looking almost face to face into a wall of snorting, wild-eyed beasts that were charging toward her like buffaloes on a stampede.

With only a second to act, Louise fell down on top of Diane and tried to cover the little body with her own.

She had time only to utter a prayer, "Jesus, help us! Save us!"

The thunder of hoofs filled Louise's ears, dust blinded her eyes and made her cough. She felt the ground rumble and quiver under her, and she tensed her body for the onslaught of the sharp, hammering hoofs.

But no hoofs touched her.

Suddenly the thundering stopped!

Diane was sobbing and trying to squirm out from underneath her big sister.

Louise lifted her head and looked around slowly. The cattle were grazing again. On all sides



of the girls, fresh hoof tracks told the story. There were hoof marks just inches away from where the girls' heads had been. And one of Louise's shoes was missing, apparently knocked off by a hoof.

Louise got up and lifted her sister. She brushed the dust off both their clothes. "Diane . . . are . . . are you all right?"

"Ye-es. What happened?" Diane gazed curiously around.

Louise looked her sister over, then herself. Neither was hurt.

"They ran right over the top of us," Louise said, shaking her head in awe. "But an angel must have been over us, because we didn't get hit once. Jesus protected us."

The two girls started walking across the pasture toward home. Teddy was behind them again.

"Where's your shoe?" Diane looked at Louise's feet.

"I couldn't find it," Louise answered.

Jesus knew what was valuable, and took good care of His children.

#### RESULTS OF DECEMBER COMPETITION

**Prize-winners.**—Jan Corbett, 7 Saint Barnabas Road, Shinfield Rise, Reading, Berks. Age 13. Loraine Diamond, 141 Oaklands Avenue, Oxhey, Watford, Herts. Age 10.

**Honourable Mention.**—Denise Saxby (York); Hilary Meidner (Reading); Kathryn Stennett (Sheffield); Ghislaine Cano (Watford); Christine Channon (Lincoln); Roderick Crawford (Dorset); Diane Kendall (Sunningdale); Anita Stevenson (Coventry); Stephen Manley (Ashford); Gaynor Chandler (Redhill); Rosemary Hamilton (Slamannan); Derek Burnett (Edinburgh 6); Jennifer George (S. Lowestoft); Joyleen Davis (Reading); Valmae Graham (Bracknell); Sharon Calder (Birmingham 21); Lorraine Smith (Reading); Susan Lusty (Gloucester); Lora Winton (Crewe); Jennifer Aiken (Strabane); Elaine Goode (Grantham); Christine Baldwin (Watford); Beverley Bowler (High Wycombe); Shirley Stimpson (Grantham); Deborah Gummer (Basingstoke); Kevin Keeler (Norwich); Anne Crawford (West Moors); Peter Binder (Lincoln); Lynne James (Cardiff); Yvonne Bullion (Reading); Judith Bromilow (Bolton); June Edwards (Reading); Patricia Cook (Reading); Thomas Auld (Limavady); Alison C. Chandler (Redhill); Valerie Proud (Essex); Catherine Mettham, (Grantham); Janice M. Johnston (Staines); Linda Baldwin (Watford); Vivienne Ball (Reading); Mary Kelly (Slough); Jane Warren (Kettering); Francis Fogarty (Windsor); Malcolm Coombs (Watford); Anita Frazer (Downpatrick).

**Those Who Tried Hard.**—Anne Zaslawska (Reading); Sally Hawkins (Worcester); Peter Smithson (Skegness); Carl Smith (Birmingham 11); John Jones (Swansea); Angela Colpitts (Slough); Robin Kirk (Yarmouth); Susan Page (Reading); Janet Etherington (Windsor); Christine Allen (Loughborough);

Jill Turner (Reading); Elizabeth Yeaman (Newcastle); Wendy Fell (Stamford); Mary Fletcher (Nottingham); Linda Walmsley (Barrow-on-Humber); Gary Todd (Basingstoke); Linda Burrows (Grantham); Judith Lambell (Peckham, S.E.15); Susan Jones (Luton); Suzanne Thomas (Bristol); David Ward (Slough); Elizabeth Goyder (Rawdon); Constance Golding (Gloucester); Theresa Lloyd (Wimbledon); Diane French (Norwich); April Turner (Basingstoke); Billy Line (Southampton); Valerie Hoyes (Grantham); Daniel Southern (Cockenzie); Simon Renshaw (Grantham); Elaine Burgess (Newport); Jimmy Brown (Musselburgh); David Goyder (Rawdon); George Chapman (Londonderry); Heather Hopwood (York); Bruce Wallis (Reading); Sharon Chung (London); Angela Barham (Watford); Karen Anderson (?); David Hurn (Barby); Marion Butler (Slough); Susan Horner (Bristol); Sally Freke (Bristol, 7); Manan Tittman (Basingstoke); Margaret Lambert (Reading); Gillian Swingle (Woodford); David Prince (Staines); Martin Sharp (Hornchurch); Edna Carr (Reading); Sheila Iggo (Humberstone); Kerry Horrocks (Derby); Amanda Ling (Grantham); David Burgess (Newport); Hazel Chapman (Norfolk); Sharon Methuen (Folkestone); Sandra Chismon (Basingstoke); Margaret King (Ipswich); Mavis Oliver (?); John Secker (Birmingham, 34); Antony Penrose (Huddersfield); Angela Starling (Norfolk); Alison Waller (Hull); Andrew Radburn (Reading); Patrick Naylor (Slough); Janet Kennedy (Manchester, 22); Glenn Edgar (Suffolk); Julie Hillman (Plymouth); Carol Pendell (Reading); Marina Pesaresi (St. Annes-on-Sea); Ian Smith (Dewsbury); Elaine Pyne (Reading); Anne Goder (Slough); Paul Vernon (Taunton); Jeanette Slaven (S. Reddish); Christopher Sparks (Trowbridge); Peter Goyder (Rawdon); Dolena Thompson (Port Elgin); Mary Burroughes (Norwich); Mary Cashin (Churchill Gardens).



#### YOUR LETTER

*My dear Sunbeams,*

What a lovely lot of entries we had for the Christmas painting competition! In fact, the results have taken up so much space that our letter has almost been squeezed off the page.

However, we were very pleased to see so many perky little robins sporting cheery waistcoats in every shade of red. It was clear to see that you enjoyed colouring them, too.

For our competition this time, we have a spring picture. It will remind us that March is the month when spring actually begins. Take great care over neatness, and the choosing of true-to-life colours. Next time you may be the prize-winner!

Yours affectionately,

*Auntie Pam*

See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Alma Park, Grantham, Lincs., not later than April 10th.

#### FOR YOU TO COLOUR



## “THINK ON THESE THINGS”

“We frequently meet the argument that we can meet God anywhere, and that we can therefore worship anywhere; and, of course, that is true. But the fact remains that there are some things which are much more effective when they are done in company with others. It is never quite the same to listen to a recording of an orchestra, however outstandingly good it may be, sitting in a room alone, as it is to listen to the same orchestra in a crowded concert hall in which one is part of a crowd of people all thrilling together to the wonder of the music. . . . We may say we can worship through the radio or through the television services. But, to be quite honest, if I listen to such a service, I may well listen to it lounging in a chair; . . . The effect . . . is quite definitely not the same as when . . . done in the company of others.”—William Barclay, “Life and Message of the Early Church.”

“It is not an unfair statement to say that the Church in the middle of the twentieth century is more concerned to try to keep the people it has, than to gather within it the millions who are outside. As his biographer, Richard Collier, tells, toward the end of his life, William Booth was increasingly obsessed with the work still left undone. Once at the close of a meeting, his aide, Lieut.-Col., William Haines exulted: ‘Wonderful, General—did you see them? A hundred to the penitent form in ten minutes!’ Booth was sombre: ‘I saw the hundreds going out, having rejected Christ.’ He was haunted by the people outside.

“A Church is either an expanding Church or it is a dying Church. It is either a missionary Church or it is not a Church at all.”—“Ibid.”

“A frail little lady continued to work as a seamstress although past the proverbial threescore and ten years. Friends marvelled at her quiet endurance.

“One asked, ‘How do you manage to work so hard and steadily?’ She replied, ‘Sometimes it seems hard. Often I get up in the morning feeling so weak and frail. It seems impossible to go through the day’s work. But, you see, I’m like a tram car before it is connected with the power wire. Upon rising in the morning, I connect with power from on high. I pray and put my hand in the Saviour’s hand. I feel the power of His Spirit passing into me. Then I go on and do what I have to do!’”—“Bible Expositor and Illuminator.”

“I saw God write a gorgeous poem this very morning. With the fresh sunbeam for a pencil, on the broad sheet of level snow, the diamond letters were spelled out one by one till the whole was aflame with poetry.”—Phillips Brooks.

“Men and women can reach God’s ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust.”—Ellen G. White: “The Adventist Home,” page 112.

“Freedom is not something men can give us. God has already given it. But it is something that we can easily lose by failing to understand and appreciate it.”—Kenneth W. Solitt: “What to Do With Liberty Besides Proclaim It?” “Liberty,” July 8, 1964.

“Do you recall how Michelangelo, the incomparable sculptor, could take a discarded block of marble, see in it a perfect image, and then chisel it out? This was something only a Michelangelo could do. And it is God alone who is the Sculptor, the Potter, who sees in your broken life the image of His Son. He sees the possibilities and He has provided for that life most terribly broken. God deals in broken things, friend, and there is no limit to what He can and will do with the broken life that is given over wholly to Him.”—Dwight Hervey Small in “The High Cost of Holy Living” (Fleming H. Revell Company).

“No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, and to risk his life, in a great cause.”—Theodore Roosevelt.

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- ★ Can we prove that the Bible is the message of God to mankind?
- ★ How can I find God?      ★ How can the problem of sin and evil be solved?
- ★ Are we the pawns of irresistible destiny?      ★ Will the world ever be free from trouble?

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