



THE BIBLE AND

# OUR TIMES

# This Age of ANXIETY

By Russell Argent



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A formation of modern warplanes pass over London's statue of the ancient British queen, Boadicea.

★ If historians get a chance to write a history of the present era, they will probably call it "the age of anxiety." There has never been a time when fear has been so widespread, or when it has laid its icy hand upon the hearts of men to the extent that it does today, rendering nations insane with hatred or turning men into cowards, incapable of moral action.

World statesmen have long realized that until the spectre of fear is banished from the world there will always be insecurity and unrest. President Roosevelt, speaking during the second World War, voiced one of the deepest longings of mankind when he said:

"In the future days which we seek to make secure, we look forward to a world founded upon four essential freedoms. . . . The fourth is freedom from fear—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its

inhabitants everywhere in the world. That is no vision of a distant millennium; it is a definite basis for a kind of world attainable in our own time and generation."

This age-old dream of man has not yet been realized. Since World War II we have travelled along a downward path, strewn with the wrecks of disappointed hopes and frustrated effort. It was expected that after the war a period of readjustment would come when the fences which nations erect around themselves would be broken down. Modern methods of communication would help nations to understand each other and cement the bonds of world brotherhood. But this has not come to pass. True, the world has grown smaller, the wheels of progress have moved faster; but hatred and suspicion remain, and the hearts of men are still what the prophet long ago declared them to be, "deceitful above all things, and desperately wicked." Jer. 17:9.

## Irony of History

Yet this should be the age without fear. Science has succeeded in destroying many of the evils of which men were once afraid. Pain has largely been banished by the science of anaesthesia. The miracle of modern medicine, with its X-rays, blood transfusions, and miracle drugs, has checked the horror of advancing disease. Owing to progress in soil conservation and economic planning, famine is less common. Central heating and the discovery of electricity are comforts in which all share. Sickness and old age are provided for in social legislation.

Yet by a strange irony this is the generation which, as Dr. Hutchins has said, "must live in perpetual fear." From a human viewpoint the condition of the world, swiftly drifting toward the rapids, looks very dark indeed. The crisis is greater than anything that men have faced before. The foundations upon which men have built

through the centuries appear to be crumbling. On all fronts the problems which beset the world baffle the keenest minds and the most consecrated hands. Socially, economically, and politically the crisis is beyond man's control. Like a runaway train the world rushes toward disaster. Every signal flashes red. But the controls refuse to respond to the driver's touch. The wheels turn faster, the pace grows more giddy, but the passengers are helpless, paralyzed by fear.

Is nothing, then, left to men but fear for the future, a gnawing anxiety over what lies ahead? We can say a very positive No. The bloody and turbulent course of history will yet be glorious, more glorious than the majority of men have ever dreamed. These statements are not based upon man's word, but upon assurances from the infallible Word of God.

#### God Will Intervene

The overwhelming indications of prophetic revelation are that God, in a very dramatic way, is about to intervene in world history. The Scriptures record other occasions when God has interrupted the course of human events and turned the tide of evil. He checked the degradation of the human race in the time of Noah by permitting a flood to destroy the earth. When the Roman Empire was at the height of its power and it appeared that pagan materialism would control the minds of men, Jesus Christ came preaching the gospel of love, the most revolutionary doctrine the world has ever known. The currents of life were changed and the forces of evil arrested.

God has promised to bring an end to "the age of anxiety." Jesus, when He was on earth, foretold the fear which would exist in the last days just before He would return a second time. He saw "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

The prophet Daniel, speaking of "the time of

the end," saw "a time of trouble such as never was since there was a nation even to that same time." Dan. 12:4, 1. He saw a world dark in misery, sick with disillusion and unrest. But neither Jesus nor the prophets ended on a note of despair. For they told of a new day which would dawn upon the world, when sorrow and perplexity would end. Still we can hear the voice of the Saviour speaking above the turmoil and confusion of life, "Let not your heart be troubled. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

#### The Hope of the World

The hope of the world lies in the return of its Saviour. Only the Prince of Peace can put an end to war; only the Great Physician can bring sanity to a world sick with corroding doubts and fears. Long ago it was foretold of Jesus, "The government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end." Isa. 9:6, 7.

When Christ returns, the reign of Satan will end. Sin will be banished, never again to trouble the minds of men. The apostle Peter said: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Men will once again walk in harmony with the laws of God and know a peace passing human understanding.

A new day is about to dawn. There is a wonder-

*(Continued on page 13.)*



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Refugees from the Soviet zone find temporary shelter in an empty factory in Western Berlin.



By I. Noyes Lewis

The foolish virgins are shut out.

# When the Door of Mercy Closes

By Victor Hall

★ So much has the mercy of God been emphasized that Christendom has largely forgotten the once-popular theme: "Flee from the wrath to come!" The certainty of judgment, however, is plainly taught in the Scriptures. The Roman governor Felix trembled when Paul warned him of the "judgment to come." Acts 24:25.

The need to repent assumes great urgency in view of the fact that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31. The patriarch Enoch prophesied: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. Jesus pictured His return as that of a rich man who "after a long time . . . cometh and reckoneth with" his servants. (Matt. 25:14, 19.) "Then He shall reward every man according to his works."

Matt. 16:27. "Before Him shall be gathered all nations: and He shall separate them one from another . . . His sheep from the goats." Matt. 25:31, 32.

Now if the Lord is coming to settle the account with men at His second advent, the reckoning of the account upon which the final settlement is based must take place before then. Jesus spoke of those "who shall be accounted worthy to attain that world, and the resurrection from the dead." Luke 20:35. It is thus a solemn matter when we reflect that God may at this present time be scanning the record of men's lives, that eternal destinies are being fixed now. How necessary it is then for us to ensure that Jesus keeps our record clear through His blood.

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth

to make intercession for them." Heb. 7:25. This continuous ministry was impressively pictured in the ancient sanctuary service.

Every morning and every evening the people gathered for worship. The priests slew the burnt offerings and the ever-burning fire consumed them upon the altar. While the congregation prayed, the high priest would be burning incense on the altar within the tabernacle and refilling and relighting the seven lamps. By the continually-burning fire, the ever-ascending incense, the constantly-replenished lamps, and the morning and evening sacrifice, was illustrated the truth that there is never an hour of day or night when the child of God may not know certainly that Jesus, the High Priest, is willing to obtain pardon and power for him.

What this continuous ministry achieved for the repentant sinner was shown in the ritual performed when a man brought his individual sin offering.

He had sinned; God's law had been broken. God's justice demanded death for sin. God's mercy provided One who would die in the sinner's place and give him another opportunity. He brought the symbolic substitute, laid his hands upon it, confessed his sin, and slew it: whereupon the priest took the victim's blood inside the sanctuary, sprinkled it in front of the veil and made a blood-mark upon the horns of the altar of incense. When the priest came out the man knew that his sin was covered and he was forgiven.

What did these actions mean?

They teach us that whenever we come confessing our sins, the blood of Jesus is ministered for us in the same way. It is sprinkled; God accepts it. Just as the blood-mark was made on the horn of the altar so our sin is marked in heaven. Every sin is recorded; but the mark also showed that a life had been sacrificed and the sin covered. So by faith we know that the precious life of Jesus covers the record of our transgressions. "Blessed is he whose transgression is forgiven," says the Psalmist, "whose sin is covered." Ps. 32:1. What a wonderful provision is thus made! How costly! Yet by the simple act of confession and faith, forgiveness is freely given to everyone.

#### The Day of Atonement

On a certain day every year this continuous ministry for the forgiveness of sin came to an end. This was the great and solemn day of atonement. It symbolized the great day of judgment when Jesus finishes His work of intercession

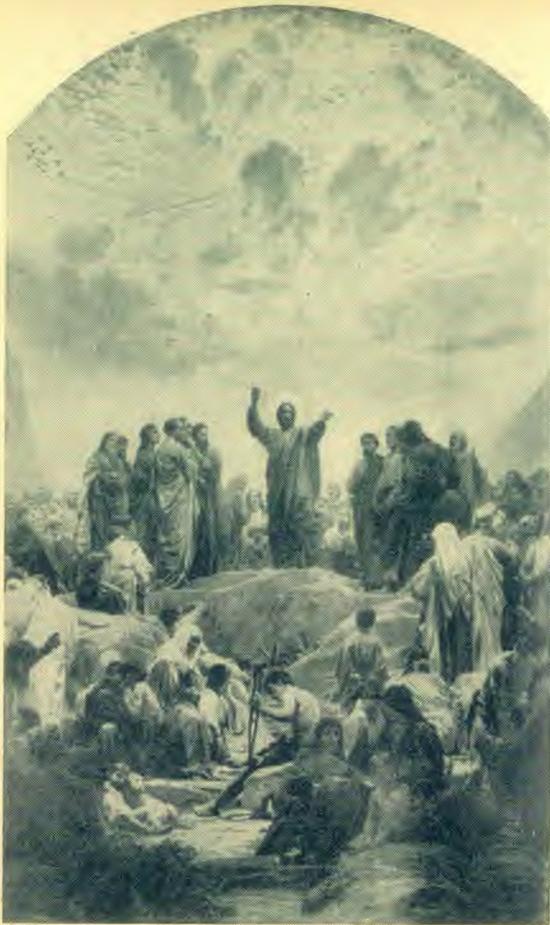
and judges the cases of men. On that day the sins of repentant Israelites recorded in the sanctuary were blotted out completely and the record destroyed. The sanctuary was cleansed. But if an Israelite had unconfessed sins to his name on the day of atonement he was cut off from God's people for ever. Thus was foreshadowed a day when God will set His hand to finishing the tragic course of sin, blotting out the sins of those who have persevered in repentance, and blotting out of the book of life those who have become careless or indifferent to the matter of their salvation. This day of reckoning must take place before the return of Jesus, so it is of paramount importance to us now.

On this day the high priest slew a goat. The blood, a type of the sinless life of Jesus, was carried through the first apartment of the sanctuary into the very presence of God beyond the veil. After being sprinkled and accepted, this sinless, cleansing blood was applied to the horns of the altar where were recorded Israel's sins of the year, thus blotting out the record. When the people saw the high priest come once more into the court they knew that they had been accepted in the person of the high priest in the most holy place. Deep thankfulness pervaded the assembly.

Does the Scripture describe the service of the day of atonement that will take place in the heavenly sanctuary, of which the earthly service was but a shadow? Yes indeed.

Daniel was shown a vision of God on His throne. He writes: "The judgment was set, and the books were opened." Dan. 7:9-14. Now the records of all lives are investigated. When this work is completed the terrible decree goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. The citizens of the kingdom have had their sins blotted out. The kingdom is given into the hands of "One like the Son of man," Jesus our Elder Brother (Dan. 7:13, 14). "Behold," He says, "I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

Where shall we stand in that day when Jesus comes to separate the "sheep" from the "goats"? Soon He will cease to be our High Priest and will become our Judge and our King. While there is yet time "let us come boldly unto the throne of grace, and find grace to help in time of need." Heb. 4:16.



By H. Olrick

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Jesus preaching on the Mount of Olives.

★ In the beginning, God provided for all His subjects the security of an ordered universe. In the heavens the planetary array circles with a precision that speaks eloquently of purpose, while upon the earth, the atomic architecture, chemical combinations, and magnetic forces unite to act and react in a comprehensive design. Men speak admiringly of "natural law." But the laws of nature are the laws of God and, rightly viewed, they serve as a stepping-stone to a fuller understanding of God's character.

In the spiritual realm the One who instituted material order did not fail to establish moral order also. The Scriptures declare, "The Lord is our Lawgiver" (Isa. 33:22), and add, "Fear God, and keep His commandments: for this is the whole duty of man." Why? "For God shall bring every work into judgment." Eccles. 12:13, 14.

# Lift Up The Standard!

By G. Elliott

There is a hymn which refers to our world as being "marred by scheme of sin." All thinkers recognize the truth of this assertion. They know that much that is bad and ugly is continually taking place. But sometimes they are a little uncertain on the question of its definition. There is no such hesitation in the Word of God. On the positive side we learn that all God's "commandments are righteousness." Psalms 119:172. Consequently, "sin," which is contrary to it, must logically be "the transgression of the law." 1 John 3:4. A sinner is one who violates any one or more of the precepts in God's ten-commandment law. (James 1:10, 11.)

It is sometimes supposed that the precise distinction between right and wrong was unknown before its affirmation amid the thunders of Mount Sinai. But such a view cannot be sustained. Adam, when he chose to sin, knew what he was doing. (1 Tim. 2:14.) For God had warned him. (Gen. 2:17.) So since "by the law is the knowledge of sin" (Rom. 3:20), awareness of the divine precepts is fixed upon Adam and all his posterity.

This important principle is confirmed by God's dealing at subsequent times with other sinners. Cain, the murderer, was warned of "sin." Gen. 4:7. The "wickedness" and "evil" of the antediluvians was very great in spite of God's warnings. (Gen. 6:3, 5.) The inhabitants of Sodom were "sinners before the Lord exceedingly." Gen. 13:13. And so were countless others upon whom the judgments of a just God have been visited. The fact of punishment establishes their conscious guilt, "for sin is not imputed where there is no law." Rom. 5:13.

## Sin to Reach a Climax

Passing down the centuries of affliction, the pen of inspiration warns that the latter days will be

characterized by the crowning upsurge of evil, and reveals that the most significant symptom of "the time of the end" will be "the prevailing disregard of God's law." Matt. 24:12 (Weymouth). It is no exaggeration to say that this condition of global lawlessness has arrived. The protective barriers of society are everywhere breaking down.

Of late years disclosures of graft and gangsterdom in the American body politic have amazed foreign observers. Recent allegations of vice among prominent citizens have greatly added to the disquiet. The degree of open immorality in our own cities too has lately come under the searchlight of criticism from pulpit, press, and judicial courts. The scandal of easy divorce which obtains in so many countries today has been described by one authority as "progressive polygamy."

Says Mr. P. Hoskins, chief crime reporter of the *Daily Express*: "The horizons of crime are expanding. . . . The chances of citizens going about their lawful occasions unharmed have sharply deteriorated."

In the light of Bible and historical precedent, therefore, the question that must be uppermost in many minds is undoubtedly, "Will God again intervene?"

#### The Divine Provision

The intentions of God as they relate to the future may be rightly assessed by what He has done in the past. His overriding passion is human redemption. To this end He sent His own beloved Son into the world to give His life, "the just for the unjust," and "to put away sin by the sacrifice of Himself."

When Jesus Christ suffered death in man's stead He bore in Himself the condemnation of the law. That God permitted this tragic way out indicates there was no other alternative if the divine law was to be upheld. This is conclusive proof that it can neither be altered nor set aside.

In spite of this fact the astonishing belief has gained ground that the mission of Christ made obedience to the ten-commandment law no longer necessary; that, in short, it brought its abolition. The simplest refutation of this is found in Christ's own words: "Think not that I am come to destroy the law." Matt. 5:17. For as predicted, He was manifested to take away not the moral law, but any further transgression of it. (Matt. 1:21.) The Gospel was not given to tear down the code of righteousness, but to enable fallen man to fulfil

his obligation to it. We are told that "by grace are ye saved, through faith" (Eph. 2:8), and that "through faith" "we establish the law." Rom. 3:31.

It is true that all the ten commandments can be summed up under the heading of love (Matt. 22:37-40), but love can only be expressed by obedience. (1 John 5:3.) It was disobedience which forfeited life, therefore "the obedience of faith" becomes the express condition of receiving eternal life. (Matt. 19:17.) The law of God must stand.

#### The Rallying Call

Through a prophet God asks who will champion the cause of right-doing where it most needs defending: "Who will rise up for Me against the evil-doers? or who will stand up for Me against the workers of iniquity?" Psalms 94:16. Echoing down the corridors of time comes the clarion response: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19. How significant is this divine choice of a Standard-bearer. For it was the Holy Spirit who in the days before the Deluge was sent to "strive with man." Genesis 6:3. It was He who spoke through all the messengers of righteousness. And it is only the Holy Spirit today who can convince men of their violation of moral law.

As the Holy Spirit points down to the broken law He also points up to the crucified Redeemer. The sense of need is the urge to the acceptance of the One who promised: "I, if I be lifted up, . . . will draw all men unto Me." John 12:32.

Thus the proclamation of the law and the Gospel may be seen as entirely complementary. The preaching of the law without the Gospel only mocks human frailty. The preaching of the Gospel is a sentimental failure, ignoring the reason for its provision. The great message for the last days which the Bible prophetically presents is "the everlasting Gospel," which is to bring out from among men "they that keep the commandments of God and the faith of Jesus." Revelation 15:6-12.

Here then is the dual design on the banner of God. As the pennant bearing the inscription "the commandments of God and the faith of Jesus" flutters upon the battlements of an apostate world, it cries aloud to all men of good will: "Stand up, stand up for Jesus, ye soldiers of the cross. Lift high His royal banner, it must not suffer loss." Lift up the standard!

★ IN the chain of prophetic symbols covered by Revelation 12-17 Satan's warfare against God's church is seen in a series of pictorial flashes. First of all he opposed Michael in heaven; then there was the struggle when Pagan Rome endeavoured to crush the infant church. But the blood of martyrs was the seed from which a great multitude sprang to the defence of the truths of God. Satan then produced his great masterpiece of deception wherein every phase of the Gospel was counterfeited. This is pictured by the cartoon of Revelation 13:1-13.

The Revised version renders Revelation 12:17; 13:1: "And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy." Such is the dramatic way in which John introduces the third in his series of seven wonders, or signs.

Our attention is arrested by two striking changes from the prophetic pictures of the twelfth chapter. There the dragon has seven heads and ten horns and the heads are crowned. Here the ten horns are mentioned first and they wear the diadems. This is highly significant. Another clue to the interpretation of this third sign is the composite character of this "beast." It "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. 13:2. These are familiar symbols, being cartoons of the beast-kingdoms of Daniel seven. Daniel was informed that the four ferocious beasts which he envisioned rising out of the sea signified four successive kingdoms that would rule over the earth. (Dan. 7:17, 23.) Evidently these four kingdoms are four of the seven heads of the dragon. Then Daniel saw the fourth kingdom "divided" into ten parts. (Dan. 7:24.) The beast of Revelation thirteen betokens the period of history when the ten horns are reigning. When was this?

It is generally accepted as one of the most anciently established positions on prophetic interpretations that the four beasts represent Babylon, Medo-Persia, Greece, and Rome. A fact that substantiates this position is the historic evidence that the empire of Rome was actually broken up and divided into "ten kingdoms." The thirteenth chapter of Revelation, therefore, refers positively to the European stage following the downfall of



By Maurice Teloir

Fugitive Protestants discovered by t

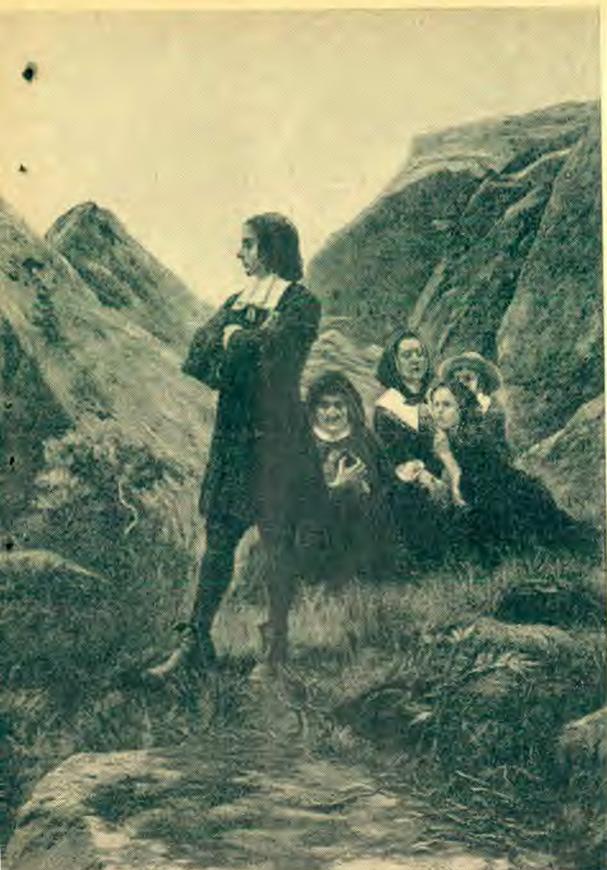
## The Church in

By J. A.

pagan Rome. Can we locate the period more specifically? Yes, we can.

### Seven Marks of Antichrist

Returning to the prophecy of Daniel, we discover that another kingdom arose from among the ten. This is called a "little horn." Dan. 7:8. It is diverse from the others, being small but possessing a boastful mouth, a far-seeing eye, a haughty spirit, and a persecuting disposition. (Dan. 7:20, 21.) Expositors are generally agreed that this little-horn kingdom is identical with the power represented in this thirteenth chapter of



persecutors in a mountain fastness.

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# the Wilderness

McMillan

Revelation. Let us note seven characteristics of this power.

First of all, it is vicegerent of the dragon. "The dragon gave him his power, and his seat, and great authority." Rev. 13:2. This kingdom derives its power and position from Satan, the primary reality behind the dragon symbol, and from pagan Rome, the secondary reality. This is a vital and important clue to the identification of the beast.

Secondly, this power is a religious power, "diverse from the first." It seeks the worship of mankind: "And they worshipped the beast, saying, Who is like unto the beast?" Dan. 7:24; Rev.

13:4, 8. This is also a deeply significant factor in identifying the beast-kingdom.

Thirdly, this power focuses its venom upon the sanctuary of the God of heaven. (Rev. 13:6.) It disowns the high priesthood of Jesus Christ as expressed in the epistle to the Hebrews, in order to establish a priesthood of its own. Paul reveals that this power would set up its visible head in the temple of God, so that the worship due to God might be diverted to the creature rather than the Creator. (2 Thess. 2:4.)

A fourth feature of this power is the persecuting zeal that animates this beast. It makes war with the saints and seeks to exterminate them. (Rev. 13:7.) So did the little horn kingdom of Daniel's vision. (Dan. 7:21, 25.)

A fifth feature of this kingdom is the duration of its reign of terror. It is spoken of as "a time and times and the dividing of time." Dan. 7:25. This cryptic statement is elaborated in the Revelation. There is called "a time, and times, and half a time," also "forty and two months" and "a thousand two hundred and threescore days." Rev. 11:2, 3; 12:6, 14. Since we are dealing with symbolic language, these 1,260 days must be a prophetic scale for actual years. (See Ezek. 4:6.)

A sixth characteristic of this religio-political kingdom is that it suffered a crushing and apparently fatal wound. (Rev. 13:3.) Literally it reads: "slaughtered unto death." The Revised Version renders it, "his death stroke."

The seventh identification mark of this power is its remarkable resurgence of vitality following its deadly wound. "His deadly wound was healed: and all the world wondered after the beast." Rev. 13:3.

## Identity Conclusively Established

Such a delineation can fit but one kingdom that has occupied the centre of the European stage during the past fourteen centuries. Rome pagan was succeeded by Rome papal. The papacy was given its seat or "*holy see*" by the transfer of the government and capital from Rome to Byzantium, which was renamed Constantinople, the city of Constantine. Flick records: "This removal of the capital of the empire from Rome to Constantinople in 330, left the western church practically free from Imperial power, to develop its own form of organization. The Bishop of Rome *in the seat of the Cæsars*, was now the greatest man in the west, and was soon forced to become the political as well as the spiritual head."—*The Rise of the Medieval Church*, pages 168, 169.

The Papacy is the only religious power that carries the political kingship of a small, almost insignificant state. A "little horn" indeed. A pope-king is unique among the kings of Europe. And this religio-political system did actually wage a persistent persecution against what it was pleased to call heretics. The right of every man to study God's Word and worship God according to the convictions of his own conscience was denied by Rome. The Inquisition and religious crusades were the logical result; and death by fire and the stake, the dire harvest. Thus did the Papacy "wear out the saints of the most High." Careful historians have testified to the dread accuracy of this prophetic picture. They have recorded that millions were slain for no other crime than that they preferred truth to tradition and Christ to Antichrist. These verily "loved not their lives unto the death." To them do the words of Jesus apply: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Did the Papacy have a period of 1,260 years in which to dominate the ten kings of Europe? Indeed she had. The papal march to power was a gradual one, and the path was littered with the crafty and very worldly methods employed to gain her ends. There were the pseudo-Clementine Letters and Homilies by which the Petrine tradition was allegedly established. There were the forged Isidorian Decretals by which the popes of Rome bolstered their claims to ecclesiastical sovereignty; also the spurious donation of Constantine, and a stealthily encroaching monopoly over the religious convictions of the people. Thus did the Papacy in the prophetic language of Daniel "cast down the truth to the ground; and it practised and prospered." Dan. 8:12.

About the year A.D. 538, the Bishop of Rome stood unchallenged among the Bishops of Christendom. Jerusalem, Antioch, Alexandria, and Constantinople had been successively vanquished, and there was none to withstand his assumption of power.

When Rome clamped down on the conscience of mankind, the Dark Ages were introduced, and but for the protecting care of God the true church might have been annihilated. In the sixteenth century, however, such rulers as the Elector of Saxony and Henry VIII and Elizabeth I of England managed to throw off the papal yoke and the protestant nations arose. As John vividly pictured it: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a

time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:14-16. So the church in the wilderness was preserved during this prolonged reign of terror.

#### The Deadly Wound and its Healing

The Papacy then staged a counter-Reformation and by the skilful leadership of the Jesuits won back much lost ground and prestige. But in the events of the French Revolution in the eighteenth century a most deadly wound was inflicted by France, which had hitherto been one of Rome's chief instruments in the punishment of heretics. Thus the principle of poetic justice began to operate. France turned against the religion which had taught her to hate and destroy tens of thousands of her best citizens, and inflicted a mortal wound upon holy mother church. It was a wound by a sword or state. (Rev. 13:14; Rom. 13:4.) When General Berthier arrested Pope Pius VI, who died the following year as a prisoner of France, the Papacy had sunk to the lowest ebb of its political and religious life. George Trevor tersely describes this epochal event thus: "The Papacy was extinct, . . . the Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."—*Rome, from the Fall of the Western Empire*, page 440.

If we date the 1,260 years from A.D. 538, it brings us to the critical year 1798, when the Papacy actually received a deadly wound from France, hitherto regarded as the eldest Son of the Church.

But the deadly wound was to be healed! "And all the world wondered after the beast." "And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13:3, 4.

Each particular point of the prophetic delineation has been fulfilled in the most amazing way. Who can deny that this last phase has also met with the most exact fulfilment? Rome today occupies a position of great religious and political strength. When we compare the Papacy of our time with that of a hundred years ago, it is an amazing

(Continued on page 12.)



Solving a fossil jig-saw puzzle!

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# Beware "Dignified Folly"

By R. D. VINE

★ MORE than we realize, perhaps, we are influenced in our opinion of things by how they are presented. Identical things can assume great disparity merely by their mode of presentation. For instance, chocolates loose in a bag, are good. But how much better do they seem if nicely wrapped in colourful foil, and packed in a be-ribboned gift box. Though the sweets themselves are identical in every way, the value of the latter is enhanced by their dignified setting. It is even so with the food we eat. How much more acceptable food is when artistically arranged and tastefully served. Undoubtedly, the setting of a thing is a vital factor in our estimate of its value.

In commenting on the world's topsy-turvy state, however, the Bible remarks that often: "Folly is set in great dignity." Eccles. 10:6. Here then, is danger. A dignified setting is good for that which is good, but unhappily that which is not so good is frequently honoured in a similar way. In fact, that which is decidedly harmful is sometimes

presented with such dignity, that it seems to assume a nature which is wholly benevolent, and an importance that is nothing short of vital.

This has ever been true in the realm of religion, and never more so than today, when pleasing fables and untruths are often presented in a setting of clever logic and dignified scientific reasoning. In the supreme struggle to wrest men's souls from God, the Adversary, through human mediums of course, calls "evil good, and good evil." He puts "darkness for light, and light for darkness." Isa. 5:20.

You see, the folly, the evil, the darkness—is urged upon us, by a process whereby the most dignified and attractive setting is given to it. While on the other hand, the good, the true, the light, is shorn of its dignity and made to appear displeasing, foolish, and unattractive.

Therefore we must beware!

Jesus said that "the truth shall make you free." John 8:32. Only truth can free us from gloom,

from an accusing conscience, from fearful anticipations, from dark passions, and from deep-rooted weaknesses. How important then, that we know the truth. And inasmuch as the setting and presentation of folly is often so dignified and attractive, how important that we assess the article by its intrinsic value alone.

Such a folly is the teaching that deprives man of his Godlike beginning—and, incidentally, of his possible Godlike ending—a folly which claims to trace our ancestry back through long evolutionary ages to the wriggling microbes of the primeval mud. So dignified is the setting given to this man-made teaching, that it is hard for anyone to resist its appeal. Indeed, its popularity has risen to such phenomenal heights since the early days of its greatest modern protagonist, Charles Darwin, that evolution is looked upon by many as a closed question. Anyone having the temerity to question it, is often regarded with impatience—or at best, with pitying indulgence. Suffice it to say, however, that among the greatest authorities themselves there are grave doubts. In fact, the editor of the *Encyclopedie Française* remarked: "The theories of evolution constitute a dogma which all the world continues to teach; but each in his speciality, zoologist or botanist, comes to the conclusion that none of the available explanations are adequate. Evolution is impossible. It is necessary to say this in order that future generations may orientate their researches in another fashion."—Vol. 5, pages 82-88.

But you ask, what real harm is there in this teaching? Just this. Evolution denies the Bible. You see, the Bible gives man a noble, upright, perfect beginning (Gen. 1:26); evolution says, No! The Bible says that man is a sinner and that he must one day answer for his sins (Rom. 3:23); evolution says sin is merely a relic of our animal nature, for which we are no more responsible than we are for the colour of our eyes, and that the final judgment is a myth. The Bible tells of the Saviour whose sacrifice on Calvary was essential to the redemption of man (John 8:24); evolution explains away sin as a perfectly normal state of development, and denies the need for a Saviour. Evolution does not accept such miracles as the incarnation, the resurrection, and the ascension of Jesus, even though, as can be shown, the acceptance of its own theories requires far greater faith and credulity.

Of course, God knew all this long ago. In fact Peter was inspired to describe these very teachings as being signs of the last days, evidences

of Satan's redoubled efforts to divert the world's thinking from God and from the glorious truths of salvation. (2 Peter 2:3-13.)

No wonder God's last warning of mercy for the world at this time begins with the clear assertion that He is the Creator who made us all, and that we should worship Him as such. Read the whole striking message in Revelation 14:6-12. Friends, soon Christ will come and restore in us, if we are faithful, all that was lost by Adam in Eden, and by mankind ever since through persistent sin. What a day that will be! Through faith in Jesus Christ, we may all be ready to meet it.



## The Church in the Wilderness

*(Continued from page 10.)*

comparison. Then, the Papacy was almost ostracized and its priests were debarred from many lands. Catholics in England had no political rights and in some of the Dominions, they were prevented from practising their religious rites. The only countries then favouring the Papacy were counted as among the least progressive and enlightened nations of Europe. Today the picture is altogether altered. The adherents of the Roman Catholic Church number almost half a billion, and millions of these are found in the U.S.A., Great Britain, and the Commonwealth. The Vatican now numbers among its ambassadors and envoys the representatives of practically every government in the world. This is but one indication of the importance that the nations of the world attach to the Papacy. "The kings of the earth" have truly entered into illicit relations with this religio-political organization. (Rev. 17:2; 18:3, 9.) When Mussolini signed the Lateran Pact in 1929, granting political rights to the Pope, he was said to be "healing the wound" which had "festered since 1870."

### The Final Mark

One last point remains to seal this prophecy and identify the kingdom signified. In ancient times, it was customary to refer to the number of a name, made up of the numerical value of the letters, instead of the name itself. John concludes his description of the Antichrist in this way: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13:18. Some surprising and grotesque applications of this text have been made.

But this should only be applied to the power fulfilling the specifications enumerated. Only the Papacy fulfils these and we should see if the number of a man also applies.

The Pope is the head of the Papacy. He has been called "Vicar of the Son of God." In the language of the Roman church, this reads VICARIUS FILII DEI. The numerical value of these letters actually amounts to 666. Here is the enumeration:

V = 5	F = 0	D = 500	
I = 1			
C = 100	I = 1	E = 0	
A = 0	L = 50		
R = 0		I = 1	
I = 1	I = 1		
U = 5	I = 1		
S = 0			
—	—	—	—
112	53	501	= 666
—	—	—	—

The Challoner foot-note on Revelation 13:18 says: "The numerical letters of his name shall make up this number." They do.

Thus this prophecy signifies Satan's most astute move to overthrow the truth of God. Open hostility had failed. Pagan Rome had been overthrown. So the professed church must be corrupted and God's truth counterfeited. This was done and the result was a baptized paganism masquerading as the Christian faith. The outcome and how God matches this challenge will be seen in further studies of these seven wonders.



### This Age of Anxiety

*(Continued from page 3.)*

ful hope for the future. "Surely I come quickly," the Saviour has said. Soon His words will be fulfilled, and that day of matchless blessing will burst upon the world. This is God's answer to "the age of anxiety."



## ARE YOU PERPLEXED

about world events and the future as planned by God?

Often you've wondered if there is anything sure . . . anything you can confidently look to for hope and courage.

### THERE IS ONLY ONE COMPLETE ANSWER

to questions vital to each one of us such as ● Why does God permit sin and suffering? ● Will Christ come in our day? ● Is there life beyond the grave? ● Will there ever be lasting peace? etc., etc.

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# THE CHILDREN'S Pages



## Little Rich Girl

By Margaret Locke

HELEN was lonely. She liked the beautiful flowers which had been placed on the stand at her bedside. She enjoyed looking at the books her cousin had sent her, and the picture her brother had hung on the wall by her bed, but still Helen was lonely.

When Helen's parents came to the village, they moved into the very nicest house. Helen's father was a prosperous man, and Helen had almost everything that a little girl could wish—almost everything but friends, and that was not her fault.

Helen had been in the new school only two weeks when she fell from her bicycle and suffered a sprained ankle and severe bruises.

Before the accident the girls had smiled at her, and really wanted to be friendly; but they were mostly poor children, and they felt that their clothes were cheap and plain beside Helen's pretty garments. They had felt that she was above them, so they had played by themselves and left Helen alone and lonely.

Helen had taken a particular liking to flaxen-haired Rosalee, and Rosalee liked Helen, too, but felt rather shy around the pretty "little rich girl," as the school children called her.

One day when Rosalee was absent from school with a sore throat, Helen sent her a basket of fruit. Now that Helen was having to stay in bed for a

while, Rosalee wondered what could be done to return the kindness.

"Maybe I'd better go and see her," thought Rosalee. "I'd love to, but she has such fine clothes and a beautiful home and so many nice things that I don't suppose she would care to see me at all. What could I take to her? I have nothing, and no money to buy anything with."

Rosalee ran to the shop to get the thread her mother wanted. Who should come into the shop but Mrs. Medford, Helen's mother!

"Good morning, Rosalee," said Mrs. Medford.

"Good morning," said Rosalee, smiling. "How is Helen getting along?"

"Helen is feeling better, but very lonely, Rosalee. She wishes she had some little girl to talk to."

"Oh, I thought—I thought—"

"Yes? Now just what did you think, my dear?" asked Mrs. Medford.

"Why, I thought Helen had so many nice things, and such a nice home, that she would never be lonesome. I'd like to go and see her, but I haven't anything to take her; and she was so nice to send me that fruit when I was sick. I don't have many things, but I have lots of fun with Fluffy and Kit. They are



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, the Stanborough Press Ltd., Watford, Herts., not later than September 17th. In case OUR TIMES arrives late, still send your entry. All attempts will be considered.)

my kittens," said Rosalee, who had quite forgotten her timidity as she looked into Mrs. Medford's smiling face. "Mother says I must give one of them away, for they drink too much milk. I don't want to, because I don't know who would take good care of him."

"Helen misses the kitten which she used to have before we came here," said Mrs. Medford, "but we just couldn't bring it with us from so far away. We left it with her grandmother, who will take good care of it. Helen would love to have another nice kitten."

Rosalee's eyes sparkled. "Oh, may I give Fluffy to her?" she asked eagerly.

"Yes, she will be delighted," replied Mrs. Medford. "How about surprising her with it? Could you come over this evening and have dinner with Helen?"

"Oh, how nice!" exclaimed Rosalee, "I'll ask Mother." And she ran home bubbling over with excitement.

Mother agreed to the plan; so later that afternoon Rosalee was greeted at the Medford home.

"Come this way, dear," said Helen's mother, and the happy child, dressed in a pretty flowered print, followed.

"Rosalee!" exclaimed Helen, as her friend entered the room. "I was so afraid you couldn't come."

"I've brought you a present," said Rosalee timidly, as she placed her box upon the bed. Helen untied the string and removed the perforated cover.

"Oh! Oh! Oh!" she exclaimed, her face beaming, as a fluffy white kitten, all washed and beribboned, crawled out into her arms. "You dear, you darling," she said happily, hugging it close.

What a happy time the two girls had together. How they enjoyed their meal.

That was the beginning of a lasting friendship. Rosalee took

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## Room for Jesus!

Is there room in my heart for  
Jesus,

As He knocks at the door to-  
day?

Shall I bid my Saviour enter,  
Or shall I send Him away?

No, I'll open my heart's door  
widely,

To the Friend so kind and  
true,

And whisper, "Come in, Lord  
Jesus,

I have room in my heart for  
You."

Lillian G. Heard.

---

Helen to church with her, and Helen was delighted and became a regular attendant. The "little rich girl" was no longer lonely.

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## THE GOSSIP QUILT

By N. C. Tracy

"WHAT a beautiful quilt!" exclaimed Aunt Julia. She was watching Bonny make her bed, and the quilt had attracted her attention.

"It is a pretty pattern, isn't it?" said Bonny.

"It surely is. Who made it?"

"I did."

"You!" Aunt Julia smiled incredulously. "I didn't know that girls did such things nowadays."

Bonny laughed. "Well, this is a special kind of quilt. This is a gossip quilt. You know how it is when you hear something about someone; it's just natural to tell your friends. It isn't anything bad, but often it's something that they'd rather not have told. It's a bad habit, carrying tales, and I decided I was going to break myself of it. So I started this quilt, and every time I heard something about someone I felt I shouldn't repeat, I just came up here and pieced a quilt block instead of running to the phone or over to a friend's house to tell the news."

"And are you glad now that

you didn't tell those things?" asked Aunt Julia.

"Glad! I should say I am. Just think of the time I would have wasted. Here I have a beautiful quilt to show for my time; otherwise I wouldn't have had anything but the knowledge that I might have repeated things that had hurt others. And it's not only that you're hurting others; you are also hurting yourself by wasting your time."

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## Your Letter

My Dear Sunbeams,

MEMBERS of our large family should be the most friendly boys and girls on earth. A great many troubles in this old world are simply because there are not enough people with a friendly nature.

Isn't it fine to have good friends? School, and especially church or chapel, are grand places to make them. But some people don't have many friends—and a few don't seem to have any at all. Can you guess why? Well, the Bible gives us some idea. It says: "A man that hath friends must show himself friendly." This is one of the texts in Proverbs chapter eighteen—see if you can find which one.

This same text tells us that "there is a friend that sticketh closer than a brother." Who do you think that is? Why yes! It's Jesus. Though all our friends should leave us, yet Jesus tells us He will never go from us.

Are you a friend of Jesus? There is a sure way to tell. Jesus Himself told us how. He said: "Ye are My friends, if ye do whatsoever I command you." John 15:14. Let us be careful then, to keep all God's commandments, then He will always claim us as His friends.

Yours affectionately,

AUNTIE MARGARET.

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# Straws in the Wind

## Key Area of World

"THE Near East or the Middle East remains one of the key areas of the world today," asserts the diplomatic correspondent of the *Church of England Newspaper*. "By these terms is meant the area on the east of the Mediterranean running from Turkey to Egypt (north to south), and from Israel to Iran (west to east). This area could be called the cross roads of the world. It is the place where Europe, Asia, and Africa meet, and conquering and defeated armies have crossed and recrossed the area ever since man organized himself into communities. Today it is of the utmost importance to the free world."

## Unite or Perish

"ONLY the union of Europe," asserted Mr. A. Cool, Chairman of the Confederation of Christian Trade Unions in Brussels, "will direct the material and spiritual riches of the twenty-three different countries into a force for the general good. Without union, these resources will shrivel up more and more. Each nation has its choice: either perish in isolation or rise up in a free European union."

## Saturday Rest!

AT the General Assembly of the Presbyterian church in Ire-

land one speaker asserted that the stage was rapidly being reached where man "rested" on Saturday and went to work on Sunday.

## Evening Meditation

When evening shadows fall at close of day,

I wonder, "Have I helped along the way

A child of God this day?

Or have I hindered by my want of thought

A precious soul whom Jesus Christ has bought?

And so I pray for pardon, if by me

Some soul has felt no need to bend the knee.

So help me, Lord, that with tomorrow's sun

Some soul to Thy eternal kingdom may be won.

R. H. Flood.

## Influence of Holy See

AT a luncheon in honour of the papal mission to the Coronation, Archbishop Godfrey declared: "We are happy to think that the influence of the Apostolic See is all the greater now that so many countries of the

West, and increasingly of the East, have representatives accredited to the head of the Catholic Church, whose enlightened guidance can do so much to lead the nations to justice and peace."

## Millions on Defence

THE *Tribune* points out that since the end of the war Britain has spent nearly nine thousand million pounds on defence.

## Longest Undersea Tunnel

JAPAN is planning a twenty-four mile tunnel under the Tsugara Straits between the Honshu and Hokkaido islands. Just over half of the tunnel, or 12.5 miles, will be under the sea. This will be the longest undersea tunnel in the world and will take ten years to construct.

## Most Cinema-goers in Britain

A UNESCO publication reveals that the average person in the United Kingdom goes to the cinema twenty-eight times a year as compared with twenty-three visits a year in the United States and eight visits in Japan.

## Israeli Bible

THE first Hebrew Bible to be printed in modern Israel has just been produced by the Hebrew University Press in Jerusalem.

