

Vol. 82 June 1966

# OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

LIFE WITH A CAPITAL "L"

WHAT IS GOD LIKE?

VERDICT ON VATICAN II





GRAY WINE WARWICKSHIRE

## A Moment's Musing

by Marjorie H. Cooper

**B**ELOVED song-bird beautiful  
Upon your perch so high!  
When did you learn that richest note  
A-warbling from your tiny throat  
Who taught you how to fly?

Busy, busy, buzzing bees!  
Who gave you life and skill,  
To journey many miles away,  
To labour all the livelong day  
Your honeycombs to fill?

Charming, flitting butterfly!  
Who changed you so complete—  
Transform'd you from a creeping thing  
To creature with a painted wing  
So dainty, graceful, fleet.

Welcome, migrant visitor!  
Who did direct your way,  
Across the sea from lands afar?  
You surely had a guiding star  
Lest you should go astray!

Creatures all both great and small,  
That do their Maker's will,  
True service doth in me inspire,  
To faithful be, nor ever tire,  
God's purpose to fulfil.

# 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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COVER PICTURE: Coniston Water, Lake District

## This month . . .

THE Archbishop of Canterbury certainly made history when he went to Rome to meet Pope Paul VI. The significance of this momentous occasion is discussed in our editorial, "Which Road to Unity?"—Page 4.

Multitudes live out their lives on the level of mere biological existence. God's purpose in Christ, asserts R. T. Bolton, makes possible "Life with a Capital 'L'."—Page 7.

From nature we learn of God's power and wisdom, but Jesus came to make known His goodness and love, explains Ernest Cox in "What is God Like?"—Page 8.

A question often asked today is whether it is necessary to go to church to be a Christian. J. A. McMillan answers it convincingly in "Shall We Go to Church?"—Page 10.

Many are in doubt as to what the Fourth Commandment of the Decalogue means to the Christian today. G. Elliott explains in "Sabbath 'According to the Commandment.'"—Page 15.

Behind the covenant of grace which was worked out on the cross of Calvary, was a wonderful compact made between God and Christ actually before the world began. Leslie Shaw tells of this in "A Compact in Heaven."—Page 17.

Well qualified to pronounce a "Verdict on Vatican II" is Dr. B. B. Beach, for he was present at all four momentous sessions in Rome. You will find his article informative and stimulating.—Page 18.

While the truth of Christ's second coming was obscured by the papal apostasy, it was not wholly extinguished, as S. G. Maxwell shows in "Light in the Dark Ages."—Page 22.

If you enjoyed our Missions review last month you will be glad to read about the "Breakthrough Among the Australian Aborigines" this month.—See Pages 26, 27.

A Bible-lands' naturalist of long experience, Eric Hardy, tells this month about the "Conies in the Rocks."—Page 28.

Be sure to let the children see their pages. They will enjoy them.—Pages 32-34.



BY THE EDITOR

# DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE



**N**O-ONE will dispute that the official visit of Dr. Michael Ramsey, Archbishop of Canterbury, to Pope Paul VI in Rome at the end of March, was an "historic" occasion.

It was historic in that it was the first time since the Reformation that a Pope has had a formal meeting with an Archbishop of Canterbury. The visit of Dr. Ramsey's predecessor, Archbishop Godfrey Fisher, to Pope John XXIII in 1960, was only a private "courtesy call," but this was what the Vatican bulletin called a "solemn official encounter" between the spiritual leader of the forty-five million Anglicans in all the world and the head of the Roman church.

It was historic, too, in that when they met in the famous Sistine Chapel in the Vatican, where the Popes are elected, they sat side by side upon two identical chairs of gilt and scarlet damask in front of the chapel altar dominated by Michelangelo's great fresco of the Last Judgment.

It was historic because the leaders of the two churches, which had been separated for more than four hundred years, exchanged the symbolic "kiss of peace" on their first meeting, and again at the final service of worship in the Basilica of St. Paul Outside-the-Walls, where John XXIII first announced his intention to call an Ecumenical Council.

And it was historic in that the Common Declaration read at their final meeting affirmed a desire on the part of their two communions "to inaugurate . . . a serious dialogue" in the hope that this "may lead to unity in truth for which Christ prayed."

But all this, of course, does not mean that unity between the Anglican and Roman Catholic churches, much less with all the other non-Roman churches, is just round the corner. On the contrary, both participants quite clearly indicated that unity is not even conceivable at present.

The Archbishop told the Pope in his formal address that he came with "longing" in his heart for "unity in the truth," but he had to admit that "on the road to unity there are formidable difficulties of doctrine," as well as, "difficult practical matters about which the consciences and feelings of Christian people can be hurt."

To the Pope this "ecumenical" visit was likewise "most welcome" and "a start toward union," but he also had to say, "We do not forget the grave and complex problems which it raises," and that "in the field of doctrine and ecclesiastical law, we are still relatively distinct and distant."

At the same time, he added, by this meeting, the two churches made manifest their "common quest for a common profession of fidelity to Christ," and sincerely looked forward to the time when their "minds and voices" might be harmonized "in celebrating the greatness of God and His plan of salvation in Christ for all mankind."

As to the outcome of the "serious dialogue" soon to be initiated, there is considerable speculation.

There are those who are confident that, given time, a basis of union between the Roman Catholic and the non-Roman churches will be found.

Dr. Ramsey himself, on his return to England, would go no further than to say that while

OPPOSITE PAGE.—  
Pope Paul VI and  
Dr. Michael Ramsey  
embrace after  
reading their historic  
declaration of  
friendship in the  
Basilica of St. Paul  
Outside-the-Walls,  
Rome.

RIGHT.—  
Archbishop and  
Pope exchange  
official greetings  
beneath  
Michelangelo's  
great fresco of  
"The Last  
Judgment."



"one church is the ultimate goal," this might have to wait "for another generation."

Without doubt his personal hopes suffered somewhat of a setback when the question of "mixed marriages," which he had hoped to discuss with the Pope, was summarily closed five days before he went to Rome by an "instruction" issued by Paul VI "absolutely" forbidding the joint celebration by Roman and non-Roman clergy of marriages of Catholics with non-Catholics, insisting that mixed marriages will continue to be regarded as "invalid" unless performed by a Roman Catholic priest, and emphasizing that the obligation to bring the children up as Roman Catholics still held.

Some might think that the Archbishop of Wales, Dr. Edwin Morris, was going a bit too far when he said in a letter to the *Times* that the Pope's action looked like a "deliberate rebuff," but a careful reading of the speeches of the Pope during and after his solemn meeting with the Archbishop of Canterbury makes it only too clear that complete submission to Rome

is the only basis on which organic union could ever be achieved.

In his welcome to Dr. Ramsey, Pope Paul said that he hoped the Archbishop would not feel that his steps resounded "in a strange house," but that he would realize he had come "to a home which . . . for ever valid reasons" he could call his "own."

Then at his midday audience, immediately after this solemn meeting, he referred to the Anglican Church as one "to which, one might say, she [the Church of Rome] gave birth," both clear hints that Pope Paul regards the Roman Catholic Church as the one true church and that the achievement of unity means the "return" of the Anglican communion to that true church, from which it tragically separated four hundred years ago.

Again, in the Common Declaration, it is stated that the "serious dialogue" to be initiated will be "founded on the gospels and on the ancient common traditions."

This is in line with the Roman Catholic position that Scripture and Tradition are equally authoritative bases of the faith of the church.

The Archbishop, as an Anglo-Catholic, seemingly took no exception to these terms of reference, but true Protestants could never move from their fundamental position that "the Bible and the Bible only" is the basis of their faith.

The Protestant ministers who demonstrated at London Airport as the Archbishop left for Rome, and on several occasions in Rome, may have expressed their protest rather crudely, and in terms with which Free Churchmen could not entirely agree, but they were right in expressing "great alarm at the ever-increasing turning again to the Church of Rome" by leaders of the non-Roman churches, and in asserting that there can be no unity between true Protestantism and the unreformed and indeed apostate Church of Rome.

Perhaps in his heart the Archbishop of Canterbury has serious doubts as to whether he will ever be able to "rebuild the bridge which for centuries has lain fallen between the Church of Rome and the Church of Canterbury," as the Pope put it, and this gives point to the fact that his return journey from Rome was by way of Geneva.

Officially he stopped off there for twenty-four hours to see the new headquarters of the World Council of Churches, of which he is one of the six co-presidents, but the visit had a symbolic value, too, for it reminds us that the "Catholics" of the non-Roman churches are beginning to glimpse another road to unity along which the World Council of Churches could

be a kind of half-way house, from whence rapprochement, if not organic union with Rome, could be negotiated.

It is the growth of this new "Catholic" interest in the World Council of Churches over the past few years which is arousing increasing concern among evangelical Protestants.

When the World Council came into existence in 1948, it had a mainly Protestant emphasis. Gradually, however, through the years, the "Catholic" elements have come more and more to the fore, and when at New Delhi, in 1961, the Orthodox membership was vastly increased by the admission of the Russian and other Orthodox churches, the religious press was quick to observe the new "Catholic" tilt, and the Archbishop of Canterbury came back jubilantly declaring that the World Council of Churches was no longer an "exclusively Protestant show."

Since then the "Catholic" tide has been flowing strongly. At a recent Assembly of the Protestant Episcopal Church in America it was agreed that the word "Protestant" in its title could be dropped by anyone who wanted to, and an article in the *Church Times* commemorating the death of John Keble stated that the Anglo-Catholic movement which he founded in England had not only become "respectable" but actually "fashionable."

And without doubt it is significant that the retiring General Secretary of the World Council of Churches, Dr. W. A. Visser't

Hooft, has been replaced by Dr. Eugene Carson Blake, the inspirer of the Consultation on Church Union in the United States, which aims at a united church "truly Catholic," as well as "truly evangelical and truly reformed."

Perhaps, therefore, it was not so facetious as was evidently intended, when one journalist remarked, on the announcement of his election, "We have a pope."

In a final speech before his retirement, Dr. Visser't Hooft took the opportunity of stressing that the future health of the ecumenical movement depended "on the place it gives to the Holy Scriptures in its life," and on the churches' listening to "the one Voice which gives us our marching orders." At once, however, he was taken up by Orthodox Archbishop Iakovos of New York who asked, "Who is going to interpret the one Voice so that we understand it as our marching orders?" and by Archpriest Vitaly Borovoy of the Russian Orthodox Church, who declared that a biblical theology cannot be the basis for unity because "we have no common consensus in our understanding and our interpretation of the Holy Scriptures." Therefore, he asserted, we must come to "a mutual acceptance of the dogmas, ecclesiastical order, and moral principles of the ancient undivided church, as they have been maintained for us from the time of the Seven Ecumenical Councils."

Which means that the non-Roman churches must "return" to Orthodoxy, if not to Rome!

(Continued on page 30.)

LEFT.—Dr. Eugene Carson Blake (left), new Secretary-General of the World Council of Churches, with Dr. Visser't Hooft, retiring Secretary-General (centre), and Father John F. Long of the Roman Catholic Committee for the Promotion of Unity. RIGHT.—These Protestants demonstrated against the Archbishop of Canterbury's visit outside All Saints English church in Rome.





# ? WHAT IS GOD LIKE ?

by ERNEST COX

**C**HRISTENDOM today faces the incredible situation that some of its reputable and responsible theologians are denying the existence of a personal God. Their teaching is tantamount to claiming that "God is dead!"

The Bible never seeks categorically to prove the existence of God. This is always taken for granted. The Scriptures start with the dictum, "In the beginning, God." They end with the solemn assertion that "God shall take away" the sinner's "part out of the book of life." Gen. 1:1; Rev. 22:19. In between these two statements, the personality, power, mercy, wisdom, and justice of God are everywhere assumed as a matter of course. To take the personal God out of the Bible, together with His essentially personal attributes, is to reduce the Book to a mass of meaningless pages.

Most people have sufficient Christian background to make them reluctant to follow the extremist theologians and renounce God altogether. At least they prefer to profess a vague belief that there is "Someone somewhere," rather than contemplate the awful blankness and hopelessness of a God-less universe.

### ***Nature's marred witness***

Some people find a certain proof of God's existence as they study the beauties and utilities of the wonderful world of nature. Our planet shows so much evidence of infinite wisdom in design, that there must, obviously, at some time, have been a Designer.

But Nature, of itself, gives little or no indication of God's character. Indeed, it is evident that under sin's curse (Gen. 3:17) Nature is more often than

not, "red in tooth and claw," and does not, of itself, reveal the disposition of its original Creator.

Thus it is from the Bible alone that we may really learn what God is like. And, if we are prepared to search, the Scriptures are very plain, very explicit, and very detailed, in their delineation of His character.

### ***God is good***

To begin with, the Bible continually asserts that God is good. Jesus declared, "There is none good [supremely] but One, that is, God." Matt. 19:17. Ezra also says that we prosper in our right endeavours, "by the good hand of our God upon us." Ezra 8:18.

As far as men are concerned, it is often said, with some humour, and with ample reason, that "good folk are scarce!" In this modern age especially, selfish people are plentiful. One does not have to drive many miles to realize that. Avaricious people are not hard to find. Deceitful and dishonest people are uncomfortably numerous.

Really good people are therefore noticeably in the minority in these days. They may not be in any way socially prominent or outstanding, but their unassuming goodness marks them as being men or women apart. The good man is valued and respected for his reliability by many who would hesitate to emulate his ideals.

The goodness of the best man we have ever known has, almost invariably, found its initial inspiration and strength from the paramount goodness of God. For God is supremely good.

Jesus came to reveal visibly to men the character of the invisible God.



God's goodness is not a divine attribute which removes Him, in splendid isolation, far from His human family. Rather it is a quality which ever keeps Him close to us, a quality which constantly works for our benefit. For the Bible asks, "Despisest thou the riches of His goodness; . . . not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

The divine goodness is therefore both powerful and purposive. God is good to us, not because we are deserving of His favour, but in order that we may sense our own grievous lack of anything approaching *His* goodness, and thus be sorry for our sins. The goodness of God to us, constant and enduring as it has been, and will be, is not designed by Him to make us complacent, but repentant!

### **Presuming on God's goodness**

Men always come into grave spiritual peril when they misunderstand the purpose of God's goodness, or, for any reason, dare to presume upon it.

The first sin that marred our race was a simple presumption upon God's goodness. Eve, persuaded by Satan, felt quite sure that the Lord could not really have meant what He said—that death would follow disobedience.

Too late she realized that she had tragically misunderstood the purpose of her Creator. His bounteous gifts of life, love, and home were abundant evidence of His providential care. But His goodness could not indulge her caprice nor condone her disobedience. The Lord had meant what He said. "My covenant will I not break," He declares, "nor alter the thing that is gone out of My lips." Psa. 89:34; Gen. 3:1-19.

In the same way, there are many people today who feel that God is far too good seriously to punish the wrong-doer. They misunderstand His goodness and presume upon His providence.

For while it is blessedly and profoundly true that God is "not willing that any should perish" (2 Peter 3:9), it is also true that our Saviour was obliged to leave heaven, and on earth to suffer and die, so that "whosoever believeth in Him should not perish." John 3:16. Since it was apparently not within the province of God's goodness to spare even His only-begotten Son, but for our sakes "it pleased the Lord to bruise Him" (Isa. 53:10), we cannot expect God's goodness to condone our sins. Such "goodness" as that would be totally undeserving of the name, and would really be shallow, irresponsible indulgence. An over-indulgent parent usually injures, rather than helps, his unfortunate offspring.

### **Goodness and severity**

Paul well understood the character of God and His righteous dealings with His human family. The

apostle named two of the principal divine attributes, and put them together in remarkable and revealing contrast. Speaking of the Lord's judgments on erring Israel, he took the opportunity to urge repentance upon his readers. "Behold therefore," he says, "the *goodness* and *severity* of God: on them which fell, severity; but unto thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." Rom. 11:22.

Many today think of God as being far too "good" (or too indulgent) ever to be severe. In spite of Jude's prophecy, they cannot imagine that He will ever "execute judgment upon . . . all that are ungodly." Jude 15.

Others think of Him as being so extremely severe as to be relentlessly vindictive in His punishments,



Wider than the widest ocean and deeper than the deepest sea is God's love for men in Christ.

and devoid of compassion for the erring. The unscriptural doctrine of eternal torment has done much, in the minds of some, to magnify God's severity and minimize His goodness.

But the true portrayal of God is the balanced picture given by Paul. He doubtless recalled the Psalmist's words, "How oft did they provoke Him [God] in the wilderness, and grieved Him in the desert! Yea, they turned back and tempted God, and limited [or defeated the saving grace of] the Holy One of Israel." Psa. 78:40, 41. They repeatedly rejected the often miraculous manifestations of God's goodness, so that eventually all that remained for them was His sorrowful severity.

On one occasion, the gentle Jesus, who alone fully knew God's character, was informed concerning the tragic and apparently undeserved fate of some of

*(Continued on page 14.)*

**T**HERE seems to be a widespread view that it is not necessary to be a member of a Christian church in order to be a Christian. It is argued that being a Christian is to live a good life, to be kind and considerate to one's loved ones and neighbours, and honest to one's traders and clients, and that anything else is really unnecessary. In addition to the more philosophical arguments advanced, it is also said that church-going is "a bit of a bore." Another way of discounting or dismissing the need for church membership or church attendance is the admission, "I went to church today, and I was not unduly depressed."

This *laissez-faire* attitude on the part of a large section of the community is in strange contrast to the criminal classes. They believe in organization. In fact, if we are to believe the reports that are published from time to time, crime is very highly organized today, and that is one reason why so many criminals go free. The old adage, "Crime doesn't pay," seems no longer to be relevant.

### **The church and the churches**

No religious force has ever outlived its founders if it lacked a precise doctrine and organization. In the case of Christianity, the emergence of doctrine was followed closely by organization, and both are necessary if Christianity is to survive.

At Pentecost, when the infant church was launched on its world-evangelizing crusade, it is recorded that "with one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favour of the whole people. And day by day the Lord added to their number those whom He was saving." Acts 2:46, 47. (N.E.B.)

Such was the society of the Christians who heard and accepted the call of Christ to leave all and follow Him. They joined together in assemblies or groups called churches. These churches or "congregations" met in all sorts of places, in homes (Rom. 16:5), in school halls (Acts 19:9), and in hired houses. (Acts 28:30, 31.) It was not until the reign of Constantine in the fourth century that Christians were permitted to own church buildings.

The place is relatively unimportant. What is vital is the spirit and motive that prompt individuals to come together. On this the teaching of Jesus is explicit. Speaking of the necessity to preserve order and discipline among His disciples, He added, "For where two or three have met together in My name, I am there among them." Matt. 18:20. (N.E.B.)

In a discussion with a Samaritan woman as to the relative values of Mount Gerizim and Mount Zion, Jesus stressed the greater value of heart response. "But the time approaches, indeed it is already here,



**Another thought-provoking article by  
J. A. McMILLAN**

when those who are real worshippers will worship the Father in spirit and in truth. Such are the worshippers whom the Father wants. God is Spirit, and those who worship Him must worship in spirit and in truth." John 4:23, 24. (N.E.B.)

Many of the trappings that pass for Christianity could be dispensed with, without any harm to church attenders. In fact, probably more people would attend church services if they were not repelled by a lot of mumbo-jumbo and ritual that has unfortunately replaced or buried the vital spirit-to-spirit worship that God requires.

The tendency to ritual and repetition of dead forms was becoming pronounced even in the first century of the Christian church. The apostle appealed to his readers: "We ought to see how each of us may best arouse others to love and active goodness, not



**SHOULD WE GO**

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.)

### **What you may miss**

One of the tragic drawbacks of avoiding church services is that we may miss a vital contact with the Redeemer. That actually happened to Thomas, one of the apostolic band. Jesus appeared to the apostles after His resurrection and convinced them of His being raised from the dead and "they were filled with joy."

"One of the twelve, Thomas, that is 'the Twin,' was not with the rest when Jesus came. So the disciples told him, 'We have seen the Lord.' He said, 'Unless I see the mark of the nails on His hands, unless I put my finger into the place where the nails were, and my hand into His side, I will not believe it.'" John 20:19-25. (N.E.B.)

Maybe you and I need a revelation of Jesus like that, and we may miss such a personal confrontation by absenting ourselves from the means of grace provided by God in "the fellowship of the saints."

A very common disease is rampant in Britain today. It is more pandemic than the common cold. It is called "Morbus Sabbaticus." As diagnosed by the Vicar of Christ Church, Chadderton, A. V. Austin, "the attack comes on every Sunday. No symptoms are felt on Saturday night. The patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner."

The vicar lists seven peculiarities of this singular complaint: "(1) It always attacks professing church people; (2) It never makes its appearance except on Sundays; (3) The symptoms vary, but it never interferes with the sleep and appetite; (4) It never lasts more than twenty-four hours; (5) No physician is ever called in; (6) It is becoming painfully prevalent, and is alarmingly infectious. Make no friends of the infected; (7) No remedy is known for it except prayer. Unless checked it always proves fatal in the end—to the soul."

### **Your "invisible" means of support**

It was a Lord Linlithgow, one-time Lord-Lieutenant of India, who once remarked that there were too many people who were "trying to live without some invisible means of support. Each of us is surely conscious of the need of divine strength and wisdom

to meet the exacting strains and stresses of modern living. When we disregard or neglect the opportunity of going to church, we are thereby impoverishing the soul and spirit, which distinguish us from the "brute creation."

In these days of international unrest, of social upheaval, of increasing crime and lowered morale, society needs the stabilizing influence of the Christian church, if we are to be saved from descending into an abyss of destructive hedonism and anarchy.

The church is not a dehumanized organization or institution. It is a society of redeemed souls who believe in the things of the spirit. They do not profess to be better or wiser than their fellows, but have the conviction that in unity is strength. They hold the conviction that "man does not live by bread alone." Just as a piece of coal, divorced from the fellowship of the fire, will lose its flame and heat, so the individual who deliberately absents himself from associating with fellow-Christians, for whatever reasons or excuses, will "lose out" in his Christian experience and instead of enjoying a flame of devotion upon the altar of his heart, will have nothing but dead ashes.

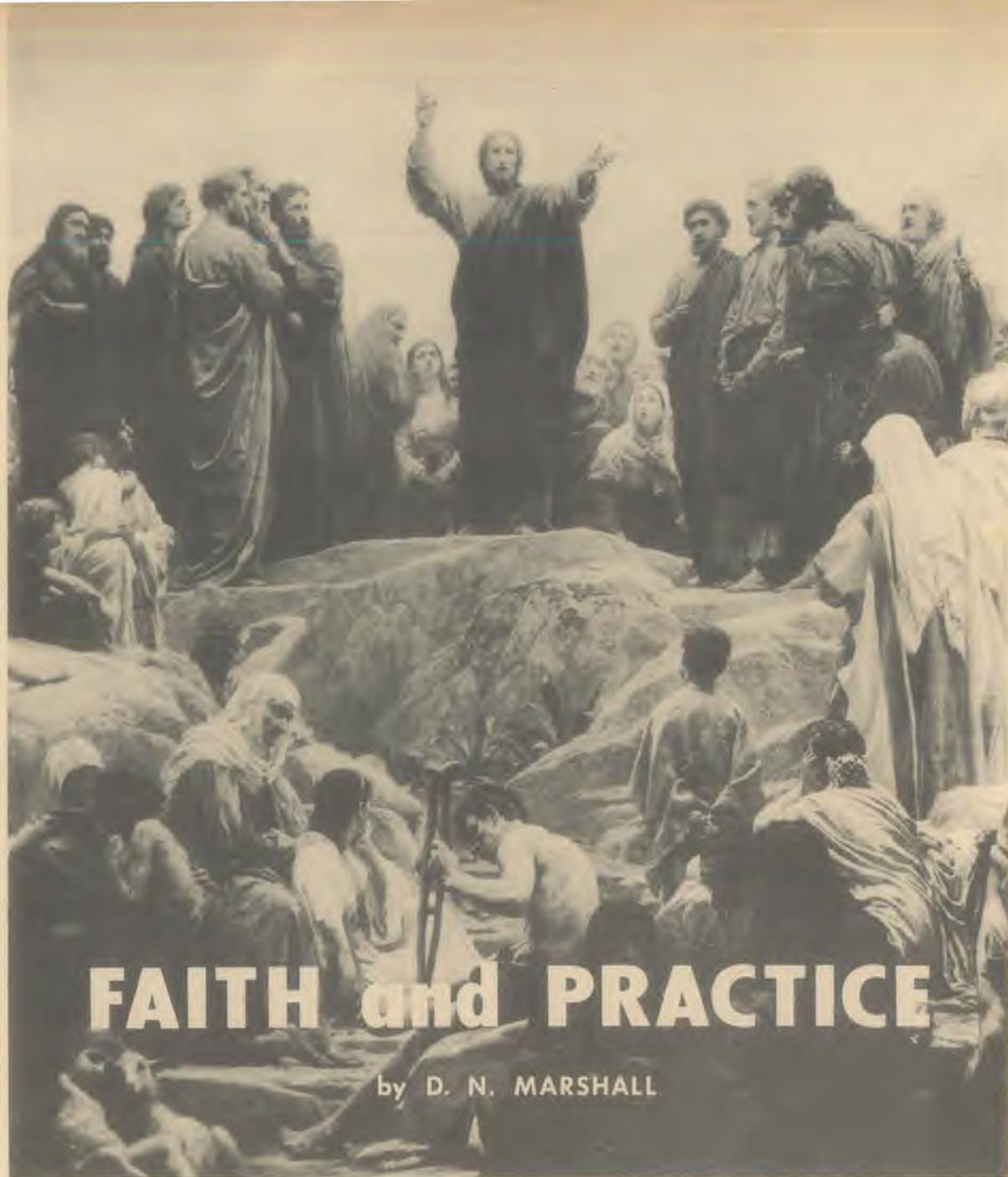
The church will be as strong, or as weak, as the members that constitute its life. If we let inclination or fancy dictate our attendance and active support of its programme, instead of duty governed by principle, then the church will be enfeebled and its witness shorn of all effectiveness. However insignificant we may feel as individuals, we may rest assured that, as in the case of young David, "thou shalt be missed, because thy seat will be empty." 1 Sam. 20:18.

"I am an Empty Pew," says a Presbyterian *Bulletin*. "I vote for the world as against God. I deny the Bible, I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the Fourth Commandment. I am a witness to solemn vows broken. I advise men to eat, drink, and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine

(Continued on page 14.)

# TO CHURCH?





IN his book, *The Mayor of Casterbridge*, Thomas Hardy describes a typical Sunday morning in a typical rural town of rustic "Wessex." All the characters, having shown up at church for the Sunday sermon, make a bee-line after the service across the road to the public house. Here, over a tumbler of strong ale, they take apart the vicar's sermon line by line, each expressing his opinion as to whether it be rated "good," "bad," or "indifferent." In a somewhat more sophisticated manner, this is a common practice of many church-goers I know. The service over, they scurry home and, over something a little less strong than Hardy's characters indulged in, give the minister's sermon a thorough overhaul.

They are, however, in judging the sermon as an intellectual feat, completely missing the point: the farthest thought from their minds is that it has any bearing on their own lives. In other words, they fail to correlate faith with practice or religion with morality. Like the Pharisees of Christ's time, they may be masters of the theory, but fail on the practical. Their religion may be nothing but a round of ceremonies. To Pharisees in every age Jesus says: "Well did Isaiah prophecy of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me." Mark 7:6, 7. (R.V.)

Speaking of the same tendencies in the Sermon on the Mount Jesus was even more scathing: "Except your righteousness shall exceed the righteousness of

the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. In their enthusiasm for traditionalism they were over-emphasizing the petty ramifications of God's law and disregarding the fundamental principle, as Jesus put it: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbour as thyself." Mark 12:29-32.

In His great Sermon on the Mount Jesus has outlined the fundamental principles of His philosophy of life. Rather than removing one "jot" or "tittle" of the law, He has shown the full depth and breadth of its requirement. He concludes His sermon by correlating "hearing" with "doing"—theory with practice. "What then of the man who hears these words of Mine and acts upon them?" He asks. "He is like a man who had the sense to build his house on rock. The rain came down, the floods rose, the wind blew, and beat upon that house; but it did not fall, because its foundations were on rock. But what of the man who hears these words of Mine and does not act upon them? He is like a man who was foolish enough to build his house on sand. The rain came down, the floods rose, the wind blew, and beat upon that house; down it fell with a great crash." Matt. 7:24-29. (N.E.B.)

### **Scripture and life**

Jesus was in two senses an expert: first, He was an expert in Scripture and, second, He was an expert in life. Both branches of His expertness are here in evidence. The writer of the Proverbs gave Him the hint for His illustration of the two foundations, and from this germ He builds a whole picture: "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." Prov. 10:25. This illustration is not a scholar's analogy, but the illustration of a practical man—an expert in everyday life. The trade of carpentry, in Jesus' day, took in not only woodwork, but building; so He knew only too well the reality of His illustration. Many a gulley which in summer was a pleasant, sandy hollow became in winter a raging torrent of rushing water. He knew the importance of digging down below the sandy surface to the shelf of rock below in fixing the foundations of any house. Only a house whose foundations were firm could withstand the storm; and only the life whose foundations were sure could stand the test.

Jesus demands that people should both *bear* and *do*. Many people nowadays refuse even to hear the teachings of Jesus, and do not have even the vaguest idea of what He stands for. We are now experiencing the famine of which Amos spoke, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. The first stage in the Christian experience is merely to give Jesus a hearing.

Jesus demanded that we should *do*. Knowledge becomes relevant only when it is practically applied. "Blessed are they that hear the word of the Lord, and keep it." Luke 11:28. A person with a First Class Honours degree in Theology is nothing bettered if he is not a Christian. His knowledge must be translated into action, his theory into practice, and his theology must become life, before he can benefit spiritually. One does not consult the doctor unless one is prepared to take his advice and apply it. Yet many may go to church every week and, failing to apply what they hear there, gain nothing. They adhere to a purely romanticized kind of religion and fail to see any connection with everyday life. They like to sing sentimental hymns and take part in non-arduous church activities, but this will not benefit them when the great day of reckoning comes! When asked to explain the dichotomy between the pious protestations of one of his parishioners and his day-to-day life, a minister friend of mine once said: "His religion is based on his emotions; but one minute he has one emotion and another, quite a different one." Hearing and doing are what God requires. "If a man love Me," says Jesus, "he will keep My words: and My Father will love him." John 14:23. "Be ye doers of the word, and not hearers only," says James. (Chapter 1:22.)

A Christian is one who upholds the claims of Jesus Christ, and one of these claims is that only by implicit obedience to His teaching can a man have a firm and a sure foundation in life—safe, no matter how fiercely the storms may rage!

### **A lesson in obedience**

Obedience is one of the first of the lessons of life which we learn. The story is told of a group of sailors who were in a launch on a rough sea. The launch was attached to a larger vessel by a wire hawser. Suddenly amid the howling of the wind and through the mist caused by the spray, the officer in charge of the launch yelled, "Down!" Immediately the crew of the launch flung themselves down. At that moment the wire towing-hawser snapped and the broken parts whipped about like a maddened steel snake. If any man had failed to obey the order instantly he would have been immediately killed. Instant obedience is what God wants.

Obedience to God, however, is not forced, but should be a delight. The Psalmist said (Psalm 119:127-129): "I love Thy commandments above gold; yea, above fine gold. . . Thy testimonies are wonderful: therefore doth my soul keep them."

We often hear people say: "If we accept the ethics of the Sermon on the Mount and give all our attention to practising them, why should we bother about the idea of the divinity of Jesus, His resur-

rection, the Holy Spirit, and that sort of thing? Why not leave it at that and never mind the theology?" The answer is simple. No-one can live out Jesus Christ's teaching without Jesus Christ. Many quasi-humanists try to follow the philosophy which Jesus propagated while on earth, without believing that He ever lived and, therefore, without accepting the power which He offers to enable mankind to live according to His principles. As Peter said (Acts 15:10, 12): it is through "the grace of our Lord Jesus Christ" that we are enabled to practise what would otherwise be "an unbearable yoke."

### **By the grace of God**

If we accept Jesus as only a great and a good Man, even if He was the greatest of men, then at best we see Him only as a great example and not as a great Power. On the assumption that Jesus lived and died, His teaching is impossible; His teaching only becomes possible in the conviction that He is not dead, but that He is present here to help us carry it out. It is the grace of Christ alone which enables us to put our faith into practice. It was Paul who said: "By the grace of God I am what I am." 1 Cor. 15:10.

But why all this emphasis, you may be asking, on putting our faith into practice? Well, I'll tell you. As I have continually emphasized, we are living in a secular age where spiritual ideals are being replaced by material ones; an age in which the intellectual claims to have toppled all sacrosanct religious beliefs; an age in which many no longer read or accept the Bible. But if you, with your whole mind, soul, and spirit believe that Jesus is living within your heart, and if that indwelling Christ is in evidence to those around you, you are confronting the sceptic with an unanswerable argument. For, in 1966, there is only one unanswerable argument for Christianity—**A CHRISTIAN!**



### **WHAT IS GOD LIKE?**

*(Continued from page 9.)*

His countrymen. He knew that people were wondering what these men had done to merit such a disastrous end. We tend often to assume that specific calamity *must* result from specific sins. Jesus was quick to deny this very common assumption. "Suppose ye," He said, "that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?"

Then He revealed that God's purpose is often served by human disaster, in that it leads men to re-consider their own standing with God. "I tell you," Jesus added, "except ye repent, ye shall all

likewise perish." Luke 13:1-3.

Thus by every means He may—by His goodness, by His severity, sometimes by permitted calamity—God "now commandeth all men everywhere to repent." Acts 17:30.

Finally, it is the eloquent and tender David, who, perhaps more than any other, excepting Christ, is inspired to tell us what God is like. "Like as a Father pitieth his children, so the Lord pitieth them that fear Him." Psa. 103:13.



### **SHOULD WE GO TO CHURCH?**

*(Continued from page 11.)*

law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."

#### **Who is on the Lord's side?**

If you happen to be an absentee Christian and think that the foregoing words are too strong, ponder the lesson recorded by the prophet Obadiah. He retells the story of Israel's journey from Egypt to Canaan, and how, when they sought safe passage through Edom, their cousins the Edomites—descendants of Esau, Jacob's brother—withstood them and refused them right of way. They were not going to get involved. So the prophet thunders this denunciation against them: "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." Obad. 11. (R.V.)

That earlier abstention from participating, that refusal to "get involved," led Edom to stand aside in Israel's crisis, and God registered their neutrality as open hostility.

Today, Christian faith is at a discount. The witness of the church is enfeebled and defective, and unbelief is growing stronger and more militant. This is no time for neutral Christians.

The challenge of Elijah's day is being repeated today:

*"Who is on the Lord's side  
Who will serve the King?"*

Our unspoken words, our neutral witness, our undone duties, are all helping the powers of darkness. By staying away from church, we are thereby helping to quench a light. Let that empty pew give up its vacant vote, and help to transform a listless and indolent church into a flame of fire, for God's righteousness is to "go forth as brightness and, the salvation thereof as a lamp that burneth." Isa. 62:1.

# SABBATH "ACCORDING TO THE COMMANDMENT"

by G. ELLIOTT

THE word "Sabbath" signifies rest, and commonly refers to a day of rest. By many the Sabbath is equated with Sunday. This is not strange. For on that day there is, by many, a noticeable cessation of work, and by some the practice of devotional exercises. When this is coupled with a recognition that the association of Sunday and rest goes back many centuries in the lives of our ancestors, the validity of this traditional link of the first day of the week with original Christianity becomes an automatic assumption. Further confirmation of this is supplied by churchmen who so often allude to Sunday as "the Lord's day" and urge its observance on that account. But in an age when everything traditional is coming under intense investigation there is justification for a re-examination of the Sunday-Sabbath to see whether it can stand up to the test of truth.

This investigation should not be difficult. For since Christianity is the religion founded by Jesus Christ, who will deny that His must be the decisive testimony as to the particular day (if any) which is His?

Indeed His ruling is clear. The Saviour has not failed to reveal where all confirmatory Christian evidence should be sought. From His ascension onward "even unto the end of the world" Christ's instruction, through the disciples, to the converted of "all nations" is, "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. Not, it should carefully be noted, what at any future time might be the doctrinal decisions of any church council or Christian leader! By the remindful agency of His ever-present Holy Spirit (John 14:26) only what Christ had said, up to the time of His giving the great Gospel commission, would henceforth be His unchangeable ruling on all "observances" of the church.

## **The origin of Sunday observance**

As though in answer to the question, "Where are the binding statements of our Lord to be found?" the Scriptures claim to be the one authentic record



"of all that Jesus began both to do and teach." Acts 1:1. This is comprehensive. What, therefore, did Jesus "teach" about Sabbath keeping? Did He authorize for Christians the observance of Sunday as a Sabbath? Did He, the Lord, claim it as His day?

To clear the way for the answers it should first be emphasized that nowhere in the Authorized Version of the New Testament nor in the original text does the word "Sunday" appear. We read only of "the first of the week," and this day is referred to just eight times in the New Testament. Here they are with, very briefly, their content: 1 Cor. 16:2, with its exhortation to some accountancy for God at home; John 20:19, which refers to the disciples on the resurrection day hiding from hostile Jews; Acts 20:7, speaks of a meeting in the home "to break bread;" and finally John 20:1, Luke 24:1, Matthew 28:1, and Mark 16:2 all of which speak of "the first day of the week," the day on which our Saviour was resurrected, not as a time for stopping work, but rather of resuming it! In none of these passages, nor anywhere else in Holy Writ is the first day of the week set apart as a day of rest for the commemoration of the resurrection or any other divine act.

From whence, then, is to be traced the ecclesiastical adoption of Sunday, and its alleged sacredness of which the Scriptures make no mention?

Historically, and long antedating the Christian era, there is much evidence of the association of the first day of the week and pagan sun-worship. Hence the name Sunday! And since nearly all the converts of the early evangelists were pagans, it is understandable that their ceremonial day would be a convenient time on which they could be reached with the Gospel! But such usage was merely a convenience for the evangelists and their hearers, and nothing more.

Indeed, the most remarkable pointer to the original character of the Sunday institution and its infiltration into church practice is the first Sunday law promulgated in A.D. 321 by the Emperor Constantine in

collaboration with contemporary church leaders. This edict includes these telling words: "On the venerable day of the sun, let the magistrates and people residing in the cities, rest, and let all the workshops be closed." Clearly, had there existed any valid grounds for regarding the first day of the week as "the Lord's day," or as the "Sabbath" of divine appointment, such weight of authority would not have been overlooked! Yet evidently the only cogent reason for Sunday legislation known to its first sponsors lay in its identification as "the venerable day of the sun"!

### **The "Lord's Day" within God's law**

As the case for Sunday collapses, every sincere believer will want to go on to discern the real truth about the "Sabbath" and the "Lord's day" and so he is brought back to the Word of God, and to the Word, we would stress, in its entirety. Too often theologians are prone to dismiss the Old Testament as obsolete, or at least of lesser importance. But Jesus not only endorsed the Old Testament, urging that it be studied as a revelation of Himself, but in a rhetorical question on the authenticity of the testimony of Moses, declared that those who reject it will not believe Him! (John 5:39, 46, 47.) How significant this is becomes clear when one recalls that it was this very prophet who was called to the shining peak of Sinai there to receive from the Lord's own hand a written re-affirmation of His moral law!

Right in the heart of this "law of the Lord" is inscribed "the Sabbath of the Lord." That is just how it is designated. We read: "Remember the Sabbath day, to keep it holy," for "the seventh day is the Sabbath of the Lord Thy God," which means that the day commonly called Saturday, and not Sunday, is the real "Lord's day." Why? To memorialize His masterpiece of creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:8-11.

So in the Fourth Commandment of the Lord one is directed to the inspired account of the earth's origin in Genesis, and to the momentous fact that in order to leave an ever-recurring reminder of His mighty handiwork, God spaced out the results of His creative fiat over just six literal days. Then as an example He rested upon, blessed, and sanctified the seventh day, making it, in so doing, His holy day, the true Sabbath!

And for whom? Why, for all! The Son of God who made man (John 1:1-3), and is therefore his Lord, tells us plainly that He "is Lord also of the Sabbath" and that the seventh-day "Sabbath was made for man" (Mark 2:27, 28), that is to say for all men, all who make up mankind. Here, in this express

claim to ownership of the seventh-day Sabbath, which He also while on earth observed, is not Jesus "teaching" us "to observe" His own Sabbath of the Fourth Commandment?

### **The seventh-day Sabbath still a test of obedience**

This leads on to the vital significance of the genuine Sabbath as it confronts modern man and particularly the modern Christian. For the former, the Sabbath is a shattering indictment of the evolutionary theory. And the latter must face up to the fact that for centuries a counterfeit rest-day has been foisted by apostasy upon the Christian church. For the sober truth is that no matter how strongly some may still urge the observance of Sunday, it is *not* the Lord's day, and it is not the Sabbath. Saturday, the seventh day is the Sabbath and it is also "the Lord's day."

Many and devious are the expedients by which some seek to evade the binding claims of the Fourth Commandment. The commemoration of the resurrection on the first day is one, but there are other more biblical ways of doing this. Another is "the one day in seven" theory which is refuted by the Commandment's specific mention of a *definite* day to be observed, to wit, the seventh of the established week. Still another, and possibly the worst, is the suggestion that the moral law of God has been abolished, through a misinterpretation of Paul's words "not under law, but under grace." Truly we are "under grace" and no longer under the condemnation of God's law. But if, through grace, we are to be saved from sin (that is transgressing the law), we are henceforth under a solemn obligation by grace to live in harmony with the law. (Rom. 8:4.) And manifestly this today, as always, means obedience, through the indwelling power of God, to all the Commandments of God, including the fourth.

The perpetuity of the seventh-day Sabbath is bound up with the perpetuity of the divine law which Jesus pronounced to be both immutable and beyond change. (Matt. 5:17-19; Luke 16:17.) That is why the apostles, who were chosen to convey the "teaching" and requirements of Jesus to all of us, on the Sabbath after the crucifixion and immediately before the resurrection day were found resting "according to the commandment"!

#### **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

**GOD'S COVENANT OF LIFE — 3**  
**Tells how the plan of redemption**  
**began. By LESLIE SHAW**

concerning man, are all framed within a firm covenant relationship as a pledge of the honour of God.

**Christ's part in the covenant**

The conditions attached to the Covenant of Redemption can largely be discovered by the obligations accepted by Christ, and seem to be as follows:

**A COMPACT IN HEAVEN**

**B**ACK of the Covenant of Grace relating to the salvation of fallen man, was the covenant between God the Father and Jesus Christ His Son. This Covenant, which may be called the Covenant of Redemption was made in eternity; its terms were agreed between the Father and the Son before the creation of man took place, and it included all the necessary safeguards against the eventuality of sin.

The Covenant of Grace is thus founded upon the terms of the Covenant of Redemption, and is mediated to man by Christ in harmony therewith. Christ is a contracting party in the Covenant of Redemption and Mediator and Surety of the Covenant of Grace.

The evidence for the existence of this Covenant of Redemption, is discussed by Charles Hodge in his *Systematic Theology*:

"In order to prove that there is a covenant between the Father and the Son, formed in eternity, and revealed in time, it is not necessary that we should adduce passages of Scripture in which this truth is expressly stated. But all the elements necessary for a satisfactory proof are to be found. The Scriptures teach that the plan of salvation is in the nature of a covenant, and that it was formed from eternity. Jesus Christ, while on this earth, spoke of promises made to Him before His incarnation; and that He came into this world in execution of a commission which He had received of the Father."

When one person assigns a stipulated work to another person, with the promise of reward attached upon the condition of the performance of that work, then there is the form of a covenant. The Father gave the Son a work to do (John 17:4), He sent Him into this world to perform it, and promised Him a great reward when He had accomplished it. (Luke 22:29; 10:18.) In all this we actually have the contracting parties, the promise, and the condition. And, as Charles Hodge says: "These are the essential elements of a covenant. . . . It is not a mere figure, but a real transaction, and should be regarded and treated as such, if we would understand the plan of salvation."

God's dealings with man, and with His Son

1. That Christ, the second person of the Trinity, should become incarnate, "born of a woman," and made "in the likeness of men" and "found in fashion as a man." In this incarnation He was to be made "in all points like unto His brethren," who were of the "seed of Abraham," and "made in the likeness of sinful flesh" (Heb. 2:11-17; Phil. 2:7, 8; Rom. 8:3), yet mysteriously uncontaminated by sin, and sinless.

This appearing of the Son of God was no "make belief," but a real corporeal presence, truly "bone of our bone and flesh of our flesh." The Scriptures declare of this incarnation, "A body hast Thou

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**W**HAT have been the accomplishments of Vatican II? The Council was the battlefield where the flying columns struggling for renewal and change collided openly, albeit not viciously, with the Curia-led columns favouring the *status quo* within Catholic ranks.

The liberal forces promoting renewal and updating in the Church of Rome can be divided into two groups: (1) those advocating "practical reformism," and (2) those working for "theological reform." The first approach is a sort of realistic response to many external pressures exerted by social, economic, cultural, and political forces of the modern world. The religious liberty advocates belong in this category and so do those bishops campaigning against excessive wealth, titles, poverty, hunger, war, celibacy, unrestricted birth-rate, and the present Catholic policy regarding mixed marriages.

The more theologically inclined "reformists" are spearheading a "return to sources" which manifests itself basically in two ways: through biblical and Patristic studies. Collegiality, ecclesiology stressing the People of God concept, putting the brakes on Mariological developments, an increased emphasis on Scrip-

ture, are some of the major theological revisions sponsored by these liberal "reformists."

Put in another way the observer can detect three basic conflicts which have had a decisive influence upon the accomplishments of the Vatican Council:

1. *Romanism versus Catholicity*. The liberal majority is endeavouring to broaden the appeal of the Catholic church, by loosening the Roman-Italian stranglehold and promoting a more outgoing worldwide evangelistic approach to non-Catholic relations;

2. *Autocracy versus Collegiality*. This conflict represents an effort on the part of the "advancing wing" of Catholicism to weaken the autocratic methods of the Papal Curia and the Holy Office, while all the time professing unquestioning loyalty to the Pope himself.

3. *Trentism versus Ecumenicity*. Here Catholic ecumenists struggle against the sealed-off fortress mentality which has prevailed in post-Trent Catholicism. The ecumenical avant-garde believes that Catholic isolation is leading nowhere and that the solution to the problem of Christian division is by integration of the "separated brethren" with a reformed, attractive Catholic church.



Having set the stage in this Conciliar tug-of-war, we come back to our question regarding the accomplishments of the Council. These have been so many and so varied that we can only touch briefly upon just a few of the most significant results.

### **Opening the doors of the church**

The traditional Catholic view of the church has centred attention on the hierarchy. The church is a juridical society, founded by Christ, with a membership identical with the Roman Catholic Church. This notion presented an infallible church with a monarchical structure implying a pyramid with the Pope at the pinnacle as the source of all power and glory, and the laity at the bottom. The new view of Vatican II implies, in contrast, the metaphor of concentric circles, the widest circle representing the People of God, with the Pope in the centre as the source of all unity and service. This new view sees the church, not as a conquering army subjugating mankind, but as a servant ministering to mankind. The church is viewed not so much as a commanding ruler, but as a loving mother; not so much a juridical structure, as a pilgrim people. This view sees the church not so much as a triumphant elite, but as the humble People of God; not so much as the ally of the rich and mighty, as the friend of the poor and lowly. This is of course at present only a beginning, a groping view. The Decree "De Ecclesia" could become a frozen constitution or a dead letter. There is still plenty of "triumphalism" (as evidenced by some of Pope Paul's speeches) in the church of Rome, and the juridical absolutist, hierarchical structure based on the unscriptural theory of apostolic and Papal succession, has by no means been abandoned.

### **Decentralizing the church**

Prior to Vatican II, it appeared beyond the shadow of a doubt that Vatican I (1870) had lodged in the Pope all power and infallible authority within the Catholic church. All matters of faith and morals were the final competence, without the consensus of the bishops, of the Petrine chair. It seemed that this authority was *exclusively* that of the Supreme Pontiff. As a result, Councils appeared to be a thing of the past. As could be expected, not all bishops have been satisfied to sit back idly watching their claimed status as successors to the apostles reduced to that of diocesan administrators for the Papal Curia. And of course such a teaching was quite unacceptable to the non-Catholic churches.

Leaving aside the crucial question whether Catholic bishops are the legitimate successors to the original twelve disciples, it is abundantly clear that Christ ordained all the apostles and not only Peter. No wonder there was a clamouring at the Council

for episcopal participation in supreme authority over the whole Catholic church, and for a return of powers that over the centuries have been taken into the Papacy. By calling Vatican II, John XXIII seemed to be calling in question unconditional Papal supremacy, and hundreds of dissatisfied bishops immediately hopped aboard the Collegiality bandwagon. According to this new doctrine, the bishops share with the Pope as their head, but *never without the Pope*, supreme authority over the world-wide church of Rome. The Pope, however, can still exercise his authority *without the bishops*. There is thus really no threat to the primacy of the Pope; either inside or outside the Roman Catholic Church, he still remains in "splendid isolation." Until we see real evidence pointing to serious and authoritative episcopal participation in the over-all government of the Catholic church, we cannot avoid wondering if collegiality is not "much ado" about very little. And its effect on Protestant thinking is likely to be even less!

### **The Bible or the church?**

Ever since the pontificate of Leo XIII (1878-1903) Catholic interest in biblical studies has been on an ascending scale. There have been many ups and downs, but Catholic biblical scholarship has become increasingly significant until it is nowadays to be seriously reckoned with in Protestant theological seminaries. The Catholic Biblical Movement is perhaps the mainspring of contemporary Catholic efforts at renewal. This growing emphasis on the Bible has made tensions within Catholicism inevitable, as the supporters of tradition as a source of revelation separate from Scripture try, with decreasing success, to halt this movement and, if possible, even to set the clock back. The old view regarding tradition is that there are two separate sources of revelation and that the truths of revelation given through tradition are equally as authoritative as those obtained through the Bible. In other words the Bible as a source of revelation is insufficient; some truths are known exclusively through tradition. The newer view interprets Trent's teaching as meaning that there is only one source of revelation: the Word of God. Tradition is not really something separate from Scripture. The most advanced new view goes so far as to see Roman Catholic tradition as simply an interpretation-tradition of Scripture, as the adaptation and application of the Bible to the changing historical times. The trend in the new Catholic theology is thus to stress the view that all revealed truth is located in Scripture.

The Constitution on Divine Revelation is a compromise document which tries to steer a middle course, leaving open the question whether there is one source or two sources. Tradition is given the

broadest possible meaning: all that the living church is, teaches, and can give. While the general tendency of the document is to raise the Bible to a higher level, it is by no means presented as superior to or outside of tradition, or as a regulator of tradition.

It is with tempered satisfaction that we behold Catholic theology being partly freed from the strangle-hold exerted by the old embrace of scholastic tradition and tending toward a more biblical way of presenting the church and its doctrines. Nevertheless, it is rather disconcerting to watch Catholic theologians seeking to find biblical support to bolster a number of their tradition-based dogmas. Too often the old "dogmatic cart" is put on the doctrinal road before the "biblical horse" and one witnesses almost desperate efforts to find suitable "textual specimens" to provide the necessary motive-power.

### **Pattern for unity**

The Catholic attitude toward other Christians has passed through a number of phases. There was the age of the inquisition; then came the age of polemics; now Rome has entered the era of ecumenical dialogue. Prior to 1959 it seemed doubtful whether Rome would ever participate in ecumenical endeavours. During the early decades of the ecumenical movement the Papacy took a very dim view of these activities. Typical of the Catholic attitude was the 1929 Papal encyclical "Notalium Animos" which called ecumenists "Pan-Christians" and asserted that the only way to bring about the unity of the church is the return of all Christians to the one true, visible Roman Catholic Church.

Vatican II has now placed the Catholic seal of approval on ecumenism. Perhaps it would be psychologically more accurate to say that the Council had ecumenism thrust upon it. There is little doubt that in the end ecumenism played a greater role than was envisioned at the beginning of the Council. The observers became more than observers and had considerable indirect influence.

The "ecclesiastical" character of the churches born

of the Reformation is now being recognized. Inter-confessional dialogue is warmly recommended, prayer with Protestants is permitted, and practical collaboration on the social and welfare levels is advocated.

Why is Rome now hitting the ecumenical trail? Many answers could be given. One thing seems clear: Catholic leadership has come to the conclusion that the multifarious churches are no longer on a divergent or at best a parallel course, but they are now moving on a converging trajectory, leading inevitably toward intersection. Through its ecumenical activities Catholicism now plans to help hasten the time of intersection or unity.

### **The issue of religious liberty**

One of the most exciting dramas to take place in Rome during the Council concerned the Declaration on Religious Liberty. The road leading to the final vote of approval was difficult and tortuous. The fact that some 250 bishops fought against it to the bitter end plainly shows that the opposition was determined even in defeat. Briefly stated, the traditional Catholic doctrine still advocated, it would appear, by some fifteen per cent of the Council Fathers, is that there is no such thing as religious liberty for those in error. At most there can be religious *tolerance* when the "common good" demands it. The erroneous conscience has no right to liberty or to be put civilly on a par with the correct conscience. Since the Roman Catholic Church is the only true church, it should be encouraged, supported, and, where needs be, protected by civil government in order that it may always enjoy a privileged status in respect to other religious bodies.

The final text approved by the Council represents a compromise. In order to give satisfaction to the die-hard conservative opposition, a paragraph was included proclaiming the Roman Catholic Church as the one true church which has the whole truth as revealed in Christ and to whom has been given the divine order to proclaim the Gospel. Such a claim is of course quite irrelevant and rather incompatible with a Declaration regarding the Civil Religious Liberty of people.

The new doctrine of the Catholic church regarding religious liberty is that basically every person has the right to perform his religious duties according to his conscience, if his conscience is morally upright and true. If his conscience is in error then he has the right not to be kept from performing his religious duties according to conscience, as long as he does not engage in activities that would infringe upon the rights of others, disturb public order, or transgress against public morality. Even so the document indicates that the right of non-Catholics to religious liberty is *not a positive right* to teach their doctrines,

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## A COMPACT IN HEAVEN

(Continued from page 17.)

prepared Me." Heb. 10:5. This is the mystery of the virgin birth. Christ had a human mother, but no human father.

2. Jesus was to be made under the law voluntarily undertaking to fulfil all its obligations by a life of perfect obedience to its every requirement as it was originally imposed upon Adam, and by perfect obedience to become entitled to its reward both in Himself, and on behalf of His seed as the second Adam.

3. To this end He would suffer death, the penalty of the broken covenant, in the place of guilty man, thus vicariously satisfying its just demands, and in this way making it possible for a just God to offer pardon to all guilty but repentant sinners who accepted Him as their Saviour and Redeemer. (Gen. 3:15; 2 Cor. 5:21; Isa. 53:5.)

Such, in general terms, was the work Christ was to perform as a condition of the Covenant of Redemption, that He might bring salvation to men.

Just as covenant promises were made to Adam, so also were covenant promises made to Christ. God would give Him a suitable physical tabernacle for this task, and bestow upon Him His Holy Spirit "without measure" to enable Him successfully to accomplish His work. Hence it is declared, as a promise to Him, "He shall not fail nor be discouraged," but surely accomplish His mission successfully.

He was promised that Satan should be finally trampled under His feet, and that though He should live a life of suffering, and die a painful death, yet He should see of the "travail of His soul, and be satisfied." He had the assurance that through all His afflictions, God would be with Him, and that He would bring Him forth from death, and after exalt Him at His own right hand, thereafter bringing all things into subjection unto Him, so that, finally "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:10,11. (Isa. 45:23.)

Such, in brief, are the terms of the Covenant of Redemption between the Father and the Son. This covenant, is, we might say, the fountain head of all divine blessings bestowed upon man, for within its terms, and their fulfilment by Christ, can they alone be shed upon the undeserving.

### Christ's covenant prayer

Christ's wonderful intercessory prayer, as found in John chapter seventeen, just as His work on earth was drawing to its close makes significant reference to the terms of this wonderful Covenant of Redemption.

Its wording indeed shows that it was a prayer offered to the Father according to the terms of the covenant.

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." John 17:1. The "hour" here spoken of is the hour specified in the terms of the covenant when He should give His life vicariously as the ransom price to redeem man. And when Jesus asked His Father to "glorify" Him, He was simply asking His Father to fulfil the terms of the covenant between them, even as Christ had now completed His part on earth.

"I have glorified Thee on the earth: I have finished the work that Thou gavest Me to do." John 17:4. Here Christ very definitely refers to the fulfilment of the terms of the covenant. He had accomplished perfectly its requirements. Therefore He asks God to honour His part of the agreement, and to glorify His Son. (Verse 5.)

Continuing to pray to His Father within the terms of the covenant, Christ says: "I have manifested Thy name [character] unto the men whom Thou gavest Me out of the world: Thine they were and Thou gavest them Me." The world was dark with a total misapprehension of God. It was an agreed part of Christ's work to remove this complete misunderstanding of God, and to reveal His true character. This Christ did throughout His ministry, revealing Him not as a harsh, cruel, exacting God, but as a loving, merciful heavenly Father. In the incarnation He was the "servant of Jehovah," faithfully fulfilling His commission. "I must work the works of Him that sent Me," Jesus said, stressing His fulfilment of the terms of the covenant between God and Himself.

(Continued on page 31.)



A circular logo with the text "DIAL-A-PRAYER" written in a large, bold, sans-serif font around the perimeter. Inside the circle, the following text is centered:

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# LIGHT IN THE DARK AGES

A ROMAN governor becomes a bishop. Such is the remarkable story of Ambrose of Milan. A quarrel in the church caused his intervention. So strong was his appeal to the rival parties that the people exclaimed, "Ambrose is bishop." He was unbaptized. But this was corrected a few days before his consecration.

He kept his diocese of north Italy free from the influence of the bishop of Rome. In doing this he prepared the way for some heralds in later years to have a measure of freedom to witness for the truth of Christ's return. Ambrose himself believed in the second advent and helped keep the light burning.

Sometimes witnesses appeared out of the prevailing darkness in unexpected places. A monk in a monastery, engaged on the revision of the Old Latin translation of the Bible, found his heart gripped by the great Bible prophecies. Thus Jerome, a famous scholar and saint of the Catholic church, came to a belief in the two advents and asserted that the first was in lowliness but the second would be in glory.

And who would think of a pope explaining the signs of the times? Yet this was what Gregory I undertook to do in his exposition of Luke, chapter twenty-one.

Incredible as it may seem, when the Christian world had largely forgotten the second Advent, the rising new religion of Mohammed emphasized anew the day of judgment and the return of Jesus. It taught that Isa (Jesus) would descend on a mountain in the Holy Land, carrying a spear to kill the antichrist, and would reign for forty years.

To those who took the trouble to read the few Bibles available, light began to break forth. Bernard of Clairvaux, who wrote those two beautiful hymns, "Jesus, the very thought of Thee," and "Jesus, Thou joy of loving hearts," found in his study of prophecy the truth of our Lord's return.

But few lights pierced the darkness during this long period of six hundred and more years. Only toward the end of the twelfth century does a change begin to appear when Joachim of Floris revived the former historical interpretation of prophecy culminating in the return of Christ in glory. It is recorded that many kings and notables sought him for instruction. These included Richard I, of England, when on his way to the Crusades. The influence of Joachim extended far beyond his lifetime, and began a revival in the witness of the "blessed hope."

## ***Interest in identifying Antichrist***

It is necessary to realize that the few students of Bible prophecy during the Middle Ages were actually more concerned in identifying Antichrist than about the return of Christ. Some writers saw him as a Jew coming from the tribe of Dan, others as Mohammed, the author of the new faith, and still others as the occupant of the papal throne in Rome. They looked mostly for a person, instead of a system.

Some fell into the error of time-setting, in spite of the Lord's warning, "Of that day and hour knoweth no man; no, not the angels of heaven, but My Father only." As the year 1000 approached there were many who felt the end of the world was near. This fear appeared again soon after A.D. 1200. The day of judgment was fearfully portrayed. Even the Waldenses were tempted, at this time, to look for a speedy deliverance from their persecutors.

But while the emphasis was on the coming of Antichrist, and the persecution he would bring on the faithful, it did serve to keep in mind the ultimate coming of Christ, who would give rewards "to every man according as his work shall be."

God's heralds continued to arise often as in the past, in unexpected places. One would hardly expect that a noted physician would find time to proclaim his faith in prophecy and the coming of Christ. Yet this is what Arnold of Villanova in Spain, did, even while he was the ambassador of kings and popes. He was an early believer, too, in a vegetarian diet. His position as physician to several popes saved him from an untimely death as a heretic. But his dissertations on the prophecies and the signs of the times did not bear fruit until later generations.



LEFT to RIGHT.—John Wyclif the "Morning Star of the Reformation;" Martin Luther who sparked off the Reformation in Germany; James I of England who wrote a book on the prophecies of the Revelation.

### **The "Morning Star" rises**

But the night was nearly past. Wyclif, often called the Morning Star of the Reformation, appeared. Not only did he translate the Bible into English, but he preached much on those prophecies which exposed the reign of Antichrist. He looked forward to the Lord's return. His followers, the Lollards, spread his teachings by mouth and pen. Interest in the prophecies increased. One of their writers sent forth a commentary on the book of Revelation. A copy later fell into the hands of Martin Luther, who had it reprinted in 1528. The heralds of Christ's coming were on the increase again.

The art of printing was discovered. Bibles, which were once almost unobtainable when hand-written, now became available to the common man. Books and tracts on prophecy found their way into the strongholds of the church. A new day had dawned.

God always found the right man for the right place. More often than not the witness to Christ's coming was a high official of the church. Such was Nicholas of Cusa, in the early fifteenth century. Ambassador of the Pope to the Eastern churches, and papal delegate to several diets, he was created a cardinal. He expounded the prophecies and looked for the coming of Christ some two hundred years hence.

Who would have expected a herald of the second Advent to rise within a few miles of the walls of Rome? The churches and streets of old Florence resounded to the fervent preaching of the saintly Savonarola. His denunciations of the corrupt practices of the church brought down on him the wrath of the pope. He paid the price for his boldness by being burnt at the stake. Immense audiences came to hear him expound the book of Revelation. He cried, "People of Florence, give yourselves to Bible study." It was generally believed that he had the gift of prophecy.

One would hardly imagine that Christopher

Columbus, in the midst of his arduous sea voyages, would find time to study the prophecies. But he is on record as affirming that the world must have an end at the second coming of Christ, and that the signs which would precede this are to be found in the gospels. In fact he calculated that this great event was yet some one hundred and fifty years in the future.

### **Luther and prophecy**

The New World had been discovered and opened. The Old World was now due for a great spiritual discovery. The time of the Reformation had come. The writings of Wyclif and his followers had done their work in the mind of the monk at Wittenberg, Germany. Martin Luther backed his protest against the abuses of Rome by a translation of the Bible into German. He soon became interested in the prophecies. Writing to a friend, he said, "We are working on the book of Daniel, which is a great consolation in these last days." Not only did he translate, but he explained the prophecies. Bibles of his time are replete with illustrations of prophetic symbols.

Luther was an ardent believer in the second Advent. He looked for the resurrection to precede Christ's coming and prayed for the deliverance which would be brought about by the Lord's appearing. He wrote comprehensively of the signs mentioned by Matthew and Luke, and thought many of them had taken place. While he did not set a date for the Advent, his views on the probable lapse of time till that event varied considerably. At one time he hoped to see Christ come in his day. Later he said, "The world cannot stand much longer, perhaps a hundred years at the outside." Others quote him as putting off the great day as far as four hundred years.

With their leader an ardent believer in the Advent, it is no wonder that other reformers shared this hope. Melancton, Luther's chief associate, brought



Sir Isaac Newton was not only a great scientist, but also a diligent student of Bible prophecy.

in a spirit of compromise in connection with many of Luther's bold statements. Yet he shared with him his prophetic beliefs, and stated: "It is settled that Christ was born about the close of the fourth millennium and now 1545 years have passed. Therefore we are not far from the end."

Many other reformers taught and wrote on this great theme. But not all could refrain from time setting. One, named Stiefel, proclaimed that Christ would come at 8 a.m., on October 19, 1533. Though warned by Luther to desist, he excited the surrounding peasantry to expect this great event, and so their harvest was neglected. When the time passed they turned on him in anger.

It is quite impossible to list the large number of those who by now were taking their place as heralds of Christ's coming. We can only mention a few names who are familiar to the English-speaking world. For instance, Bishop Latimer, a martyr, looked for the judgment day four hundred years hence. Bishop Hooper found comfort in the many signs mentioned in Matthew, chapter twenty-four. An Irish bishop, John Bale, who was converted to the reformed teachings, wrote a verse-by-verse exposition of the book of Revelation and ardently looked for the Lord's return.

Interest in the prophecies rose to a new height, when, at the age of twenty years, King James wrote a remarkable paraphrase on the book of Revelation. He tried to interest the crowned heads of Europe

in the prophecies by carrying on a correspondence with them.

Not long after, another herald by the name of Joseph Mede became famous when his book, *Key to the Revelation*, was authorized for publication by the House of Commons in 1642.

### **Cromwell's favourite theme**

Oliver Cromwell's favourite doctrine was the second coming of Christ. His original army of "Ironsides" was formed with men who earnestly desired to see the ushering in of Christ's kingdom.

Writers were not afraid to confess their faith in the coming of their Lord. One would address an appeal "By the Coming of Our Lord Jesus Christ, and Our Gathering Together Unto Him." Another would sign himself, "By a Lover of the Second Coming of our Lord Jesus."

The Huguenots, like the Waldenses, found great comfort for their deliverance from persecution in the near coming of their Lord. Their leaders wrote much on the prophecies.

A tomb in Westminster Abbey bears testimony to a brilliant scientist who became a herald of Christ's coming. Sir Isaac Newton attained world fame as a mathematician and philosopher, and the discoverer of the law of gravitation. For twenty-four years he was president of the Royal Society. Yet he found time to study and write on the prophecies. He maintained that the book of Daniel was the key to all prophecy, and to reject his prophecies was to reject the Christian religion. He also declared that "the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for *effecting a recovery and re-establishment of the long-lost truth*, and setting up a kingdom wherein dwells righteousness."

How true his words were to become!

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**L** EFT alone with human sin," is a phrase from John Ellerton's hymn, "Throned Upon the Awful Tree," and it should stir our hearts anew with a deeper sense of the enormity of the great mass of sin of which the human race has been guilty, not only of the sins of man against man, but of man against God.

We do not like to think of it, and the natural instinct is to avoid becoming involved even in that tiny fraction of wickedness with which we come in contact personally. We do feel highly indignant when we hear of cruelty to little children right here in our "Christian" country, but this is nothing compared with the fiendish wickedness in other lands, where men, women and children are being tortured, starved, maimed, slaughtered, blown to bits by their fellow humans. And what of the sum of human wickedness in bygone ages of history?

Yet the beloved Son of Almighty God, through whom all things were created, who could fling a world into space, clothe it with beauty and people it with holy beings, the adored Commander of the heavenly hosts, the Father's perfect Image, clothed with majestic glory and infinite power—this eternal Divinity was willing to be "left alone with human sin"—all of it, without exception—willing to be held guilty of every loathsome, vile atrocity, all of which must have lacerated His pure and holy nature beyond all human endurance.

# "LEFT ALONE"

by LOIS L. LANE

There, alone, in the Garden, He was borne down to the earth with the abhorrent and crushing weight of human sin, and in His agony called upon His Father to take away the bitter cup, if it were possible, so that He need not drink it. But the Father had to choose between saving His beloved Son and saving the lost world, for it was impossible to do both. The divine law was broken, justice demanded that the divine sentence of death be carried out, and only

their Creator was great enough to meet the penalty for the whole human race. And so, because "God so loved the world," He left His Son alone with human sin, forsaken by both God and man, to make the great sacrifice and atonement. Yet not altogether alone, for there is the blessed record that "there appeared an angel unto Him from heaven, strengthening Him." There in the Garden the love of both the Father and the Son prevailed, and Jesus was able to say, "The cup that My Father hath given Me, shall I not drink it?" Can we begin to realize with what anguish the Father chose to withhold His hand, and leave His Beloved to suffer alone?

After the victory in Gethsemane, there was no turning back, and love still prevailed over all the mockery, the shame, the scourging, the agony of pain, against all of which He showed no resistance or resentment. He testified before His accusers that He was the Christ, and that they would see Him coming in the clouds of heaven with power and glory; He looked upon Peter with compassion when he denied Him; He declared to Pilate His mission and His kingdom, and gave him the opportunity of releasing Him; He spoke with pity to the daughters of Jerusalem who bewailed Him, foretelling their own future sorrows. Even on the cross He asked forgiveness for His murderers and offered salvation to the repentant thief. He made provision for His mother, and then, when there was nothing left for Him to do, the full realization of His aloneness caused that bitter cry, "My God, My God, why hast Thou forsaken Me?" With that cry His great heart was broken, "and He bowed His head, and gave up the ghost."



No wonder the sun hid its face and the earth reeled, for He through whom they were created was dead. No wonder the veil of the temple was rent asunder, for the Lamb of God had been slain and the way into the very presence of God had been opened, so that thenceforth all might have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Heb. 10:20.

So it was that He who rested from a finished work of creation on the first seventh day, amid acclamations of praise and rejoicing, rested again on that fateful Sabbath, in silence and alone, from the finished work of redemption, by which every sinner could be pardoned, re-created, and finally restored to all that was lost through sin. How meaningful are the words of that lovely old hymn by R. Lowry:

*Low in the grave He lay, Jesus my Saviour,  
Waiting the coming day, Jesus my Lord.  
Vainly they watch His bed, Jesus my Saviour;  
Vainly they seal the dead, Jesus my Lord.  
Death cannot keep its prey, Jesus my Saviour;  
He tore the bars away, Jesus my Lord.  
Up from the grave He arose,  
With a mighty triumph o'er His foes.  
He arose a victor from the dark domain,*

*And He lives for ever with His saints to reign.  
He arose! He arose! Hallelujah! Christ arose!*

"With all this in mind, what are we to say? If God is on our side, who is against us? He did not spare His own Son, but surrendered Him for us all; and with this gift how can He fail to lavish upon us all He has to give? . . . Then what can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? . . . For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord." Rom. 8:31-39. (N.E.B.)

Well, what are we to say to all this, you and I? Will you join me in repeating from the depths of your hearts these truly inspired words of Isaac Watts:

*"When I survey the wondrous cross,  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.  
Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."*

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## BREAKTHROUGH AMONG THE AUSTRALIAN ABORIGINES

by O. A. BLAKE

**I**N Western Australia live thousands of aborigines. At present we are operating two mission stations among these people—Karatundi and Wiluna. Although we have worked among these very primitive people for about ten years, comparatively few have accepted the Gospel. These people are bound down by very severe tribal customs and spirit worship.

A young man by the name of Jackson Stevens gave up his tribal connections and married a girl who had been to one of our schools. He has now joined the church.

A short time ago the tribal people decided they would make a test case of the situation. The tribes from hundreds of miles around sent delegates to a meeting at Meekathara. They selected Jackson Stevens as a test case or a "guinea pig." Seventy tribesmen came together and formed themselves into circles according to the tribe to which they belonged. They put Jackson in the centre of the first group, and

accused him of revealing native secrets to the white man and showing women the sacred emblems of their ceremonies. (The women are not permitted to know the secrets of their ceremonies, nor are they permitted to come near the huts where these rites are practised.)

The members of each tribe in turn worked themselves up into a frenzy and accused Jackson of these two things—of revealing secrets to the white people and of showing their emblems to women. If found guilty, he was to be beaten by clubs. He also would be required to give up his wife, to whom he was legally married, and his baby son, and return to the native way of life. He would be given three weeks to make his decision.

When it was all finished and each tribe had made its accusations, they asked Jackson, before the punishment was to be meted out, whether he had anything to say.

"Yes," he said. "I do." Stepping into each circle in turn, and speaking in that particular tribe's language, he asked them to produce the man who had heard him reveal these secrets, and the man who had seen him reveal these things to womenfolk.

Not one of the tribe's representatives could produce the man as he suggested they should. He stood in the middle and said, "You are accusing me of something and you cannot produce the man who actually heard me say these things, or saw me do these things." He further stated, "I can give you my answer right now. I don't have to wait three weeks. My answer is, I will not give up my wife and son, nor will I return to the tribal way of living."

Then each tribe began to blame the other for having called this meeting. They were set one against the other, and the meeting broke up in complete confusion. This young man was very brave and courageous to stand up and question the charges of the elders of the tribes. Finally they allowed him to return to his home.

This is a wonderful breakthrough, for now the Adventists are respected. At a recent meeting at Karalundi a call was made for those who wanted to be baptized, and thirteen natives stood signifying their desire to enter a baptismal class. This is a momentous victory for the Gospel.

Recently the missionaries travelled through this area and found a complete change among the aborigines. The tribes have all heard about the experience and Jackson's stand, for the news of the complete failure of the meeting has travelled through the Territory.

Jackson took his stand on Romans 1:16, 17: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Pray for these lowly people and the missionaries who are working for these aborigines of Australia.

**WORLD-WIDE**



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In addition to the humanitarian work mentioned in this magazine, Seventh-Day Adventists carry on many other types of service as follows:

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Countries in which church is working (Countries in world as per United Nations, 233) ...	189
Languages in which church is working .....	928
Missionaries sent overseas yearly .....	318
World missions offerings .....	£6,300,000

**MEDICAL MINISTRY:**

Hospitals .....	124
Clinics and dispensaries and medical lunches .....	146
Total medical employees .....	15,642
Patients treated .....	3,529,504

**WELFARE:**

Welfare shipments to 30 countries. Value ...	£700,000
Persons helped .....	7,373,611
Articles of clothing given .....	7,245,992
Health and Welfare Centres .....	795

**EDUCATIONAL PROGRAMME:**

Schools .....	5,046
Total enrolment .....	336,887

Colleges* .....	55
Universities† .....	2
Schools of nursing .....	34
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THE NINTH ARTICLE IN THE  
SERIES by ERIC HARDY, F.Z.S.

## The "CONIES IN THE ROCKS"

At my discussion group which has run for the past sixteen winters in a Cheshire village hall, the canon turned the subject the other evening to the conies of the Bible. What were they? He suggested the golden hamster, the modern pet of many western children, as a possible identification. But the golden hamster was only discovered just before the war as a colour spot or freak that had been found by accident among the normal brown hamsters living in the mountains of Syria. The biblical coney has a much greater range into the desert mountains of Sinai.

We were all agreed that Proverbs 30:26 in pointing out that "the conies are but a feeble folk, yet they make their houses in the rocks" was not referring to the rabbit, which we sometimes nickname a coney in Britain.

There are no wild rabbits in Palestine and never were any. The biblical coney is twice named in the Mosaic law and is called the *shaphan* in Hebrew. It is to be identified with the hyrax, a small, fur-bearing creature living in rocky retreats from the mountains from Syria down to the Dead Sea and beyond to Sinai, where I have watched it, a charming if shy little creature. Other kinds of hyrax live in Africa and are sometimes seen in zoos, that from South Africa being called the *klip-das*, or rock-rabbit, for it was eaten by the early Boers.

Our western word coney comes from the rabbit's Latin name, *cuniculus* and meant originally the adult animal only. It is mentioned in the thirteenth century. Moffatt's translation of the Bible uses hyrax instead of coney in Leviticus 11:5, but I disagree with his substitution of marmot in Psalm 104:18 and Proverbs. Deuteronomy 14:7 lists it among the banned foods among the animals that chew the cud, along with the hare. This raised some questions among scholars, because until modern times it was not known that the hare and the rabbit have a remarkable system of chewing the cud, not like cattle, but by passing their food twice, re-digesting their night droppings.

When first I watched them in their rocky fastnesses of the Wadi Arabah (the Arabah of the Bible where the Israelites wandered in the wilderness on their journey from Egypt) I realized how apt was the



A hyrax or biblical coney among the rocks in a wadi in the Judean Valley.

biblical reference, for though otherwise defenceless creatures, they could not be reached or surprised in their almost inaccessible strongholds. Excepting for its ears, the hyrax is not unlike a rabbit to the layman, but it is not even a rodent.

The Psalmist reminds us that the high hills are a refuge for the wild goats and the rocks for the conies, and whereas the wild goats have been exterminated by modern hunters with their rifles, the conies remain north of Galilee and in the Negev.

The Talmudical writers had some difficulty in translating *shaphan*; some even thought it was the desert jerboa, but this is not such a rock-lover. Prof. Bodenheimer, the former zoologist at Jerusalem University, also accepts the translation as the hyrax, and said that the Arabs who eat it in the desert catch it by opening the roof of its cave. The Jews never ate it. It is extremely skilful at climbing the bare rock walls and cliffs. It may be located by listening for the bird-like chirping of the young hyraxes which are active from birth. In my experience it was very difficult to watch or stalk, because it so quickly bolted to cover out of sight, after uttering its bark-like cry.

When I visited St. Paul's Hospice at the Damascus Gate at Jerusalem, to study the collection made by the late Father Ernst Schmitz, a Roman Catholic

naturalist working in Palestine 1908-1914, I found that he, too, had a hyrax from nearby Bet-Sahur. It lives in little colonies and is perfectly harmless to man. A friend in Jerusalem kept one as a pet with his dog, with which it slept. I once did some work for Professor Lederer of Lyons University, an authority on animal scents, because a scent-fixative called

hyracine, obtained from the droppings of the hyrax, is used to fix the more fugitive scents of the trade, just as musk and civetone are used to fix delicate scents to last longer. This, with ambergris, appeared to be the only ones the chemists had not been able to synthesize. So the hyrax is one of the Bible's most interesting animals.



★ **WOULD YOU PLEASE EXPLAIN MARK 9:44, "WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED"? THIS STATEMENT IS ALSO MADE IN VERSE 46 AND 48 AND IN ISAIAH 66:24.—L.T.D.**

The setting for this expression is given in verse forty-three, in which Jesus encourages us to take a resolute action of the will against known sins in life lest, in abandonment to our weaknesses, we should suffer final judgment, being cast into "hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." To the Hebrew mind this was a graphic description of final and total destruction. The English word "hell" translates the Greek word *geenna* (Gehenna), which in turn is a Greek transliteration of the Hebrew, *ge' hinnom* (Valley of Hinnom).

The Valley of Hinnom, or Gehenna, lies to the south and west of Jerusalem, joining the Kidron Valley just south of the city. Prior to the Babylonian captivity (sixth century B.C.) the sinning Israelites often used this area for burning their infant children to Molech and for other idolatrous rites. (See Jeremiah 32:35.) Because of this inhuman activity and deep apostasy, the Lord brought judgment upon the nation through the armed invasions of the Babylonians. God warned that the Valley of Hinnom would become "the valley of slaughter" where the "carcasses of this people shall be meat for the fowls of the heaven." Jer. 7:31-34.

Thus the overthrow of the impenitent idolaters became symbolic of the final punishment and eradication of the wicked in the consuming fires of the last great judgment. The "worm" in these texts

is not referring to an undying, immortal soul as is so often thought. Both the Greek word, *skolex* (Mark 9), and the Hebrew word, *told'ath* (Isa. 66), translated "worm," designate "maggots," such as would feed on corpses. Hence the unquenchable fire, that is, fire that cannot be put out until the divine purpose is accomplished, and the "worm," are symbols of certain death and complete destruction of the lost.

In the hereafter God will not maintain a museum of suffering sinners burning eternally! In justice and mercy He will punish and will deprive the impenitent and rebellious of life, for "the lamp of the wicked shall be put out." Prov. 13:9. There are only two destinies which face a man: eternal life or eternal death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The choice is ours to make. What will it be?

★ **WHY IS CHRIST INVARIABLY PORTRAYED AS HAVING LONG HAIR? —E.O.A.**

It has been the custom of artists, not only in Europe but in Asia and Africa as well, to represent Christ as one of their own race. Picturing Him with long hair seems to have originated among artists who lived at a time when gentlemen wore their hair long or wore wigs with hair falling down around the shoulders. Their pictures have influenced later artists down to our own day. To represent Christ with short hair doubtless would shock many people who have become accustomed to the prevailing style of pictures. The Bible makes no mention of the length of Christ's hair.

★ **I HAVE A PROBLEM WITH TEMPTATIONS. I HAVE TRIED AGAIN AND AGAIN, BUT FAIL OFTEN. WHAT CAN A HELPLESS PERSON LIKE ME DO TO OBEY GOD?—S.R.H.**

THE Lord's answer to temptation is power through prayer. "Watch and pray, that ye enter not into temptation." Matt. 26:41. Prayer is not merely the key that turns on the power of God to save from sin, but no-one can yield to temptation or enter into sin when and while he prays. No-one can possibly

involve himself in any evil and commune with God at the same time. The one who lives a life of prayer, who continues to pray, yea, prays "without ceasing" during his hour of temptation, cannot fail, for God who cannot fail promises power and a way of escape. (1 Cor. 10:13.)

The Lord also taught us to pray, "Lead us not into temptation." Matt. 6:13. This suggests that the tempted one must act in harmony with his prayer; he must avoid the persons, the places, the circumstances, from which temptations are likely to arise. The tempted one cannot venture upon Satan's ground or hobnob with the devil's household and expect to escape contamination. Avoid the appearance of evil, and "pray without ceasing:" and the power to overcome is assured. (See Romans 10:13; 1 Thessalonians 5:17; 2 Peter 2:9.)



**HOW FAR WAS A SABBATH DAY'S JOURNEY, MENTIONED IN ACTS 1:12?**  
—H.B.F.

THE Sabbath day's journey is mentioned only in Acts 1:12. It was a distance of 2,000 cubits, or approximately 3,000 feet, that a person might travel, according to the tradition of the rabbis, from his home or from the wall of a city or town on the Sabbath. Nowhere in the Scriptures is such a regulation enjoined. It was one of "the commandments of men" to which Christ referred in Matthew 15:9.



## WHICH ROAD TO UNITY?

*(Continued from page 6.)*

From all this it is not difficult to see that if the World Council of Churches becomes more and more dominated by the "Catholic" elements represented by the Orthodox, Anglican, and other Episcopal churches, it could become the focus of a parallel "Catholic," but non-Roman, unity which might work in collaboration with the Roman Catholic Church, and even accept the Pope as leader in a programme of joint action.

In his report to the Central Committee on the last session of the Vatican Council, Dr. Lukas Vischer said that "the Roman Catholic Church and the World Council of Churches stand beside each other without its being clear how the ecumenical movement which is one can be expressed as one." The future may reveal how this will be achieved to the satisfaction of the growing "Catholic" forces, but at the price

of alienating the true Protestants who, in good faith, originally associated themselves with the ecumenical movement.

Little wonder that, at a recent conference of the United Evangelical Lutheran Church of Germany, a resolution was adopted stressing that the message of the Reformation "must be witnessed anew and more intensively than ever before."

Certainly in the light of the momentous developments in the ecumenical movement of today there never was a time when vigilance was more necessary on the part of all true Protestants in upholding the "faith of Jesus" and the "commandments of God." Rev. 14:12.



## VERDICT ON VATICAN II

*(Continued from page 20.)*

but a *negative right* which consists in not being pressurized or impeded in exercising their religious convictions. In other words, the new Catholic doctrine does not grant the right to religious liberty to all, but it appears to guarantee its exercise to all, albeit there are some important limitations about "public order," "public morality," etc., which take a lot of the "gilt" off the "gingerbread."

### *As yet only on paper*

Space does not allow us to comment on many other interesting developments at Vatican II, in such areas as the laity, worship, Mariology, missions, education, family life, and church and society.

But the main accomplishment of Vatican II seems to us to be a new spirit in the Roman Catholic Church, a change in thinking, attitude, and atmosphere. The core of Catholic dogma stands essentially unchallenged, but profound psychological changes are there for everyone to see and feel. The claims of Rome have not diminished, but they have been reshuffled and given ecumenical clothing. Previously the atmosphere was that of a rigid ecclesiastical colossus. Now, Rome has taken on some more supple, adaptable, and movable qualities. She appears less closed and more open.

At this stage, doors have been opened; that is about all. Some doors have been shut, but more doors have been opened than shut. The Council sessions are only a beginning. The decisions taken are only on paper. If not implemented by precise directives in the spirit of the Council majority, many Council texts will remain "dead-letter." The proof of the pudding will, as always, be in the eating.

## A COMPACT IN HEAVEN

(Continued from page 21.)

Now, therefore, Christ is able to speak to His Father about those who have been reconciled as a consequence of the Son's faithfulness to His commission. "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine." John 17:9. These are the chief centre of His interest and prayers because they now come within the terms of the covenant.

"Keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." John 17:11. Here is another appeal to the Father's covenant faithfulness. God had promised Him a "seed," and these are part of that seed. Under the terms of the covenant, therefore, Christ prays, "Keep them, Father, keep them. Do not lose any of them, Father."

As "now I come to Thee," He goes on, "these things I speak in the world, that they might have My joy fulfilled in themselves." John 17:13. The terms of the covenant all fulfilled, Christ must return to God. But what about His people? Must they lack His joy and assurance? No, they too must know the surety of God's covenant that their happiness and joy might be complete, that they might share Christ's joy.

"As Thou hast sent Me into the world, even so I send them into the world." John 17:18. Christ was sent to seek and to save the lost. His disciples have this mission committed to them also. "Other sheep have I which are not of this [Jewish] fold." They must also be gathered in. "There shall be one fold, and one Shepherd." John 10:16.

### **That they may be sanctified**

"For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17:19. Here the innate purpose of Christ's setting Himself apart in covenant with God is brought to view. It is for the salvation of those who are lost in sin "that they might be sanctified through the truth." The prayer widens from that of the immediate disciples to the "elect of God through all the ages," for all the redeemed are to be brought into a state of oneness with God. Sin had brought dis-union, redemption brings re-union.

Finally, the terms of the covenant offer "joint-heirship" with Christ to all who accept Him by faith. And so, in harmony with these terms, Christ expresses His desire "that they also whom Thou hast given Me be with Me where I am." Verse 24.

This prayer of Christ is clearly offered to God in accordance with the terms of the Covenant of Redemption, and it is answered by God according to His covenant faithfulness.

May God enlarge our vision to a full grasp of the greatness of our inheritance in Christ through the working out of the glorious Covenant of Redemption.

## LIFE WITH A CAPITAL "L"

(Continued from page 7.)

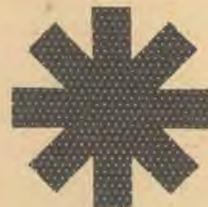
infinite power with our finite human frailty that what seemed impossible is achieved.

Therefore let us not be deceived into thinking that it is impossible to be a Christian and to have life spelt with a capital "L." It is within the reach of all. If we choose, we may have it. Our generation needs Christians of this full-blooded type, men and women upon whom the miracle of God's grace has been performed. Will you be one?

"Bible religion," writes E. G. White in *The Desire of Ages*, "is not one influence among many others; its influence is to be supreme, pervading and controlling every other. It is not to be like a dash of colour brushed here and there upon the canvas, but it is to pervade the whole life, as if the canvas were dipped into the colour, until every thread of the fabric were dyed a deep unfading hue."

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**K**AREN loved to hear about Jesus when He was here on the earth; but even more she loved to hear how He is coming again to take those who love Him to heaven to live. She was only five years old, but she tried to imagine what He will look like when He comes with all the holy angels.

Karen thought about it, and how happy she would be to fly through the air with Daddy and Mother and Greg and Jimmy, all the way up to heaven, where everything is beautiful. Then she thought of something else.

"Mummy," she said, "you know I always wear my very prettiest dress when I go to Sabbath school."

"That's right, Dear," Mother agreed.

"You told me I wear my best dress because Sabbath school is in Jesus' house and He will be there even if we can't see Him."

"That's true, Dear," Mother answered again.

"And when I go to Grandma's I always pack things in my suitcase," Karen went on.

"Yes, you do," Mother said.

"Well, if we are really going to see Jesus when He comes to get us, what shall I pack in my suitcase and what kind of dress shall I wear?"

Mother hadn't thought about this before, so she said, "Let's wait and talk it over with Daddy and the boys when they come home from work and school."

All the rest of the day Karen thought about her two questions and waited impatiently for Daddy and her brothers to come home.

As soon as they came home, Karen climbed on Daddy's lap as she always did and asked him, "What I want to know, Daddy, is, when I go to heaven what shall

## Packing and dressing for Heaven

by Mable Cason

I pack in my suitcase and what dress shall I wear?"

"Well, those are very good questions," Daddy said. He thought for a little while and then he said, "Let's ask the boys what they think."

He turned to Gregory. "How would you answer your sister's question?" he asked.

Gregory, who was twelve, said, "That seems like a silly question. How do we know what we will wear? Maybe whatever we have on when Jesus comes."

"Jimmy, what is your answer for Karen's question?" Daddy asked.

Jimmy scratched his head for a minute. "Boy! I have never thought about that before. I don't know what we'll wear, but I guess we will put on our very best clothes."

Then Daddy gave his answer to both questions.

"I don't believe," he said, "that you have now, or ever will have, a dress that's good enough to wear when you see Jesus."

"What shall I wear then?" Karen asked anxiously.

"When Jesus once took Peter and John and James into a mountain to talk to God, they saw Him as He dresses in heaven. His garments were glistening, snowy white, dazzling like the light of the sun. And John told us that those who will be with Jesus will 'walk with Him in white.' I think Jesus will give us shining white garments like His own to wear. So, you see, you won't have to

plan the kind of clothes you will wear on that wonderful day."

Karen thought about that. She thought it would be wonderful to wear a dress that God had made just for her and that was shining white like the rays of the sunshine. And then she said, "But, Daddy, you haven't told me what I shall pack in my suitcase."

"Oh, yes, your suitcase," said Daddy. "Now, let's see. Paul the apostle wrote a letter to Timothy and told him, 'We brought nothing into this world, and it is certain we can carry nothing out.' That sounds as though we won't carry anything to heaven with us."

"Not even a suitcase?"

"Not even a suitcase. Just ourselves dressed in shining white clothing, and the character we have made for ourselves with Jesus' help here on the earth," Daddy said.

"What's a character?" Karen wanted to know.

"Character is the kind of person each of us is. If you are a good girl, kind and unselfish, you are building a good character. Only good characters can go to heaven."

Karen laughed. "I won't need a suitcase to take my character to heaven, will I, Daddy?"

"No suitcase," replied Daddy, "just your own sweet self, dressed in God's own gift, the shining garments, which we are told is the righteousness of Jesus."

Karen was happy with Daddy's answers to her questions.

# R E N S PAGES



## Trees of the Holy Land:

by Hilda M. Evans

**S**INCE before the days when Jesus walked under the trees in the Garden of Gethsemane, the Holy Land has seen troublesome times. Many nations in their turn cut down the trees of the forests, and used them to defeat the Israelites. Because of this, much of the land became little more than a barren waste. The scorching Eastern sun burned up everything that attempted to grow, and the rain washed the valuable top-soil away.

Now, in the twentieth century, the Jews are beginning to plant great forests all over Israel once more. The leaders of the land have consulted the Old Testament and the Talmud to discover what trees to plant to make the land fruitful again.

One of the first trees planted was the olive. It grows easily, anywhere. Thousands have been planted in terraces on the hillsides, and to make boulevards in the towns. The tree provides food and

## OLIVES

shade, and lives to a great old age. Noah's dove returned with an olive leaf as the flood waters went down. In those early days the tree was a source of food for the people. Nowadays, it has a great many uses.

It is an evergreen, and compact in growth. The leaves are lance shaped, and hairy underneath, giving it a silvery green appearance. The fruit is something like a plum in shape and colour.

The fruit is eaten ripe and unripe; and the oil, so famous the world over, is pressed from the fruit picked just before ripening. The best olive oil is pressed from the fruit by hand, and is used in cooking, salad oils—and also in preserving sardines. It is also used in making high-class toilet soaps, shampoos, and skin creams.

Oil that is extracted by hydraulic

presses comes in five or six different grades, all with different uses. Some is used for oiling wool, and in making candles for the kind of candelabras often used in Jewish homes nowadays as in biblical times. Another grade of olive oil is burned in lamps.

The wood of the olive tree is very hard, and it is yellow or light greenish brown in colour, with fine veins of a darker tint running through it. It is valued highly by cabinet makers.

It is used to make beads, ash trays, paper weights, and all sorts of ornamental articles, as well as furniture.

All down the centuries the Jews have prized their olive trees. Like the vines, they are a source of wealth. In Old Testament times the more olive trees a man owned the richer he became. Today, the olive trees are owned by the State of Israel. There are thousands of them growing, and being planted as saplings every year.

## IS YOUR NAME AGNES?

by G. E. Diggle

**A**GNES, meaning "pure," was the name of a thirteen-year-old Christian martyr. The Roman Emperor, Diocletian, began a cruel persecution of Christians. Many of those who, like Agnes, refused to give up their Christian faith, were beheaded.

A worthy bearer of this name who died less than fifty years ago was Agnes Weston. She was called the Sailor's Friend. She was very concerned about the dangers and temptations awaiting sailors in the ports they visited. At

Portsmouth and Devonport she opened "Homes of Rest." In these places, sailors on shore leave could find healthy recreations—games rooms, reading and writing rooms, and they could have a comfortable bed for the night if necessary.

Miss Weston was also the superintendent of the Royal Naval Temperance League. This League convinced many a sailor of the dangers of drinks containing alcohol. In this way Miss Weston helped to prevent a lot of needless unhappiness.

The founder of the Girl Guide movement, and the sister of the founder of the Boy Scout movement, was Agnes Baden Powell. She worked out a scheme whereby girls could be enrolled as Brownies when they were seven and a half, as Guides when they were eleven, and as Rangers when they were sixteen until they were twenty-one.

The value of this movement has been recognized by the highest in the land. Our Queen Elizabeth II was a Girl Guide; and her daughter, Princess Anne is one now.

## RESULTS OF MARCH COMPETITION

*Prize-winners.*—Lindsay Middleton, 134 Watford Road, Croxley Green, Rickmansworth, Herts. Age 10; Rosemarie Smith, 177 North Approach, Watford, Herts. Age 7.

*Honourable Mention.*—Martin Scarr (Binfield); Patricia Lay (Egham); Tonkeri Markhanen (Bracknell); Deborah Carlow (Reading); Elaine Hall (Norwich); Karen Barnes (Woodley); Russlyn Tuson (Edmonton); Stephanie Zubowicz (Basingstoke); Alison Crawford (West Moors); Linda Watts (Kingswood); Julie Webster (Garston); Erick Coley (Northampton); Susan Lusty (Gloucester); Ann Meaton (Reading); Terry Jagger (Botley); Carol Coughlin (York); Lesley Lewis (Reading); Dorothy Midgley (Malton); Wendy Mizzen (Poole); Mary Couch (Par); Jacqueline Russell (Maidenhead); Angela Wood (Scarborough); Margaret Bartlett (Marston); Celia Broomham (Leigh-on-Sea); Margaret Fenwick (West Bridgford); Karen Richards (Newcastle-under-Lyme); Martin Strain (Banbridge); Martin Sharp (Hornchurch); Joan Gillies (Fife); Mary Lowe (Llandudno); Elaine Appleton (Chiswick); Anita Frazer (Downpatrick); Angela Phipps (Rosehill); Tina Douglas (Basingstoke); Brenda George (Drayton); Susan Greenway (Poole); Susan Bridges (Basingstoke); Sian Rees (Swansea); Diane Davies (Plympton); Julie Ballard (Nottingham); Jacqueline Southey (Langley); Georgina Smith (Oxford); Judith Highfield (Bridgnorth); Lynette Hill (Basingstoke); John Church (Headington); Frances Knox (Newport); Carol James (Woodley); Gordon Lethbridge (Watford); Veronica Brackstone (Newark); Pat Instone (Wolverhampton); Karen Turley (Wolverhampton); Richard Plowmark (Oxford); Julie Durbin (Egham); Enid Turfrey (Leigh-on-Sea); Maurice Lennon (Remishaw); Helen Wil-

(Continued in third column.)



## YOUR LETTER

My Dear Sunbeams,

You may remember that on our Children's Pages not long ago were the pictures of three Sunbeams. I feel sure that there must be many more boys and girls who have photographs which they would like to send in for future inclusion in our portrait gallery. I shall look forward to seeing these, and other members will appreciate the opportunity of getting to know you too.

This month, we have the names of two Sunbeams who would like to write to other boys and girls in order to become better acquainted. They are Josephine Galea, from Malta, and Tina Nicholls, from the south of England. Further information about these Sunbeams appears in the next column.

No doubt these Sunbeams will have friends in different parts of Britain, and possibly from other countries too, as we have members in such places as Africa, West Indies, India, and Malta. Lasting friendships may be formed in this way, and many interesting things can be learned about other places and the people who live there.

If you would like to be put on our list of pen-friends, write to me: Auntie Pam, The Stanborough Press Ltd., Watford, Herts., and I will see that your request is printed in OUR TIMES as soon as possible.

Requests for pen-pals, and inclusion in the portrait gallery, can only apply to those who are under school leaving age.

Good-bye for now, Sunbeams. I hope to hear from you soon.

Yours affectionately,

*Auntie Pam*

## PEN-FRIENDS REQUESTED

Josephine Galea, 40 Quarries Street, Mosta, Malta, G.C. Age 14. Hobbies: reading, swimming. Languages: English, Maltese, French, Italian. Tina Nicholls, 31 Rayside, Basildon, Essex. Age 12. Hobbies: Ice-skating, pets, stamp-collecting, baby-sitting.

Williams (Cardiff); Catherine Humberston (Morden); Jennie Kemp (Hemel Hempstead); Philippa Martin (Beccles); Jennifer Holehouse (Nottingham).

*Those who tried hard.*—Pinki Basra (High Wycombe); Debra Harvey (Botley); Karen Barber (Hulme); Jan Gonn (Egham); Ian Whiting (Stroud); Angela Orlando (Cowley); Gillian Swingle (Woodford); Joyce Duberry (Sparkbrook); Elaine Swain (Westcliff-on-Sea); Parry Ford (Perth); Jennifer Hill (Norwich); Hubert Palmer (Bath); Elizabeth Goyder (Rawdon); Teresa Bilston (Birmingham, 31); Barbara Mansfield (Waltham Abbey); Jacqueline Chambers (London, N.17); J. Hawkins (Leicester); Christine McGuire (Romford); Essie Tough (Dunfermline); Michael Brock (London); Susan Sammons (Barnstaple); Angela Meek (Kings Langley); Alison Tweedie (Stockport); Perry More (Paddington); Tania Middle (Cardiff); Ian Davidson (Banbridge); Ann Paterson (Watford); Cheryl Hurr (Acton Green); Ellen Ramharackasingh (London, E.12); William Clark (Stafford); Jacqueline Weller (Binfield); Rachel Hodgkins (Wantage); Christine Dorling (Lowestoft); Sarah Elliott (Egham); Sharon Mackie (Maidenhead); Kevin Smith (Headington); Marilyn Lewis (Mangotsfield); Catherine Alexandra (Sheffield, 2); Susan Strydwick (New Malden); Ingrid Ambrosen (Bracknell); C. Mildren (Devonport); June Bagshaw (Stafford); Uton Robinson (Highbury); Linda Bailey (Southend-on-Sea); Michael Richardson (Watford); Susan Radford (Newcastle); Ian Tweedie (Heaton Moor); Shaun Lyddon (Basingstoke); Kenneth Doherty (Ballymoney); Susan Lucas (Chiswick); Sylvia George (Drayton); Juliet Anderson (Willesden); Angela Richards (London, S.E.22); Susan Jones (Luton); Melford Horrocks (Derby); Carol Wilson (Reading); Harriette Bacchus (Alum Rock); Christine Burden (Lowestoft); Daffodil Forbes (High Wycombe); Denise Hazell (Oxford); Ruthel Bishop (Clapton); Christopher Turner (Egham); Marie Montaut (London, S.W.2); Catherine Keen Southend-on-Sea; Raymond Doherty (Ballymoney); Coral Gilson (Basingstoke); Sandra Osbaldstone (Straines); David Rich (Egham); Vanessa Wich (Westcliff-on-Sea); Monair Hyman (Leeds); Janet Haines (South Oxhey); Irene Rajska (Acton, W.3); Carey Nicholas (London, E.8); Irene Burt (Stirling); Pauline Rogers (Kings Langley).

## FOR YOU TO COLOUR



REJOICE IN  
THE LORD

M. WOOD

PHILIPPIANS 4:4.

See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than July 5th.



# MIRROR OF OUR TIME

## **Reaching an impasse**

At an annual Presidential Prayer Breakfast in Washington, Evangelist Billy Graham said, "History is about to reach an impasse and men are on a collision course."

## **Under water round the world**

In just over six weeks a squadron of Soviet nuclear submarines went 24,800 miles round the world without ever surfacing. The range of the vessels, which carry nuclear-tipped rockets, is claimed to be "almost unlimited."

## **New world policeman**

"BRITAIN," says the *U.S. News and World Report*, "the world's No. 1 policeman, went down with the coming of the missile and air age, not able to provide the power base needed in the modern age. . . . With the dominant powers in Europe and Asia both committed to aggression, only the U.S. is left in the position once occupied by Britain, as the one nation able to keep some kind of order in the world by a show of force."

## **Great fact of this time**

"THE involvement of all churches with one another, and all Christians with one another," said the Archbishop of Canterbury while in Geneva on his return from Rome, "is the great fact of this time," and "the World Council of Churches has been a glorious servant of this great process of flowing together and growing together."

## **Greek "Pompeii"**

PLANS are being made to attempt the uncovering of the Greek city of Heliki, engulfed by the mud of a great tidal wave after a destructive earthquake in 373 B.C. during the hey-day of Greek civilization. As "the town disappeared while palpitating with life . . . everything must remain in place," says Professor Marinatos, and this would make it "the most spectacular archaeological discovery ever made."

## **Proscribing religion in Russia**

THE latest action of the Supreme Soviet against religion in Russia is a decree prohibiting collections both inside and outside churches, severely repressing the publication of religious literature and information, and strictly forbidding religious meetings and manifestations which might "disturb" public order.

## **Explosion in teenage crime**

In England and Wales teenage crime has multiplied by 300 per cent between 1955 and 1964. In France in ten years it has risen by 400 per cent.

## **Pipe no escape**

THE suggestion that smokers who go from cigarettes to pipes are less likely to develop oral cancer is baseless, asserts Dr. Maynard K. Hine, president of the American Dental Association. "Scientists," he said, "have found that there is a cause relationship between lip cancer and pipe smoking."

## **Baby "addicts"**

THE New York Hospitals Commissioner, writes Joyce Egginton in the *Observer*, reports that last year 800 babies were born in that city alone suffering all the agonies of "withdrawal" because their mothers took heroin throughout pregnancy, and many died as a result.

## **Next great step to unity**

In a formal plea to the Pope to reconsider the question of Anglican orders, the Bishop of Huron, Ontario, Dr. George Luxton, urges that "this would move our churches toward a similar relation to that existing between the Roman See and the Oriental Rites," and perhaps to "an ultimate federation of the three churches, the Roman Catholic, the Eastern and Orthodox churches, and the Anglican Communion." "In the fusion of our holy orders," he added, "there may be found a next great step toward Christian unity."



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