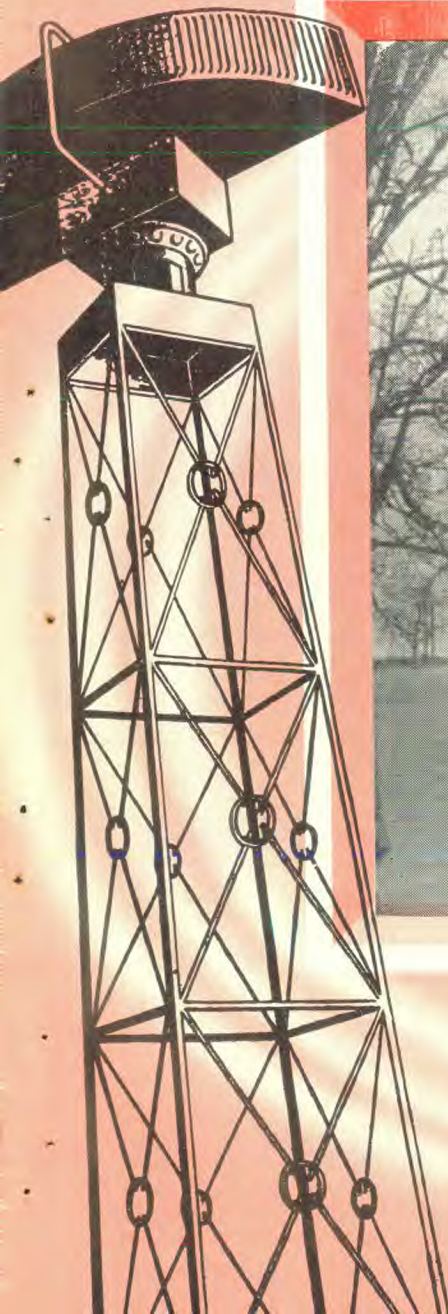


FEB 8 1960

THE BIBLE AND OUR TIMES



Discerning The Times

Current Events in the Light of the Bible

✚ WITH the recovery of General Kassem from the wounds which he sustained at the hands of a would-be assassin in October last year, the Middle East cauldron is seething again with intrigues which may sooner or later dramatically alter the present precarious alignments there.

Even while he was still in his hospital bed, General Kassem began to promote the idea of the "Fertile Crescent," that is the territories of Iraq, Syria, Jordan, and Palestine, around the rim of the Great Syrian Desert, being united into a single Arab State.

The idea, of course, is by no means new; in fact there have been just about as many versions of it as there are states in the proposed union, each version naming the particular nation advocating it as the leader of the united "Crescent."

The late King Abdullah of Jordan twelve years ago tried to unite Syria and Jordan, but was hindered from doing so by his British mentors, because of the likelihood of offending France.

Just over ten years ago Nuri es-Said, the pre-revolution prime minister of Iraq, actually signed an agreement with President Hashim al-Atasi of



Field-Marshal Hakim Amer, Nasser's Governor in Syria talks with King Saud of Saudi Arabia.

Keystone

By
THE
EDITOR

Syria to unite the two countries, but this also fell through because of opposition from the Syrian army.

Then two years ago, when it looked as if Syria was about to go Communist, the anti-Communist elements invoked the protection of President Nasser, and the United

Arab Republic came into existence, uniting Egypt, Syria, and the Yemen.

This move was, in turn, countered by the union of the Hashemite kingdoms of Jordan and Iraq, but no sooner was this effected than the union was dissolved by the destruction of the royal house in Iraq by Kassem's nationalist revolution.

Now that General Kassem has survived three attempts to overthrow his new regime he feels ready to try his hand at uniting the Fertile Crescent, arguing that whereas in the past, the project was suspect as a device of foreign imperialism, now it can be proceeded with as a pure Arab nationalist aspiration. Its achievement, he claims, would finally untie Jordan from "the chariot of imperialism," it would consummate the "spiritual attachment" between Syria and Iraq, and it would accomplish what Egypt failed to do, namely

THE CAULDRON SEETHES AGAIN

to "liberate" the "confiscated land" which Israel wrested from the Arab heartland.

More recently, General Kassem has enlarged on his plans for Palestine by pointing out that not only Israel but "three gangsters and states" have "committed aggression in Palestine." Jordan and Egypt, he asserts, have also "confiscated parts of Palestine to add to their states." These they must return so that the Palestine State may comprise all the confiscated parts, and he has promised the people of Palestine Iraq's support "with full strength and all sincerity" for the achievement of this object.

Naturally President Nasser has reacted savagely to Kassem's ambitious plans for the Fertile Crescent, especially as the General's announcement from hospital followed quickly upon the return of an Iraqi mission from Moscow.

Designating General Kassem's plan as "the Futile Crescent" he has accused the Iraqi leader of neurotic "delusions of grandeur" and has hurried forward practical diplomatic steps to reinforce his own position. Among these he has restored diplomatic relations with Britain. He has put out feelers for the friendship of France by urging the Algerian rebels to make peace with De Gaulle, and he has patched up his feud with King Hussein of Jordan.

Further, in reply to Kassem's accusation of ineptness in permitting the development of the Israeli State, he has launched a new threat of armed action against Israel if she proceeds with her plans for the diversion of the Jordan waters to irrigate the Negev at the expense of Arab interests.

In spite, however, of all these diplomatic moves, the outlook for the United Arab Republic is becoming increasingly precarious. President Nasser has been compelled to soothe the restive Syrians of his northern province by promising that he will not push forward economic union with Egypt if the Syrian economy would be hurt thereby. And more recently he has had to contend with a violent quarrel between his Egyptian governor of Syria, Field-Marshal Abdul Hakim Amer, and the powerful Syrian leader, Colonel Sarraj, which resulted in the former's temporary recall to Cairo.

The renewed link with Jordan is also worrying Nasser as the now confident King Hussein seems to be acting independently of Egypt in defence of his interests. He has recently received the Shah of Persia who is having his own difficulties with

Iraq on the Iraq-Persia frontier and he is shortly sending his Commander-in-Chief on a visit to Turkey.

In Palestine also King Hussein has taken steps to consolidate Jordan territory by planning a new palace and a new administrative centre in the vicinity of Jerusalem. And further, he has offered, on his own initiative, to send forces into Iraq, if invited to do so, to prevent any attempt of the Communists to take over. For, he has asserted "Communist regime in Iraq would not only threaten Jordan, but the entire Middle East."

Things are not going well for President Nasser either in the other junior state of the United Arab Republic, for the Imam of Yemen, chafing under increasing Egyptian control, has recently sent his Egyptian advisers packing. Altogether, therefore, the leader of the United Arab Republic has reason to be anxious.

What the outcome of the new manoeuvrings in the Middle East will be, time alone will show. General Kassem claims that his revolution has "delayed the third world war for many years to come," by forestalling "plots and aggressions" fostered by foreign powers there. It may be that he hopes to establish a new "northern tier" in place of the Baghdad Pact powers to hold back Soviet Russia from the Arab lands. Others, how-



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A typical billboard during the recent elections in Israel.

ever, feel that the intensifying of the Egypt-Iraq rivalries to a pitch "fiercer than has existed so far" could have dangerous international repercussions.

Who is right remains to be seen, but those who
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A meeting of the Supreme Soviet in the Kremlin, Moscow.

Keystone



One Way to World Peace

☩ "MAN wants peace but is always at war." In considering the prospects for future world peace we are faced with this tragic yet inescapable truth. Quarrelling and fighting seem to be in the very nature of man. Human experience is full of it! Human histories glorify it!

Why is it that there has been strife among men from time immemorial? Read what the Bible says about it, and the Bible is never wrong:

"What leads to strife, discord, and feuds? and how do conflicts, quarrels, and fightings originate among you? Do they not arise from your sensual desires that are ever warring in your bodily members? *You are jealous and covet what others have.*" James 4:1, 2, A.N.T.

Here the Bible pin-points unerringly the plague-spot in man that is the true cause of all wars. Men want peace today because they are afraid of the consequences of modern war, yet they do nothing about the evil in their own hearts which causes wars. Now with the most terrible weapons ever placed in the hands of man, they have sufficient reason to be terrified, but the hearts of men remain unchanged. Mere fear will not change the evils within the human heart. The wiping out

of whole cities overnight will never remove the envy and jealousy, the selfishness and covetousness that naturally reside in the heart of man. A Divine remedy is needed, not a human one.

When President Eisenhower, President de Gaulle, Mr. Macmillan, Mr. Khrushchev, and other statesmen sit down at the Summit Conference, what is going to happen? As it always has been on such occasions, it will be the object of each statesman to give away as little as possible, and to get as much as possible. And after the Conference is over, each will sit down to reflect over what has taken place. Some will discover that others have out-witted them and this will start off fresh grievances and produce new grounds for future troubles. Or it may be that each will be too sharp to be outwitted by the others, and then the Conference will end without agreement at all, except a face-saving *communiqué!*

This is not being pessimistic; it is simply being realistic. The Holy Scriptures tell us exactly what is in the heart of man, and human history has abundantly confirmed its truthfulness. Man has always been at war with his fellow-man, and always will be this side of the return of the

Lord Jesus Christ, because wars spring out of the evil, sinful heart of man. The Bible tells us that if the Ethiopian can change his skin, if the leopard can change his spots, then, and only then, may mankind who is accustomed to do evil be expected to do good. (Jer. 13:23.) The Bible also says that the heart of man is "deceitful above all things, and desperately wicked" (Jer. 17:9), and that because of this inherently wicked human heart "it is not in man that walketh to direct his steps." Jer. 10:23. Hence it is that it warns, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5.

All human methods, human schemes, human devisings, whether they are conferences to bring about disarmament, or leagues and alliances to keep the armed peace, all alike will fail. And why will they fail? Because of the inherently sinful, greedy, selfish, covetous, grasping nature of the human heart!

Yet strangely enough, as one writer has very pertinently remarked: "There is something exceedingly stubborn and resistant about the heart of man, for, in spite of the overwhelming testimony to the contrary, he still succeeds in maintaining a good opinion of himself."

People read of how in past ages men have raped and pillaged and tortured and murdered and enslaved their fellow-men, and then smugly say: "Ah! but they were not civilized then. We are different today." They seem blind to the fact that some of the worst evils ever perpetrated by man have been committed in our generation! Have they forgotten Belsen, Buchenwald, and Dachau so soon? Do not say, "That was done by Germans!" It was done by men, by human beings possessed of the same kind of hearts as the rest of humanity. It was done in our so-called civilized world. Men today may be more scientific than in past generations and so are able to substitute the hypodermic syringe for cruder weapons, but the inhumanity of man to man is still his greatest sin.

Jesus told the Jews that men of Nineveh would rise up in the judgment day and condemn them, for they repented at the preaching of Jonah, and "behold," He said, "a greater than Jonah is here." With all the light of all the experience of past ages shining upon us, with all the

light revealed in Christ on Calvary streaming upon us, how will this generation stand in the judgment day? Will not Tamarlane and his Tartars or Ghengis Khan and his Monguls rise up and condemn this generation for their scientific cruelty? Has man changed? No! man has not changed!

OUR HOPE

Have we then no hope? Must despair be our lot? No never! We have a bright hope before us, a gloriously bright and certain hope. We have before us the dawning of a new day. But first of all let it be clearly understood that there is not one shred of hope for the man who thinks that man's salvation rests within the power of man himself. To continue to place trust in man, his methods, schemes, and plans, is to put trust in what is condemned to miserable and utter failure. In man's ways is only the hopelessness of despair.

Yet let it not be said, because we so emphatically say this, that we are trumpeters of doom. Far from it. We declare the truth about man that men may turn away for ever from any and every chimerical hope of man, to the best and brightest hope of all. Our help, our salvation, is only in God. On Him we must lean. In Him only shall we not be disappointed.

It would do us a power of good, in these unsettled times, to read the forty-sixth Psalm once a day. There is much more than we here have space to comment upon in the psalm that is relevant to our topic. We can only point out that the psalm not only sets forth God as the "refuge" of His people, but also distinctly foreshadows the

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Photo by E. Warren

Only the Gospel of Christ can break down the barriers of race, nation, and class.



By Leslie Shaw

Reaching For The Stars

☞ THE lure of the unknown has ever been a compelling force to adventurous spirits. In the past, the unknown of men's dreams has been confined to this earth—to the wild and humid hinterlands of Africa and Brazil, to the icy and terrifying wastes of Polar regions, to the abysmal depths of our great oceans, to such towering mountain heights as the formidable Himalayas, in fact, to anywhere hitherto unvisited or unmapped by man.

Today the primary lure has largely been transferred from the things of this earth to the skies above and around us. The emphasis today is on space. The younger generation particularly, think in terms of jet rockets and space ships, of lunar landings and planetary excursions.

It is confidently expected that the science fiction of today will be the scientific fact of tomorrow. It is believed that within the next twenty-five years, rockets crewed by men who today, as youth, are adjusting themselves scientifically and physically, will safely land on the moon for the purposes of probing its secrets.

A New Year Schoolboys' Exhibition at Olympia, London, ambitiously adopting as its title, "Operation Lunar," was an impressive and optimistic portrayal of man's endeavour to conquer space. There, the "Hall of Today" told the fabulous story of this electronic age, showing the triumphs and possibilities of electricity. The "Hall of Tomorrow" focused on the brilliant promises of atomic development. Here could be seen artists' conceptions of the submarine cargo ships propelled by nuclear power, of robot-controlled cars, and the use of isotopes in medicine and industry.

Most stunning in its impact, however, was the "Hall of the Beyond," portraying the so-called



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Launching a "Mercury" space rocket in Virginia, U.S.A.

Solar Age of the "near future." Here was the Photon Jet, depending for its propelling force upon light—the ultimate "death ray" so powerful that the rocket would have to be launched from space. Exhibitions of this Hall applied the Bible's prophecies of Paradise partially to the moon, whose barrenness would be dispelled—so it is claimed—by a combination of solar energy and human ingenuity.

A unique feature of the Exhibition was a method of rating juvenile volunteers as prospects for landing on the moon. Questions were posed, intending to determine which boys of today will be the "fortunate" moon adventurers of tomorrow. Dominating one stand was a giant rocket, "prototype" of the first manned moon rocket. Boys equipped with space helmets climbed into the cockpit, and then hurtled down a chute onto the "moon's surface" amid a realistic cloud of lunar dust.

THE BIBLE ENVISAGES SPACE TRAVEL

Despite the expectations of the experts, and the hope engendered by sputniks and luniks, many incredulously shrink from the thought of lunar and planetary excursions, as being beyond the limit of human power. Yet the Bible actually envisages space travel. Indeed, the kind of travel predicted in God's Word is such that a moon visit would be a mere afternoon jaunt. The Scriptures actually declare that many men—and women, too—will conquer not only lunar space, but even stellar space. Several inspired passages state the fact, and apply it not only to men of tomorrow and men of today, but include also men and women of yesterday.

All who are interested, and even those with no special interest, in the conquest of space and the discovery of the secrets of the heavens, do well to ponder precisely what the Bible says. Points especially worth remembering include the fact that the journey will be fraught with not the slightest hazard, but will be wholly safe; that people will be naturally equipped, having no need of expensive and ingenious artificial devices for assuring the continuance of life beyond our atmosphere; that the one and only qualification for participation is a matter of morals, not of science; that the privilege of "reaching for the stars"—and even going beyond them—is freely offered to all who are truly interested.

Finally, we discover that the whole project, which will be a glorious success, owes nothing to human genius. It will

By R. D. Vine

be a direct act of Jesus Christ, at His second advent. Here is one of the Bible pictures of that time: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Here is a picture of the last day, of the "great and terrible day of the Lord." The righteous dead will be revived, restored, glorified, and then

caught up to be with the Lord. Likewise the righteous living, who love God and keep His commandments, will be in a moment, transformed for their space journey—with those who have been freed from the fetters of death—to the very Paradise of God. (1 Cor. 15:52-54.)

Jesus, transfixed on Calvary's cross, and with almost His dying breath, promised the penitent thief a home in Paradise. (Luke 23:43.) This same promise is made to all overcomers. Says Christ: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7.

That this arrival into Paradise will involve a journey beyond stellar space is indicated by the apostle Paul. In describing his remarkable call to the Christian ministry, he testifies that on one occasion he was, in vision, "caught up to the third heaven." 2 Cor. 12:2 He was caught up to the "Paradise" of God. (Verse 4.)

Paradise, then, is the "third heaven." Around this earth is the first, or atmospheric heaven and



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A Russian scientist lectures on moon rockets in the Moscow Planetarium.

solar heaven; beyond is the second, or stellar heaven, whose staggering distances and superlative glories are facts of astronomy. Beyond the almost limitless confines of the second heaven, is the third heaven, or Paradise of God, which is, on the
(Continued on page 12.)



The famous statue of Peter in St. Peter's Church Rome.

☩ "ALL authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18-20, R.V.

On no other point is there so great a gulf between the Roman Catholic and the Protestant communions as on the question of authority. The Roman church invests all power and authority in the hierarchy, depriving the laity of any voice in the affairs of the church. Typical of the Roman view are these words of Dr. Murray of Maynooth: "Peter was invested with supreme spiritual authority to legislate for the whole church; to teach, to inspect, to judge, to proscribe erroneous doctrine, or whatsoever would tend to the destruction of the church; to appoint to offices or remove therefrom, or limit or extend the jurisdiction thereof, as the safety or welfare of the church would require: in one word, to exercise as supreme head and ruler and pastor, all spiritual

functions whatever that are necessary for the well-being or existence of the church."—*Irish Annual Miscellany*, III, 300.

This is a massive arrogation of power, which the church of Rome places in the hands of one man, and through the Papal system, delegates to its cardinals, bishops and priests throughout the world. Cardinal Gibbons further asserts: "Jesus our Lord founded but one church, which He was pleased to build upon Peter. Therefore any church that does not recognize Peter as its foundation stone, is not the church of Christ, and therefore cannot stand, for it is not the work of God."—*Faith of Our Fathers*, page 100.



We have already established, by both Scripture and reference to the church fathers, that Christ Himself is the Rock on which the church was built.

Where then does the Church of Rome find evidence for its stupendous claims? Professedly in Matthew 16:19 which Mgr. Knox translates, "And I will give to thee [Peter] the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." But do these words invest Peter with the primacy over all the apostles? And had Peter the right to impart whatever powers he allegedly received to the bishops of Rome? Let us take up these questions.

If any had the right to understand what Jesus meant, it must surely have been the group of apostles. We turn then to chapter eighteen of Matthew and read, "In that hour came the disciples unto Jesus, saying, Who is greatest in the kingdom of heaven?" Verse 1. How could they be so dense? Had not our Lord but a few days before invested Peter with the primacy? Well,

here is another opportunity for Him to settle this important question once for all. What did Jesus do? "Whereupon Jesus called to His side a *little child*, to whom He gave a place in the midst of them, and said, Believe Me, unless you become like little children again, you shall not enter the kingdom of heaven." (See also Mark 9:32-36; Luke 9:46-48.) Not Peter, but a little child. How revealing! And how crushing a blow to all the pretensions of the proud power-loving Pontiffs of Rome. Neither Peter nor the other disciples could misunderstand the meaning of our Lord's reply.

But what about the keys? And the power to bind and loose? Keys are useful for only one purpose—to lock or unlock doors. The Scriptures recognize this obvious fact. "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Isa. 22:22. As of Eliakim, the son of Hilkiyah, so of Christ who claims to hold "the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7. Jesus also holds "the keys of death and of Hades." Rev. 1:18, R.V. What keys then were given to Peter?

THE KEY OF KNOWLEDGE

There is "the key of knowledge" (Luke 11:52), and it is clear that the knowledge referred to here is the "knowledge of salvation unto His people." Luke 1:77. Did Peter use this key? He most assuredly did. First for the Jews. On the day of Pentecost, when the Holy Spirit was poured out on all the church, it was Peter, who, "standing up with the eleven, lifted up his voice, and spake forth unto" the assembled people. (Acts 2:14.) And it was Peter who declared to them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Verse 38.

By J. A. McMillan

Again it was Peter who "opened the door of faith unto the Gentiles." When Peter was called to account for this extraordinary departure from Jewish exclusiveness and to defend his position, he did so not by asserting his primacy over the church, but by recounting the providential leadings of God that forced him to open this door of faith to the Gentiles. (Acts 11:1-18.)

In all this Peter was "answerable to the apostles and brethren." This is quite incompatible with

the papal theory that he was invested with plenary authority over all the church and its ministry.

The authority to remit sins was imparted to the entire group of apostles. Jesus said to them, "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." John 20:22, 23, R.V.

Wherein were the apostles empowered to forgive sins? It is quite clear from the Acts of the Apostles and the epistles that this power lay not in the *person* of the apostles, but in their message. Peter urged repentance and baptism as the cause from which forgiveness would follow. (Acts 2:38.) Paul also emphasized "that through this Man [Jesus] is proclaimed unto you remission of sins: and by Him every one that believeth is justified from all things." Acts 13:38, 39, R.V.

JUSTIFIED THROUGH REPENTANCE AND FAITH

Forgiveness of sins can never be a mechanical operation conveyed by priestly hands either for financial or other incentives. As Jesus sent forth His apostles, He declared most decisively, "and that repentance and remission of sins should be preached in His name unto all the nations." Luke 24:47. Between the sinner and the Saviour there is needed only repentance and faith, "being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith by His blood." Rom. 3:24, 25, R.V.

Whosoever then receives this "word of reconciliation" and confesses his sins, has the promise of God in Christ that his sins are pardoned. (1 John 1:9.) And he who rejects this divine message is rejecting salvation. His sins are retained. Jesus said, "He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." John 12:48, R.V. Similarly, when Paul and Barnabas found their message spurned, they declared "boldly, . . . it was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Acts 13:46, R.V.

AUTHORITY OF THE WORD AND OF LOVE

This then is the authority which Jesus invested in the church. "Go ye, teach all nations." When He Himself taught, it was with authority. (Matt. 7:29.) Jesus possessed the authority of moral

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☞ ALL the great periods in church history have their dominant personality, some figure who, by force of character and intellect, stands out among his contemporaries as giving direction to events.

In the history of the Reformation which shook the medieval church to its foundations, Martin Luther stands out like a rugged peak, towering above all the lesser heights around its base. Melancthon, Zwingli, Knox, Cranmer, and many others co-operated in a much needed work, but the man from whom they drew their main source of light and strength was Martin Luther, the monk who threw off the chains of the Papacy, the monk who literally shook the world.

In the time of Luther the ascendancy of the Popes had extended itself over kings and nations, over men and their souls. If the Pope said that the sun went round the earth, and Galileo said it did not, Galileo must recant, or languish and die in a foul and dismal dungeon. If John Huss taught doctrines that differed from those of Rome, John Huss must be burnt at the stake. The church of Rome demanded that all men think alike, and think only what the church allowed them to.

It was in such a time as this that two epochal events took place which were within a few years vitally to affect the lives of men. The art of printing was invented and the New World was discovered. What would have happened, if instead of the Reformation appearing just at the appropriate time, the printing press and the continent of America had come under the repressive domination of the Pope of Rome?

Martin Luther was born at Eisleben in Saxony on November 10, 1483. His parents, however, lived at a village called Mohra, and the circumstances of his birth lead us to think of another birth at Bethlehem amid even meaner surroundings. For it was in an inn that he was born and, by a strange coincidence, he died in one at the other end of the village some sixty-four years later.

When Martin was only six months old the little family moved to Mansfeld, when John Luther, his father, worked in the mines and afterward set up his own furnace for smelting iron. John Luther had a great love for books, and as a result of his improved circumstances he was able to give his son the best education the times could offer. First of all, Martin went to Magdeburg and later to Eisenach.

John Luther was filled with a longing to see his son a great doctor and scholar, so at great



Luther burns the papal bull of excommunication.

THE MONK THE V

expense he sent him to college at Erfurt, then the most well known seat of learning in the whole of Germany. And at the age of twenty he became Master of Arts and Doctor of Philosophy.

A deep and lasting impression was left upon Luther as he and his friend were returning after a vacation to Erfurt when, at his side Alexis was struck dead by lightning. It was then that Luther decided to renounce the world and seek first the kingdom of God. Luther had no Bible to turn to for guidance, so he was left to guess at a solution to his spiritual difficulties, and he guessed



Topical



wrong. On August 17, 1505, Martin became a monk in an Augustine house.

John Luther's hopes seemed to have been dashed to the ground, by this decision and soon after Martin's were also. He thought that the seclusion of the monastery would bring to him peace and repose of the soul, but in a very short time he was disillusioned. His university pleaded on his behalf, and he was released for further study.

LUTHER FINDS A BIBLE

One day, while searching in the library in

Erfurt, he came upon an old book, which turned out to be a Latin copy of the Bible. The book was tattered, neglected, and forgotten. Yet he found in the Scriptures greater doctors of religion than could be found in any university in Europe. He learned from the apostle Paul of salvation not by any works of man, in fasts and the singing of masses, but through the abounding grace of God.

Staupitz, a priest of the same order, visited the monastery and encouraged the young man, Martin, to continue reading the Book. He actually left behind with Luther his own personal Bible on parting.

In the year 1507 Luther was ordained a priest, and the year following found him in Wittenburg, with which town his great work is always connected. Frederick, Elector of Saxony, observed the new professor in Wittenburg and made him the principal of the university that had just been opened.

Luther lectured first in physics, but soon he was giving lectures upon the Holy Scriptures. Nor did he remain in the limited sphere of teaching, for before long he began to preach these precious words of life and to write them in book and pamphlet form and not only the men in the University but also common people became concerned and interested in what this great teacher had to say.

Luther was twenty-six when he first saw Rome and when he observed the things that took place in the court of Pope Julius II he experienced another disillusionment as great as when he entered the Augustine monastery.

On his return to Wittenburg, he was made a Doctor of the Holy Scriptures, and, spurred on by the sights he had witnessed in Rome, he threw himself the more eagerly into his work of preaching and writing.

CONTROVERSY OVER INDULGENCES

It was at this time that the iniquitous system of Indulgences reached its height. It was a part of Roman Catholic belief, that the church had power to forgive sins and the pope, who needed money for the building of St. Peters in Rome, found that he could do very profitable business by selling pardons. John Tezel, a Dominican friar, was sent to Saxony and carried on this trade in pardons and eventually reached Wittenburg, where he began his sale of indulgences to the members of Luther's own flock.

Luther, angered by this, immediately drew up his famous ninety-five Theses on the Doctrine of Indulgences, and nailed them on the door of the church in Wittenberg. "God willing," said Luther of Tetzel, "I will beat a hole in his drum." The hole was certainly beaten, and the Roman church was to receive still greater blows as time went on.

Luther's opposition to Indulgences soon grew into opposition to other false teachings of the church, and the pope, who had at first been little concerned by his conflict with Tetzel, took action. On December 10, 1520, a bull of excommunication was issued which formally cast Luther out of the church in which he had been brought up. In the presence of the people of Wittenberg, Luther publicly burned the papal bull in a bonfire which had been lit outside the walls of the city.

"HERE STAND I"

The battle was now joined and in 1521 Charles the Fifth who was now on the throne of the German Empire, called an assembly of spiritual and temporal leaders. Luther was glad of an opportunity to declare before the rulers of his country the faith which he had found, and the people cheered him all the way to the hall of assembly. For two hours Luther defended his case. "Never," he said, would he recant anything that



Stenders

"Here I stand, I can do no other"

was based upon biblical teaching. "Confute me," he concluded, "by proofs of Scripture, or else by plain, common just arguments: I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I, I can do no other, God assist me."

Four years later, at the famous conference of Spires in 1529, the term "Protestant" came into being. There the first "protestation" was drawn up and the next year, 1530, the Council of Augsburg established the Protestant creed in Germany.

Luther returned to his home town of Eisleben in 1546, but on February 17th he was seized with a sudden illness and died shortly afterward.

Luther came into the world to bring to men's notice the great Bible truth of justification by faith in Christ, and single handed he translated the whole Bible into the German language.

Martin Luther was certainly one of the greatest men the church has ever seen. He had faults as all human instruments have had, but by his virtues they are far outmeasured. He was indeed "the monk that shook the world."

Reaching For the Stars

(Continued from page 7.)

authority of the Bible, the destination of the saints.

A triumphant host of men and women, cleansed from the guilt and power of sin through Jesus Christ, and loyal in their obedience to His commandments, were thus long ago envisaged by the Bible prophets as glorying in the thrill of the longest and most significant journey ever made by man.

That the great qualification is moral, is made very clear for the benefit of all. The Old Testament's Gospel prophet, Isaiah, saw the scene. Redeemed from the earth, accompanied by heaven's host of angelic beings, and led by Christ the Eternal King, the glorified "stellar travellers" are pictured on their arrival at the gates of Paradise. The command is given to the gate-keepers: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

This "nation" consists of people who not only know the truth, but who keep the truth. Discovery of truth, and loyal obedience to it, are the great qualifications of those who shall escape the global destruction of the last day, and participate in the thrill of "reaching for the stars." So important is this fact, that the Bible's last chapter thus gives emphasis to it: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.



By Wm. Hole
Abram leaves Ur of the Chaldees.

Blessing on Abraham



☞ THE first mention we have of Abraham in the Scriptures is in Genesis, chapter eleven, when he was living with his father and other relatives in the city of Ur of the Chaldees. He was then called Abram. In recent years archaeologists have identified and unearthed this city and proved that there existed there a high state of culture. Ur had great wealth, and there were schools where many literary and scientific subjects were taught. The excavations have also shown that the prevailing religion was polytheistic. We learn from the Bible that Abram's father had served other gods in Ur (Joshua 24:2), and from such an environment God called the patriarch who had remained untouched by these evil influences.

"I WILL BLESS THEE"

God revealed Himself to Abram, and called him to leave that land and city. His near relatives migrated with him as far as Haran. This was half-way from Ur to Canaan by the trade route,

around the great Syrian desert. We are not told why the journey was broken at Haran, but there they stayed until the death of Terah, the head of the family. Then a second call came: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen 12:1, 2.

Inspired comment tells us that the patriarch, when he was called, "obeyed; and he went out, not knowing whither he went." Heb. 11:8. It must have taken a supreme act of faith to say good-bye to his family and set out into the unknown. It indicates a long experience of trust and reliance on God in his earlier life. Doubtless those left

By E. B. Phillips, B.D., M.Th.

behind thought that Abram and his kinsman Lot, who accompanied him, had taken leave of their senses, in departing with their cattle and herdsmen for an unknown destination, and braving the dangers of hostile tribes and the barren desert. But God had told Abram that the land for which he was bound was to be his inheritance, and that he was to be a blessing to all families of the earth.

Abraham is set forth in the Scriptures as the father of the faithful and he certainly had his own faith severely tried. He had been promised an inheritance in Canaan, yet when, in obedience to the divine call, he arrived there, he found the country occupied by a nation who knew not God. To the end of his long life he possessed none of the promised land save only a field he had purchased as a burial place for Sarah, his wife.

The Lord had said that He would give that country to his seed, yet Abram and Sarah were childless. It seemed that far from blessing them, God had put a curse upon them. To have descendants, especially sons, was held to be the greatest sign of blessing and prosperity, while childlessness was considered a judgment of God.

Thus in two ways Abraham's faith was severely tried. As the years went by, and no sign of fulfilment of the promise appeared, we can picture the questionings and distress which arose in the hearts of that godly pair. At last, in desperation, Sarah suggested that, as God had restrained her from bearing, her husband should take another wife, her Egyptian handmaid, Hagar. This Abram did, and Ishmael was born. But God did not need any human help to fulfil His promises.

Eventually, after twenty-five years from the initial promise, Isaac was born. Yet the trials of Abraham's faith were still not over for in due course God told him to sacrifice this son as a burnt offering. This was indeed the supreme test, and it seems almost unbelievable that the aged patriarch should have set out without question to obey. After a three-day journey father and son reached the place appointed by God. Isaac questioned his father as to the provision of a lamb for the burnt offering. Abraham's reply was to bind the unresisting youth and take the knife to slay his son. But at the critical moment God intervened. An angel appeared and said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Gen 22:12, 13. A ram was substituted for Isaac. By virtually offering his son as a sacrifice, Abraham became a type of the gift that the heavenly Father made

for lost humanity in sending His only begotten Son to die on Calvary.

By obeying God's commands, the patriarch proved his faith, and the blessing which resulted from his obedience has indeed extended to all nations. The promise was, "In thee shall all families of the earth be blessed." True to the promise there is no other name so revered today by so many peoples as that of Abraham. He is reckoned as the forefather of both the Jews and the followers of Mahomet. To the Christian, he is the one who rejoiced to see the day of Christ, and through his line our Saviour came. The genealogy of Christ, given in the first chapter of Matthew's gospel, begins with Abraham. His name signifies "the father of a multitude." This is true literally, for his descendants, through both Isaac and Ishmael, number many millions. But in a deeper sense he is the father of the innumerable hosts of all redeemed through Christ. He stands out as the supreme example of faithfulness. By his unflinching obedience to God's command, he has set a standard which all God's children strive by the same faith to live up to. He was not faultless, but even in this, his life is an encouragement to us in our striving to live the holy life. He found forgiveness, and the power to live the overcoming life, in the very same way that we find forgiveness and strength.

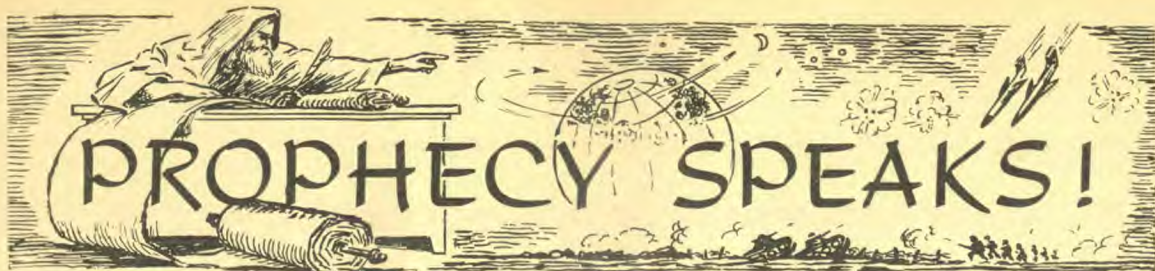
The blessings bestowed upon this man of faith, too, may be ours, through our faith. When the way looks dark and it seems impossible to follow God's leading, we may well think of that mighty man of God who left his home, not knowing whither he went. His life has been written for our admonition and encouragement. "The faith of Abraham" has become a watchword. We look forward to the grand day when, if faithful we shall see this stalwart man of God. May we be cheered by the record of his unswerving trust, and may the blessings bestowed through him be fully shared by us.

Peter and the Keys

(Continued from page 9.)

earnestness, the authority of self-evidencing truth, the authority of God's written Word, the authority of all the provisions and promises of divine grace. And the apostles went forth armed with the self-same authority to "make disciples of all the nations."

It was not the authority of force, of the sword, of economic or political pressure. It was the authority of the Word and of love.



The Sure Word of Prophecy

God Himself offers fulfilled prophecy as evidence of the divine authorship of the predictive Word.

"How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken." Deut. 18:21, 22.

NOTE.—Dr. A. T. Pierson observes: "Prophecy fulfilled . . . evinces God's hand. . . . It is unlocked by events, opens a door that no man can shut, introduces us by a miracle of utterance to the very presence of Him to whom all the future is as the present, and compelling us to bow reverently to hear what He will speak."

Babylon was one of the most notable of ancient kingdoms. Her wise men laid the foundations of almost all the present-day sciences; and they were not unfamiliar with the arts. Her palaces, temples, and hanging gardens were among the wonders of the ancient world. She was a golden kingdom of a golden age.

"Babylon, the glory of kingdoms, the beauty of the Chaldees excellency." Isa. 13:19.

So securely and solidly built was Babylon's empire, so remarkable her accomplishments, that she assumed herself to belong to the immortals.

"Thou saidest, I shall be a lady for ever." Isa. 47:7.

But Babylon's tragic end was predicted by the prophet of Jehovah even before she had become a proud world power.

"Behold I am against thee, O thou most proud, saith the Lord of hosts: for thy day is come. . . . The most proud shall . . . fall. . . . As God overthrew Sodom and Gomorrah; . . . so shall no man abide there, neither shall any son of man dwell therein." Jer. 50:31, 32, 40.

NOTE.—Both Isaiah and Jeremiah long before Babylon's rise to her full glory, foreshadowed her doom, not in a casual way, but by a series of specific prognostications, and descriptive words used by modern travellers to the ancient site

provide remarkable evidence of the literal fulfilment of the prophetic Word.

1. The prophet had decreed: "Babylon shall become heaps." Jer. 51:37.

Keppel, in his *Narratives* observed: "Babylon has become a vast succession of mounds" "a great mass of ruined heaps."

2. The prophet decreed: "Cut off the sower from Babylon and him that handleth the sickle in the time of harvest." Jer. 50:16.

Porter in his *Travels* observed: "All seemed equally naked of vegetation."

3. The prophet decreed: "The broad walls of Babylon [reputed to be 350 feet high and broad enough for a four-horsed chariot to wheel around upon them] shall be utterly broken." Jer. 51:58.

Keppel observed: "We failed to find any trace of her walls."

4. The prophet decreed: "I will . . . cut off from Babylon the name, and remnant." Isa. 14:22.

NOTE.—There is not any more a living Babylonian!

By S. G. Hyde

The story of Babylon not only provides a classic example of the prescience of the gift of prophecy, but is also a reminder that whatsoever the Lord decrees against those who challenge Him, will come to pass.

"Thou art weighed in the balances, and art found wanting." Dan. 5:27.

The Jews, "to whom," said Paul, "pertaineth the glory, and the covenants, the giving of the law, the service of God, and the promises . . . of whom, as concerning the flesh Christ came," are a living witness of the dependability of the prophetic witness. They were warned that persistent disobedience and rejection of the divine counsels would bring disaster.

1. "The Lord shall scatter thee among all people." "Wanderers among the nations." Deut. 28:64; Hosea 9:17.

The fulfilment of this prophecy is known to all. Someone once remarked that the Jews drink out of every river in the world.

2. "Thou shalt become an astonishment, a proverb, and a byword . . . and an hissing." Deut. 28:37; Jer. 25:9.

In science, art, and commerce, the Jews are in the top rank and their abilities an astonishment. Yet, as of no other people they are everywhere despised, and constitute a byword, a subject of contempt.

3. "I . . . will draw out a sword after you." Lev. 26:33.

The pages of history, up to the very recent Hitlerite days of "blood baths" and "slave camps," are filled with the tragic story of the Jewish persecutions. Even today, the attempts of the Israeli nation to settle peacefully, are frustrated by the Arab peoples. "Thou shalt find no ease, neither shall the sole of thy foot have rest," decreed Jehovah. (Deuteronomy 28:64-66.)

4. "Thus saith the Lord . . . if those ordinances [sun, moon, and stars] depart, . . . then the seed of Israel also shall cease from being a nation." Jer. 31:35, 36.

In spite of their tragic suffering, the Jewish people continue, a reminder of the rebelliousness of a much favoured people of God, and of the sureness of Divine prophecy. "Scattered . . . among all people; adapting themselves to all circumstances . . . through scorned and spurned, . . . gaining influence, winning wealth, obtaining power, more healthy, . . . more wealthy, . . . the historian . . . and the philosopher cannot fail to observe in this scattered nation a phenomenon well worthy of the most careful consideration."—*H. L. Hastings.*

Nineveh, about 800 B.C., was a great metropolis, full of people as a "pond is full of water," and at the height of her splendour. But because of her iniquity and pride she was "vile and full of boredoms." Through the prophets Zephaniah and Nahum the judgments of God were predicted and her desolation decreed.

"I . . . will make Nineveh a desolation, and dry like a wilderness." Zeph. 2:13.

"I will make thy grave; for thou art vile." Nahum 1:14.

NOTE.—Two hundred years later, in 606 B.C., Nineveh was overthrown and her desolation was so complete that the very site of the great and proud Nineveh was obliterated. Modern excavations have brought to light the "tablets of Nine-

veh" whose records confirm the truth of God's Word and the accuracy of the prophetic fulfilment.

Tyre, the flourishing Phœnician colony of the sixth century B.C., provides another indisputable example of fulfilled prophecy. At her zenith, she was mistress of the sea, the focal point of the ancient world's maritime commerce. An early king of Tyre, Hiram, was friendly with Solomon and aided him in the building of the Temple. But Tyre made the fatal mistake of disowning God, and deifying herself, boasting, "I am a god, I sit in the seat of God, in the midst of the seas." Ezek. 28:2; 27:3. Then came the word of Ezekiel the prophet of God predicting her complete and utter end.

"They shall destroy the walls of Tyrus, . . . I will . . . make her like the top of a rock. It shall be a place for the spreading of nets. . . . They shall lay thy stones . . . in the midst of the water. . . . Thou shalt be built no more . . . saith the Lord God." Ezek. 26:4-14.

NOTE.—Nebuchadnezzar first besieged and destroyed old Tyre. But a new Tyre was built on an island, half a mile from the shore. In 332 B.C. Alexander the Great attacked it, using the material from the ruins of the old city to build a causeway to the new—and completely destroyed it. Thus after a lapse of two and a half centuries, the predicted word was fulfilled with complete accuracy. Today, Tyrus is just what the Word of God decreed, a poor fishing village. Its famous harbour is completely filled with sand. It has never been rebuilt.

One Way to World Peace

(Continued from page 5.)

ultimate coming of peace and the final abolition of war to the direct act of God. God will intervene. God will end wars upon the earth! The prophet Isaiah further declares that this will be accomplished through the triumphant return of His Son, "His name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, *The Prince of Peace.*" Jesus is called the "Prince of Peace" not merely because as sin-bearing Saviour He came to this earth to die for us, thus effecting peace between man and God, but because He is coming again as "King of kings, and Lord of lords" to establish on this earth an everlasting kingdom of peace! Of this kingdom Isaiah declares, "Of the increase of His government and peace there shall be no end." What a wonderful hope that is! It is a gloriously certain hope because an all-powerful God will accomplish it.

Yes, Jesus is definitely coming again. The "kingdoms of this world" are to "become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." *That is the world's great hope!*

We want to ask each of our readers to make this his hope. We want to ask you to turn away from the weak, fickle arm of flesh, and to put your abiding trust and confidence in the Lord. For "cursed be the man that trusteth in man, and maketh flesh his arm," but "blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7. Not one who has died in Christ will be disappointed. Not one of the living who puts his trust in Him need fear.

The Bible makes it plain that it is God's plan to destroy sin and sinners. There is therefore a hell to shun as well as a heaven to win.

But the Bible says further that God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. In love and mercy, He has actually provided a way of escape for us all. God's salvation is offered through Christ to every man and woman who has ever lived on this world on two primary conditions.

The first, simple faith in the vicarious death of Jesus Christ. (John 3:16.) The second, sorrow for sin, turning away from sin, and a true desire to live a better life. (Luke 13:3, 5; Acts 2:38; Luke 3:38; 1 Peter 4:2.)

Will you, dear reader, take the Lord Jesus as your Saviour now? Will you in heart forsake your sins and ask Jesus help you live a new life? If you will do this then you may look forward with joy to His return and His kingdom.

The Cauldron Seethes Again

(Continued from page 3.)

watch events in the Middle East with their Bibles in their hands cannot fail to see the opening of yet another phase of the age-long north-south struggle across the Holy Land, which prophecy so clearly declared would be revived and intensified in "the time of the end" (Dan. 12:4), and ultimately bring about the collision which will spark off the climactic events of human history.

THE DAYS AHEAD . . .

HAS GOD A PLAN?

HAVE YOU EVER WONDERED:

Will God permit suffering to continue?

Will the dead live again?

What is the meaning of world unrest?

Can we expect our Lord's return?

Can we know whether we are saved?

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FEBRUARY 4, 1960

SEVENTEEN

THE CHILDREN'S PAGES

Wall of Prayer

By Mrs. M. E. Brooks

YEARS ago, in the time of the Napoleonic wars, the enemy was invading the Province of Schleswig on the southern shores of the Baltic Sea.

On the road between Schleswig and Stralsund the invaders wrought terrible destruction. In one of the villages on the high road, there lived a dear old Christian grandmother, with her grandson, Karl, and his young bride.

News had come to them that the invaders would pass through their village that night.

It had been a stormy winter day, and when the shades of night fell over the land, the family in the little cottage watched and prayed.

Toward midnight they heard martial music coming nearer and nearer. Great was the distress of the two young people, but



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than February 18th. [Please do not paste your pictures on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us!]

LOOKING BEYOND WINTER

By ELLEN V. HIGH

The sky is hazy, red and blue;
The sun above is bursting through;
Each blade of grass is frosted white;
The trees are bare, no leaves in sight.

The ivy on the wall is green,
But this has got a frosty sheen;
The wallflowers droop, the small shrubs too,
The lily pond is frozen through.

The ground is hard, and very grey—
No sign of flowers to make it gay;
The only life that seems to be,
Are sparrows twittering in the tree.

And yet upon the orchard bough
I hear the robin singing now;
He doesn't mind how cold the days;
He always sings his song of praise.

A happy little bird! And he
A lesson teaches you and me!
To look beyond the cold and grey
To God, the Giver of the Day.

For soon the sun will shine around,
And thaw the frost upon the ground;
God's resurrection power will give
New life to all the things that live.

with quiet confidence, Grandmother uttered the words:

*"Round us a wall the Lord shall rear,
And our proud foes shall quail with fear."*

Karl looked at his grandmother with astonishment.

"Why Grandmother!" he said, "how can you believe that, when even now we hear the approach of the enemy?"

The dear old grandmother only repeated the words:

*"Round us a wall the Lord shall rear,
And our proud foes shall quail with fear."*

Presently they could hear the terrified screams of the villagers as they were dragged from their homes and shot by the soldiers; but the foe had not yet entered the cottage, and as the anxious moments passed, the noise of the army ceased.

The two young people looked

at each other in silent wonderment.

At the first streaks of dawn, Karl opened the shutters. Great was his exclamation of surprise.

"Grandmother!" he shouted. "We can believe now that the Lord has answered your prayers." All around the cottage the snow had piled up a wall hiding it entirely from view.

This is a true story. It is a good practice for us to develop faith in prayer today, for none of us knows what lies ahead.

*Build us a wall of prayer
around
To shield us from temptation,
That day by day we may be
free
From Satan's agitation.
That we, within that wall
may give
Ourselves to meditation,
And by beholding Christ may
live
In holy exultation.*

Cherry Tree Farm

By Ronald James

"LOOK, there's a heron!" exclaimed Kay to her brother Tim, as they cycled along the Marsh Road.

By the time Tim turned his head a tall hedge obscured the view. Presently the stretch of water became visible again.

"Where is it?" asked Tim, jumping from his machine and staring across the Marsh.

"I can't see it myself now," admitted Kay laughing.

"Expect you imagined it," grumbled Tim in disgust.

"I certainly did not!" retorted his sister spiritedly. "It was somewhere near that grey post you can see sticking out of the water."

"Well, we'll walk across and see, we've plenty of time," Tim suggested.

"I wish we'd got our Wellingtons on," complained Kay,

before they had covered half the distance.

Following recent heavy rains the strip of marsh-meadow resembled a swamp. At that moment, the grey post rose from the water and flapped heavily away.

"First time I've seen a post with feathers," chuckled Tim.

"It took you in too, and any rate I told you I saw a heron," Kay replied.

"Yes, you were right! Shows you how well a heron's plumage blends with the surroundings. Fancy our not spotting it at that distance."

"I wonder if it's the same heron that visits the Long-Pond?" said Kay.

"Could be; I wish herons would nest on the Long-Pond," Tim rejoined.

"Very unlikely, Tim," laughed Farmer Jones, joining his children as they entered the farmhouse. "Hérons usually nest in colonies, building in a clump

of tall trees, near water where they can easily fish. The huge nests which they build are made of sticks and small branches, and lined with dead bracken and stems of water-side plants. Occasionally they build on the ground on cliff-tops or in reed beds."

"I believe I saw some once," put in Kay. "They looked like enormous, clumsy rook-nests, and our teacher told us it was a heronry."

"Why didn't you tell me?" Tim complained.

"Because it was miles away, we were in the train," Kay answered.

A CHILD'S PRAYER

Thank You, Jesus, for the day,
For our work and for our play.
Now the day is almost done;
Thank You for the shining sun.
Keep us safe through all the night
And give once more the morning
light. Amen.
Louis M. Lacey (aged 8).

Results of Competition No. 24

Prize-winners. — Jonathan Dibble, 54 Purbrock Avenue, Garston, Watford, Age 14; Susan Whent, 74 Pines Road, Chelmsford, Essex. Age 8.

Honourable Mention.—Doreen Floate (Felixstowe); Pauline Simpson (Garston); Susan Floate (Felixstowe); Anna-Marie Kaczmarek (Camberley); Christine M. Smith (Garston); Teresa Butcher (Tottenham, N.17); John Kent (Hull); Patsy Bull (Merton Abbey, S.W.19); Susan Wilcox (Wakefield); Lorena Greenard (Worlingworth); Philip Emm (Kingswood).

Those who tried hard.—Carol Bartlett (Cadoxton); Keith Norwood (Eastbourne); Leila Taylor (South Croydon); Sylvia Floate (Felixstowe); Kathleen Winter (Watford); Michael Crates (Derrington); Janet Beavers (York); Keith Gravenell (Norwich); Elizabeth Allen (Hull); Diana Young (Dring-houses).

The Bible and OUR TIMES (Formerly "Present Truth")

Vol. 76, No. 3. Price 4d.
Printed and published in Great Britain
fortnightly on Thursday by

The Stanborough Press Ltd.,
Watford, Herts.

EDITOR: W. L. EMMERSON
Twelve months 13/- post free
Six months 6/6 post free

ANIMALS OF THE BIBLE QUIZ

By Sadie R. Brightmer

Where do we find, mentioned
in the Old Testament:

1. A lamb.
2. A serpent.
3. A ram for a sacrifice.
4. The golden calf.
5. A goat as a sin offering.
6. An ass that spoke.
7. A lion and a bear.
8. An ant and a sluggard.
9. Feeble conies.
10. The wolf who would dwell with the lamb.
11. The leopard who would lie down with the kid.
12. The thirsty hart.
13. The deaf adder.
14. Sheep that have gone astray.
15. A young lion and dragon.

Answers to Bible Quiz

1. Exodus 12; 2. Genesis 3; 3. Genesis 22; 4. Exodus 32; 5. Leviticus 16; 6. Numbers 22; 7. 1 Samuel 17:30-38; 8. Proverbs 6; 9. Proverbs 30; 10. Isaiah 11; 11. Isaiah 11; 12. Psalm 42; 13. Psalm 58; 14. Isaiah 53; 15. Psalm 91.

a chance to get things clear...



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