

A HAPPY NEW YEAR

TO ALL OUR READERS



Included in this issue:

LIVING THROUGH 1962

A SURPRISE FOR EVERY DAY!

NATURE'S TESTIMONY

OUR TIMES



The New Year

By MURIEL M. HOWARD

Last night I slept, and through my windowpane
There came the Old Year's days all back again.
There, etched in clear relief, all stark they stood,
The bad, mistaken actions and the good.
No wish or prayer or power could change their shape
Or turn their sour fruit into honeygrape;
But at the gateway of the opening year
There stood a Man who banished every fear:
"Into the depth of Time's unfathomed sea
I cast each sin you have confessed to Me.
Not each New Year, but every newborn day,
The past is over, evil put away."
So, clean and bright this New Year's page I hold,
Calm by His kindness, by His presence bold.

THE BIBLE AND OUR TIMES

A Family Journal of Christian Living. Dedicated to the proclamation of the Everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our All-Sufficient Saviour and Coming King.



EDITOR W. LESLIE EMMERSON
ASSISTANT EDITOR RAYMOND D. VINE
ART DIRECTOR C. M. HUBERT COWEN
CIRCULATION MANAGER J. H. CRAVEN

CONTENTS

EDITORIALS

Christ, the Light of the World R. D. Vine 4
"Most Dangerous Time" A. S. Maxwell 6

GENERAL ARTICLES

A Happy New Year R. T. Bolton 7
Living Through 1962 Ernest Cox 8
Higher, Faster, Better G. Elliott 10
This Year Is Yours Muriel M. Howard 12
The Bible's Basic Beliefs.—5
"What Think Ye of Christ?" J. A. McMillan 14
Nature's Eloquent Testimony C. Vesey 16
Report from India.—2
Light in the Darkness W. L. Emmerson 18
Book Review
"Victor and Victim" Dr. L. G. White 21
The Great Commission L. Shaw 22
A Surprise for Every Day Mary J. Vine 24

REGULAR FEATURES

Prophecy Speaks S. G. Hyde 27
Children's Pages 32
Mirror of Our Time 35

POEM

The New Year Muriel M. Howard 2

Cover Picture: "Dispeller of Darkness"

VOLUME 78 • JANUARY, 1962 • Price 1/-

THE BIBLE AND OUR TIMES is printed and published monthly in Great Britain by The Stanborough Press Limited, Watford, Hertfordshire.

SUBSCRIPTION RATES

SIX MONTHS 8/- • TWELVE MONTHS 16/- • Post Free

Please notify change of address promptly

This Month . . .

TO many, the traditional "Happy New Year" greeting may sound rather hollow, or perhaps over-optimistic, in view of the dangers which threaten us. Editor A. S. Maxwell's hopeful article on page 6, neatly puts things in their right perspective.

Breaking New Year Resolutions seems so inevitable that some of us have given up making them. R. T. Bolton outlines good biblical advice on this matter. (Page 7.)

"We are not to put away our religion with our best clothes, and appear as a somewhat different person in the office or the workshop." —E. Cox in "Living Through 1962," page 5.

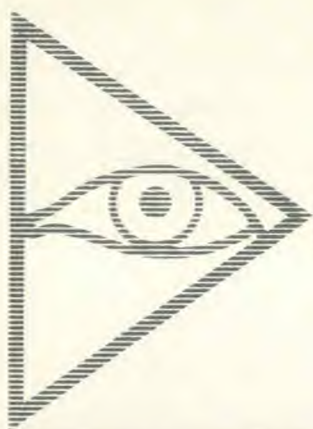
We cannot afford any longer to ignore lasting values. The desirable may not be creditable; and the "progressive" may be deceptive. Assessment of the worth-while must be in terms of the mind and spirit rather than the senses. Read G. Elliott's "Higher, Faster, Better," page 10.

J. A. McMillan's article (page 14) presents a vital question for which we must get the right answer: "What Think Ye of Christ?" This is the fifth article in an important and gripping series on "The Bible's Basic Beliefs."

A most interesting evidence of providential design is seen in the fact that certain species of plants, and also of animals, live in close association with one another and very often cannot live apart. "Nature's Eloquent Testimony" (page 18) by C. Vesey, gives a convincing and interesting picture.

The editor continues his reports from New Delhi, India, on the Third Assembly of the World Council of Churches. To a capacity congregation of 1,200 Christian leaders, the opening speaker stated the "two great challenges" faced by Christendom: to discover one authentic Gospel; and effectively to present it to all people in their native tongue. Read "Light in the Darkness." (Page 18.)

The Good Book is replete with thousands of promises designed to illumine our pathway. A daily sampling of these will bring a sure refreshing, and make good our courage. Mary J. Vine's "A Surprise For Every Day." (Page 24.)



DISCERNING THE TIMES

**CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .**



By the
Assistant
Editor

Christ, the Light of the World

WHEN danger threatens, those who face it usually get together. They put aside their differences. It was so with the Allies of World War II. The dismal and ever-widening rift we see today between East and West, was no obstacle then. The dangers which threatened our existence, drew us close together. Publicity focused not on our ideological differences, but on the courage and valour of those who were with us in the titanic struggle.

Christianity today faces grave dangers: dangers that are, in fact, unparalleled. Evil not merely exists: it is organized and militant. The darkness which Christianity faces is not simply the absence of



The risen Christ, Lord of Heaven and Earth, is depicted in this impressive stained glass window in the reconstructed church of St. Clement Danes, Strand, London. The church was gutted by fire bombs during World War II.

light. It is the deliberate substitution of wrong philosophies for the truth of God. It is the rejection of light.

Christians of every sect and creed cannot but be dismayed by the mounting danger. As the floodtide of irreligion builds

up, the need is felt as never before for Christians to unite their forces.

It is generally and rightly felt, that the flying of denominational banners is much less important than unitedly flying the banner of Christ. The many divisions in Christendom's ranks have ever been viewed by non-Christians with surprise and bewilderment. There is no doubt that the Christian witness has been weakened and confused by them.

But now, with Materialism emptying churches by emptying hearts of religious aspirations and by destroying spiritual sensibilities, resolute efforts are being made to present a united Christian front to the world.

The historic Assembly of the World Council of Churches at New Delhi in December, was evidence of this. Leaders of nearly two hundred churches were there to discuss ways and means of reducing the emphasis on denominational peculiarities, and of labouring together as true allies for the purpose of presenting Jesus Christ as "the Light of the world."

We face a situation where there are many claimants to this impressive title.

Atheism, of course, flaunts its desolate wares in the name of "truth," and with the vaunted purpose of bringing "light."

To millions of Moslems, Mahomet is the apostle of light. His teachings, contained in the Koran, represent what they believe to be the truth. Allah, to them, is "the light of heaven and earth."

Multiplied millions of Indians venerate Shiva as the world's light. The Hindus' philosophy, contained in the Absolute of the Vedanta, claims to be "light illuminated, shining by itself."

Buddhism looks to the teachings of Buddha as "the light which drives out darkness."

And so the complicated picture of the world of religion can be built up. It is a picture of universal concern about "light and truth," and of widespread desire for it, yet of the most baffling confusion.

Christ's claim, as a Man among men, was unique. "I am the Light of the world," He said. Elsewhere He is presented as the "True Light, which lighteth every man that cometh into the world." John 1:9.

Every human being born has a degree of "light" which no other sentient beings have. He has a basic sense of right and wrong; he has a conscience which, at life's outset at least, tells him to seek right, to do right, and to shun evil. This "light" is God's gift, and is a manifestation of the grace of Jesus Christ. In time it can be stifled, and often is. But to begin with, all men have it.

But the pursuit of truth is fraught with danger, resulting from the multiplicity of self-acclaimed "lights." And one of the most militant and successful today, is the religion of Marx and Engels. Its focus is on money and things. It rejects the idea of a

hereafter. It unashamedly makes the claim that Christianity is darkness.

The Christian church's supreme task is that of presenting Christ and His way as the unique and all-exclusive answer to the needs of man. Christ, and He alone, is "the Light of the world." His truth, revealed in the Holy Bible—this, to the exclusion of all else, is absolute, trustworthy, and totally adequate.

This vital task was duly emphasized at New Delhi.

Yet unity in fulfilling the task can come only when Christians sincerely study their Bibles in order to acquaint themselves with its complete revelation, and its full moral requirements. Failure to do this, and the belief on the part of many that the Bible is largely mythical and untrue, augurs badly for the prospect of the kind of united witness that is likely to be very effective.

The Bible claim is: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Christian witness, to be really powerful, practical, and helpful, must be in full harmony with the law of God, and with "the testimony" of the Sacred Scriptures.

Yet they make a great mistake who summarily

East meets West! The world would be a safer place if this cordial meeting of Dr. Ramsey, Archbishop of Canterbury, with Greek Orthodox Patriarch, Benediktos Papadopoulos, were a true symbol of East-West relationships. This meeting was at Lambeth Palace, London.



dismiss Christianity because of church disunity. The Bible message is clear for all, and God will hold every individual to account for what he or she has done about it.

Happy will those be who can testify that Christ is not only "the Light of the world," but "the Light of my life."

R. D. VINE.

"Most Dangerous Time"

By A. S. Maxwell

Editor, "Signs of the Times"

AS 1961 fades into history people everywhere will be wishing one another a "Happy New Year," but the words will lack conviction. Too many dread perils loom ahead.

As a matter of fact, New Year's dawn, 1962, finds the world more burdened with fears and tensions than ever before. Threatening war clouds darken the skies, filling all hearts with grave concern.

Still echoing from nation to nation are President Kennedy's solemn words addressed to a press conference last October: "We live in the most dangerous time in the history of the human race."

It is true, and everybody knows it.

For several years scientists have stated that man possesses the power to destroy both himself and his planet, but it seemed like an idle tale. Nobody worried very much. Now, however, the dread truth has become patently obvious as one after another hydrogen bombs of enormous power have been set off in rapid succession, filling the atmosphere with deadly fall-out, soon to descend upon mankind like one of the seven last plagues of Revelation.

Suddenly everybody has begun to talk about what to do if nuclear war should break out. Preachers and politicians alike are freely discussing the possibility that the peace-time experimentation with these frightfully destructive weapons may soon merge into a final duel of the giants in which multitudes of men, women, and children will be annihilated.

Writing in the *New York Times* not many weeks ago, C. L. Sulzberger said, "So terribly much has happened, so terribly much is happening, and all with such terrible speed, that it is difficult to foresee where we are headed. The men who fancy themselves in control of events are no longer really in control. Meanwhile the steady thud of nuclear explosions deafens the eastern atmosphere while spinning far beyond and trembling below the rocky formations of the West."

Many famous journalists are writing in similar vein.

Wrote Walter Lippmann recently: "A full nuclear war would produce by far the biggest convulsion which has ever occurred since man appeared on this planet. In saying this my object is not to add to the general creepiness. But we cannot understand the realities unless we remind ourselves that nuclear war is not just another war, but a wholly new order of violence. . . . Though a nuclear war would be lunacy, and is unlikely, it is an ever-present possibility. There is a line of intolerable provocation beyond which the reactions are uncontrollable."

Marquis Childs, of the *St. Louis Post-Dispatch*, has expressed his doubts whether the "world will survive," while columnist Max Lerner is quoted in *Time* magazine as having said: "The still unanswered question is whether there is not a demon driving Khrushchev and world communism which will not stop because it cannot."

Yet there is one hope that refuses to be extinguished. It is founded not on man's devisings but on God's promises. We need to look at it again in these dark and evil days. It will help to calm our fears and give us strength to withstand the corrosive effects of ever-increasing frustration.

This hope is found in those prophetic words of the Lord Jesus Christ: "When you see all this happening, you may be sure that the kingdom of God is near." Luke 21:31, N.E.B.

What did He have in mind by "all this"?

He was most explicit. Portents in sun, moon, and stars. Nations standing "helpless, not knowing which way to turn." Men fainting "with terror at the thought of all that is coming upon the world." Verses 25, 26.

No more graphic picture could be drawn of our times. Even the most sceptical must admit that here is a description whose extraordinary accuracy stamps it as inspired, made by Someone who knows the end from the beginning, who saw our day nineteen centuries ago.

"All this" is happening now. Our time, the "most dangerous time," is the one Christ had in mind. Hence the enormous import of His words: "You may be sure that the kingdom of God is near." "And then they will see the Son of man coming on a cloud with great power and glory." Verse 27.

This is the hope that pierces the darkness of this New Year's dawn, assuring us that God has neither forgotten nor forsaken us; that His hand still grips the helm of history; that His redemptive purpose is moving swiftly to its glorious climax.

In this we may find courage to make this New Year happy after all. For Jesus also said: "When all this begins to happen, stand upright and hold your heads high, because your liberation is near." Verse 28.



WITH 1962 before us, it is not too late to revive one of the good old Victorian habits and make resolutions which will strengthen the moral fibre of our lives.

God knows we need some kind of boost to help us maintain a high and noble standard of living amid the prevailing moral depravity and the absence of any definite standards of right and wrong.

Our stand for the highest standards of Christian living will also strengthen the good purposes of others who are only waiting to be set a good example.

Thus our resolutions will help others as well as ourselves, and contribute more than we know toward the happiness of the New Year which lies before us.

The trouble is, some of us have a very real fear that if we make a resolution we will surely fail to live up to it. The thought of thus failing, perhaps within the first few days, is an unappealing one.

But we must learn to let failure strengthen the will and purpose to try and try again.

"All things through Christ"

For in spiritual attainment there is a powerful aid which should be noted here for our comfort. The apostle Paul, after long experience, declared, "I can do all things through Christ which strengtheneth me." Phil.



HOW TO ENSURE

A happy New Year

By R. T. Bolton



4:13. The apostle is really saying that he can do the deeds of omnipotence with Christ as his Helper. This same help is available to us. When the human and divine are linked together, nothing is impossible. We may have an omnipotent power to aid us in keeping our resolutions if we put our hands in the hands of Christ. In Him the human and divine were perfectly united, and no man could accuse Him of sin. The same unity of Christ with us will give us the same power to achieve the deeds of omnipotence in the realm of the highest moral attainment. Thus there is an enabling power at our command.

Let us then pray to Christ, and trust in Him. Then our New Year's resolutions will not be ropes of sand, but strong and unbreakable in the Lord. The plea that we cannot keep our resolutions is then no excuse for not making any; we can if we try, and if we fail, we can rise and try again until we learn to trust the hand that is omnipotent.

Conquer your besetting sin

With confidence in the One who promised, "Lo, I am with you alway, even unto the end of the world," what shall our resolutions be?

Many, of course will be of a personal nature, for we are all tempted differently. But they will surely include the sin "which doth so easily beset

(Continued on page 26.)



WHAT we verbally wish for our friends at this season, we usually and silently wish also for ourselves, "A Happy New Year!"

But in these perplexing days the prospect of another twelve months stretching out before us can bring more trepidation than tranquillity. So much now can happen, and does happen, within the short span of a single year.

For example, only a year ago human space travel was but the scientist's dream. It was also still very much the layman's incredulity. But today human space travel for men, and that to a very remarkable extent, is an accomplished fact. Yet here again, its tremendous potentialities for war are already causing both scientists and statesmen very serious concern. What is an exciting and experimental machine today, can be a highly efficient and newly-terrifying weapon tomorrow. Nuclear warheads projected from "somewhere at sea" may soon be effectively answered by the prospect of nuclear warheads dropped accurately from "anywhere in space." So that the age-old and well-meant wish of "A Happy New Year" may soon become much more a matter of custom than of confidence!

However, apart from customary salutations, what should be our sober attitude to the new year? How may we plan to live happily, by God's grace, through 1962?

Secret of the happy life

The Lord in His Word repeatedly reveals to us what is undoubtedly the secret of a happy life. It is simply that we live, not by the year, nor by the month, nor even by the week, but by the day. The Lord recommends that we live a day at a time. As Jesus so wisely reminds us, "Sufficient unto the day is the evil thereof." Matt. 6:34.

Even if, for some of us, 1962 may hold much of trouble and anxiety, the Lord suggests that we take it all in *daily* doses. It is sufficient, our Creator says, that we address ourselves, with all our powers, to each day as it comes along. We can live but one day at a time. The blessed curtain of sleep must rise and fall every twenty-four hours. It is the policy of wisdom, therefore, to leave our future days with Him who alone knows "the end from the beginning" (Isa. 46:10)—to whom alone the future is as plain as the past, and deal with each day as it dawns upon us.

Jesus, as we all know, was a praying Man. Significantly, He clearly taught us a daily prayer. "Give us this day," He told us to ask, "our daily bread." Matt. 6:11.

Many people begin to worry if they do not have a month's supply of most foods in the house; and often the "perishables" begin to remind us of their name before they can be eaten! But Jesus would have us say a daily prayer for our daily needs—a holy



To be free from all anxiety in 1962 is too much to expect. But trouble should be taken in daily doses. Sustaining grace is promised to those who trust God.

LIVING



The Lord in His Word repeatedly reveals to us what is undoubtedly the secret of a happy life.

habit which obviously implies our daily and child-like reliance upon Him. A well-loved child of tender years never needs to worry about tomorrow's meals even if it has the capacity to do so. Mother always sets and supplies the table with unfailing regularity, and is constantly most concerned that her offspring should be daily and sufficiently nourished. We as adults need more to copy the child, and to learn more also of David's gratitude, who, in a time of desperate hardship and danger could still say of his God, "Thou preparest a table before me." *Psa. 23:5.*

Our daily service

Our Lord also clearly intimated that our Christian profession as such, whatever difficulty, unpopularity, or even suffering it may involve, is nevertheless something to be honoured every day. We are not to put away our religion with our best clothes, and appear as a somewhat different person in the office or the workshop from what we were in church! Every day is to be a day of witness and service for God, whether it be a day of worship or a day of toil. For Jesus said, "If any man will come after

sight of both man and God. For it is recorded of the Berean Christians in the early church that they were "more noble" than certain others, since they spared no time and trouble in comparing the apostles' verbal teaching with God's written Word. They certainly received the apostles' preaching "with all readiness of mind" but, nevertheless, they "searched the Scriptures *daily*, whether those things were so." *Acts 17:11.*

The daily Bible reader gets to know the mind of God. Like the noble Bereans, he may not, as yet, be fully informed on every doctrinal aspect of the way of salvation, but at least he is in that position where the Holy Spirit, through his constant Scripture study, can surely "guide him into all truth." *John 16:13; 17:17.*

A still further experience usually follows eventually when the Christian has first laid a good character foundation by Bible reading and consistent conduct. It is a stage of spiritual growth which is far from being easy of achievement, directly opposed as it is to every policy of worldly wisdom.

It is nothing less than the quiet abnegation of self. It is that full-flowering of spiritual experience so beautifully described by Fannie E. Bolton, "Not I, but Christ, be honoured, loved exalted." It was the secret of Paul's remarkable power with men, from the time of the heavenly vision to the final scene of the headsman's sword, "Why stand we in jeopardy every hour?" he asks. "I protest . . . rejoicing . . . in Christ Jesus our Lord, *I die daily.*" *1 Cor. 15:30, 31.*

It was because Paul died so completely to self that his Spirit-indited words are so vitally alive today. Here also was undoubtedly the secret of his exceptional courage in the face of bitter and ever-increasing odds. Paul's own physical well-being was a matter of supreme indifference to him. His many enemies were almost daily clamouring for his death, and, knowing this, with all the calm assurance of the fully sanctified soul, he could quietly retort, in effect, "Why should I worry about being hourly in danger, when I rejoice to die for my Lord every day?"

Here without question, was a fully consecrated life. Here was a man who knew well how daily to live, and daily to die, for his Master. Paul knew how to be fully alive to every angle and opportunity of missionary service, and also how to die completely to every desire for the wealth and fame which his considerable natural talents could easily have procured.

It is not easy to die to every inducement and allurements which the world extends. Nevertheless, the truly sanctified life, lived, like Paul's, powerfully and effectively for the Master, demands a daily

(Continued on page 28.)

THROUGH

By Ernest Cox

Me, let him deny himself, and take up his cross *daily*, and follow Me." *Luke 9:23.*

There is no doubt that living through 1962 will be infinitely more enjoyable and more purposeful as we remember our daily prayer and our plain duty of daily loyalty to our Redeemer's name. But there is one more daily habit which is very desirable, and is indeed, almost essential to a progressive Christian experience. It was a practice in the apostolic church. It has been a prized principle in the lives of most of God's leading saints in every age. Those who have experienced "the victory that overcometh the world" (*1 John 5:4*) have achieved their conquest by this means. It is simply the unvarying habit of daily and unhurried Bible reading.

A daily search

The practice of the private and prayerful study of God's Word every day, not with the idea of gaining a theologian's reputation, nor with the purpose of defending one creed or demolishing another, but with the humble intent of enriching and saving one's own soul—such a devout habit can never be too highly esteemed. It ennobleth the character in the

HIGHER? FASTER? BETTER?

WHAT SHALL IT BE?



by G. Elliott

AS we go forward into the New Year what shall be our mood and intent? How shall we, as individuals, decide what our aims should be to meet the challenge of the future?

Those attempting to evaluate the achievements of recent months, would doubtless consider them memorable by reason of man's inventiveness in space exploration. None can deny the courage of cosmonauts, nor, rightly directed, the value of scientific research. And to go "higher" in many spheres has always been a laudable ambition. But, since we have reason to believe that the sun, moon, and stars are "in the firmament of heaven to give light upon the earth" should we expect man's efforts in a cosmic sense to go "higher," to have much really *practical*

value for living our lives more effectively in 1962?

Again, everything that moves seems each year to gather momentum. The year 1961 has been no exception. This applies both to man and the machines he has designed. No sooner has one athlete managed to cover the mile in four minutes, than his competitors, by fractions of a second, are continually improving on the record! Airlines can now take one across the world in a few hours. Automation is ever speeding up production in industry. Road traffic was never so fast, nor accidents so many! Which prompts the question, Who is really reaping the benefit of things going "faster"? To speak of "faster than sound" may be thrilling, but would not life in general be safer if not so fast? And is the in-

creased speed of life for gain worth the increased risk of coronary thrombosis?

Again many will point with pride to our social progress to date. Even though the familiar cliché, "You've never had it so good," has had to undergo some modifications, are not overall conditions far "better" than in the "good old days"? Who can tell? Is not the bigger wage packet virtually cancelled out by the larger bills? Are not the improved health facilities mocked by the mounting toll of health-destroying habits? And are not the undoubted amenities of education, full employment, and social reforms blighted by the certainty that all could be ended in a moment from the use of diabolically "better" weapons poised to annihilate?

New vision is needed

The trouble, of course, does not lie in the terms with which we seek to describe the efforts recently made toward progress in the world. "Higher," "faster," "better" are grand words. It is the objectives to which so many apply these adjectives, that are open to question. Can we afford any longer to ignore lasting values? It is possible for projects regarded as desirable not to be creditable, and what is looked upon as progressive to be deceptive. Assessment of what is worth while should be in terms of the mind and spirit rather than the senses. Humanity needs a new vision. It needs to discern the eternal verities. It is as true now as when it was written, that "where there is no vision the people perish"! Prov. 29:18.

We should look beyond this earth for inspiration and guidance; in fact, we should look to God, who has reminded us, "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:9. To put it plainly, since "it is not in man . . . to direct his [own] steps" (Jer. 10:23), the world cannot dispense with divine guidance. There is no instruction in the Scriptures for man to attempt to peep at the planets in order to discover their composition! There is a command, "Lift up your eyes on high, and behold who hath created these things," Isa. 40:26. "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22.

Check your direction!

In preparing for the road ahead it is timely to heed the counsel, "The race is not [necessarily] to the swift." Eccles. 9:11. If one is to go "faster," ought one not to check upon the direction? Following the plea for the upward look to what God has done, comes the spur to quicker attention to what God has said. "Let every man be swift to hear . . . every word that proceedeth out of the mouth of God." James

1:19; Matt. 4:4. And to act upon it! One authority has warned, that "many will be lost while hoping and desiring to be Christians." Be "faster" then to follow, as God leads.

It is not difficult to place oneself in line with Heaven's blessings. We have only right now to accept "the Son of God, Jesus Christ" as our personal Saviour. "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." 2 Cor. 1:19, 20. You and I, through Christ, can change things. How? The apostle answers, I will show you "a more excellent," or a "better" way. It is the way of love. (1 Cor. 12:31; 13:8, 13, R.V.) Would it not indeed, soon be a better world if everyone in 1962 began to practise the golden rule? It is not better means that are needed but better men. For the nations, "wisdom is better than weapons of war." Eccles. 9:18. And withal, "it is better to trust in the Lord." Psal. 118:8.

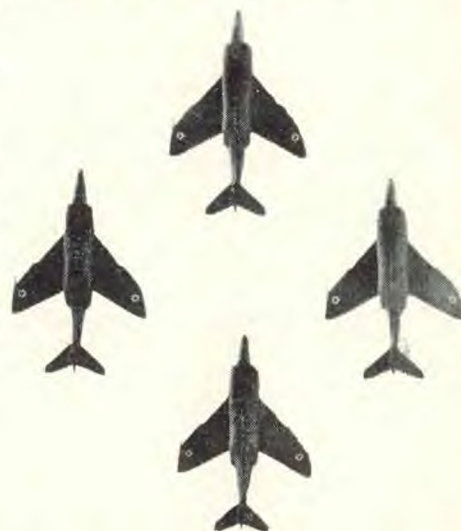
Be ready for the day of God

In doing all this, we will not only be guided, and strengthened by His grace to face the perils of the immediate future but, what is even more important, we shall be ready for approaching "the day of God." Our plans will become subordinate to His purpose. When the key-words "higher," "faster," "better," are considered in the light of God's purposes, rather than our own, they appear charged with an amazing significance.

The Scriptures reveal, with something of a shock perhaps to the newcomer, that this old world of ours is definitely not going to continue for ever in its present order or disorder! For there is to be "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This will be enacted in several important stages, and those who "desire a better country, that is an heavenly" (Heb. 11:16), are not going to be disappointed.

It was, in fact, directly in relation to this coming consummation that the disciples asked our Lord about His promised return (Matt. 24:3), when the Saviour will be "revealed from heaven with His mighty angels." 2 Thess. 1:7. Jesus went on to give His people a prophetic sequence of events, marking the centuries, culminating in our day, when, just prior to His

(Continued on
page 26.)



WHEN we were children there was one night which we loved. It was New Year's Eve. Almost every other night we were in bed by eight and read to sleep by half past, but on New Year's Eve it was different. At dead of night we put on our warmest coats, and arm in arm with mother, out we went, out into the wild wind and the starry night!

By contrast with the outdoor darkness the warmth and lowered lights of the church to which we went seemed like a caress, but it was the cold, wild blustery night that we loved. To be out after dark, that was bliss!

I don't recall a single word of the minister's sermon, though he was most eloquent and sincere, but as we walked beside the glinting ocean after-



Christ's abiding presence is promised to all. The future is known to Him, and He will give effective guidance.

ward, I still remember my mother saying, "This is the time to turn over a new leaf. It is New Year's Day!"

The spray of the dashing billows sprinkled us as we walked; the force of the untamed tempest picked us all three up and deposited us intact farther along the road; the police diverted us from the path of the gale, but nothing could blow away the words, "Today we turn over a new leaf!" nor obliterate the notion that that leaf was me!

The next morning we sat around the flashing fire and in our best handwriting wrote out our New Year's Resolutions. Every morning after that for perhaps a month or more, we read them over; and for quite half of every day we kept them! But it was hard work and invariably a failure, for "it is not in man that walketh to direct his steps" (Jer. 10:23),

and the evil that we would not, that we do. (Rom. 7:19.)

We have grown up now, but New Years still come upon us. This year, too, has come. This year is ours, and once more the old habit of planning higher ideals and following better ways presents itself. How can we make this year

A safe year?

How can our steps go always on toward the heights of God's own ideal for us?

The wise man knew the secret of safe walking. "When a man's ways please the Lord," he wrote in Proverbs 16:7, 9, "the Lord directeth his steps." Thus, under God's direction you can come to no harm, for He will guide you upon a sure path into a safe road.

We must not stoop to mean or cringing ways as we enter this New Year's Road. "He that walketh uprightly, walketh surely," Solomon says. (Prov. 10:9, first part.) No angling for power, no mean dishonesties however slight, must mar our partnership with God. He will resign His directorship if we deviate from "the ways that please Him."

How can we keep in this Safe Way all the years through? By just acts and right doings we can keep to the road. "Righteousness keepeth him that is

THIS YEAR

Of the one who follows Christ the Bible says: "The Lord directeth his steps." With God directing during 1962, we will come to no harm.

upright" in the way. (Prov. 13:6.)

The safe way is the way of justice. "There shall no evil happen to the just." Prov. 12:21. "The just shall come out of trouble." Prov. 12:13; 11:9. We may trip or even fall upon this New Year's Way, but you can't keep a just man down! "A just man falleth seven times, and riseth up again." Prov. 24:16.

A year of peace

And now, how can we add to our safety, peace? Peace itself is a gift from God. He gives it or with-

holds it as we obey or forsake Him. (Jer. 16:5, 11.) The pursuit of peace is a calling. Be guided this year by its voice. (1 Cor. 7:15.)

There is a by-way marked "Contention" upon this New Year's Road. Its only entrance is through the Gateway of Pride. Keep its latch locked! "Only by pride cometh contention." Prov. 13:10. "When pride cometh, then cometh shame; but with the lowly is wisdom." So, if you would have a year of peace, keep humble.

Strange as it may seem, the chief instrument which digs this pathway for our year is peace, in private lives, in homesteads, and among the nations of the world, is that "little member," the human tongue. Use it discreetly, and our way is smooth. (Prov. 17:27, 28.) Use it kindly, and the flowers of gratitude



IS YOURS

By Muriel M. Howard

and friendship garnish all its road. Use it courteously, and you win hearts. But let it turn to evil and we may wonder why our days grow dismal and our friends fight shy. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Prov. 21:23. "Evil communications corrupt good manners," but "discretion shall preserve thee, understanding shall keep thee." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23.

Read James 3:2-13, and you will begin to understand the power of peace or the power of strife which you hold "on the tip of your tongue." One man's tongue can swing a nation into peace or into war. You have only the use of your own. This is your year. Let us "follow after ways which make for peace."

A year of plenty

Personal prosperity, calamity apart, is in the main, of one's own making. Industry, plus the blessing of God, brings plenty. "Love not sleep," God says, speaking through Solomon, "lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." Prov. 20:13.

But how does God's blessing come? "He that hath a bountiful eye shall be blessed; for he giveth his bread to the poor." Prov. 22:9. "The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long; but the righteous giveth and spareth not." Prov. 21:25, 26.

So God loves and blesses the workers of the world and His delight is in the givers.

(2 Cor. 9:7.) He himself rewards their acts. (Prov. 25:21, 22.) Obviously then, if we are to have a prosperous year, we must appreciate the blessings of work. The enjoyment of work is dependent largely upon a mind that is free from care—a blessing that can be freely enjoyed only by those who know that their sins are forgiven. Such are the truly blessed. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. Confess your sins to Jesus, accept His free forgiveness; this may become a truly plenteous year, a year of everlasting rewards. (Rom. 6:22, 23.)



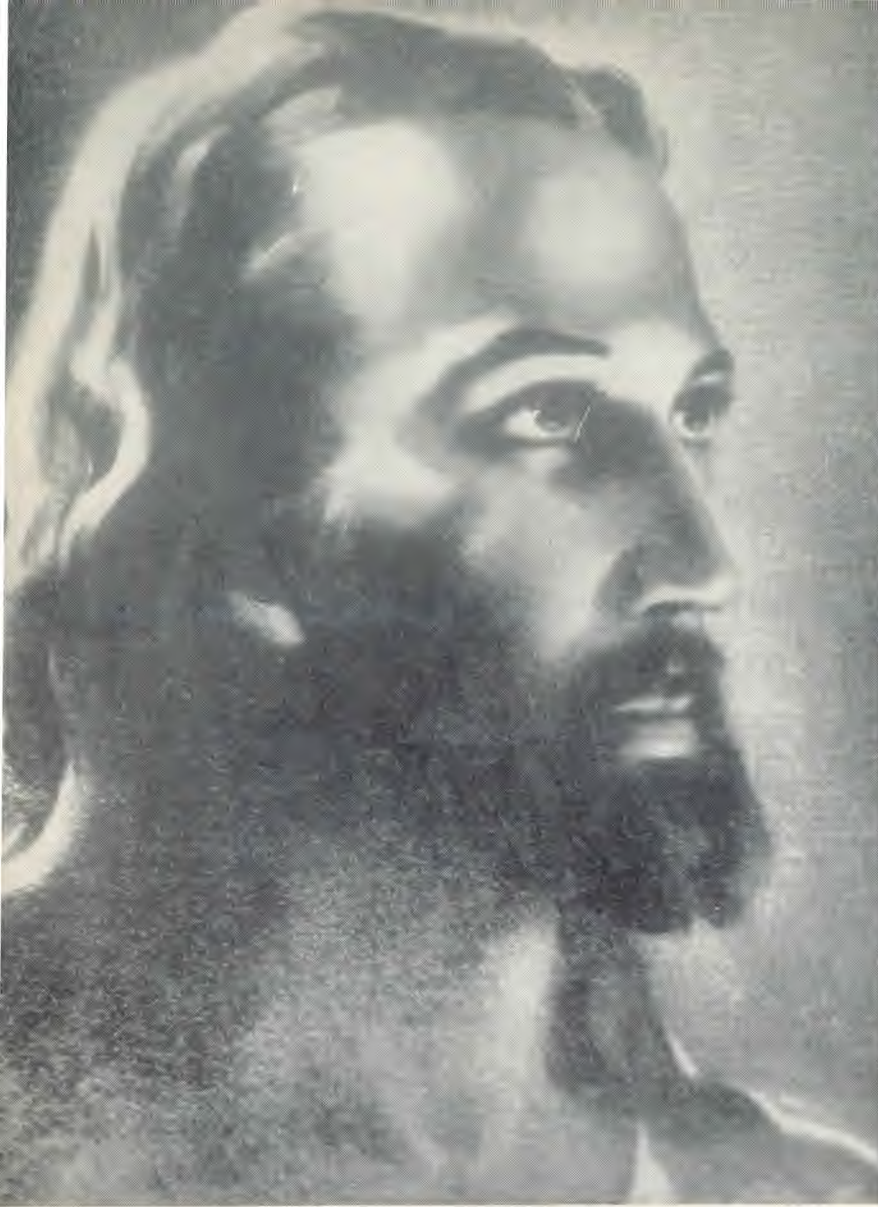
A year of courage

There are millions in the world today to whom every day and every night spell F-E-A-R. It is not surprising that this should be so. Tidings from almost every quarter of the world bring with them a weight of disaster and of strife. The world's work is being hindered by the pursuits of war.

Let us this year look higher than the contentions of man, above the haze of threatened conflicts and of tribal risings, to that Name which is above all names, the name of Jesus. His presence will give courage in any circumstance.

A clear conscience is one of the greatest aids to heroism, and to that quieter courage which is necessary to victorious daily living. It is "the sinners" who are afraid. (Isa. 33:14.) If you find that your

(Continued on page 31.)



Mark 2:28. This title stresses the true humanity of our Lord. In the first century, there were those who denied our Lord's true humanity. They called themselves Gnostics, the "know-alls" of their generation. Against these John wrote: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.

John used very strong words in dealing with the Gnostic heresy that "Christ" was a totally "spiritual" entity which only "masqueraded" in the form of Jesus for a while. He warned the believers, "for many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." 2 John 7. The apostles of our Lord cut across the idea that Christ was a mystical emanation from the ethereal world. He was "very man of very man." They knew because they had lived with Him.

We could well apply to Jesus the words of Mark Anthony concerning Brutus:

What

ANOTHER basic belief of the Scriptures concerns God's Son. "On the human level He was born of David's stock, but on the level of the spirit—the Holy Spirit—He was declared Son of God by a mighty act in that He rose from the dead." Rom. 1:3, 4, N.E.B.

How true those words are. And that is why Jesus Himself asked this question of the Pharisees, "What think ye of Christ? Whose Son is He?" Matt. 22:42. We must get the right answer to this basic question.

There are four gospel accounts of the life, message, and ministry of the Lord Jesus Christ. And there are exactly four terse statements that answer this specific question, "Whose Son is He?" These four answers correspond to the four facets of His personality presented in the gospels.

The natural one with which to start is the declaration that He is "the Son of man." Matt. 8:20;

*"His life was gentle; and the elements
So mixed in him that Nature might stand up,
And say to all the world,
This was a man."*

—Julius Caesar, Act V, scene v.

The gospel of Luke, which stresses the humanity of our Lord perhaps more than the others, traces His genealogy back to Adam. He was a true Son of man. Later epistles also stress this vital connection of Jesus with our human race. "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same. . . . Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God,

to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. 2:14, 17, 18.

"The humanity of the Son of God," writes E. G. White, "is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. . . . Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh."

The same author rightly says: "The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven."

The Son of Mary

Jesus is also called the "Son of Mary." Mark 6:3. He came to earth, not only as a man, but as a servant. He "took upon Him the form of a servant." He was the living replica of the "suffering Servant of Jehovah" whose character and disposition, message and ministry are so clearly delineated in Isaiah. Mark's gospel presents Him as the willing and obedient "servant of the Lord," hastening to do His Father's bidding and to finish His work.

There is no more tender and intimate story in all

Luke, the beloved physician, must have had this story direct from Mary herself. Matthew, one of our Lord's disciples, also records that "Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Moreover, while Joseph was cogitating about the situation, "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Matt. 1:18-20.

We can add to these historical documents, the prophetic declaration of Isaiah. "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14. These are quite sufficient to establish the fact of the virgin birth. Jesus was the Son of Mary, but not the son of Joseph. Paul adds: In the "fullness of the time, . . . God sent forth His Son, made of a woman." Gal. 4:4.

The Son of David

Jesus thirdly is designated the "Son of David." Matt. 1:1. Even the Pharisees acknowledged Him to be "The Son of David." Matt. 22:42. And this was the official lineage of the awaited Messiah. (John 7:42.)

The claim of Jesus to be great David's greater Son, was, in effect, to lay claim to all the divine

think ye of Christ?

literature than that of the incarnation of Jesus. Mary, a country maid, was engaged to Joseph, the carpenter of Nazareth. She is visited by the angel Gabriel, who tells her that she has been selected by God to be the mother of the Messiah, the anointed Deliverer of His people. But, she expostulates, I am only engaged to Joseph, and I am a virgin. Gabriel explains that she is to have a child of the Holy Spirit. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

promises of the throne and the kingdom. The Spirit of prophecy had declared, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." Psa. 132:11. Isaiah wrote: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1. It is therefore in keeping with these prophetic utterances that the angel who announced the birth of Jesus should say that He would be "an horn of salvation for us in the house of His servant David." Luke 1:69. And

(Continued on page 28.)



THE BIBLE'S BASIC BELIEFS — 5. by J. A. McMillan

ACCIDENT or DESIGN - 2



BY C. VESEY

ASK now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these things that the hand of the Lord hath wrought this? In whose hand is the life of every living thing and the breath of all mankind." Job 12:7-10.

Ever since his first days on this planet man has been intrigued by the infinite variety of life around him. Anyone, with but a fleeting contact with the things of nature, on taking thought, cannot but be amazed by the abundance of different kinds of plant and animal life that can be found on and in the smallest area of the earth's surface. Indeed, it has been shown that one acre of farmland in England had a population of 700-800 million individual insects, and an equal number of mites, besides spiders, worms, millipedes, centipedes, wireworms, plant life, etc.

This teeming life does not consist of isolated creatures but all are interdependent and man upsets the balance at his peril. Each species of plant or animal has its particular ecological niche or place in the pattern of nature, and no creature lives to

itself alone, but ministers to the needs of others. On closer observation it is amazing to see how each living thing is ingeniously designed for its particular role. We are indeed forced to use the word design, for each living thing has the necessary equipment, in every detail, for the function it has to perform in nature's economy.

In these days of technological advance every product from kitchen equipment and packaging to giant machines of twentieth century engineering skill, undergoes exhaustive and strict designing to enable it to do its job adequately. We who are thus familiar with the need and evidence of design in man-made objects should not find it difficult to see the touch of the divine Designer in each creature on this earth.

The marvels of insect life

This idea of design can be seen to perfection in the insect kingdom. So far science knows and has described just short of one million species of insects, and several thousand new to science are discovered each year. A conservative estimate puts the total number of different kinds of insects on the earth's surface at two and a half millions. And each one of these despite the apparent "cheapness" of insect life, is a wonder of design.

Think of the honey bee, with its system of division of labour, how each individual worker has specialized equipment for obtaining nectar, special branched hairs for collecting pollen, forelegs armed with combs for removing pollen, and hind limbs armed with sacs for storing it. Each worker bee is equipped with special glands for producing wax from which the cells to house the larvæ are made with geometrical precision, and powerful wings supplied with muscular power to beat up and down 250 times a second. Surely this creature is no product of unintelligent chance processes. Whence came its amazing instincts? particularly the ability to direct other bees to a source of pollen by performing a dance on the wall of the hive indicating direction in relation to the sun, and distance.

Solomon said "there is no new thing under the sun" (Eccles. 1:9), and it would be true to say of many of man's "inventions," that Nature had it

NATURE'S ELOQU



first. Indeed, man's inventions are often merely the utilization on a grand scale of principles and processes employed by Nature. Up until the end of the eighteenth century, paper in Europe, was manufactured from rags. René Reaumur, a French naturalist, noted that wasps used wood fibre to form their familiar nests of paper. He suggested that man might copy this, but his idea was not followed up until rags were in short supply, and now many millions of tons of wood pulp are used annually to supply the world's appetite for books, periodicals, and papers.

What greater marvel is there in the whole of creation than the transformation of a lowly caterpillar creeping among the leaves into the brilliantly coloured "flower of the air," the delicate butterfly. If we had not observed the transformation, who would ever have connected caterpillar with butterfly or moth? The differences are such that it is incredible that the one changes into the other. During the period of metamorphosis, what fantastic changes take place in the apparently dead chrysalis? The organs of the changing caterpillar become disorganized to form a semi-liquid mass and from this the structure of the adult insect is rearranged. Here are still little understood mysteries!

What marvels are wrapped up in each living insect speck? Gibbon, the great historian, was right when he wrote: "A magnificent temple is a laudable monument of national taste and religion, and the enthusiast who enters the dome of St. Sophia might be tempted to suppose that it was the residence or even the workmanship of the Deity. Yet how dull is the artifice, how insignificant is the labour if it is compared with the vilest insect that crawls upon the surface of the temple."

Consider the lilies

"Consider the lilies of the field"—even "Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29. Among the more than two million different species of the plant kingdom we find the same amazing beauty. From the 2,300-year-old Sequoias towering 200 feet up into the air to the one-celled plant that can only be studied through the



eyepiece of the microscope we can see the same painstaking detail and finish unmatched by human design.

Let us look for instance at a one-celled plant found in fresh and sea water and in soil. Each individual plant is equipped with a hard silicious shell which is wonderfully sculptured. So delicately is it marked that some specimens of these diatoms, as they are called, are used to test the resolving power of microscopes. The shells of the dead diatoms found as deposits in various parts of the earth and known as kieselguhr or diatomaceous earth, are used in cleaning powders, tooth pastes, etc., because of the fine abrasive nature of the hard minute outer casing of these plants, yet they are so minute that a thimble would hold 15,000,000 of them. If the great Creator can put such infinite detail and care into the design of one of these, the minutest and least significant of His creation, how much more will He guide and direct in our lives to make them meaningful and beautiful if we allow Him?

Wonders of seed dispersal

To survive and successfully compete for existence, plants require efficient methods of reproduction and dispersal. The numbers of ways in which the seeds and fruits of flowering plants are dispersed is legion,

(Continued on page 29.)

ENT TESTIMONY



BY THE EDITOR

This vital report by Editor W. L. Emmerson comes direct from New Delhi, India. It tells of a deepening awareness of the need for Christians to close their ranks, and thereby avoid a confused witness.

the preacher of the morning, U Ba Hmyin, to the rostrum dominated by a great white cross.

"The blight of meaninglessness"

In the welcome which the National Christian Council of India had earlier given to the participants, President David G. Moses and Secretary Korula

LIGHT IN THE DARKNESS

WHEN William Carey set foot in India in 1793 to inaugurate the new era of modern missions, he little dreamed that not much more than 150 years later the representatives of 179 churches from nearly sixty countries would be gathering in the nation's capital to join with representatives of India's six and a half million non-Roman Christians to proclaim Jesus Christ as the "Light of the world."

Indeed, even the leaders of the World Council of Churches who planned the Third Assembly in New Delhi greatly underestimated the representation which the member churches and interested organizations would send, and the world interest in this great gathering. No wonder the General Secretary, Dr. Visser't Hooft spoke early in the meeting of our time as one of "ecumenical mobilization."

Colourful opening service

It was a colourful procession which on Sunday morning, November 19th, wended its way from the foyer of the fine Vigyan Bhavan Hall into the vast Shamiana tent which had been erected in the grounds behind for the opening service of the Assembly. The tent was filled to capacity with an eager throng as the 1,200 Christian leaders of the Protestant, Anglican, and Orthodox churches in a variety of ecclesiastical and academic garb, from the high-hatted, black-robed Orthodox priests and the ruffled Lutherans, to the red-robed bishops of the Anglican Church, and the multi-coloured vestments of representatives of the Eastern churches, as well as hundreds of lay leaders of the Christian churches from these many lands in diverse national dress, took their places in the front rows of the auditorium, and Bishop de Mel of the Church of South India led the five presidents of the World Council and

Jacob had pointed out that the Assembly was meeting at a "time of real parting in the history of the world. The cold winds of war are blowing. The wave of secularism is engulfing more and more people in every continent, while an increasing number are being overcome by the blight of meaninglessness." "The fate of the world," they said, "depends on the fateful choice of men and women of our day, and it is our prayer that your thought, study, and worship in New Delhi will lift up the Light of the world that all may see and make the right choice."

This Baptist U Ba Hmyin did in his sermon at the first service when he took as his text the great affirmation of Jesus which constituted the Theme of the Assembly, "I am the Light of the world." As the incarnate Word, he said, Jesus came to dispel its darkness and illumine the way which leads to the goal and glory of God's purpose in creation. And it is His purpose that Christians, as children of light," should be a witness to that Light. "Ye shall be witnesses unto Me unto the ends of the earth," said Jesus, and, added the preacher, "one cannot live 'in Christ' and not be a witness."

Sad to say, however, he went on, the united witness to the Light of the world, which is the imperative obligation of the children of light, is marred by the divided condition of the Christian church in the world. The ecumenical movement, which has so mightily developed in this century and which finds its latest expression in the great Assembly in New Delhi, the capital of India, is the result of Christians everywhere coming to see that if they are to fulfil their vocation in a dark world they must together share this ministry of love and reconciliation.

The two great challenges, therefore, before the



Part of the churches in the Third



representatives of the great churches of Christendom gathered in New Dehli, he declared, are first to discover the "one authentic Gospel, once delivered to the saints, eternal and unchangeable," and secondly to so present the single universal Gospel that it will come with relevance to all peoples, "each in his own native tongue."

Christ's staggering claim

At the evening session of the first day, Bishop G. Noth of East Germany led the Assembly into a further consideration of the profound content of Christ's tremendous claim, "I am the Light of the world."



Delegation from U.S.A. in opening procession of Assembly, New Delhi.



General view of the Bigyan Bhavan auditorium.

Right.—Church leaders assembled on the platform for the opening session. General Secretary of the Council, Dr. W. A. Visser't Hooft, is seventh from left.



"This dignity," he pointed out, "was not conferred upon Him by enthusiastic disciples; it is not we who set Him on the throne; no, we stand with the disciples and with the whole world confronted by Jesus' own promise and His own claim. He has promised that wherever He appears in the world there shall be light. That is the claim: He and He alone is the Light of the world."

"The darkness in which the world lives is not an illusion," Bishop Noth went on. "It is much worse than we usually think: the darkness exercises dominion over us, and we are under its sway. Its spell cannot be broken simply by good will. The

fellowship between man and God is broken, and this makes the world dark—whether it notices it or not. In the full authority of God's grace Christ establishes a new fellowship with God, and this makes Him the Light of the world."

This claim of Jesus, said Dr. Noth, is naturally to many a stumbling block. "How can this Man claim so boldly to be different from other people, the many wise, strong, and important people who have lived? Why does He not take His place among them as one of the 'immortals'?"

But this is to misunderstand the mission of Christ in the world. He did not come to "compete with other men in the spheres in which they have achieved great things—in philosophy, art, technical science, and

statesmanship." He came to bridge the gap between man and God. The world lies in darkness, despite its achievements, because fellowship between man and God has been broken. Jesus came to bring the light of divine fellowship into the darkness of the world. He and He only therefore is able to say, "I am the Light of the world."

He is not one more light in a world that has seen many lights. He is *the* Light of the world, "bearing what no man can bear—the sin of the world," and

bringing "what no man can bring—the forgiving grace of God."

Furthermore Jesus differs from other men who have made great contributions to the world's life in that, "He was sent not to prepare a more pleasant life on earth in the shadow of death; He was sent to usher in the Day of the Lord." It is through Him alone that God's kingdom will come. He not only illumines men in this dark world, but He is the illuminated way which leads to the consummation of God's kingdom in the earth.

To this staggering claim of Christ the church first makes confession, "Thou art the Light of the world," and then, in the strength of that confession, goes forth to the world to declare, "He is the Light of the world."

But, pointed out Dr. Noth, the Bible holds out no promise that the Light will progressively illuminate the darkness until the whole world is illumined with His glory. "Until the last day," he declared, "there will be darkness, and the world will not overcome it." But "the rays of His day are now falling upon it." And in the day of His choosing it will be brought to pass and it will be fully and finally manifest that He is the Light of the world.

Two ecumenical streams merge

It was most appropriate, in the light of these powerful calls to the Christian forces to come together for the accomplishment of the common task of the church, that at the first business session on Sunday afternoon the first historic act of the Third Assembly was the merging of the two great ecumenical streams of the International Missionary Council and the World Council of Churches into one organization.

It was inevitable, declared Bishop Leslie Newbigin, General Secretary of the International Missionary Council, that this union should take place in the course of the development of the ecumenical movement, as both organizations emerged from the great missionary conference of 1910 and presented two different facets of the work of the church in the world. The World Council of Churches had concerned itself, though not exclusively, with the faith and life and unity of the church; while the great, though again not exclusive, concern of the International Missionary Council was the communication of the message of the Gospel to those who know it not. But, Bishop Newbigin declared, "mission and unity are two sides of the same reality." The church cannot but witness to its faith, and so it was entirely right and proper that, in the development of the ecumenical movement, the two parallel organizations should come together.

In a special way, he said, it was appropriate that the integration should take place at this time. In

the past, missions have meant the going out of dedicated men and women from the "Christendom" of the West to the unevangelized lands of the earth, and so there was justification for an organization which would give special consideration to the organizing of missions to the ends of the earth. Now, however, "Christendom is no longer a geographical area." The church is established in nearly every country in the world. And so it is a "natural and proper response" to the new situation of the church in the world that the International Missionary Council representing the command to "go," should take its place within the total picture of the church in the world represented by the World Council of Churches as the "Division of World Mission and Evangelism."

Many new churches received

At the business session on Monday morning yet another "enlargement" of the compass of the World Council of Churches was effected when twenty-three new churches were admitted to the membership of the Council, the largest number ever to be received at one time in the history of the organization.

Not merely was the number of churches admitted significant. It was notable that eleven of the twenty-three were African churches, bringing the original thirteen African churches at Amsterdam up to thirty, and witnessing to the growing strength of African Christianity. For the first time two churches from the South Seas were received. Two Evangelical churches from South America were welcomed, especially because of the small representation in the World Council of the Evangelical churches in that continent. But most significant of all, four new Orthodox churches from behind the Iron Curtain were accepted—the Orthodox churches of Russia, Bulgaria, Rumania, and Poland. These churches represent some seventy million Orthodox believers, and their admission to the World Council of Churches means that now almost the whole of the Orthodox Church is associated with the World Council of Churches.

Developing trend in unity movement

To the great majority of the delegates and visitors, the "enlargement" of the tents of the ecumenical movement was a source of unqualified satisfaction. This was indicated by the prolonged applause as representatives of the churches were received by the chairman of the meeting, Dr. Ernest Payne, and the General Secretary. But in a masterly survey of the past, present, and anticipated future, of the World Council of Churches the day before, Dr. Visser't Hooft had made very clear some of the tremendously important implications of this "enlargement." "If we accept this opportunity," he said, "our ecumenical task will not become easier, but will be greatly en-

(Continued on page 31.)



BOOK REVIEW

by Dr. L. G. WHITE

VICTOR and VICTIM

By J. S. Whale

Cambridge University Press, 1960.



THIS scholarly work delves deeply into the significance of Calvary, and reverently sets it in its true place at the central focus of history. In cutting his way through the contemporaneous spiritual disease (history makes no difference to eternity, nor does eternity make any difference to history), and the opposite pole of naturalistic contemporaneous secularity (the inevitable snuffing-out of all our useless efforts and aspirations), he introduces us to God's "two-beat rhythm" of holiness and judgment, mercy and redemption, law and grace, no and yes, condemnation and forgiveness, depart and go. He emphasizes what Calvinist theologian, Auguste Lecerf, asserted was the key-word of the Old Testament, the word "nevertheless."

The purpose of history came to men in the "vicarious and representative work of redemptive obedience given to Christ to do—"it is finished" (John 19:30)."

Three glorious metaphors interpret this Atonement in terms of victory, sacrifice, and judgment. Dr. Whale enters each exposition in turn, and in fascination we study the battlefield for redemptive

victory (or victims in the slave-market to be purchased and set free); tip-toe toward the altar to view there the expiatory sacrifice; and then visit the law-courts and hear the verdict and penalty on "Him who was made sin for us." Not, you will notice, "Him who was made a sinner."

Our worshipping in truth with Him is heightened as he notes that the Bible never thinks of the soul and body as separate entities; it does not put asunder what the Creator has joined. Body and soul belong together in their created unity, and neither may be understood apart from the other. "Strictly considered," Dr. Whale continues, "the Hebrew language has no word for either."

Dr. Whale's emphasis on biblical theology is distorted near the end of his human reasoning, and understandable hope (which is most likely a part of the "sentimentality" he earlier condemns) that all will finally be swept into God's kingdom. He is thus leaning over backward to avoid the sadistic delight of Catholic Aquinas and Calvinist Jonathan Edwards over the screaming damned in hell-fire.

A truer conception of God's "strange work" (Isa. 28:21) is found in his quote from Luther's *Mirror, Hammer, and Mask* of the threefold, evangelical function of God's holy Law: "In our sinful separation from Him, God works recreatively, even though this re-creation takes the way of destruction."

All theories of the Atonement are only efforts to state the paradox of forgiveness in Judgment, of divine mercy in divine wrath. It is a full satisfaction to note Dr. Whale's insistence on the seriousness of sin, and that "the sentimental interpretation of divine love is a lie"—of which many today are guilty when they forget Anselm's *Cur Deus Homo*, "thou hast not considered how great is the weight of sin."

Tillich is quoted: "The mercy of God represents ultimate freedom of God above His own Law, not the repudiation of that Law," and God indicates His own law by accepting and bearing its penalty in His own heart. One feels that today not many evangelists dare counter popular sentimental unthinking adoration, by stating as P. T. Forsyth did: "[God the Father] . . . who cannot look on sin save to abhor and curse it even when His Son is beneath it."

Philosophical scorn of Particularity is ably and devastatingly dealt with by our author as he takes the uniqueness and particularity of the Cross to be its most powerful weapon in this battleground of the ages, and rides forward splendidly and magnificently as he embraces the universe. Quoting Alice Meynell:

"No planet knows that this

Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears, as chief treasure, one forsaken grave."

THE writer of the epistle to the Hebrews includes the doctrine of baptism among the "first principles" of the doctrine of Christ. (Heb. 6:1, 2.) He speaks of it as being in the same class as "faith" and "repentance."

Now the Scriptures declare that "without faith it is impossible to please God" (Heb. 11:6), and "except ye repent, ye shall all likewise perish." Luke 13:3, 5. These statements reveal the absolute necessity of faith and repentance. And just so, is the importance of baptism similarly stressed. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." John 3:5. "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:37, 38. "He that believeth and is baptized shall be saved." Mark 16:16. In these

portunity, Philip, from the same scripture "preached unto him Jesus."

Now, as soon as the eunuch knew the facts of the Gospel, and in his heart believed them, how did he react? The Bible tells us that they came to a certain water, and the eunuch said, "See, here is water, what doth hinder me to be baptized?" There was no need for Philip to press him to receive the rite. He urged Philip to perform it on him! Here we have a beautiful portrayal of the attitude of a New Testament convert toward baptism when he understood all that the rite stood for.

Nor is this a lone reference. In the same chapter, in its earlier verses, we read of Philip evangelizing in the city of Samaria, and of large numbers of the populace who responded to his message. It declares: "When they believed Philip preaching the things concerning the kingdom of God, and the name of

"HE THAT
BELIEVETH AND
IS BAPTIZED
SHALL BE SAVED"

THE GREAT COMMISSION

by Leslie Shaw

statements we see the fundamental place of Christian baptism in the Gospel order.

The eunuch's request

It is possible to catch something of the urgency—an urgency that has most unfortunately been lost in certain Christian quarters—that the early Church felt on this matter of the Christian believer's baptism from some of the recorded experiences of those early days.

In the eighth chapter of the Acts of the Apostles we have the record of the Holy Spirit directing the evangelist Philip's activities to Gaza "which is desert" that he might there meet with the Ethiopian eunuch who was returning to his own country from Jerusalem. This man had discovered the true God, and had travelled all the way from Ethiopia to Jerusalem to the Temple to worship Him, but he did not have a knowledge of Israel's Messiah or of redemption from sin through Him. Philip was directed to join himself to this man, and when he came up with him he discovered that he was reading from the prophecy of Isaiah wherein Christ is depicted as a lamb being led to the slaughter. Seizing his op-

The first article in a new series on
BIBLE BAPTISM

By Leslie Shaw

Jesus Christ, they were baptized, both men and women." Acts 8:12.

In the next chapter of this same book we have the experience of Saul of Tarsus who, after being met by Jesus on the Damascus road, and having received proper instruction from Ananias, "forthwith, . . . arose, and was baptized." Acts 9:18. When later speaking of this experience in his life, Paul tells us of the words that Ananias was inspired to utter to direct his behaviour on that occasion: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Jesus had previously indicated to Paul that when he went into the city, he would be told what he must do. (Acts 9:6.) So in this record we have not only the inspired injunction of Ananias and the speedy response of Paul, but the revealed attitude of the risen Christ. He expected those to whom He savingly revealed Himself to manifest



Pictures: Christ's baptism by John in the River Jordan.

Centre.—Philip baptizing the Ethiopian eunuch.

Lower.—A modern baptism by immersion.



their faith forthwith by baptism, for He said to Paul, "Why tarriest thou? arise and be baptized," Acts 22:16.

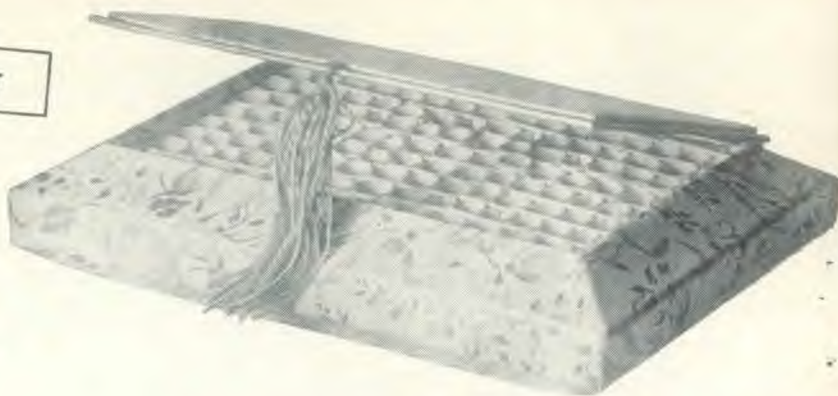
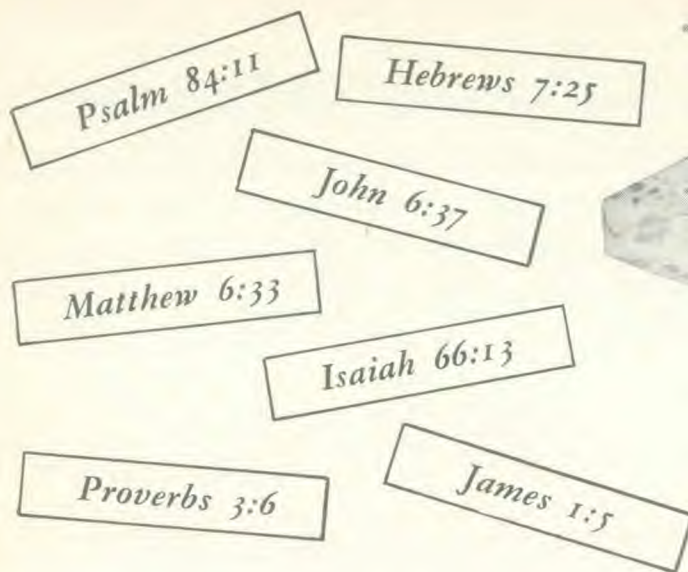
Turning to the tenth chapter of the Acts of the Apostles we find another experience in apostolic days which emphasizes the importance which the apostles placed upon Christian baptism. Supernaturally God brought Cornelius, a Roman centurion, and Peter together that the Roman might be told "what thou oughtest to do." Acts 10:6. As Peter preached to him, and those that were with him, of Christ, God acknowledged their faith in the Saviour by bestowing the Holy Spirit upon them. Immediately Peter said: "Can any man forbid water, that these should not be baptized? . . . And he commanded them to be baptized in the name of the Lord." Acts 10:47, 48.

Sealing the jailer's faith

In the sixteenth chapter of the Acts is found still another apostolic experience which shows how the apostles administered baptism immediately upon a believer's confessing his faith in the Lord Jesus. As a result of their preaching Christ and testifying of His saving grace, Paul and Silas found themselves thrust into the Philippian jail. Nothing daunted, at "midnight they prayed and sang praises to God. . . . And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's hands were loosed." Now the jailer, fearing that all his prisoners would escape, and he would be called to answer for neglect of duty, was about to commit suicide when Paul called out to him, "Do thyself no harm, for we are all here." This Roman officer was so mightily affected by what had happened that he came under strong conviction and appealed to Paul and Silas, saying, "What must I do to be saved?" The two apostles explained unto him and to his household the way of salvation, and "he [the jailer] took them, . . . and washed their stripes; and was baptized, he and all his, straightway." Acts 16:33.

That is just as it was at Pentecost. Under Peter's startling preaching, when he charged the people with crucifying their Messiah, and gave them the assurance that He whom they had so wickedly slain was now exalted to God's right hand to be "both Lord and Christ," the people were "pricked in their heart and said unto Peter and the rest of the apostles, Men and brethren what shall we do?" Like a flash came the answer, "Repent and be baptized, every one of you in the name of Jesus Christ for the re-

(Continued on page 31.)



A SURPRISE

By Mary J. Vine

WHAT in the world—"I had begun. "No, don't open it now," she said. It was my good mother-in-law speaking. "Just wait till tomorrow morning when you're on your own."

So wait I did, though I was curious enough in all conscience. It was an oddly shaped parcel, soft here and hard there. After all, I hadn't promised not to feel it! But when morning did come, I discovered that I was still only an eighteenth of the way into the secret, for the big parcel contained eighteen small parcels, each clearly marked with the date of the day on which it was to be opened, and there was not a day left out, not one, as though the postman were travelling with us, and our cabin a regular port of call for the whole of that eighteen-day journey.

I remember those parcels with great pleasure. There were no two alike. The planner was nothing if not ingenious. A jar of a very delicious home-made sweet, her speciality. A little tin of "flap-jack." Embroidered hankies. A toy or two for the children. A pretty bit of lingerie. A book of cross-words. A little ornament. A picture to remind us of home. I forget what else, but I do remember waking up every morning to the certain possession of another surprise packet, and above all to the assurance therein contained that we were always pre-eminently in their prayers and thoughts.

And as surely as there will be three hundred and sixty-five days in 1962, just as surely has the Great Planner designed that they shall every one bring forth something for our satisfaction and encouragement, if we will only put first things first and follow Him. For every consecutive day of the forthcoming year, the good Lord has prepared a specially appropriate treasure for us, but if we don't bother to look where He has hidden it, then it is our fault, isn't it? In any case, His treasures are always to be found in the most obvious places.

For instance, whether we look for it or no, it is there in His Word, a promise for every day, and how often just the acceptance of a promise can mark the turning of the tide.

I am reminded of two telephone numbers, Mansion House 9000 and Douglas 1516. Mansion House 9000 is the number to use if you want to call the Telephone Samaritans. If, in desperation, you feel that you can't hold on any longer, like the AA to the alcoholic, the Telephone Samaritans will answer your cry for help.

The other, Douglas 1516, was in a Glasgow evening paper. The advert ran, "Do you think nobody cares? Somebody does. Phone Douglas 1516 between 6 and 9."

Never was a telephone put to better or more urgent use. So many were the calls, that the four Glasgow missions that had combined to start this exceptional service were compelled to instal another phone in order to cope with the demand. Telephone wires became life-lines.

But you know, we don't even have to lift the telephone if only we will look in the right place for help and guidance.

His promise box—

I am glad that I am not the only one who loves a Promise Box.

"Not all my readers may know what a Promise Box is," writes Hugh Redwood in his introduction to his book of that name. "Let me therefore explain that it generally takes the form of a cardboard container such as might hold a quarter of a pound of chocolates in a single layer, but it is packed instead with comforting words from the Bible, each

Isaiah 41:10

Exodus 14:14

Hebrews 13:5

Isaiah 49:13

John 10:28

Isaiah 65:24

1 Peter 5:4

Psalms 32:8

Colossians 3:24

Matthew 11:28

Zechariah 14:7

FOR EVERY DAY!

The promises here displayed are just a few of the thousands available in the sacred treasure of the Holy Scriptures.

text on a separate roll. I have stayed in many houses where it went the round of the breakfast table, everyone taking a roll from the box and reading the passage aloud in turn, and often the promise I have taken has helped me in some special way before the day has ended."

He then goes on to tell of a Promise Box that was particularly his own, a Promise Box given to him as a parting gift from a party of seventy or eighty very poor souls, who each had written his or her most cherished promise on one of the tiny rolls. "And what gives it for me its particular value," he said, "is that the texts, as I know, *have been chosen as truths, tested and proved in hard experience.*"

—and mine

The dear old lady who gave me my Promise Box could not have afforded to give me anything more costly, but though she had had the wherewithal in abundance, she couldn't have given me anything of greater worth.

How often, in tears, have I plucked out one of those tiny rolls, and then, knowing full well, like David, that I was "bound in the bundle of life with the Lord my God," gone forward in faith, content to wait on the final issue. How else could one possibly interpret so propitious a response? "I have heard thy prayers, I have seen thy tears."

How often, in perplexity, I have again come hoping to that little box, and again I have been sure the good Lord has understood my weakness and has had pity. "Thou shalt hear a voice behind thee saying, This is the way, walk ye in it," and sure enough, when I have come to the moment of decision, I have known the way.

How often, in moments of fear and depression, there has come the promise of "the oil of joy for

mourning, the garment of praise for the spirit of heaviness," and lo—inevitably it has been fulfilled.

Have I felt my strength failing? Have I doubted my power to hang on? "As thy days," has come the assurance, "so shall thy strength be." And it has.

"I will make all my mountains a way," He has told me, when difficulties have seemed to rise like Alpine peaks right across my path, and somehow they have levelled out before me.

"When thou passest through the waters, I will be with thee," He has said, "and through the rivers, they shall not overflow thee," and truly, when we have been going through the hard experiences, we have been more conscious of His nearness than at any time else.

Precious promises indeed, "exceeding great and precious promises," the apostle Peter calls them. (2 Peter 1:4.)

And there will be never a day so dark in this year 1962, but that there will be, if we only seek for it, the light of some promise illuminating our pathway, the wisdom when we need it to meet the problem when it comes, the strength to bear the burden if and when the burden must be borne.

So let us face it, just one day at a time, alert always to find in it all the depths of joy and beauty, and all the opportunities for service and victory, that the good Lord denies to none of His children. Every day will most certainly come laden with some gift. Let us make sure that we never fail to find it.

"The Lord bless thee, and keep thee:

"The Lord make His face shine upon thee, and be gracious unto thee:

"The Lord lift up His countenance upon thee, and give thee peace."

A Happy New Year

(Continued from page 7.)

us." Heb. 12:1. This we might well be resolute to conquer in 1962. Bad temper is a failing of many. A humble reliance on Christ to aid in obtaining the victory over this in 1962 would be a life-long blessing and source of happiness. For this resolution to succeed we shall surely need to be united with our divine Helper. Victory here in 1962 will be no mean achievement. The wise man's assessment of it is that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

How common it is to be slaves to something or other. Indeed, one can be a slave to almost anything, to tobacco, alcohol, to television, a wireless programme, to appetite, to sport, to our work, and so *ad infinitum*. Why not make a resolution to be a free man in 1962? Conquest here would itself make the year 1962 worthy of the appellation of "happy."

Stop worrying and trust

Most of us in spite of ourselves are pestered with fretting and worrying.

*"Said the Robin to the Sparrow,
'I should really like to know,
Why these anxious human beings
Rush about and worry so.'
Said the Sparrow to the Robin,
'Friend, I think that it must be
That they have no heavenly Father,
Such as cares for you and me.'"*

Why not a resolution to trust our heavenly Father as His more lowly creatures do? Live a day at a time, doing our duty in response to the highest that we know, and the morrow will take care of itself. Live daily as in the presence of God, and then we need not fear even if the heavens fall.

It may be that many of us have never thought of taking God into our daily lives, sensing our obligation to Him as our Creator and source of every good and perfect gift, and as our Deliverer from the penalty and power of sin. Make a resolution that 1962 shall be a year when you will allow God to have a supreme place in your life. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10.

Take time to pray

One final suggestion: in these days when there are so many things to attract our minds and occupy our time, there is a great need to give time to the cultivation of the faculties of the Spirit. A resolution to take time to pray and meditate on the things of

the Spirit would greatly enrich this year which lies before us. There are mighty spiritual forces bound up in Christ, the Saviour of the world. Let us turn to Him in prayer; meditate upon His infinite sacrifice for us; read His gracious words in the Bible, for "never man spake like this Man," and then find fellowship with those who worship Him in spirit and in truth in the churches. Repair this lack, and the year 1962 cannot fail to be both happy and prosperous.

*"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?"*

*"Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer unborne,
The world I leave."*

*"Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hopes of heaven."*

Higher, Faster, Better

(Continued from page 11.)

second advent there would be, "upon the earth distress of nations, with perplexity: . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. But His counsel to those of us who recognize the coming of these days is not a message of gloom. It is the joyous charge to "look up, and lift up your heads; for your redemption draweth nigh"! Verse 28.

In days gone by, it must have seemed to those who have watched and waited for the triumph of God and of right, that the outcome of a patient Sovereign's planning was painfully slow! One even asked "Lord, how long?" Psa. 94:3. But a prophet answers, "The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14. This means that the mighty working of God in the earth is to be speeded up. It is to go "faster." "For He [God] will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28.

Prepare for a New Year? Yes, and more. Surely it is high time to prepare for a new world to be ushered in by the Beloved who is even now saying, "Behold, I come quickly." Rev. 22:12. May we unite to give the response of Inspiration, "Even so, come, Lord Jesus!"

PROPHETCY

SPEAKS!



the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Through Jesus, sinful man receives forgiving grace and the gift of eternal life. Thus, though the receiver of that gift cannot escape the natural death, he can die with every assurance that in God's good time, life will be restored to him, and under happier and permanent conditions.



By S. G. Hyde

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so

THE HOLY DEAD

DEATH is the inescapable fate of the human race. Listening to and heeding an alien voice in preference to that of God, our first parents disobeyed the divine regulation and so forfeited the right to life. To their successors they bequeathed the tragic fruits of their wrongdoing.

"Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Rom. 5:12.

"The wages of sin is death." Rom. 6:23.

But though death is inevitable for all mankind, it need not be final. Through God's gracious plan for human redemption, effected through His Son, life can be restored and made life unending.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is,

in Christ shall all be made alive." 1 Cor. 15:21, 22.

"He that hath the Son hath life." 1 John 5:12.

Hence the voice from heaven heard by John in his vision; the voice of assurance to the children of God as they come to the close of their mortal life.

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

NOTE.—This blessedness is reserved not for all who die, but only for those who "die in the Lord." That is, for those who have believed Him to be the Son of God; who have accepted Jesus as their personal Saviour and learned to look "unto Jesus, the Author and Finisher" of their faith. Such need not fear the coming of death, for they are safely enrolled by God along with all the sleeping saints who have died with the blessed assurance that one day

He will awake them with "the voice of the Archangel and the trump of God." (See 1 Thessalonians 4:16.)

The message of Revelation 14:13 confirms what is elsewhere taught in the Bible, viz., that in death there is no immediate passing from earth to heaven, but that the blessed dead "rest from their labours."

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14:14.

"The dead know not anything." Eccles. 9:5.

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

Just as a benediction is reserved for the holy dead, so is there one reserved for the holy resurrected. The Revelation confirms the fact that the saints of God DO NOT go to heaven at death—but await and rest in the sleep of death until the resurrection of all saints.

"Blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

NOTE.—It is quite apparent that if the holy dead are already with Christ, they would not need a resurrection. Yet the eventual resurrection of saints is absolutely fundamental to the Christian faith. Says the apostle Paul: "If there be no resurrection of the dead, then is not Christ risen . . . then *they which are fallen asleep in Christ are perished.*" 1 Cor. 15:12-18.

Not only must the holy dead await the resurrection before gaining a place with the immortal and incorruptible, but they must also await judgment.

"I saw the dead, small and great, stand before God; . . . the dead were judged out of . . . the books. . . . The sea gave up the dead . . . death and hell [the grave] delivered up the dead which were in them: and they were judged." Rev. 20:12, 13.

There will be a "second death" from which there will be no recovery. That is reserved for those who in this life reject the Saviour and the life eternal provided by Him.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6.

The blessedness of the dead and the resurrected is provided in and through the Son of God. For by His own death and resurrection He made all this blessedness possible and provided for the day when "death is swallowed up in victory."

"I am He that liveth, and was dead; behold I am alive for ever more, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

Living Through 1962

(Continued from page 9.)

death. Only thus may the Christian thwart the subtle enticements which constantly threaten his integrity.

Watch therefore

The final aspect of our daily programme for 1962 really arises partly from these previous considerations, and partly because of the seriousness of these last days in which we live. A passage from the Old Testament is appropriate. "Hear instruction, and be wise," the Lord says, "and refuse it not. Blessed is the man that heareth Me, *watching daily.*" Prov. 8:33, 34.

That daily watching for our Lord's appearing is now more essential than ever before, it is probably not necessary to stress here. The mounting tension of modern times, and the apparently tragic ineptitude of even the world's most experienced statesmen, are eloquent warnings to all who will heed them that history's climax is fast approaching.

Indeed, Jesus Himself urged us to watch, not merely by the day, but by the *hour*! "Watch therefore," He said: "for ye know not what hour your Lord doth come." Matt. 24:42.

Surely no language could be more solemn, more insistent, or more urgent. "Behold," Jesus says again, "I come as a thief. Blessed is he that watcheth [daily and hourly!], and keepeth his garments." Rev. 16:15.

Let us then, with our Bibles open, our hearts uplifted, our courage undaunted, be found tirelessly watching for our Lord, as, by His grace, we live through 1962.

What Think Ye of Christ?

(Continued from page 15.)

the promise was that "the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Verses 32, 33.

That is why there was so much emphasis upon this "Gospel of the kingdom," in the preaching of the apostles. They were but following the teaching of God's Word through the ages. When Paul and Silas preached at Thessalonica, this charge was

levelled against them, that they proclaimed "another king, one Jesus." Acts 17:6, 7. When Paul, the prisoner, arrived at Rome, he called to his hired house the influential Jews of the city, and to them he continued "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts 28:31. Jesus is the Son of David and to Him belong the kingdom, and the power, and the glory.

The Son of God

As the gospel of Matthew emphasizes the royal claims of Jesus to the throne and kingdom of David, the fourth gospel makes the most sublime claim of all. Jesus is the Son of God. John links Him with creation, with eternity, and with the Throne of God. As another has written:

"Why do we lay such stress on the fact, the person, and the work of Christ? The answer is, Because Christ is before everything else a revelation of God. This and nothing short of it, is the one and complete explanation of Christ. The idea of God is the dominating idea of all religions, and the idea of Christ as the revelator of God is the dominating idea of Christianity. The supreme message of Christianity is, 'There is one God, and one Mediator between God and men, Himself man, Jesus: One God, and one Mediator as the personal Revealer of God to man.'"—Cited by W. W. Prescott in *The Doctrine of Christ*, page 18.

This is such a stupendous claim, that we must either accept it with all its implications of submission, worship, and service, or reject it as an outrageous blasphemy. The Scriptures do more than make this claim, they offer reasonable and sufficient evidence on which to base this claim. So John concludes his gospel: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

This then is the very heart of biblical teaching. The Bible claims to be an inspired Book, containing a revelation of God through the messages of prophets and apostles. But central to all these claims, is this that Jesus Christ is the Son of God and that acceptance of Him and His saving grace means heaven and eternal life. Jesus is either the God-man of scripture, or He is not even a good man. "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am He, ye shall die in your sins." John 8:24. It is just as simple and as explicit as that.

Next time we will consider ten "signs" that set forth Jesus as the Son of God, the Saviour of the world.

Nature's Eloquent Testimony

(Continued from page 17.)

and truly ingenious methods are used. The humble and often despised dandelion, with its parachute-equipped fruit, is so common because the flower is self-fertile and its system of distribution is simple yet effective. Like many plant structures designed for seed or spore disposal, the parachute material is sensitive to the humidity of the atmosphere, opening out in dry weather to allow the fruit to be blown away. An increase in humidity, when rain is likely, causes the parachute to fold up and the fruit drops to earth. Here, if not washed into the soil, the parachute continues to open and close with changes in the moisture content of the air. This moves the structure along and only in one direction for backward pointing hooks on the fruit, catching on surrounding grass and plant stems, prevent it from reversing its motion. Thus the fruit moves when the parachute closes and remains stationary when it opens. This continues until it drops into a crack in the soil, there to germinate and ensure the survival of the species.

Certain types of small cucumbers on ripening are propelled as they burst from the plant, dispersing seeds as they go. Other plant pods, such as gorse and lupin burst asunder explosively to eject their seeds with considerable violence. Pansy capsules can often be observed to spring apart to squeeze the shiny round seeds out so that they scatter away from the parent. One species of fungus called *Sphaerobolus*, rather like a small puff ball and only one-tenth of an inch in diameter, suddenly turns inside out to eject its cannon ball of spores up to six to seven feet or more. Are all these mechanisms, of which there must

If you have enjoyed this issue of
OUR TIMES why not become a
regular reader? Fill in the
coupon below and post
with cheque or postal
order to

The Circulation Manager
THE STANBOROUGH PRESS
LIMITED
WATFORD
HERTS.

- ☐ My postal subscription of 16/- for twelve months.
 - ☐ My postal subscription of 8/- for six months.
 - ☐ 1/4 for a single copy of the next issue, post free.
- Place a tick against the order of your choice.

Mr./Mrs./Miss

Address

Block letters please

be millions, the result of chance, or do they speak to you of a Creator?

Miracles of migration

"Doth the hawk fly by thy wisdom?" Job 39:26. The migratory habits of some mammals, birds, and some fish have posed an intriguing problem to men of science for many generations. How these creatures can navigate tremendous distances which man can only accomplish when equipped with intricate navigational aids, still baffles scientists.

The Pacific Golden Plover nests in Alaska and Siberia and then before the young can fly, the parents wing their way to the Hawaiian Islands, over 2,000 miles of open sea. A short while later the young birds, with no previous experience, and without rest and food on the journey, braving wind and tempest, make their way to the same tiny island group in the Pacific. It is amazing that this bird of about twelve inches wingspan can make its way across such a vast stretch of sea to such a small land area, and even more amazing that the unaccompanied young can perform the same feat. Whence comes this so-called instinct? What chance led to the development of these structures and mechanisms in the bird brain? Surely not chance, but design! Even more startling is the journeying of the Arctic Tern from its breeding grounds in Northern Europe well within the Arctic circle, to the Antarctic some 11,000 miles distant. Certain it is that the Hand that guides these creatures of His creation can guide us in our small affairs—if we let Him!

Nature's partnerships

If we were ignorant of the use and function of a door lock and we stumbled on a Yale lock, we could not but assume that it had been designed for a particular function, and that there must therefore have been an intelligent designer. If now we came across some keys only one of which fitted the lock, and had evidently been shaped to fit it, we would have even more evidence that here was the work of a superior intelligence. Nature too, has its specific locks and keys. Just as a lock will not be of any use without its key, so certain species of plants and animals live in close and intimate association with one another and very often cannot live apart. This relationship is known as symbiosis (*sym*—together; *bios*—livelihood) and there are many startling examples.

The red, yellow, or grey growths you saw on trees, roofs, and rocks while you were on holiday were living! They were lichens made up of two types of plant—a fungus and an alga (a group of plants to which seaweeds belong). Because of their association, the alga making food by photosynthesis and the fungus dissolving rock and absorbing moisture and minerals, these pairs of plants are able to grow in most unlikely places and carry out an important

function in turning rock into soil. Very often the species of each partner are not known to exist apart. Scientists are becoming increasingly interested in these lowly lichens, as a source of food, antibiotics, and valuable and unusual chemicals.

Pull up a pea or bean or clover plant and study the roots. What do you see? Lumps on the roots or so-called nodules, the homes of bacteria. These bacteria are capable of fixing the nitrogen of the air to supply it as nitrogen compounds to the plant in return for food materials. For this reason legumes, such as clover, are invaluable to the farmer as a source of nitrate for the soil when ploughed in. Otherwise it has to be supplied in the form of fertilizer or manure because green plants are unable to fix nitrogen from the air.

We might speak of other relationships of this type such as the care given to the caterpillar of the Large Blue Butterfly by certain species of ants; the relationship between the Yucca plant and a species of moth which places a ball of pollen in the stigma of the flower so that its larvæ may feed on some of the seeds; the relationship between many species of fungi, common in woods and the roots of trees. All these are evidences of a Master Mind behind the scenes.

Willing ignorance!

It seems unbelievable that those working on the front line of discovery and scientific advance should so often have no room for a Creator. Those who are walking in the footprints of the Master Designer, and are but thinking God's thoughts after Him, should be the first to sing the praise of an Almighty God. There is no excuse for unbelief. As Paul so clearly put it: "It is not that they do not know the truth about God; indeed He has made it quite plain to them. For since the beginning of the world the invisible attributes of God, e.g., His eternal power and divinity, have been plainly discernible through things which He has made and which are commonly seen and known, thus leaving these men without a rag of excuse. They knew all the time that there is a God, yet they refused to acknowledge Him as such, or to thank Him for what He is or does. Thus they became fatuous in their argumentations and plunge their silly minds still further into the dark." Rom. 1:19-21, Phillips' translation.

The trouble is that men are concerned most of all with producing their own theories of the origin and meaning of life and, without taking God into their thinking, they are easily led astray.

*"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."*

—William Cowper.

Light in the Darkness

(Continued from page 20.)

riched." This new situation, he went on to say, "creates peculiar dangers. One is that expectations are created which cannot be fulfilled. The fact that a dialogue has been started does not mean that the fundamental problems are on the way to being solved."

"We will have," he went on, "to disappoint those who live in the illusion about reunion all round tomorrow." "At the same time," he added, "we must not disappoint those who are aware of the enormous difficulties of unity, but believe that we have arrived at a 'kairos,' an appointed time for courageous and responsible steps toward church unity, and pray that the churches may listen to the voice of the Spirit."

What Dr. Visser't Hooft meant to say was that this incorporation of so many new churches, so that "with one important exception the major Christian confessions are all strongly represented," complicates rather than simplifies the problem of reunion. For without a doubt the admission of these great Orthodox churches will swing the ecclesiastical pendulum still farther from the pan-Protestant position which many, in the early days of the World Council of Churches, believed it would adopt. By the accession of the Orthodox churches, it seems inevitable that the Catholic "voice" will be greatly strengthened in the future councils of the churches, and this will certainly increase the pressure for a solution of the problem of reunion on a "Catholic" rather than on a Protestant basis.

Exerting an influence in the same direction will also be the changing attitude of the Roman Catholic Church to the World Council of Churches. "Since the beginning of the World Council of Churches," declared Dr. Visser't Hooft in his survey, "there have been contacts with individual Roman Catholics who were deeply interested in the ecumenical movement." But "today," he said, we have in addition to these contacts the unofficial but useful relation with the special Secretariat set up by Pope John XXIII to promote the unity of Christians," and which had chosen and appointed five Roman Catholics to sit as observers in the Third Assembly.

First acts of decisive importance

From this angle alone—that of the greatly strengthened "Catholic" voice in the Councils of the World Council of Churches—if from no other, the actions of the first days of the Third Assembly in New Dehli are likely to be of decisive importance.

(To be continued.)

This Year Is Yours

(Continued from page 13.)

conscience is not clear before God, "turn ye now from your evil ways, and from your evil doings," and courage will grow with the improving year.

Secure in the love of God you may live fearlessly. (John 15:9, 10.) As the world broils on to that last of all years, when wars shall cease (Luke 21:5-28; Matt. 24:34-36), when safety, peace, prosperity and courage shall fill our days and round our annals, let us take up our work of producing personal peace and its accompanying plenty, strong in the assurance that, pleasing God, we shall be a blessing.

*Fear not throughout the coming year,
But let your hands be strong.
He who has guided, still will lead,
Will lighten you along.*

The Great Commission

(Continued from page 23.)

mission of sins, and ye shall receive the Holy Ghost." And we are told in the following verses: "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls."

Why the lack of emphasis today?

From these and other scriptures there can be no doubt that the early church took in real earnest Christ's parting commission, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. They must really have believed Christ's words: "He that believeth and is baptized shall be saved" (Mark 16:16), and so they wanted to make baptized believers everywhere.

In the light of such an approach and attitude on the part of the apostles we cannot but ask, Does the Christian church place as much emphasis upon believer's baptism as those early disciples did? And is not the lack of emphasis and urgency due to a departure from the purity of the early faith of Christ?

We believe that it is always good to place the emphasis where Christ placed it, for it makes good and sound Christians, and so a good and sound church.

(To be continued.)

COPYRIGHT ACKNOWLEDGMENTS

Cover picture, Keystone; page 2, 4, 5, 10, Keystone; pages 7, 8 (top), 13 (left), Studio Lisa; pages 8 (lower), 24, Michael Cowen; page 11, Bippa; page 12, Home Words; pages 13 (right), 23, Autotype; pages 16, 17, Fox; page 19, World Council of Churches Photos; page 21, T. Nelson & Sons; page 23 (top), Eyre & Spottiswoode; page 23 (lower), Southern Publishing Association; page 27, Rischgitz.

The

C
H
I
L
D
R
E
N
S

pages

IGNATIUS

By M. E. Brooks

THE story is often told of the little child whom Christ once set in the midst of His disciples, to teach them the great lesson of meekness. You remember that Jesus said to them: "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Have you ever thought you would like to know what happened to this little child when he became a man?

We can never be quite sure about it, of course, but it has been believed from very early times that a very good man named Ignatius was this little child. It is also

thought that when he was a youth, Ignatius went about with the disciple John.

When he was about thirty years old, Ignatius was made the first bishop of the beautiful city of Antioch. This was the city where the people who followed Christ were first called "Christians."

Ignatius was very fond of music and he taught the early churchmembers to sing hymns and psalms in their services.

When he had been in Antioch about fifty years, there came a great earthquake.

The pagan citizens blamed the Christians for this earthquake, saying it was because they had led so many away from the pagan gods.

The Emperor of Rome at this time was named Trajan and he condemned Ignatius to be eaten by lions in the arena at Rome.

One would think this decision would have brought great worry to Ignatius, but when the news came to him, a beautiful smile came over his face and he said: "I will count it an honour to suffer for Christ."

He was led in chains a very long journey from Antioch to Rome. On the way they stayed for a time at a city called Smyrna. Although he was a prisoner he was allowed to have visitors, and he so lovingly taught them the Christian faith, that many became Christians.

While at Smyrna he wrote many letters to the churches in Asia, which have been kept to our own time. They are beautiful letters very like the epistles of John.

Then they sailed away from Smyrna and arrived in Rome at the time of a great feast or fair. Many of the Christians at Rome met him, and begged to be allowed to go to the emperor and plead for his life, but he would not hear of this. To die for the cause of Christ was to Ignatius the highest honour.

As he was led to the open space called the Arena, he heard the roaring of the lions. But he went

FAITHFUL TO OUR PROMISES

By Ellen V. High

God spoke the good word,
And lo! it was done;
He promised salvation
Through Jesus His Son.

In fullness of time,
Lord Jesus, He came,
Giving pardon to sinners,
Who called on His name.

God spoke through His Son
Words of promise and love,
To all His believers,
A mansion above.

Before going home
To His Father on high,
He promised His presence,
Would to each one come nigh.

Men believed His Word,
And the Comforter came,
Abiding for ever
Through all years, the same.

Sometimes we agree,
To do a good deed,
Then we do not bother,
We think there's no need.

Help us, dear Father,
When we promise to do,
A small deed of kindness
To carry it through.

In all that He promised,
He is faithful and true.
Then may we be like Him,
In all that we do.

fearlessly on, and two great lions soon pounced upon him.

In a few minutes all that was left of this noble Christian was a handfull of bones.

Those who watched his death with delight will one day see this lovely saint crowned with glory, when Jesus shall come and reward everybody according to their works.

Meddling Martin

By Pamela M. Weston

MAYBE you have met someone like Martin?

Most times he was about the nicest boy you ever saw, but it seemed that he just couldn't stop meddling. Before he had had a new toy five minutes, he would have it in pieces to see how it worked. That was all very well when he kept to his own things, but sometimes, I'm sorry to say, he would interfere with other people's possessions—like the time when he took his big brother's watch to pieces to see how it was made.

He wasn't likely to forget about that in a hurry. He had several lean weeks without pocket money, while

he was saving to buy Bob another watch!

Now his Uncle Ron, who was a missionary, had come to stay at his home during his holiday. He'd brought all kinds of fascinating things with him. He had a movie camera, a tape recorder, and lots of quaint souvenirs that he had collected on his travels.

Although Martin was full of curiosity as usual, he really did manage, with the help of the rest of his family, and the memory of Bob's watch, to keep away from his uncle's room, and to leave his things alone.

Then the time came for Uncle Ron to leave. He packed his bags, and said goodbye to the family. It had been an interesting visit, and they were sorry to see him go, but he had promised to call on them again before he sailed for India.

The next day Martin was playing with the new

train which his uncle had given him as a parting present. He pushed the train round and round the room, and then tunnelled it under the sofa.

But what was that? The train had hit against something hard.

Martin felt under the sofa and brought out a round metal can. He picked it up and examined it. Whatever could it be? He thought about taking it to his brother Bob, or his father. Perhaps they would know what it was. But his curiosity got the better of him. He decided to have a look for himself. And so he unscrewed the cap at the end of the can. Inside there was a smaller can with a piece of dark celluloid sticking out from under the edge of it. He pulled it. It began to unwind like his mother's tape measure. Soon he was surrounded by strips of the stuff.

"Aw, there's nothing here but a lot of shiny tape," Martin said to himself. "I'll just push it back again. Wonder whose it is?"

But getting the coil to rewind again wasn't as easy as he had thought, and in the middle of his struggles in came his father.

"Whatever have you got there, Martin?" asked Dad.

Then he looked very sternly at Martin, as he realized what had happened.

"Do you know what you have done this time? Those are Uncle's special pictures on the film which you have unwound. He told me before he went away that he had lost a reel, and asked me to send it on to him if I found it. Now the film has been exposed to daylight, and nothing can bring the pictures back again. They are lost for ever, and he cannot replace them. This is something that money cannot put right, as you tried to do with Bob's watch. How can I teach you, Son, to remember to leave things alone if they don't belong to you? You will have the unpleasant task of explaining to Uncle what has happened."

His uncle's disappointment when he heard the story of his film, made Martin very unhappy. At last he had learned his lesson, and I'm glad to say that in the future he remembered to respect other people's things.



See how nicely you can colour this picture and send it with your name, age, and address, to Auntie Pam, The Stanborough Press Ltd., Watford Herts., not later than February 10th. [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!]

Cherry Tree Farm

By Ronald James

WONDERFUL pretty chaps!" grinned Lijah appreciatively, as he and Kay watched the greenfinches on the bird-tray.

"We put hemp seed down; greenfinches and green linnets love hemp seed."

"They're all greenies," remarked Lijah, as he moved away.

"What did he mean?" Kay asked her brother Tim.

"Well, green linnet is simply another name for greenfinch," explained Tim.

"O Tim! are you sure? they look quite different," exclaimed Kay in distress.

"There is a difference at times," admitted her brother. "Sometimes it's due to seasonal changes; then there's a variation between individual birds; and finally, hen greenfinches are not nearly so gay as the cock birds. Why does it matter so much, though?" he inquired, sensing Kay's disappointment.

"My friend Jill and I are keeping a list of birds which come to our gardens. We both want to reach twenty-five by Christmas, and I thought I'd got twenty-five different kinds. Now I've only got twenty-four if you are certain that greenfinches and green linnets are the same."

"Well, they are. Perhaps you'll get another by Christmas. Cold weather often sends birds to the gardens."

During the next few days, the wind blew from the east and a bitter frost set in. Kay watched the tray hopefully, and on the third day she was rewarded. A handsome little brownish coloured bird perched on the tray for a few moments. Not long—but long enough for Kay to notice his chief feature—a beautiful black head.

"Tim, Tim! where are you?" she called in excitement.

Tim was finally run to earth in the stable, where he was cleaning the harness.

"What's the matter?" he asked, sarcastically. "Have the Martians landed?"

Kay wisely ignored this piece of wit.

"It's my bird list; I've got twenty-five," she replied joyfully.

"Good-o!" chuckled Tim. "And what was the twenty-fifth?" Kay's joy vanished. She had quite forgotten that it was necessary to identify each visitor.

"Sounds like a blackcap," commented Tim after listening to his sister's description of the bird. Come on; we'll check it in my bird book."

"I think that is it," said Kay doubtfully.

"Make your mind up," replied her brother.

"All very well. I only saw it for a minute, and you know how difficult it is to identify some birds."

Tim did know, and grinned his sympathy.

"I say, I'm sorry, Kay, but it couldn't have been a blackcap," he said suddenly. "Blackcaps are only summer visitors. They return over-

seas during September."

Kay groaned.

"Try to think of something else about it," suggested Tim. Kay thought hard.

"I believe it had a white throat or sort of collar," she answered. "Yes, I'm sure it did, because I remember now, it made such a sharp contrast to the black head."

Once again the children went slowly through the pages of the bird book. Suddenly both gave a shout.

"That's it!" There was no mistaking it. The bird's head, throat, and chin were black, but at the back of the neck was a white collar.

"Number twenty-five, a reed bunting," laughed Tim. "Good for you, Kay! I've never seen a reed bunting, so that's a score off me, too," he added generously.

"Never mind; we will watch the tray, and I expect he will come again," said Kay happily.

Sunbeams' Letter

My dear Sunbeams,

It is always a good thing to resolve to do better, and that is why at this time of the year most of us decide to make some New Year resolutions. However, sad to say, we sometimes forget all about them before many days have passed.

Boys and girls who are members of our Sunbeam Band have five good resolutions which they determine they will keep, by the help of Jesus. To help them remember, an attractive Sunbeam Promise Card has been designed.

Would you like one of these Promise Cards, and also a colourful Sunbeam badge? If so, write to me for an application form. The address is: Auntie Pam, The Stanborough Press Ltd., Watford, Herts.

In closing, I would like to wish all Sunbeams a most happy year in 1962.

Yours affectionately,

Auntie Pam

Results of Competition No. 8.

Prize-winners.—Gwen Cooper, 38 Hanbury Lane, Haywards Heath, Sussex. Age 12; Denise Pallett, Church End, Stebbing, Dunmow, Essex. Age 14.

Honourable Mention.—Anthea Hough (Manchester); Jacqueline Corcoran (Il-

ford); Maxine Pain (Lincoln); Susan Pain (Lincoln); Margaret Stimpson (Lincoln); Adrian Curnow (Watford); Janet Blyth (Lincoln); Violet Cotterill (Ilford); Anne Dalton (Yelverton); Sylvia Floate (Felixstowe); Doreen Floate (Felixstowe); Anna Marie Kaczmarek (Camberley); Mary Thomson (Rochester); Antonia Agard (London, E.12); Estelle Seymour (Watford).

Those who tried hard.—Gillian Macson (Rickmansworth); Hazel Lowe (Shrewsbury); Anne Rigby (Melton Mowbray); Susan Bardsley (Jute); Gillian Oakley (High Wycombe); Joyce Morgan (Cwmfelinfach); Rosemary Ball (Norwich); Freda Cowdery (Reading); Marilyn Wright (Southwell); Christine Damant (Ipswich); Heather Lowe (Shrewsbury); Anna Gismbe (London, N.W.10); Elizabeth Ash (Gloucester); Gary Freeman (Clapham); Janet Diggins (Ipswich); Glennis Hawkins (Lewisham); Kathleen Elford (Newark); Earl Wilson (Trinidad).

Results of Competition No. 9.

Prize-winners.—Susan Wilcox, "Kingston House," 382 Leeds Road, Newton Hill, Wakefield, Yorks. Age 13; Veronica Stanford, Honeybots Farm, Worlingworth, Woodbridge, Suffolk. Age 10.

Honourable Mention.—Jean Winter (Enfield); Janet Blyth (Lincoln); Raymond Blyth (Lincoln); Anne Dalton (Yelverton); Doreen Floate (Felixstowe); Denise Pallett (Stebbing); April Dunnett (Croxley Green); Anthea Hough (Worsley); Stella Rudlick (Enfield); Sylvia Floate (Felixstowe); Alan Stapley (Abbots Langley).

Those who tried hard.—Anita Brown (Rickmansworth); Barbara Rigby (Melton Mowbray); Barbara Pyke (Eldoret); Janet Matthews (Blackwood); Gary Freeman (Clapham, S.W.4); Susan Almond (St. Annes on Sea); Diane Bates (Gorleston); Carol Yvonne Hall (Muteley); Pamela Kelleher (Swansea).

MIRROR



of

OUR TIME

"A flaming pyre"

In his address to the General Assembly of the United Nations recently America's President Kennedy concluded by saying: "The events and decisions of the next ten months may well decide the fate of man for the next ten thousand years. There will be no avoiding these events. There will be no appeal from those decisions. And we shall be remembered either as the generation that turned this planet into a flaming pyre, or the generation which met its vow to save succeeding generations from the scourge of war." It is the Christian's duty to pray for all leaders whose sincere aim is to save the world from ruin. Yet it should be remembered that there is but one universal peacemaker, even Christ. "Except the Lord build . . . they labour in vain." Peace will come for sure; this is the definite promise of the Scriptures. But it will be by direct act of Christ at His impending second advent. This "day of the Lord" will bring peace for everyone—the peace of merciful oblivion for the impenitent; the peace of eternal life for the pure in heart.

"Dangerous threat"

According to the Queensland Board of Review, the mass production of low-grade paper back novels is "rapidly assuming the status of a real and dangerous threat to the standards of the civilization of the West."

"Sixpence in the pound"

Condemning the growing practice in Catholic parishes of turning to Bingo and sales of work to meet church expenses, Bishop Walsh of Aberdeen, in a pastoral letter, wrote: "I am convinced that if everyone gave sixpence in the pound of his earnings, we need have no fear of the future." Likening the church to a mother, the bishop continued: "To a loved mother one does not bring home just a pit-

tance, . . . but as much as one can of the week's pay." This is a far cry from the Bible teaching that the tithe (or tenth part) belongs to God, and should be used exclusively for humanitarian uplift. Tithe-payers, without exception, prove that nine-tenths of their income with God's blessing on it, is worth much more than ten-tenths of their income without this blessing.

Catholic publications

The largest periodical publisher in America is the Roman Catholic Church, which produces 535 newspapers and magazines, with a combined circulation of nearly twenty-nine million. Most successful of the magazines is *The Catholic Digest* with a circulation of 750,000, and a news-stand sale of 15,000.

Changing values

As a result of the war, Japanese with savings, and who own Government bonds, have taken "a real beating" due to devaluation of Japan's currency—the yen. A savings bond bought for 10 yen is now due for payment at 15 yen; but the original 10 yen were worth nearly a pound, while the present 15 yen are worth only threepence.

In Germany, depositors in banks received only 6.5% of their money; while those who held actual cash lost heavily due to the 1948 currency reform.

It is a similar story in many countries. Britain has not escaped. Hardest hit in this country are holders of Government bonds.

The Good Book has much to say about money. It is possible to give it enduring value by using all we can for benevolent purposes. Our Lord had this in mind when He said: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:19, 20.





© 1984 by Review and Herald. Painting by Harry Anderson.

FRIEND OF THE FAMILY

THIS **VOP** VOICE OF PROPHECY BIBLE COURSE

- Presents Christ's teaching in modern terms
- Gives sound guidance on the basis for a happy marriage
- Deals understandingly with the problems of suffering, death, and the hereafter
- Enables you to trade tension and fear for confidence and peace of mind
- Provides biblical information enabling you to understand today's fast-moving events, and helps you face the future unafraid

OTHER AVAILABLE COURSES INCLUDE:

- ☐ Great Bible Teachings & Prophecies, 24 lessons
- ☐ Hope of the World—Life of Christ, 20 lessons
- ☐ Junior Bible Course, 20 lessons

Place a tick in the appropriate square if you prefer one of these in place of "Take His Word."

Special Offer!!!

New-Free HOME BIBLE STUDY COURSE **TAKE HIS WORD**

A new series of 29 stimulating booklets bringing fresh insight to your personal problems. They emphasize the value of a practical Christian faith and point to the return of Christ as the only hope for lasting world peace. The booklets are free and sent to you two at a time. You complete simple quiz sheets and send them to the Bible School. We send you the next two lessons and so on.

You are under no obligation at any time. The Bible is your only textbook. (Bible courses are available in 68 languages including Braille for the blind.)

Take His Word *

- * and find a window through doubt
- * and find a prescription for fear
- * and know why God permits suffering
- * and find if the dead are alive
- * and find the secret of happiness
- * and find how God still heals

COMPLETE FOR BIBLE COURSE BOOKLETS

Send this coupon to:
**VOICE OF PROPHECY
BIBLE SCHOOL,
123 Regent St.,
London, W.1.**

Please send me, without cost, the first two booklets of the TAKE HIS WORD Bible Course

Mr., Mrs., Miss _____
(Block Letters Please)

Address _____

