

March, 1963

A Sure Faith in a Sure Future



★ INCLUDED IN THIS ISSUE

TALKING TO A STAR
THE BALANCE OF FEAR
THE BIBLE'S MESSAGE
FOR THE SPACE AGE

OUR TIMES



DAFFODIL TIME: GREENWICH PARK - LONDON

SPRINGTIME

by M. E. BROOKS

ONCE again, the glorious spring
Heralds resurrection power;
Buds and blossoms now are opening
In each country nook and bower.
Buds in springtime teach the lesson,
Of that great day soon to dawn,
When God's children rise to meet Him
On the resurrection morn.
What a glad and happy family,
Who from dusty beds shall rise,
And with songs of glad rejoicing
Join to meet Him in the skies.

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
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This Month . . .

THE rising tide of crime, fearful moral depravity, the spread of venereal diseases, together with the vast increase of pleasure-seeking, gambling, etc., are grim evidences of a world which is morally and spiritually sick. Is there a cure? Our first editorial, "Prescribing for a Sick World," discusses this grave situation.—Page 4.

In his article, "Talking to a Star," A. S. Maxwell feels that the latest developments in communication across the vast reaches of space should help us to appreciate that we have a God who hears and answers our feeblest cry.—Page 7.

Today peace among the nations is preserved by a "Balance of Fear." Russell Kranz points out how precarious this is, and reminds us of the only way in which lasting peace on earth can come.—Page 8.

Continuing his series on "Keynotes of the Christian Faith," J. A. McMillan answers the question, "Why Did God Intervene?"—Page 10.

The Bible has had "present truth" for every age of earth's history until now, and J. R. Lewis assures us that it has a message for humanity in the Space Age, too.—Page 12.

Reaching the beautiful city of Geneva, Charlotte Hastings visits the Reformation Memorial which commemorates the large place this city had in the establishment of the Reformation in Europe.—Page 14.

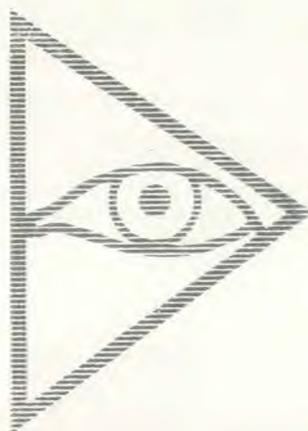
The Bible has quite a lot to say about "conscience." J. W. Ginbey gathers together some of its counsel in his article, "A Word Behind Thee."—Page 17.

In his on-the-spot reports at the first session of the Vatican Council in Rome, Dr. Beach discusses "The Unity We Seek."—Page 18.

Dealing also with the theological "climate" of Rome today, Ernest Cox talks about one of the greatest obstacles to reunion, "The Worship of a Woman."—Page 20.

March's often stormy weather brings a comforting spiritual lesson to Mary J. Vine. Read her article, "Come Wind, Come Weather!"—Page 22.

The "Great Text" which S. G. Hyde has chosen to expound this month is John 6:37.—See page 27.



DISCERNING THE TIMES

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



By
The
Editor

Prescribing for a Sick World

THERE is no denying that we are living in a morally sick world.

Science may have vastly improved the material conditions of life, medical research may have accomplished wonders in lengthening out physical life, but morally and spiritually the world, without question, is sick even unto death.

Look, for example, at the rising tide of crime. The prison population of this country is three times higher than it was in 1938. Scotland Yard reports, in London alone, a total of 200,000 crimes in 1962, an increase of six per cent over 1961, itself a peak year.

Such British figures could be paralleled in every European country, and in the United States they are far outstripped. There, crime has nearly doubled in the decade 1950-1960 and is increasing at



five times the rate of population increase. Furthermore, it is reported that forty per cent of the major crime is committed by persons under eighteen years of age.

Next, consider the evidences of sexual abandon of young and old in modern society the world over. In 1961 no fewer than 31 per cent of girls in this country who married while in their teens, were pregnant at the time of their wedding. In 1960, 105,080 children, 13.3 per cent of all births, were born out of wedlock. Between five and seven per cent of marriages end in the divorce court, three times as many as before World War II, and the numbers are constantly climbing. In 1961 the figures were ten per cent higher than the previous year.

And here again, these figures pale into insignificance before the sexual licence in the highly affluent society of America. With 786,000 divorces a year, one for every three marriages, and almost one for every two in California, seven times the rate a century ago, over 100,000 desertions every year, and 200,000 illegitimate births—three times higher than in 1938—the Family Service Association of America has every justification in declaring "family breakdown" to be America's "No. 1 social problem."

An aftermath of world-wide sexual promiscuity is the incidence of venereal diseases, which the World Health Organization asserts is actually out of control, with sixty million new cases occurring every year.

On the other side of the picture are the anodynes of pleasure-seeking, gambling, and the use of psychotropic drugs to dispel the anxiety, depression, and agitation to be found everywhere.

Lord Arran spoke in the House of Lords of "a great sea of blank, gaping faces, stretching out before innumerable television screens from midday to midnight." Bingo halls are thronged by millions almost every night of the week, and a recent Govern-

ment report describes the amount of gambling in Britain today as "stupendous." A popular newspaper calls it a "gambling hurricane," for the total estimated turnover for all forms of betting in 1961 reached no less than £762 million.

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The rising tide of crime and fearful moral depravity on the one hand and the vast increase of pleasure-seeking and gambling on the other, are clear signs of a world which morally and spiritually is very sick.

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All these facts, and many more which could be cited, must add up in any open mind to an appalling and world-wide moral collapse which bids fair to destroy human society, if ultimate disaster is not earlier precipitated by nuclear annihilation. It is little wonder, therefore, that sociologists are applying themselves to the task of diagnosing this grievous "malaise" of our modern civilization and seeking to prescribe a remedy.

Some, like Philip Toynbee, in a recent article in the *London Observer*, would quieten our fears with the assurance that while there are many deplorable features about the human situation today, they can be attributed to "the original beast still in us," and

noses the symptoms as an indication that man has, in fact, lost his bearings, his vision, and all sense of goal.

This has come about, he significantly asserts, through a "loss of conviction in any supra-personal system of values, which will lend significance both to the existence of our species and to our own individual lives."

"Until this century," he explains, "for the majority of our race the ultimate criterion of man's significance was held to be his direct relationship with God." Today, however, "most people lack religious conviction," and while there still persists "a left-over jumble of ethical precepts," these are "bereft of their significance" and are rapidly losing their hold, especially upon the rising generation, leaving them in a state of moral chaos.

"I believe," he says, "it is time our society awakened to the need for clearer self-knowledge as a

means of remedying the disorders of our private and public life."

We entirely agree, but where is man to find this vital self-knowledge when he has abandoned belief in God and His divine purpose, as primitive and outdated, and the vision of evolutionary humanism for which he discarded it has been proved by the facts to be a catastrophic delusion?

We submit that the self-knowledge which modern man urgently needs can be acquired only by admitting that he has been tragically mistaken, and going back to the inspired Book which he so lightly set aside.

For there in the Bible he will find not only an analysis of human behaviour from the beginning of time, more profound and credible than anything which modern psychiatrists and sociologists have produced, but also a most detailed description of this disastrous impasse into which humanity has come—set down nearly two thousand years ago for man's warning if only he had been prepared to read and heed it.

Warned the apostle Paul: "This know . . . that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

Wrote Peter: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

And Jesus Himself declared that, as a result of man's continued rebellion against His will and law, the "days of Noah" would be paralleled (Matt. 24:37), the world would reach a condition from which there would be "no way out" (Luke 21:25), and deluded mankind and his world would come to an utter "end."

Thanks be to God, however, the Bible reveals also that while humanly speaking there would be "no way out," there will be a divine "way out." Just as God, in His mercy, provided an "ark" whereby faithful Noah and his family were saved out of the immeasurable disaster which came upon the antediluvian world, so He is preparing an "ark" of deliverance for those who are willing to enter it in history's last climactic hour.

"Then," declares the prophetic Word—that is when the final crisis breaks upon a lost world—"they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds,

from one end of heaven to the other." Matt. 24:30, 31.

The truth is, if we read the "signs" aright, that this world order has already passed the point of "no return," and its only hope now is in the personal return of Christ for the deliverance of His faithful people and the establishment of His own kingdom of righteousness and peace.

To continue to deceive ourselves, that man, by his own powers of body and mind, can yet bring righteousness out of moral chaos, and prosperity and peace out of universal turmoil, is the most dangerous delusion of all time, and will be the most fatal.

In this desperate hour of human history, our only wisdom is to recognize the "signs" of our time for what they really are—not the vestigial remains of "the beast" advancing steadily to its evolutionary goal, but the clamant warnings of unimaginable disaster for man and for "this present world"—and, while there is yet time, to seek "grace in the eyes of the Lord" and the safety of the latter-day "ark" of His salvation.

A "Jerusalem" Inscription

WHILE references to the Canaanite city of Jerusalem are believed to occur in Egyptian and Mesopotamian documents as far back as 2,000 years before Christ, no inscription mentioning the Hebrew city has until now, been known, earlier than the fourth or fifth century B.C. Belonging to this period are some jar handles bearing the name "Jerusalem."

Recently, however, two inscriptions incorporating the name have come to light in a burial cave near the ancient biblical city of Lachish, which from their content and style of writing are believed to date from the time of Hezekiah in the early seventh century B.C.

The longer inscription reads, "The Lord God of the whole earth: the mountains of Juda belong to Him, to the God of Jerusalem." This is most interesting because the only time the expression, "God of Jerusalem" occurs in the Bible, is in the account of Sennacherib's siege of the city in Hezekiah's day. (2 Chron. 32:19.)

Nearer Jerusalem, a Judean citadel at Ramath Rachel, near Bethlehem, which may turn out to be the biblical city of Beth Hakerem, has a probable link with the prophet Jeremiah in the days of Nebuchadnezzar's invasion of Palestine.

In the prophet's condemnation of Jehoiakim, king of Judah, for doing "evil in the sight of the Lord"

(Continued on page 24.)



Artist's impression of Mariner II which has sent back scientific information about the planet Venus from millions of miles out in space.

of Venus were relayed to earth, where they were typed in code for future study.

Scientists everywhere were jubilant. Declared Britain's Sir Bernard Lovell, who had been following Mariner II toward Venus with the great telescope at Jodrell Bank: "This is by far the most splendid scientific achievement in space."

It was indeed; but perhaps its most marvellous feature was that last-minute command which was heard and obeyed by an infinitesimal man-made "star" some 30,000,000 miles away.

The religious implications are limitless. For surely never again can there be a single doubt in anybody's mind that God can both hear and answer prayer.

Beyond all doubt the divine Creator, who made the stars and galaxies in space, who conceived all the complex scientific principles by which the universe exists, knows how to communicate with the most remote areas of His vast domain and, being a God of love, His heart is ever tuned to hear the faintest message from His most distant sons and daughters.

Millenniums ago, with rare intuition, King David prayed, "Out of the depths have I cried unto Thee, O Lord. . . . Let Thine ears be attentive to the voice of my supplications." Psa. 130:1, 2.

He had no doubt that, however deep the "depths" in which he might be submerged, however far from heaven he might seem to be at any moment, the ears of God would be "attentive" to his supplication. He was confident that He who "telleteth the number of the stars" and "calleteth them all by their names" is concerned with the needs of the humblest of His creatures, healing "the broken in heart" and binding up their wounds. (Psa. 147:3-5.)

David's faith may be ours today, sustained and fortified by the new evidence afforded by the startling exploits of Mariner II.



By Arthur S. Maxwell

TALKING TO A STAR



THE BALANCE OF FEAR

ONE doesn't need to travel far to discover that two-thirds of the world is locked in a struggle between opposing political ideologies. Each works to dominate the other and the remaining uncommitted third, stretching across Africa to Southern Asia and Latin America, provides a battleground of intrigue and exploitation. There the giants jostle in their attempts to outmanoeuvre each other.

The destiny of humanity is at stake in this terrible conflict. Mankind holds sufficient power in his small white hands to blow the world, and everything and everybody in it, sky high into eternity. "To be, or not to be?"—this is the question now, and unless a way to lasting peace is found there seems no alternative to nuclear destruction.

Some time ago I heard the well-known British philosopher Langmead Casserley say: "We seem to be reaching a stage in history at which it is possible for the sin and folly of man to bring about the end of the world, the kind of conclusion of human history to which many of the biblical passages seem to point. As we read these passages we can hardly refrain from saying to ourselves, 'Yes, it could be very like that, indeed, it could be just that.'"—*Listener*, January 11, 1959.

In case you are not familiar with what the Bible says on this subject, just listen to one description: "Portents will appear in sun, moon, and stars. On earth nations will stand helpless, not knowing which way to turn from the roll and surge of the sea; men will faint with terror at the thought of all that is coming upon the world; for the celestial powers will be shaken." Luke 21:25, 26, N.E.B.

Christ spoke these words nearly 2,000 years ago and one must admit they seem remarkably apt today. Bertrand Russell has suggested that man's real problem is not so much whether he will be able to reach other planets, but whether he will be able to stay on his own.

Must there be another global war? How can a nuclear nightmare be avoided? Can we find a turning in the maze of the human situation that will lead to genuine peace?

Great deterrent or great incentive?

Since 1946 Western policies have been based on the nuclear deterrent as the key to stable world conditions. This policy assumes that if we keep the balance of terror in our favour, the enemy will

By Russell Kranz

think twice before he attacks. This demands ever more fearful weapons—atomic bombs, hydrogen bombs, cobalt bombs. It calls for missiles, anti-missile-missiles, and anti-anti-missile missiles. It urges us to invent new horrors of germ warfare. It forces us to keep our strategic air forces always poised for the strike. It sends our nuclear submarines prowling the oceans, our satellites spying the land mass of Northern Asia.



But if we study this doctrine closely we discover its underlying fallacy, because the Great Deterrent has turned out to be the Great Incentive to reverse its balance of terror.

Between 1945 and 1949 the West possessed a nuclear advantage. We were told that everything was safe because we were being safeguarded by the American atomic bomb. But for the Russians, our deterrent was their incentive. Spurred on by our armament superiority, they worked until they matched and then surpassed our nuclear achievements.

Before long scientists of the East had rockets powerful enough to deliver an atomic warhead to any spot on earth. To prove their superiority they pointed their rockets skyward and produced a brilliant series of space launchings. So they in turn believed they had found the Great Deterrent. But did the West think so? No! Goaded on by what was now a great incentive, billions of dollars went into space research programmes. The West was on its way to closing the "missile gap."

This is the position today. The arms race has continued since 1945, and now that the West are drawing level, a new cry goes up, "Disarm!" Actually there is nothing new about this cry. It is but an echo of what we have heard before. I thought of this recently as I watched the Aldermaston marchers and the sit-down protesters in Whitehall. I remembered the arms race after the First World War, and the great disarmament conferences of the thirties. When Khrushchev speaks about disarming, he is only repeating what Litvinov said thirty years ago. The establishment of controls to assure disarmament was propounded by Briand, Herriot, and Blum, long ago.

The fact is that even if the latest suggestions were carried out, statesmen in the West would not trust dictators in the East any more than their predecessors have done in the past. The fallacy of disarmament as a means of keeping peace is exposed by a report

United Nations all seem incapable of solving the problem. The fact is they were all doomed from the start, because they didn't deal with the real cause of war,

War doesn't originate in Berlin, the Kremlin, Whitehall, or Peking. The real cause behind international violence is moral, not political. War starts with selfishness, greed, dishonesty, and human self-assertion, and what is more frightening, there appears to be no human solution to the problem. A Bible writer, who wrote during a time of international tension long ago, put his finger on the sore spot when he said, "The heart [of man] is deceitful above all things, and desperately wicked." Jer. 17:9. I see no reason to disagree with his observation.

To arm or disarm? is a great double fallacy. Man has no answer to pride, no remedy for greed, no cure for selfishness. He cannot and has not been able to get rid of covetousness, falsehood, and dishonesty.



Left to right.—One of Britain's nuclear submarines which will soon be fitted with Polaris missiles; all across the world are fences and walls of separation between peoples; one of Russia's latest missiles paraded in Red Square; Prime minister Macmillan and President Kennedy during the important Bermuda talks.

a year or two back of the United States Senate Foreign Relations Committee. It stated: "In a totally disarmed world, even a small number of secreted or clandestinely manufactured nuclear weapons could disrupt the international order and allow one power to dominate its more trusting adversary."

The root of the matter

The real problem confronting us is not nuclear war, but war itself. As Emery Reeves, author of the book *Anatomy of Peace*, says: "No matter what weapons we abolish and what armaments we prohibit, under certain conditions there will still be wars, even without gunpowder, and without cavalry, and without arrows."

Every time man tries to avoid war he seems to fail. Peace treaties, economic agreements, superior armaments, the League of Nations, and now the

These are epidemics that spread from an organic disease affecting the entire human race, a disease that can easily be diagnosed as the old-fashioned complaint called sin. Let's face it. The problems facing the world originate in human hearts.

Christ has the answer

Nineteen centuries ago, God sent a Man into the world to tell us all about this, and to show us the real way to lasting peace and happiness. That Man was Christ. What a pity men have never really tried His plan.

Jesus has an answer to every problem I have referred to in this article.

He had an answer to greed: "Give, and it shall be given unto you, good measure, pressed down, and shaken together." Luke 6:38.

(Continued on page 24.)

KEYNOTES
OF THE
CHRISTIAN
FAITH

J. A. McMILLAN'S SECOND ARTICLE IN THE SERIES

IN our previous article, we saw that man in the beginning was presented, and mankind in the present is still presented, with a choice of life or death, life being contingent on obedience to the will of God, and death being the inevitable result of flouting the divine plan of salvation.

We also saw that by a deliberate act of will the first man, Adam, disobeyed the divine mandate, and so brought death into the experience of every descendant. This is spoken of as "the fall of man," or "original sin," and it simply means that "in Adam all die." 1 Cor. 15:22. This is stated to be the inevitable consequence of Adam's sin. "By one man sin entered into the world, and death by sin." "Through the offence of one, many be dead." "By the offence of one judgment came upon all men to condemnation." "For by one man's disobedience many were made sinners." So "sin hath reigned unto death." Rom. 5:12, 15, 18, 21.

Though various terms are used here by Paul, the meaning is one and quite clear. Adam was the federal head of the race; when he sinned, all his descendants sinned in him, and by sharing his sinful nature, "all alike have sinned, and are deprived of the divine splendour." Rom. 3:23, N.E.B. The spiritual condition of the human heart is consistently described in Scripture as "deceitful above all things, and desperately wicked." Jer. 17:9. "From the sole of the foot even unto the head there is no soundness in it." Isa. 1:6. The graceless soul is thus described by Paul: "Their wits are beclouded, they are strangers to the life that is in God, because ignorance prevails among them and their minds have grown hard as stone. Dead to all feeling, they have abandoned themselves to vice, and stop at nothing to satisfy their foul desires." Eph. 4:18-20, N.E.B.

If you feel that this is hard language, and unjustified, simply recall the concentration camps of the past decade or two, and the thousands of men tortured by the Japanese during the war in the Far East. Think of the atrocities meted out by the Mau Mau, and the terrible events in the Congo and Angola. Man, without the modifying influence of the Spirit of God, is capable of the most diabolical behaviour. Only as the conscience is awakened and

man sees himself portrayed in God's mirror, does he "come to himself." Then he admits, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5.

Why God did not destroy sinners

Now, this picture of unregenerate human nature poses a very real problem. Why did God not carry out immediately His sanction and destroy man? God had plainly warned Adam, "In the day that thou eatest thereof, dying thou shalt die." Gen. 2:17, margin. It would have been easy for God to destroy Adam and Eve, and begin all over again. Easy from a creative point of view, but impossible for a heart of love. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." John 3:16, N.E.B.

The entire philosophy of religion lies right here. God loves fallen men and He was prepared to go to the extreme of sacrifice in order to redeem all who would accept His gracious help. The profound difference between the Christian faith and all other religions is this, that the God of the Christian takes the initiative in seeking to save man from the results of his sin, whereas all other religions are based upon attempts by men to appease the anger of a god or gods who really hate mankind.

God had to take the initiative, because by his sin, man had broken the link that bound him to the heart of God. So the love of God compelled Him to intervene for man's salvation. "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose the children of death." Psa. 102:19, 20, margin.

This is the teaching of the law and the prophets. Because men's hearts are hard and cold, they have often distorted this great Gospel truth and presented a caricature of God to their fellows. What could be more tender than the glory of the Lord revealed to Moses in the following words: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy

WHY DID GOD

for thousands, forgiving iniquity and transgression and sin." Exod. 34:6, 7.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

Who indeed is a God like this? Adam's sin was a sin not only against law, but against love. And the depth of that love proves and condemns the enormity of that sin. For thousands of years God had sent ambassadors to convince man of His love. "And the Lord God of their fathers sent to them by His messengers, rising up continually and carefully [margin]; because He had compassion on His people, and on His dwelling place." 2 Chron. 36:15.

The measure of God's love

As the universe reviews the attitude of God to His erring children, He will be able to make this

appeal, "What could have been done more to My vineyard, that I have not done in it?" Isa. 5:4. If anything was still lacking, the New Testament fills that blank. Jesus told the story of a certain landowner who sought the rent due to him from his tenants. "He sent his servants to the tenants to collect the produce due to him. But they took his servants and thrashed one, murdered another, and stoned a third. Again, he sent other servants, this time a larger number; and they did the same to them. At last he sent to them his son. 'They will respect my son,' he said. But when they saw the son the tenants said to one another, 'This is the heir; come on, let us kill him, and get his inheritance.' And they took him, flung him out of the vineyard, and murdered him." Matt. 21:33-39, N.E.B.

"Last of all He sent unto them His Son." This was Heaven's final embassy to sinful men. Here was the ultimate appeal to the sin-hardened hearts of mankind. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5:19. There was no condemnation for past misdeeds, no recriminations, only a tender and loving appeal to the heart, backed by the tremendous demonstration of a life poured out in compassionate ministry to the diseased and dying, and which reached its sublime climax on the cross. "Even for a just man one of us would hardly die, though perhaps for a good man one might actually brave death; but Christ died for us while we were yet sinners, and that is God's own proof of His love toward us." Rom. 5:7, 8, N.E.B.

"But when the fullness of the time was come, God sent forth His Son." Gal. 4:4. Since every other messenger had failed, or had met with only partial success, it became necessary for God to take this final step in His resolve to save sinful man from the dread consequence of his wilful disobedience.

There is a story recorded in the Old Testament that illustrates this attitude of God toward the guilty race. David had many sons and daughters who were born to different mothers. One of these sons was Absalom, a favourite son of David's. Absalom had a beautiful sister whose name was Tamar. She was seduced by her half-brother Amnon, who later refused to marry her. Absalom nursed his hatred of Amnon until an opportunity arose two years later when at a banquet, Absalom's servants killed Amnon. As a result of this vengeance, Absalom was banished and for three years David mourned for his banished son. (2 Sam. 13.)

"Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman." He instructed this woman to dress in mourning and appear before the sorrowing king. She told him a

(Continued on page 26.)



INTERVENE?



THE BIBLE'S MESSAGE FOR THE SPACE AGE



IT is being sold everywhere. At many bookshops it is sold in greater quantities than any other book published. Printed in characters as varied as old Gaelic, Chinese picture symbols, Cinghalese circle writing, and Arabic flowing script, the Book can be bought in 900 languages and dialects from Gretna Green to the Ganges, from Spitzbergen to Samoa. It was a best-seller when Wellington and Napoleon clashed a century and a half ago, and was read everywhere when Queen Elizabeth I knighted Francis Drake. Three thousand years ago, passages of the book were systematically committed to memory and treasured by hundreds of thousands of people. This Book with the universal and all-time appeal is the Holy Bible. In it is written a message especially for our space age.

Why do so many people read the Bible? That is simple. The messages of the Book may have to be searched out with as much labour as a miner uses in excavating ore, and often the antiquated language of the days of King James has to be respelt in the idiom of 1963, yet those who make the effort are wonderfully rewarded with information, courage, and hope.

The new reader who opens a Bible will discover an omnibus volume. There are sixty-six books inside the covers; some are historical, some contain poetry; there are tales of romance, laws on health and hygiene, great moral teachings, and some remarkable prophetic messages. Each author has his own individual style, choice, and use of words and imagery. Yet there is a unity in this diversity, a beginning, and

By J. R. Lewis

a theme carried through to an end, and there is revealed through every page the influence of the unseen Spirit of God. It is this sense of divine authorship that grips and finally conquers the reader.

Primarily the Bible owes its appeal to its presentation of God, the Creator of the universe in which we live, the loving Father of all mankind, and the sender of Jesus Christ through whom so many benefits have come to mankind. Its explanations of the workings of Providence are satisfying, its code for living is conducive to lasting happiness, and its approach to the problems around us is in harmony with proved scientific principles and historical facts.

Revelations for every generation

And the revelations of the Bible are outstanding; indeed they are unique. Consider one or two examples.

There was that great world cataclysm which, responsible for burying thousands of mammals alive in Siberia, myriads of seashells and marine creatures on inland plateaux, and coal beds of luxuriant vegetation in Antarctica, is associated with the Bible narrative of the Flood or Deluge. Now the point is this: The horrors that befell those involved, did not come without a warning. There lived in those days a man of high moral character, who "walked with

God," spending much of his life in search of the things of God, and who was informed by God that a great upheaval of nature was to occur, and his mission was to proclaim it to his fellows.

That man's name, says the Bible, was Enoch (Gen. 5:22), and as evidence of his faith in his message, he gave to his son the name of Methuselah, a name indicating that at his (Methuselah's) death the waters would come. Both of these men spent many centuries in public ministry, giving warning of danger ahead. They were men who had a message for their time and generation.

As another example, there was the priest, Ezekiel, who lived in the sixth century B.C. Watching the ascendancy of the maritime city, Tyre, he made himself very unpopular by declaring abroad a divinely given warning. Tyre, he said, would have her walls and towers destroyed, her homes laid level with the rock, and the site would become a place for fishermen to spread their nets to dry. (Ezek. 26.) Appearances were against him, people ridiculed him, but by 331 B.C., Alexander the Great had completed the destruction commenced by Nebuchadnezzar, and Tyre ceased to be. Ezekiel was a man with a message for his times.

Likewise in the seventh century B.C., there was a prophet, Isaiah, who saw in a few years a small neighbouring country, Babylon on the Euphrates, grow into a large empire with frontiers at Egypt and Damascus. Though the soldiers of Babylon came to his own doorstep in their conquests, he proclaimed publicly wherever he went that Babylon would fall; her river gates of brass would be forced by a yet unborn conqueror, Cyrus, and Babylon would never rise again. (Isa. 45:1.)

Does the Bible contain prophetic visions of more recent times? It does.

The tremendous repercussion of the ideas of the Reformation in the sixteenth century on the thinking of men and women, was due to the knowledge of certain godly scholars and students of the Word of God. They perceived in the events taking place around them in medieval Europe a fulfilment of the prophecy of Daniel (chapter 7) concerning the successive empires of Persia, Greece, Rome, and Antichrist.

A message for our day

And in our own day? Many in the gloomy post-Dunkirk days took heart from reading the prophet Daniel's accurate outline of history as written in his chapter on the "Four World Empires." (Dan. 2.) On the basis of the forty-third verse in this chapter, "they shall not cleave one to another," they understood that Europe would never stay united under Hitler; that his plans for universal dominion would fail. In 1940, there was many a public service in



For every past age the Bible has had a message of "present truth." It has one also for today.

which these words were dwelt upon, and thousands took new courage from the Bible's message.

So much for the past. For our space age too the Bible has a very particular message. Where is it to be found? There is a passage in the Revelation called "The Message of the Three Angels" (Rev. 14:6-14); this message is written especially for our own day. The message of the three angels deserves much thought, much more than can be given here in limited space, and should be carefully read.

The message contains announcements that are to be heard by the peoples of every country in the world, that is to say, world-wide proclamations; the expression of Scripture is, "to every nation, and kindred, and tongue, and people." No phrase could better express so universal a hearing for the message, rising beyond all national boundaries, ideologies, and language groups.

There is to be strength and power in this message, for it is to be proclaimed with a "loud voice." This assurance of a loud hearing is given twice in three verses; undoubtedly descriptive of great publicity.

The announcements are clearly of a spiritual nature, for those who give them are "to preach;" and the words of the preachers are to go round the world as though an angel were flying "in the midst of heaven."

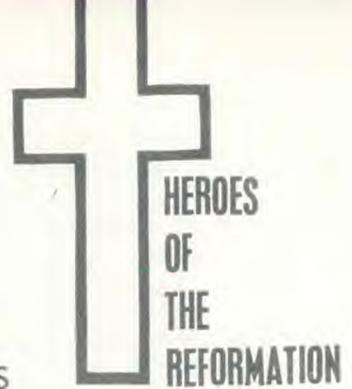
The judgment hour has come

What is the theme of the message? There could be no more startling proclamation: "The hour of

(Continued on page 30.)

BEAUTIFUL indeed, in this land of snow-clad mountain peaks, is the lovely Lac Léman, the crescent-shaped Lake of Geneva, fifty-five miles long on the northern curve and nine miles across at its widest part. Whereas other Swiss lakes have an eau-de-nil tinge of ice water, this sparkles in tones of sapphire blue, symbolic of the warmth and loving kindness extended by the Swiss Protes-

CHARLOTTE
HASTINGS
BRINGS
TO US
THE SIXTH
ARTICLE
IN THE SERIES



GENEVA and the REFORMATION

tants living on its shores to thousands of poor refugees, driven from their countries and homes by persecution during the Dark Ages of papal supremacy.

Whereas Ulrich Zwingli effectively preached the Reformed faith in the German speaking Cantons of Switzerland, foremost in introducing these neglected truths to the French-speaking areas was William Farel, who with untiring zeal shrank from no apparent duty, danger, or hardship in their promulgation.

Farel it was who, realizing how great an asset the capabilities of John Calvin would be in the establishment of Protestantism, entreated this learned, intellectual Reformer to stay in Geneva. Because of war between France and Germany, Calvin had been obliged to make a detour to Geneva, but he had only intended to break his journey there. Desiring to devote himself, in peaceful seclusion, to a life of study and writing, the words of his friend, William Farel, must have been somewhat of a shock: "If you prefer the indulgence of your own views to the fulfilment of the duties to which you are thus summoned, be assured that the Lord will not prosper you." But responding like the truly great man that he was, Calvin put aside his own personal interests, and whole-heartedly consecrated his talents to the cause of God. Except for one short period of exile, he remained throughout in Geneva until his death about thirty years later. As pastor of the Cathedral of St. Pierre, he preached with untiring zeal the great fundamental truths of the Gospel as taught by Jesus. He became also President of the Council of Geneva.

Calvin's cathedral

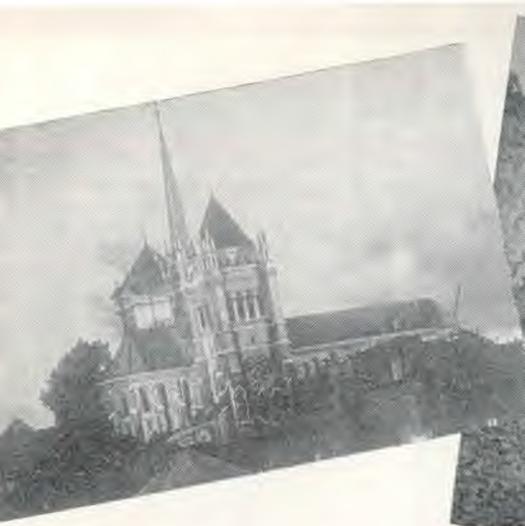
Spanning the Rhone as it flows out from the Lake is the Pont du Mont Blanc, leading to the old quarter of the city, where, on a hillock, stands the Cathedral. Originally an ancient Romanesque building of the tenth century, it was altered in the twelfth and thirteenth, so that most of the nave and aisles of this Transition Gothic structure are the same as when



William Farel, the reformer who persuaded Calvin to stay in Geneva and lead the Swiss Reformation.

John Calvin preached here to immense congregations. The tall, slender spire which rises between two square towers is a replica of the old model, but the great "Clemene" bell, over six feet in diameter, and almost nine feet high, had already been in use more than a hundred years in Calvin's day. By the sculptured Gothic stalls in the interior, is a beautifully carved pulpit, beneath which stands Calvin's chair.

Two tombs here are of interest. One belonging to the century before Geneva accepted the Reformed faith, contains the remains of Cardinal Jean de Brogny, President of the Council of Constance, which condemned John Huss, leader of the Protestants in Czechoslovakia, to be burnt as a heretic at the stake. The other, a black marble sarcophagus resting on two carved lions, commemorates the Duc Henri de Rohan, who was one of the foremost of the French Protestants in the time of Louis XIII. He was slain in battle at Rheinfelden, in a clash



against opposing Romanist forces. Many were the attempts made by the armies of the Dukes of Savoy to regain possession of the city of Geneva and bring it under Catholic domination, but all were unsuccessful. Realizing that it constituted a great international bulwark for the Reformed church, the Protestant princes throughout Europe sent generous contributions toward the upkeep of its fortifications.

Just west of the Cathedral is the Hotel de Ville, constructed at the time of Calvin. The council hall with its old frescoes is where he presided at many meetings of the government, steadfast in his determination to establish the principles of Christianity in both civic and ecclesiastical life.

The monument of the Reformation

Walking through an adjoining archway toward the Place Neuve, the largest square in the town, the popular Promenade des Bastions is reached, south of which are the University buildings. Those we see were erected in the last century and are a development of the old Academy refounded by Calvin. On the north side is the Promenade de la Treille, with its lovely view over the city, and at the foot of this pleasant walk, shaded with chestnut trees, is a stretch of rampart of especial interest for its sculptured and inscribed Monument of the Reformation. Subscribed for by Protestants from all over the world, this 100-yard long memorial of light coloured stone, in front of which is a narrow moat of sparkling water, commemorates the powerful influence of this great religious movement of regeneration emanating from Geneva.

Of colossal size are the four statues of the central group. Without hats, bearded as was then the custom, with robes reaching to their ankles, the first on the left is William Farel, native of France. To this courageous pioneer missionary belongs the honour of establishing the Reformed faith in many parts of Switzerland. His ardent preaching had a great appeal. As a result of acting as deputy from the Reformers to the Waldensian Synod in the Valley of Angrogna, he was held in high esteem by the

Left.—St. Peter's Cathedral, Geneva, where Calvin ministered for many years. *Centre.*—The grim castle of Chillon on Lake Geneva was the prison of many of the Swiss Reformers. *Right.*—The centre figures of the great Reformation Monument in Geneva.

Waldenses. Like each of the other figures Farel holds in his hand a volume of this precious Word which was the basis of the Reformed faith.

On a raised dais, next to Farel, standing slightly forward in recognition of the far-reaching extent both of his ministry and administration, is the Reformer, John Calvin. By "his intrepid appeals to the Word of God," we read, "he re-established the true Christian position in Geneva, so that the church there became the ornament and glory of the age in which he lived."

Standing on his left is Theodore Beza from Burgundy, who became Calvin's chief assistant, president of the college, and when Calvin died, the head of the reformed church in Geneva. He also was a great scholar and presented to the Cambridge University his translation of the New Testament, known as the Codex Bezae. Upon the death of John Calvin, his friend, he said: "And thus, on this day (May 27, 1564) with the setting sun the brightest light in the church of God on earth was taken back to heaven." To which can be added the words of Julius Scaliger, eminent scholar of the sixteenth century, who wrote, "Calvin is alone among theologians: there is no ancient to compare with him."

The fourth statue is of the Scottish Reformer, John Knox, who, upon the advice of Calvin, became pastor to the English Protestant refugees at Frankfort, and later for those at Geneva. Responsible also for the spread of Reformed doctrines in Scotland, a small bas-relief depicts him leaning over the



A gathering of Reformers in Geneva for the study of the Scriptures.

pulpit in the Church of St. Giles, Edinburgh, with outstretched hand emphasizing his words to the lords of the congregation dressed in their long cloaks, doublet, and hose, who comprised the Court of Mary Stuart.

Protestant history in stone

Other reliefs on the monument reconstruct decisive events which established the Reformation or affected it in other countries, as well as sculptured figures of those who had an important part in those dramatic times.

What tragedy lies behind the scenes of that century of French history! The carving of Admiral Coligny, with bowed head and wearing a cloak over his armour, represents almost 50,000 Huguenots, who, with him their leader, were so inhumanly murdered in the terrible massacre of St. Bartholomew, on August 24, 1572, and in the provinces during the following month.

Henry IV, King of France and of Navarre is shown seated at a table, surrounded by his courtiers, signing the Edict of Nantes, which, twenty-six years later, granted civil rights and certain concessions of religious freedom to the Huguenots.

Frederick Guillaume, the Great Elector, wearing pleated knee-length coat and large flat hat, was one of a line of strong Protestant rulers of Prussia, and brings to mind that other Elector of Saxony, Frederick III, who, a century before, was the protector of Martin Luther.

Of the countries farther away to which the Reformed faith spread, Oliver Cromwell with the Lords Spiritual and Temporal of England, are shown assembled to vindicate and assert the right of all to freedom of religious conscience.

Then for the United States, Roger Williams the Puritan preacher, is depicted with his high, wide-brimmed hat and long, buttoned coat. In another bas-relief are the Pilgrim Fathers, who sailed from Plymouth in the *Mayflower*, kneeling in prayer at the founding of the First State in New England.

How many consider the immense importance of these liberties, civil and religious, which the Reformers were enabled by the grace of God to establish? Actually the Reformation brought us practically all the liberty we now enjoy.

Grim prison of Chillon

Before we leave the beautiful Lac Léman let us take a trip by steamer past scattered villages, terraced slopes, vineyards, orchards, and wooded ravines to Montreux, and then to the stopping place Territet-Chillon, where less than a mile away, built upon a rock in the lake is the famous eighth century Castle of Chillon.

Looking at the massive stone walls and conical maroon roofed turrets of different height recalls that for many years this was used by the Duke of Savoy as a state prison, when Lord Byron wrote:

*"Chillon! thy prison is a holy place,
And thy sad floor an altar, for 'twas trod,
Until his very steps have left a trace,
Worn, as if the cold pavement were a sod,
By Bonivard!—may none these marks efface,
For they appeal from tyranny to God."*

Byron did not know there was a real Bonivard, French priest and historian, who for six years was chained to a pillar in the dungeon, because he endeavoured to free the Genevese from the Savoyard yoke. But Francois de Bonivard afterward did become a Protestant.

As sunlight filtered through the narrow loopholes patterning the cold, forbidding precincts, we think of the many early Reformers who were imprisoned here for their religious belief, and for whom Byron's poem is a fitting tribute.

Back in Geneva close to the Quai des Eaux-Vives with its picturesque fountain, is the Salle de la Reformation containing memorials of Calvin. The League of Nations held its first meeting here before

(Continued on page 28.)

ONE of the national dailies recently stated that a man in Warwickshire had sent £45 "conscience money" to British Railways for fares he did not pay, and for damage he did to trains as a schoolboy. A railway spokesman said this was an unusually large amount of "conscience money." In 1961 the Southern Region altogether received £47. 10s. from passengers, while in 1960 they received only £2. The Midland Region received £50 in 1961, but three years ago a passenger living in Ireland sent a cheque for £200. The spokesman was quoted as saying, "We did rather better out of conscience money during Mr. Billy Graham's campaign."

Many people cannot understand why these individuals should send up such sums of money to the railways, and think they are foolish. On the other hand, good Christians believe it is right and just that they should so do. The Bible makes it clear that a part of repentance is to make restitution. "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is right; if the wicked restore the pledge, give again that he had robbed; . . . he shall surely live, he shall not die." Ezek. 33:14, 15. Zacchæus' reaction after talking with Jesus was, "If I have taken any thing from any man by false accusation, I restore him fourfold." Luke 19:8.

The conscience is important. If Christians would listen to and follow their consciences, there would be more unity in beliefs, and more sincerity in actions, fewer Christians who are so in name only. Even non-Christians who do not know the revealed will of God are sometimes led to practise some of the principles of Christianity, by conscience. Paul declares: "When Gentiles who do not possess the law carry out its precepts by the light of nature, then, although they have no law, they are their own law, for they display the effect of the law inscribed on their hearts. Their conscience is called as witness, and their own thoughts argue the case on either side, against them or even for them." Rom. 2:14-16, N.E.B.

Conscience may be stifled

People who are seeking to do what is right have inner guidance. Isaiah seems to picture the work of conscience, and of God speaking through it, in these words: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

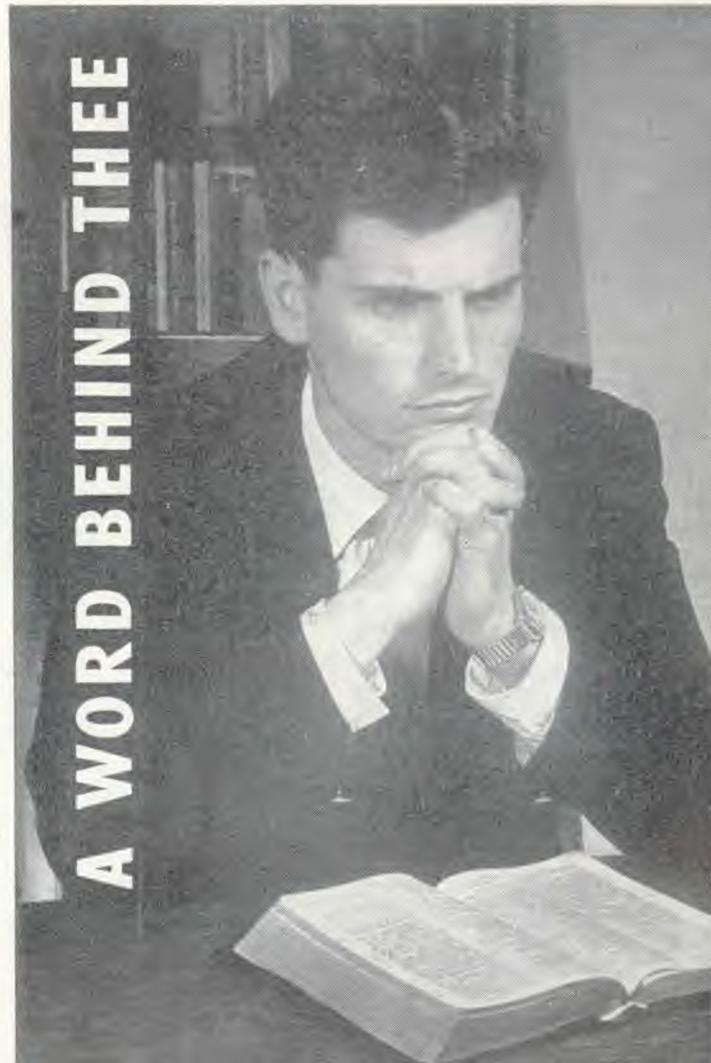
There is a danger, however, that this gift may be abused. Paul mentions people "having their conscience seared with a hot iron" (1 Tim. 4:2), and some who have "their mind and conscience defiled." Titus 1:15. Furthermore, in Hebrews the writer declares that Christ can "purge your conscience" (chap. 9:14), showing that it can be abused. In order to approach God boldly we need to make sure that we have a clear conscience: "Let us draw near with a true heart, . . . having our hearts sprinkled from an evil conscience." Heb. 10:22. I believe it was an old Indian who once defined conscience as "a three-pointed something" that pricked him whenever he turned from the Jesus way. If no attention was paid to it, in time the points wore off, and it ceased to prick. Unless we heed the voice of conscience, we may in time lose this valuable aid to good Christian living.

The Scriptures mention two classes of people, those who listen to conscience, and those who do not. Those who listen are described as those that tremble at the words of God. (Ezra 9:4.) Those who ignore it are said to "harden their hearts."

When many of the children of Israel had returned from captivity and had shown themselves as wicked as before by marrying people of all the surrounding nations who were idolaters, Ezra called together those who "trembled" at the words of

(Continued on page 26.)

By J. W. Ginbey, B.A.



SINCE the election of President John F. Kennedy, men have talked a great deal about the "New Frontier" in Washington. Now, following the opening of the Vatican Council II, "the greatest step of the century in the quest of church unity," according to England's *The Sunday Times*, reference is being made to the "New Frontiers in Rome."

Speaking about the Pan-Orthodox Conference at Rhodes, September, 1961, the New Delhi Third General Assembly of the World Council of Churches, and the Vatican Council, the secretary general of the World Council of Churches gave expression to his feeling that these events were truly impressive and went on to describe them as a "general mobilization in favour of the Union of Christians."

What Rome means by unity

Men are talking a great deal about religious unity, but the basic question is not one of unity for its own sake, but rather of a definite kind of unity. In previous articles we pointed out that unity for the Roman Catholic Church means a return of non-Catholics to Rome and their acceptance of papal supremacy and all other Roman Catholic dogmas. Thus, when Protestants talk about union with the Catholic church there is a real danger of sacrificing on the altar of unity basic Protestant beliefs; all the more so, since certain Protestant clergymen hope that compromise on their side will lead to fundamental changes on the Catholic side.

We would agree with those who say that the nature of the church is one of the major points at issue in our relations with Rome. The October 6, 1962, number of the Catholic weekly, *The Tablet*,

claims that the "unity of the church depends upon her organization, on episcopal authority, and more and more on the special position and authority of one bishop [the Pope]." In other words the Catholic view of unity is acceptance of the authority of the Vicar of Christ. Thus the word submission is perhaps more descriptive than the term unity. Through its espousal of the petrine theory and the doctrine of apostolic succession, the Roman Catholic Church has taken a position from which it cannot retreat, and the only solution is for the "separated brethren" to come back to the mother church and accept the infallible teaching authority of the bishop of Rome.

Danger of false unity

As evangelical Christians on the other hand we do not believe that organization and authority are unity. Organization is to serve unity, and when the organized ministry of a religious body does not proclaim reconciliation through Jesus Christ alone, then it does not serve the cause of Christian unity and it is a false ministry. Dr. Kristen Skydsgaard, one of the leading Lutheran observer-delegates attending the Council, made this remarkable statement: "The most misleading marvel of the Anti-Christ is that he proposes to create the all-embracing peace and unity for which mankind yearns. He spares no means to create unity without God." For many evangelical Christians the Papacy is a manifestation of the "man of sin," of Babylon, of that which is anti-Christian in nature, "because the Pope by his doctrines and ecclesiastical statutes, which he carried through by his claim to primacy in the church, hamstrung, corrupted, and prevented the saving message of the Gospel and so endangered the salvation of souls to an unheard-of degree. It is not constellations of power-politics, nor contests

Left to right.—Scene during the closing service of the first session of the Vatican Council; Roman citizens read of the Pope's illness during the closing days of the Council; The Pope speaks from the papal throne at the closing ceremony and finally gives his blessing from the balcony of St. Peter's basilica.



for positions of *church politics or church law*, nor differences regarding ritual that lie at the root of division between the Pope's church and the churches of the Reformation, but differences in which deliverance from divine judgment on the last day and purity of the apostolic Word . . . are at stake." —Peter Brunner in *The Papal Council and the Gospel*, page 173.

Up to the present we do not detect the smallest possibility of bridging this chasm which separates us. Catholic renewal on the fringes without repentance at the core of the system would not help Christian unity, but would simply make the Papacy more efficient in its activities.

In a very polite conversation with Monsignor Jan Willebrands at the Vatican Secretariat for the Union of Christians, this Dutch prelate agreed that bridging the gulf between the evangelical churches and the Roman church is at present impossible. He suggested that we go down together to the bottom of the chasm and there discover the foundations of our faith. I appreciate this invitation, for in doing this we could not fail to discover together to what extent papal tradition and dogma have shackled and perverted the Gospel of reconciliation and repentance in and through Jesus Christ.

The trouble with Catholic unity is that it actually is not catholic, nor does it really unify. Christ set the pattern for a unified universal church. Many were

to come "from the east and the west." The apostolic believers came to this conception of the church despite dissensions born of native chauvinism. The Jerusalem Council was the high-water mark of the crisis and set the course of the Christian church. The church was not to be sectarian, provincial, national, or even continental. It was to be a world movement. The church was to be "catholic." But in this respect, as in so many other aspects, there came "a falling away." "Catholic unity" faded away. Soon the church outlook was limited in main to the confines of a politico-religious world. It identified itself with Imperial Rome. The church became chiefly Latin in its genius and scope. It became Roman and ceased to be "catholic."

It was in part because of the pseudo-unity and uncatholicity of the Papacy that the Reformation occurred. On this point the following quotation from John T. McNeill's *Unitive Protestantism* is pertinent: "The Reformation was a revolt, not against the principle of unity and catholicity, but against the privilege and oppressive monarchy of Rome—an uprising not merely of national, but of Catholic feeling, against what had become an over-centralized imperialism in Christianity, which made true catholicity impossible."

The catholicity or unity of the church is not what the Roman church would make it, submission to the doctrine, government, and liturgy of the Supreme Pontiff, but rather it is the purpose, message, and scope of the church that count.

(Continued on page 30.)

THE UNITY WE SEEK

In this article Dr. B. B. Beach continues his on-the-spot report of the first session of the Vatican Council.



ERNEST COX CONTRIBUTES
HIS THIRD ARTICLE IN
THE SERIES

WILL ROME

CHANGE ?

THE papal system, both in precept and practice, gives paramount place to the worship of a woman. In every Roman Catholic place of worship, from the city cathedral to the village church, one finds everywhere pictures, statues, and shrines dedicated to the adoration of the virgin Mary. It is a sad and sobering fact that the immense material and spiritual resources of a world-wide church should be devoted to the promulgation of what is nothing more nor less than idolatry—the worship of the creature rather than the Creator.

Our Saviour Himself clearly laid down the authoritative and unchangeable dictum, "Thou shalt worship the Lord thy God, and *Him only* shalt thou serve." Matt. 4:10. To render divine, or even "semi-divine," honours to any human being, however saintly or unworldly, is surely tantamount to idolatry, and is a plain transgression of the first and second commandments.

However, in an endeavour to escape the plain condemnation of these commandments, and to justify their practices of image veneration and virgin worship, the Roman theologians have invented three separate degrees of religious adoration. The highest of these, called "latreia" is that which is accorded to the Holy Persons of the Trinity. The lowest, or "douleia," is given to the departed saints, while somewhere in between these two degrees of worship, is the veneration vouchsafed to the virgin Mary, known as "hyperdouleia."

Obviously, these are merely theoretical distinctions, which, for the layman, can carry very little, if any, practical difference. Since votive candles are plentifully used in each instance, together with the prayers and frequent prostrations of both priests and people, it is hard for the ordinary man to see any difference between the worship ascribed to God and that which is given to the virgin or the saints.

It need hardly be said that the Bible knows nothing of such conveniently-varied degrees of worship. Indeed, the gospels would seem strongly to deprecate any idea that the human mother of our Lord should be regarded as being any more than what she undoubtedly was, a pure, noble, and unsophisticated peasant woman.

THE WORSHIP OF A

What the angel said to Mary

When the angel Gabriel came to Mary, in the sixth month of her cousin Elisabeth's pregnancy, he addressed her, not by any titles indicative of semi-divinity, but rather in a manner which served to emphasize her essential, though meritorious, humanity. "Hail," he declared, "thou that art highly favoured, the Lord is with thee: blessed art thou *among* [not above] women." Luke 1:28.

Moreover, the angel continued, "Fear not, Mary: for thou hast found favour [or grace] with God," the passive form of the Greek verb here implying that Mary herself was a *recipient* of God's special

The Bible portrays Mary as a simple Jewish maiden who was singularly favoured by God.



grace, not a fountain of it, as the Romanists mistakenly teach. It was rather the Son born to Mary, and willingly acknowledged by both His mother and His disciples, who was "full of grace and truth"—the unfailing origin and bounteous Bestower of

and rear so blessed a Son. But the Saviour's reaction was swift and forthright. "Rather," He answered, "blessed be they that hear the Word of God and keep it."

Obedience means far more to God than parenthood. Even the human parenthood of the world's Redeemer carries with it no special passport to God's favour, and certainly no exaltation in His sight above that enjoyed by the simplest, obedient believer.

WOMAN

divine grace to all His needy creatures. (See also John 1:14, where an even more positive form of the Greek is used.)

Further, Jesus Himself specifically warned us against the natural temptation to give any special place or honour to Mary just because she was His earthly mother. During our Lord's last missionary journey, a certain woman, no doubt profoundly moved by her own maternal instincts, was heard to cry out, "Blessed is the womb that bare Thee." Luke 11:27. It was perhaps the spontaneous expression of a woman's natural emotion—the desire to give honour and credit to a mother who could bear

The Roman Catholic worship of Mary finds no support whatsoever in Bible teaching.



How Mary regarded herself

There is no doubt that Mary, despite her lowly circumstances, was a woman of considerable natural culture and innate refinement. What is even more significant, Mary most adequately describes herself, and obviously had no delusions or misconceptions concerning her own standing before God.

In her joy at being chosen to bear the promised Messiah, she does not disdain to recognize therein a repetition of the godly Hannah's experience. For Mary's beautiful and moving "Magnificat" bears a marked resemblance to Hannah's song of rejoicing under somewhat similar circumstances.

Mary was careful to "magnify the Lord," with no thought of herself. Indeed, far from considering herself of "immaculate conception," as the Romanists claim, she rejoiced *as a sinner* in the long-suffering and lovingkindness of "God her Saviour." Luke 1:46, 47. She rightly regarded herself as a person of "low estate," though in accordance with the Lord's general purpose of exalting "them of low degree," He had seen graciously fit to choose her as the mother of her Lord. Not that any personal benefit or dignity might be conferred on her, but rather that God through her might "holpen His servant Israel, in remembrance of His mercy." Luke 1:52, 54.

At the wedding in Cana

Again, the status of Mary in relation to her Son is clearly shown in the Cana marriage incident. It is hers to submit and obey. It is His to devise and command. Jesus, invariably gentle and considerate toward all women, had here pointedly to remind His mother of the infinite gap between her momentary wish and His studied purpose, between her standing as a matron in Israel, and His responsibility as the Saviour of mankind. *He* had appeared on earth solely to carry out God's eternal purpose in man's salvation. *Her* part in God's great plan began *and ended* with her maternal function.

Thus in reply to her hint that He might prematurely exercise unusual powers in a domestic emergency, Jesus has somewhat sternly to answer, "Woman, what have I to do with thee?" or, in other

(Continued on page 31.)



COME WIND — COME WEATHER!

IT was worship time on Sabbath evening, and we were in our usual semi-circle round the fire, our Bible ready for the given word. "Well," said the Head of Affairs, "let's see what we can get out of Isaiah twenty-seven."

Not all of Isaiah twenty-seven is, of course, all that easy of comprehension, especially for young people, but there was enough, even for such as they.

Like verse three—the Lord's assurance concerning His vineyard (His people): "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Like verse five—the outreaching of the Father's hand: "Let him take hold of My strength, that he may make peace with Me."

And like that lovely promise of triumph in verse thirteen: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

But come this month of March I am reminded particularly of the words in verse eight. Strange words, they are, but words tremendously fraught with comfort, though I would like just to turn them round if I may. "In the day of the east wind He

stayeth His rough wind."

Come March and we would like to sing with Wordsworth:

*"Like an army defeated
The snow hath retreated, . . .
The Ploughboy is whooping—anon—anon:
There's joy in the mountains;
There's life in the fountains; . . .
The rain is over and gone!"*

We would like to be able to feel that the old rhyme was reliable:

*"March winds and April showers
Bring forth May flowers,"*

but unfortunately, very often, it is not. If March is

not reasonable, then everything goes awry. Let March be too warm and over-sunny, and the waiting hosts fairly thrust themselves upward, only perhaps to be nipped off by unseasonable frost in later days. Let March be too wild and cold and everything is held back. In fact, because of our fickle March-to-May weather, it has been shown that our fruit yield in England and Wales varies from the average by nearly 300 per cent as against 30 per cent, 37.5 per cent, and only 17 per cent in the United States and Canada and Australia respectively. March should be dry and neither too hot nor too cold. Dry, cool Marches, showery Aprils, and warm Mays—given these and our crops are assured. Let it be otherwise, and somewhere under our English sky there is disaster.

"I the Lord do keep it"

It is good to think that we, the Lord's "vineyard," are not similarly vulnerable. "I the Lord do keep it," He says, "I will water it every moment: lest any hurt it, I will keep it night and day." And then, when the cruel elements would destroy, "I will stay the rough wind," He says, "in the day of the east wind." They shall not combine to make a destroying force. They shall not blow together. He who says to the great oceans, "Here shall thy proud waves be stayed. Hitherto shalt thou come and no further," also, thanks be, knows at what point to hold back the tide of suffering, and loving us so much, and understanding us so well, will by no means allow us to be engulfed. "God is faithful," wrote Paul to the hard-beset church at Corinth, He "will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. No two winds at once. An offer of shelter rather. A hand outstretched. A light in the darkness. Maybe a Voice of assurance and comfort.

Like Peter, Peter when the cock crew. Cruel—cruel! It all came back to him. His protestations. "Lord, I am ready to go with Thee, both into prison and to death. Though all men shall be offended because of Thee, yet will I never be offended." And now this! Like death-blows the words hammered in his distraught mind, "Before the cock crow thou shalt deny Me thrice." Never man felt more lost, more beyond hope. Of himself he was unable to bear it. He could well have followed Judas and gone out and hung himself.

But Peter was not Judas.

Judas had sinned away his day of grace. Weak, great-hearted Peter was on the eve of conversion. There was no rebuke in the loving look the Lord turned upon him. Such would have been Peter's complete undoing. He was already suffering, and would

suffer enough. Therefore there was no rough wind of wrath in the Lord's gaze, only compassion and mercy, so that Peter could go out and, weeping bitterly, find healing.

In the very same psalm, Psalm 105:14, where it relates that the Lord "suffered no man" to do "His people wrong," and "reproved kings for their sake," it also poignantly describes Joseph's sufferings; Joseph, whose behaviour was always unimpeachable; Joseph, under whose hand everything prospered because the Lord was with him.

"Whose feet they hurt with fetters," it says in Psalm 105:18. "He was laid in iron." "His soul came into iron," we read in the margin.

You would wonder why ever the need, wouldn't you? But we are not left wondering.

In his "Hymn of Breaking Strain," Rudyard Kipling bemoans the fact that while the careful textbooks measure the load, the shock, the pressure that material can bear, that while they can tell the stress that shears a rivet or makes a tie-bar bend, there is no such justice for mankind: He says:

*"To no set gauge they make us,
For no laid course prepare—
And presently o'ertake us
With loads we cannot bear:
Too merciless to bear."*

The tempered wind

That, however, is not what God does. Only let His children be willing and by such means as He knows most efficacious, He prepares them each to serve His appointed end.

As with Joseph.

True he was a dutiful son.

True he loved the Lord with his whole heart.

True there was none other in all the land of Egypt so discreet and wise as he.

And yet he must be laid in iron. Why?

The answer is in verses 18, 19.

"He was laid in iron," it says, "*until* . . . the word of the Lord tried him."

But the east wind and the rough wind did not blow together.

True he was in servitude to a heathen master, but "his hands were made strong by the hands of the mighty God of Jacob." "The Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. And he left all that he had in Joseph's hand." So the bitterness was assuaged.

Similarly in the dungeon.

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he [Joseph]

was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." He was in prison, yes, but not as one bound and humiliated. Rather as one that ruled, that he might be able to bear it.

Neither will the Father allow us to be assailed more heavily than we are able to withstand.

"As thy days, so shall thy strength be."

So, happy we! Come fair or foul weather as the days go by, seasonable or unseasonable, east wind or gale, so far as His dealings with us, His children, are concerned, we can be sure that it will never, at its worst, be more than we are able to face bravely, He holding us by the hand.

There is something very appropriate to our text, and beautiful besides, in the following lines by Henry Timrod:

*Hark to the shouting Wind!
Hark to the flying Rain!
And I care not though I never see
A bright blue sky again.*

*There are thoughts in my breast today
That are not for human speech;
But I hear them in the driving storm,
And the roar upon the beach.*

*Shout on, thou pitiless Wind,
To the frightened and flying Rain!
I care not though I never see
A calm blue sky again.*

Not the brightest of days can compare with those when we are breasting the storm hand in hand with the Lord, and in any case we are bound to come to the blue skies at last.

We'll be seeing each other then.

A "Jerusalem" Inscription

(Continued from page 6.)

Jeremiah referred to his building himself a "wide house" and cutting "him out windows." Jer. 22:14.

Among the ruins of a strong palace-citadel within the five-acre city excavated by Dr. Yohanan Aharoni of the Hebrew University, Jerusalem, and whose massive twelve-foot walls compare with those of King Ahab's palace in Samaria, fragments of an elaborate window with small decorated columns were found. Such constructions have only previously been seen illustrated on ivory plaques.

Thus from the dust of Bible lands archæologists continue to uncover significant evidences of the authenticity and accuracy of the sacred Record of Israel's history.

The Balance of Fear

(Continued from page 9.)

He had an answer to pride: "For everyone who exalts himself will be humbled; and whoever humbles himself will be exalted." Luke 14:11, N.E.B.

He had a remedy for revenge. To the question, "How often shall my brother sin against me?" He replied, "I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:22.

He knew how to deal with self assertion: "The highest among you must bear himself like the youngest, the chief of you like a servant." Luke 22:26, N.E.B.

He cancelled hatred with the antidote, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

He banished fear with faith: "Be ye not faithless, but believing." John 20:27.

His basic formula for successful human relationships, personal or national, could not be bettered: "All things whatsoever ye would that men should do unto you, do ye even so to them." Matt 7:12.

This is the teaching the world needs today. Men need something to make them good and pure and honest and humble. Just think what kind of place the world would have been if people had put these principles into practice.

War cemeteries wouldn't spoil the countryside of Europe as they do at present. The billions spent each year on defence could have been used to develop countries and bring benefits to their citizens. Armies, navies, and air forces wouldn't have to train our sons, husbands, and brothers in the insidious art of how to shoot, kill, strangle, and bomb. Great and powerful nations would never have plundered and oppressed weak nations. Hence there would be no necessity for the violence and extremism that

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accompanies the surge to independence in Africa and Asia. Science would be free from military pressure and could really contribute to a richer life. There would be no exploitation of the masses by big business cartels. Trade unionism wouldn't need to defend the rights of the working man. Why, even the police force would have nothing to do but direct traffic! And think of how refreshing it would be to pick up a newspaper or turn on a television set, without seeing any violence, adultery, or war.

This world would be a pretty happy place, wouldn't it? Yet it all sounds so much of a day-dream, so impractical, that it doesn't even seem possible. But if world troubles originate in individual hearts, perhaps the solution begins there too. Really, world problems are only enlargements of individual problems, and it's an individual answer rather than a universal one that we need. Christ can give men just this. The testimony of thousands of practising Christians who have found peace and happiness cannot be overlooked, for Christ's strange victories are not gained on the battlefield. It was General Montgomery who said that "battles are won in the hearts of soldiers," and it is in the very citadel of the human heart that Christ's new, better kingdom begins.

He wants to begin changing the world by changing you, and He can if only you will let Him. He has an answer for every moral problem there is; and what is more, He left instruction in His Book about a host of things that perplex modern people. He spoke about marriage and divorce. He predicted present world conditions, and explained the future. He told us all about heaven, and God, and about the mystery of life and death. He answered the question about evil and dealt with every personal relationship. He showed men how to have their prayers answered, and how to overcome human weaknesses. He taught us what to do when tempted.

A lot of people unfortunately don't realize this. They don't know about all the interesting things in the Scriptures. They think the Bible reads too much like a telephone directory, while all the time, through the words of Jesus Christ, it answers your questions before you ask them.

Why not discover some of these interesting things for yourself? Why not try His solution to your problem, and find the happiness He only can give?

*"Christ is the answer to our deepest desire
For the old, long-lost tranquillity of peace.
Oh, that our hearts would brim with living fire
As they turn to find Him! May they never cease
Their onward, upward reach until at last
They kneel in unison—the darkness past."*

—Grace Noll Cromwell.



As there are so many differing beliefs within Christianity today, how can we know what is right?—C.T.L.

This question is one which causes concern to many today. There is one great test or measuring rod which has been given to us to use for the purpose of knowing right from wrong. We read in 2 Timothy 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Bible, you will notice, is for *reproof*, that is, to show where you are wrong; and then for *correction*, meaning, to put you right. The Bible is rightly called "the Scripture of truth." Dan. 10:21. This is proved over and over again as we study it. In Christ's day there was a controversy concerning the resurrection, so the matter was brought to Him for His opinion. Jesus did not attempt to give His opinion, but referred His questioners to the Scriptures saying, "Ye do err, not knowing the Scriptures." This same statement could be used concerning many beliefs today. True Christianity is founded upon the Bible; therefore, if we want to know the true doctrines of Christianity we must take the Bible without any "private interpretations." In Isaiah 8:20 we are told, "If they speak not according to this Word, it is because there is no light in them." It is for this reason that we offer to our readers free lessons on the truths of God's Word through the Voice of Prophecy Bible School. If we study the Scriptures we will find what we should believe. If Christendom is ever to be united in the faith, it must take the Bible as its infallible guide.



How do I know that my sins are forgiven?—K.C.F.

In 1 John 1:9 we are told, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness is dependent upon one thing—our confession to God. If we truly confess, our sins are forgiven, for God declares that He is faithful and just to forgive. Forgiveness does not depend upon our feelings, but upon God's faithfulness. Let us take Him at His Word for His promises cannot fail.

Why Did God Intervene?

(Continued from page 11.)

pathetic story of widowhood, and of how her two sons fought, one killing the other during the fight. The relatives wanted revenge and the "widow" pleaded for the king's intervention on behalf of her remaining son. The king's sympathy was aroused and he promised to save her "son." She then exposed the scheme and appealed to David to remember and recall his own banished son. Her application of the lesson is most touching. She reminds David that "we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. 14:14.

The subterfuge worked, David's resentment was overcome, and Absalom was restored.

The return of the prodigal

But an even more truthful picture of God is given in the New Testament. Jesus tells of a son who demanded his patrimony, then went off and squandered all in a "distant country." Reduced to extreme want, he hired himself out to a farmer and was sent "onto his farm to mind the pigs. He would have been glad to fill his belly with the pods that the pigs were eating; and no-one gave him anything. Then he came to his senses." He reviewed his ingratitude to his father, his senseless folly in squandering all his money on worthless toadies, his present miserable plight with the comparative comfort and well-being of his father's servants.

He made a sudden resolve. He said, "I will arise and go to my father." He intended to apologize and ask—not for reinstatement for that would be asking too much in view of all he had done—but to be treated "as one of your paid servants." The haughty pride of an earlier interview was gone, he was now willing to accept even a servant's lowly position.

So he made his way home, wondering, no doubt, what kind of reception he would get. Would his father spurn his apology with contempt? Would he be made a laughing-stock to the servants he had formerly treated with scorn? "But while he was still a long way off his father saw him, and his heart went out to him. He ran to meet him, flung his arms round him, and kissed him." Here was restoration in a royally splendid way. The son was clothed, adorned, and fêted with complete abandon of love. (Luke 15:20, N.E.B.)

Such is Jesus' concept of God. That is the way God accepts the repentant sinner who returns to Him. To spurn such a love would be base ingratitude. To reject the gift of God's love as demonstrated by the death of Christ on the cross is to fling Heaven's choicest treasure back in the face of providence.

Rather may we receive this rich treasure and say, "Thanks be to God for His gift beyond words!" 2 Cor. 9:15, N.E.B.

A Word Behind Thee

(Continued from page 17.)

God. The result was that a covenant was made with God to put away "strange wives" and listen to the words of God.

In Isaiah chapter sixty-six, the people of God are divided into two groups, one being those that "tremble" at His "word." Isaiah declared that those that hated this group and had cast them out would be ashamed when the Lord appeared, but joy would come to those who "trembled." (Isa. 66:2-5.) A similar thought is behind the injunction to "Fear God" given so many times in the Bible. It does not mean to be afraid of God, but to respect God, to listen to His words, and His guidance, and follow it.

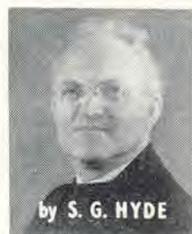
Danger of the "hardened" heart

The other class is well illustrated by the majority of Israel who persisted in their wilful ways, paying no attention to conscience. God had sent them His prophets, "yet they hearkened not unto Me, nor inclined their ear, but hardened their neck." Jer. 7:26. As the message of God was spoken to the people by the prophets, conscience urged them to obey, but the conviction was stifled. Paul, writing in the epistle to the Hebrews of the Israelites, admonishes: "Take heed, brethren, lest there be in any of you an evil heart of unbelief. . . . But exhort one another daily, while it is called Today; lest any of you be *hardened*." Heb. 3:12, 13.

Following the miracle of feeding the five thousand, the disciples were crossing the Sea of Galilee when a storm arose; immediately they were afraid. After Jesus had come to them and calmed the sea, Mark adds this statement: "For they considered not the **miracle of the loaves**: for their heart was hardened." Mark 6:52. Mark seems to infer that had they reflected and listened to the voice of conscience, they would have believed that He who had worked so great a miracle in feeding them, would not now allow them to die, but would, if necessary, perform another miracle.

In which group do you find yourself, dear reader? Are you one who "trembles" at the word and guidance of God? Or are you, by stifling conscience, gradually hardening your heart? May God give you the same determination that Paul had, when he said: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:16.

GREAT TEXTS OF THE BIBLE



THIS
MONTH:
JOHN 6:37

ALL THAT THE FATHER
GIVETH ME SHALL
COME TO ME; AND HIM
THAT COMETH TO ME I
WILL IN NO WISE CAST
OUT." John 6:37.

THIS assurance of our Lord has given solace to multitudes of people. Indeed every child of God has reason to be thankful for the comfort this message affords. Among the notable figures of church history who have regarded this text as their favourite was John Bunyan. Said he:

"This scripture did most sweetly visit my soul—oh the comfort that I had from this word—'in no wise.' Satan was always telling me that Christ did not mean such as me. But I answered: Satan, here is in these words no such exception: him that cometh, *him, any him*; him that cometh to Me, I will in no wise cast out."

The truth expressed in this text grew out of the strange attitude of the Jewish people toward their promised and long-expected Messiah. They were ready to accept His power and leadership, but only if it would lead to material restoration and national greatness.

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." John 6:15.

This Jewish attitude toward their Messiah was a tragedy indeed. God's plan to use Israel to be the heralds of the cross seemed doomed.

"This is the work of God, that ye believe on Him whom He hath sent. . . . Ye also have seen Me, and believe not." John 6:29, 36.

But God's plan never really fails though sometimes it may *seem* so. In spite of human failure (and God invariably seeks human co-operation in matters affecting the salvation of mankind) God's plan will succeed in the ultimate. If the Jewish people fail, there are still the Romans, the Greeks, and the Gentiles of "every nation."

"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.

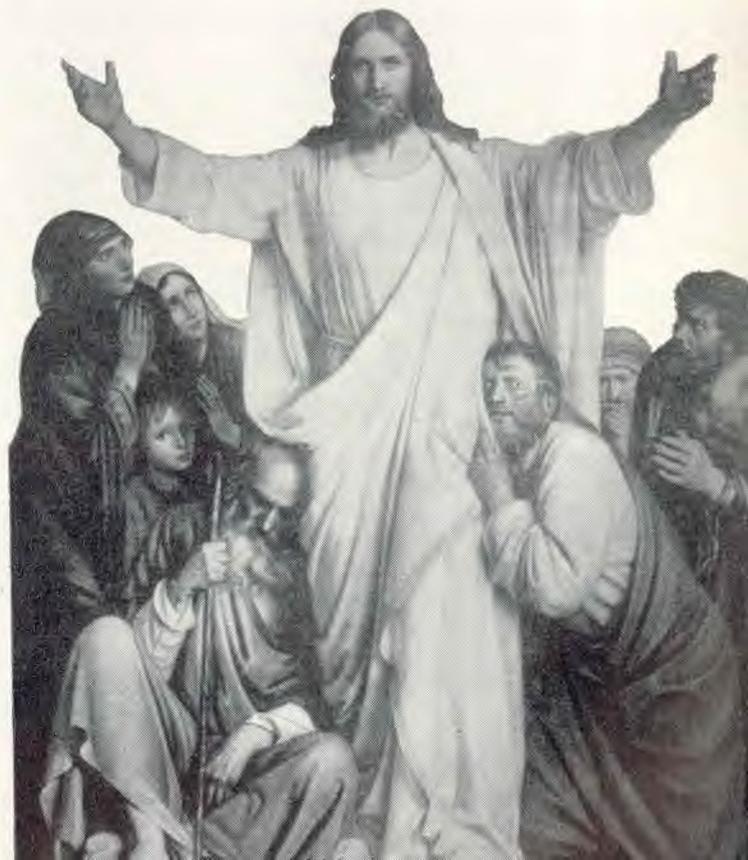
"Go ye into all the world and preach the Gospel to *every creature*. He that believeth and is baptized shall be saved." Mark 16:15, 16.

"All that the Father giveth Me shall come to Me; and him that cometh to me I will in no wise cast out." John 6:37.

There is no place in Heaven's plan for exclusiveness; no place for the doctrine of "election," the arbitrary election of a few to the exclusion of the many. But there is place for all who so desire it.

"Whosoever believeth."

"Whosoever will, let him take of the water of life freely." Rev. 22:17.



This is man's part, as revealed in our text: "Him that cometh." *Our part is to come.*

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

And we are to come just as we are, even though the divine diagnosis suggests that we are "poor, blind, . . . wretched, and miserable."

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him."

Spurgeon.

If man's part in the process of salvation is to *come*, Christ's part is to *receive*.

"I will in no wise cast out."

Said John Bunyan: "Oh, the comfort that I had from this word: 'in no wise!' If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ: he at one end and I at the other. Oh! what work we made! It was for this in John 6:37 that we did tug and strive; he pulled, and I pulled; but God be praised, I overcame him; I got sweetness from it . . . Oh, now I know, I know, I know!"

In the light and understanding that came to Bunyan through those words, "in no wise cast out," Dr. Boreham said that "he passed at a bound from the Mists of the Valley to the Sunlight of the Summit. He left the shadowland of 'perhaps' for the luxurious sunshine of a glowing certainty." And so may you and I.

Of course this wonderful assurance shows how accessible, how available, Christ is to everybody. This He showed in His ministry on earth. Anyone could approach Him, under any circumstances—in the desert, by the sea, in the house of ill-repute, in the street, by the well, at the pool, at night as well as day.

While this should not be an encouragement for man to postpone his coming to Christ, our text does make it clear that no matter *when* we come He will not turn us away. We may "go into a far country" in our folly and in our rejection of His love. But as He Himself showed in the parable, when we come to realize our folly and our need we have only to say, "I will arise and go unto my Father and say, Father, I have sinned," and we are joyfully received. No matter how deeply dyed the sin, nor how long we have been in the path of sin-

ning, we can come to Him and "He will in no wise cast us out."

"Come thou who waiting seekest Me
Come thou for whom I seek and wait
Come and repent; come and amend:
Come joy the joys unsatiable."

Christina Rossetti.

This text in John 6:37—this great text—could be regarded as the Charter of Christianity, for it presents a Saviour who loves the sinner and desires to save him. It shows that the love of Christ passes all human understanding in that no sinner is too sinful to save; none will be "cast out" who come to Jesus.

"Wherefore He is able to save them to the uttermost that come unto God by Him." Heb. 7:25.

John Bunyan's text is Christ's message to all mankind. Believe it with all your heart. Believe it as John Bunyan came to believe it and be comforted by it as he was.

In his great work *Pilgrim's Progress*, the pilgrim is guided by the shining light to the gate and addresses the keeper thus:

"May I now enter here? Will He within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing His lasting praise on high."

In response the keeper, Goodwill says:

"I am willing with all my heart, we make no objections against any. Notwithstanding all that they have done before they come hither, they are IN NO WISE CAST OUT."

Geneva and the Reformation

(Continued from page 16.)

the splendid white marble Palais des Nations was built.

Although John Calvin and the Reformers associated with him had not the full light of truth in their day, they surely relaid the foundation of the true church on the pure Word of the Gospel. Calvin's watchword must surely be ours, "All for the glory of God."

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FOR YOUR BOOKSHELF

The Humanity of the Saviour

By Harry Johnson, M.Th., Ph.D. (Epworth Press London.) 35s.

THAT the eternal Son became man for our salvation is the very basis of Christian truth.

As the apostle John declared, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." And contrariwise, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:2, 3.

Down the Christian centuries, however, there has been deep division of belief as to the manner in which Jesus became incarnate in human flesh, as to the kind of human nature which He assumed in order to accomplish man's redemption.

One view is that the Son of God took *perfect* human nature as it was *before* the Fall, and that therein He manifested the life of obedience which would have characterized our first parents and the human race if they remained loyal to God; and that this power of Christ is now made available for the redemption of fallen man by grace and through faith.

Another view is that Christ entered into human nature as it had become as a result of the Fall, that is, He became incarnate in "fallen human nature." Therein He demonstrated that the power of God is greater than the power of Satan and entrenched sin, and that through the impartation of this power to fallen man his redemption from the uttermost unto the uttermost is gloriously possible.

This latter Christological position is the one which we have always believed to be the true teaching of Scripture. It is, therefore, a pleasure to recommend Dr. Johnson's new book to our readers as a most thorough exposition of this important feature of Christ's redemptive work.

One of the principle objections to the teaching that Jesus took "fallen human nature," says Dr. Johnson, is that it tends to "endanger the sinlessness of Jesus." This however, he asserts, is quite untrue. "Fallen human nature," means human nature that has "a proclivity to sin," which has a "bias toward rebellion against God," "a nature weakened by the sins of previous generations," but only as the temptations of the flesh are voluntarily yielded to does all this result in "positive corruption." There is no difficulty at all, therefore, in affirming, on

the one hand, that Jesus assumed "fallen human nature" and "shared our temptations to the full," while at the same time believing that "He was able from the very first, and on every occasion, to counteract the effects of this fallen nature which He had assumed" and that He remained "free from actual sin."—Pages 22, 23, 25, 33.

Having disposed of the erroneous idea that to believe that Christ assumed "fallen human nature" endangers His sinlessness, Dr. Johnson goes on to survey all the relevant passages in the New Testament referring to the human nature of Christ, and shows that often they are only understandable on this basis.

The New Testament teaches that the powers of evil have become entrenched in the "flesh." Jesus therefore entered into "fallen human nature, flesh which had been invaded by the evil powers, and there, in enemy occupied territory, wrought the victory."—Page 97.

In the second part of his book, Dr. Johnson surveys the history of Christological doctrine in order to show how the two views of Christ's humanity originated. He shows that the truly biblical view that Christ entered into "fallen human nature" was taught by some of the early Fathers, but that it became obscure by the triumph of Augustinian theology and Catholic dogma, which in order to preserve the person of Christ from any taint of fallen nature, went to the length of inventing the untenable doctrine of the immaculate conception of the virgin Mary.

The reformers in general, he goes on to show, did not at first turn away from the dominant view of the Catholic centuries, but in due course the teaching that Jesus took "fallen human nature" did reappear among the more thoroughgoing Protestant groups in Holland, Germany, and elsewhere, and in the days of the Advent revival in the nineteenth century it was espoused by such great preachers as Edward Irving and Thomas Erskine of Scotland.

Finally, Dr. Johnson shows that this view of Christ's humanity is today finding new and widening modern advocacy among influential Protestant expositors like Karl Barth, T. F. Torrance, and Bishop Leslie Newbigin, associate secretary of the World Council of Churches, to mention only a few.

Karl Barth, for example, urges: "There must be no weakening or obscuring of the saving truth that the nature which God assumed in Christ is identical with our nature as we see it in the light of the fall. If it were otherwise, how could Christ be really like us? What concern would we have with Him?"—*Church Dogmatics*, Vol. 1, part 2, page 153.

The fact is that the teaching that the eternal Son took "fallen human nature" and therein accomplished our salvation, is not a "low" view of the humanity of

Christ as some have suggested. On the contrary, it reveals the full glory of redemption, namely, that the Son of God entered into human nature as it had become as a result of the fall, "condemned sin in the flesh" by demonstrating that the power of God is greater than the power of Satan and entrenched sin, and showed how, by the impartation of the divine nature, His victory can be ours, and "the righteousness of the law" may be perfectly fulfilled in those "who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

The Bible's Message for the Space Age

(Continued from page 13.)

His judgment is come." The shock wave that struck the world when Mr. Chamberlain told England in 1939 that war had been declared, has nothing of the impact of this message, "The hour of His judgment is come." From the beginning, men have lived in the belief that a Day of Judgment would come at some future time. And now, the widest publicity is to be given to the fact that the long-awaited day has arrived: "The hour of His judgment is come." Already thousands of preachers are proclaiming this theme from Baltimore to Batum, from Philadelphia to the Philippines.

This same message contains a strong indictment of modern materialism; it calls upon men to remember the claims of the Creator: "Worship Him that made heaven, and earth." This call to remember the Creator rebukes atheistic intellectuals who boast of their mastery of science, yet pay no tribute to "Him from whom all skill and science flow." It rebukes the numerous teachers and supporters of evolution who proclaim a mechanistic and soul-less development of life regardless of the divine claim to have made all things for His own glory. It rebukes that group of educationalists who consider the imparting of knowledge to children as sufficient, neglecting the one essential, the holding up of ideals that come only through faith in God. It rebukes that group of mankind that prides itself on its wealth and respectability, yet knows nothing of its poverty and rags in the sight of God.

The second part of the message declares that "Babylon is fallen." Readers who remember the story of Belshazzar's feast, when writing came on the wall, declaring the doom of ancient Babylon with the words, "Thou art weighed in the balances, and art found wanting," will see great force in this second announcement. The phrase "Babylon is fallen" is metaphorical and means that our own civilization which has sent a space ship to Venus, and at the same time has produced a 50-megaton

bomb capable of destroying so much of our own planet. Even more cultured and wealthy than ancient Babylon, our latter day civilization is "weighed in the balances, and found wanting."

Finally, a third message underlines the end of all who cling to the world and its apostasy; inevitably, it declares, they will perish with the world.

The fourteenth chapter of Revelation, from which these messages have been taken, makes it clear that these are the very last messages to be proclaimed by God to the world. Calls and invitations of mercy in the past have been followed by more calls of compassion and forgiveness. But the messages just glanced at are final. They are followed by an event which the world has long thought of, the return of Christ from heaven to earth in the clouds of heaven. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

Such, briefly, are the Bible messages for our space age. They are being given by hundreds of radio stations, many thousands of preachers, and scores of publishing houses, to men and women of all colours, beliefs, and ranks.

The only hope for happiness here and hereafter is to put away carelessness in spiritual matters, and turn again to the worship of the Creator, because "the hour of His judgment is come."

The Unity We Seek

(Continued from page 19.)

In the already mentioned conversation with Monsignor Jan Willebrands, he expressed the view that evangelicals give too much emphasis to the second coming of Christ. Here again we meet a basic difference. Pope John XXIII has spoken about the splendour and glory of the church. After its renewal "the church will be set forth in her full splendour" in order to invite non-Catholic Christians to come back to Rome. The Pope uses the Pauline expression "without spot or wrinkle" as referring to the church in the here and now. The church thus seems to be conceived uneschatologically. Evangelical Christians do not believe the church to be "glorious, without spot or wrinkle" already here on earth, because it is a church of sinners. It is true the Lord "longs to see [the church] without spot or blemish," but this unity and perfection is eschatological in that it will be complete reality only when Jesus returns in His kingdom of glory.

Christ established a spiritual church, the kingdom of grace here on earth. This church is to be characterized by an invisible unity, a personal relationship with Christ, and a visible unity, the fellowship of

the believers accepting the truth as revealed in God's Word. We believe there is a true church and apostate churches and therefore evangelicals cannot advocate indiscriminate blanket unity. We are convinced that the great body of Christ's true followers are still to be found in the churches that constitute apocalyptic "Babylon." Therefore, the final movement toward true Christian unity will be first of all a separation, "come out of her, My people" (Rev. 18:4) and then a union, for through diversity of gifts and government, God's people will "all come to the unity of the faith." Eph. 4:13.

Sin consists in the fact that love and unity have been broken. But there can be no love without truth. On the other hand, truth without love is cold and harsh. Tertullian records the pagans exclaiming in admiration of early Christian unity, "How those Christians love one another." The same must be said of the members of the remnant church. Certainly man was created for unity and loving fellowship. Sin broke this unity and created walls of separation between man and God, and between man and man. In Christ this broken unity is restored and reconciliation takes place. God desires to "gather together in one all things in Christ." Eph. 1:10. This unity cannot be achieved by force, organization, apostolic authority, petrine succession, not by anathemas and condemnation of heresy, but solely "by the blood of Christ," who reconciled man to God and made fellow-citizens of His kingdom all those who have the right to the privilege of His church, who keep the faith of Jesus and obey the commandments of God.

The Worship of a Woman

(Continued from page 21.)

words, "What have I, in this situation, or in any other, in common with thee?" John 2:4.

Mary, with characteristic humility, and with an experienced confidence in her Son's wisdom, is immediately submissive. Turning to the waiting servants, she issues that memorable injunction, "Whatsoever *He* saith unto you, do it."

Here, indeed, is nothing less than a clear warning against the evil and idolatry of mariolatry from none other than Mary herself! She does not in any way ally herself with the Saviour. She does not seek even a humble part in what she recognizes as His province. She rightly and gladly retreats before His authority. Mary here points the servants, and all men, *definitely away from herself, and only to Christ.*

On just two occasions, after this, does Mary appear in the Gospel story. Once, when, with a tragic misunderstanding, she sought, with others, to restrain the Saviour's missionary zeal. On this

occasion also, Jesus made it plain that any physical relationship to Him was of no account in comparison with those who enter into a saving spiritual relationship with Himself. "Whosoever shall do the will of My Father which is in heaven," the Saviour then declared, "the same is My brother, and sister, and mother." Matt. 12:50.

Finally, we have a glimpse of Mary weeping by the cross, and being consigned by her compassionate Son to the tender care of the devoted John. Then, in the book of Acts, she is mentioned as being in fellowship with the disciples, and waiting, with them, for the promised Pentecost.

The simple truth is that the whole of Rome's elaborate "woman-worship" is based entirely on medieval tradition and not upon the Bible at all. No-one can show from Scripture that Mary was immaculately begotten, was ever divinely honoured in any sense, or was ever received up into heaven; there to hear either saints' prayers or sinners' entreaties. These things are merely impious fables foisted on the credulous. Mary rests peacefully until the resurrection, when, in company with all the redeemed, she will greet her returning Son and Lord.

If the august Vatican Council is really concerned to forward the cause of unity with a Bible-based Protestantism, will it not have the courage squarely to face this tradition issue in the matter of woman-worship? Such a course will take exceptional courage on the part of the papal dignitaries. But, as Luther well knew, really to come back to the Bible, always does!



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pages

The Winner Waited

By E. Harper

THE school filed into the Assembly Hall, class by class, and sat in rows on the floor, the Prefects on chairs behind them. The staff were seated on the platform behind the Headmistress, Miss Minster.

Janet Gale felt she could bear the suspense no longer. For today, the winner of the school story competition was to be announced. She had tried so hard with her story. Yet how could she, a fourth former, hope to beat girls from the sixth?

Miss Minster stood waiting till everyone had stopped fidgeting. She glanced at a paper in her hand, then said:

"This year, we have had an exceptionally good entry for our annual competition. In fact, judging was so difficult that the Staff and I have decided on an unusual course. Two short stories would seem to merit a prize, but the rules state clearly that the cup is for one entry alone. So, we have decided to read the stories to you, and then you yourselves will vote. Which-

ever writer receives the most votes, will of course receive the prize."

She paused while a murmur of excitement rippled along the rows of girls, then continued calmly: "The two stories were written by Celia Danks, Form VI, and Janet Gale, Lower IVA."

Janet's neighbours dug their elbows into her ribs while the school clapped, but Janet wished she could disappear. Writing the story had been tremendously exciting but to have to listen to it, read out to all the school—! She was relieved to see Celia's face was as red as hers felt.

"I shall read Janet's first," announced Miss Minster. "Quiet please."

The hall was absolutely still as she began.

Janet had chosen an animal as the hero of her story. After she had read her Bible the night before the story competition was announced in school, the picture of the little donkey Jesus rode among the shouting crowds had stayed in her mind. She imagined how frightened the little creature must have been, and putting herself in its place, told the story of Jesus' triumphant entry into Jerusalem from the donkey's point of view. Particularly she wrote of how safe the donkey felt once Jesus had touched it, how His quiet, calm voice had soothed it, and how gentle was His touch. His loving-kindness was not only for humans but, by His example, He showed that God wants us to treat animals kindly too.

Miss Minster laid Janet's story down and smiled at her as the school clapped its applause. When it had died away, she picked up Celia's story. This was a science fiction thriller but Janet hardly took it in. She was still too excited by hearing her own story read aloud. She joined in the clapping that greeted the end of Celia's tale, but couldn't decide if it was louder than that for her own story.

Miss Minster picked, up both

Paul, "A Chosen Vessel"

By M. E. Brooks

Long years ago, a wrathful man
Was on a mission bent
To catch the Christians of that time
And into prison sent;
When suddenly around him shone
A bright and awful light,
Which burned into his very soul
And took away his sight.
His friends, they led him to a house
Upon a street called Straight
Where, in the dark, with broken heart,
This blind man had to wait.
Then, to him came a man of God
Who gave him back his sight,
And said that he had chosen been
For Jesus Christ to fight:
"A chosen vessel," said the man—
Chosen by Christ above
To turn from darkness unto light
And teach to men God's love.
The very truth he fought against
He now proclaimed with power,
And served the Saviour day and night
Right unto his last hour.

manuscripts and said:

"You will now return to your form-rooms and vote to decide which story wins the prize."

Back in the form-room, Janet gave out and collected the voting papers. The bell rang for "break," and she was surrounded by excited friends as Miss James, their form mistress, took the votes to Miss Minster's study.

As she drank her milk the break seemed endless—usually it was far too short. But at last they were all summoned to the Assembly Hall again.

Janet felt sick with anxiety. If she did win, how awful Celia would feel. Once more Miss Minster waited for silence, her eyes speedily quelling those still whispering. Then she picked up the small silver cup that the Governors presented each year.

"Well, girls," she said briskly, "your votes have been counted, and all that remains is for the winner to come forward. I'm sure you will all be delighted that the cup goes to—Janet Gale."

Lower IVA yelled with joy!

Somehow Janet made her way up to the platform, then hurried back to try to hide among her friends. She was so pleased she could have cried, but also she wanted to speak to Celia. Would she think it cheek from a fourth former if Janet said she was sorry her story hadn't won? Just then Celia came up to her.

"Jolly good, Janet!" she said. "Your story deserved to win. It was about real things, and mine was only make-believe. Do you know, I've read that Bible story heaps of times, but I'd never really thought about the donkey. I'm glad you won!"

That was all Janet needed to fill her cup with happiness.

Cherry Tree Farm

By Ronald James

COME down to the brook with us, Jimmy and Kay and I will show you a moorhen's nest," said Tim to his small cousin.

"It's got four lovely buff coloured eggs, covered with brown speckles," added Kay.

Jimmy was spending his Easter holidays at Cherry Tree Farm, and his cousins were delighted to find him as interested in Nature study, as they themselves were.

"Where do moorhens build?"

he asked, as they made their way across Brook-meadow.

"Well, this one is in a clump of reeds near the water's edge," Tim replied. "Tell you what we will do. You see that big willow tree; well, the nest is not more than ten yards from it. You go ahead, and see if you can find the nest yourself."

"Oh, yes!" exclaimed the small boy in delight, and he trotted off determined to find the nest.

"We will wait here," chuckled Tim.

"I do hope he finds it," said Kay. "He will be so disappointed if he fails."

"He will find it all right, he's sharp enough," answered her brother.

"He doesn't seem to be looking very hard; he's standing still, staring at something in the brook," remarked Tim after a short interval.

"Perhaps he hopes the moorhen will fly off, giving away the place where it's concealed," suggested Kay.

But at that moment Jimmy called out. "Come quickly! there's a little baby mole in the water."

Both Kay and Tim ran to join him, but they were too late to see anything.

"It ran under that big root by the bush," Jimmy explained.

"I don't think it would have been a mole. More likely a young water-vole," said Tim.

"No, it was a baby mole," insisted Jimmy. "It had black fur, ever such a long sharp nose, and tiny eyes. It wasn't swimming



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 April 5th.

[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!]

WHAT AM I ?

If at problems you excel,
Work me out this sum:
The more you take away from me,
The bigger I become.

What am I? Answer: A hole.

HOW COME ?

Our big umbrella covered five,
But we were six, and yet,
Despite this fact we managed,
So not one of us got wet.

How come? Answer: It was not raining.

either. It was running about the bed of the brook."

"Well, it's gone now," put in Kay; "you see if you can find the moorhen's nest."

After a short search the nest was found, and as Mrs. Moorhen was at home they crept quietly

away, so that she should not be frightened.

"We will come again and perhaps you will be able to see the eggs next time," said Kay kindly, to soften her cousin's disappointment in not seeing the eggs.

That evening Jimmy told Farmer Jones about the creature he had seen in the brook. "It was a water-shrew," the farmer told his nephew. "It was hunting for food in the form of small fish, water snails, and other water dwellers. Water-shrews possess valvular ears which close when they enter water. They can stay under for quite a long time, and when they come out, they are bone dry because their coats are water-proof. In fact, if you are close enough, you can see tiny silver bubbles forming on the water-shrew's coat when he is under the water's surface. Despite their small size, they are fierce little creatures, as are all shrews."

A BIBLE QUIZ ON ANGELS

By Felicity Fayers

In Bible stories we often read about angels appearing on earth. Very often they have come from God with a special message for someone, as when the angel Gabriel came to Mary to tell her that she was to be the mother of the Baby Jesus.

At other times men saw angels when they had visions. John describes some visions like this in the book of Revelation. Our Lord often spoke of angels. On one occasion He said: "There is joy in the presence of the angels of God over one sinner that repenteth."

But perhaps the best known story of all, is of the angel who spoke to the shepherds on the night that Jesus was born, when a multitude of the heavenly host joined him singing: "Glory to God in the highest, and on earth peace, good will toward men."

Read in your Bible all these and other lovely stories about angels, then see if you can answer the questions below. Five of the questions are from the Old Testament, and five from the New.

1. Who was told by an angel *not* to sacrifice his son as a burnt offering to God?

2. Who dreamed of angels ascending and descending a ladder that reached to heaven?

3. Who rode upon an ass that saw the angel of the Lord standing in the way?

4. Who was the "mighty man of valour" sent to deliver the Israelites from the Midianites to whom an angel appeared?

5. Who was touched by an angel while he slept under a juniper tree and told to rise and eat?

6. What was the good news that the angel Gabriel told to Zacharias?

7. When did it happen that "angels came and ministered" to our Lord?

8. Who was the Christian martyr of whom it was said that his face was as the face of an angel?

9. Who was visited in prison by an angel, and led out after his chains were unloosed and the doors of the prison unlocked?

10. Who journeyed to Rome during a storm at sea, and was promised by an angel that all in the ship should not perish but land safely?

BIBLE QUIZ ANSWERS

1. Abraham (Gen. 22:11, 12); 2. Jacob (Gen. 28:12); 3. Balaam (Num. 22:22); 4. Gideon (Judges 6:12); 5. Elijah (1 Kings 19:5); 6. That his prayer should be answered and that his wife Elizabeth should have a son (John the Baptist) (Luke 1:13); 7. After the temptation (Mark 4:11); 8. Stephen (Acts 6:15); 9. Peter (Acts 12:7); 10. Paul (Acts 27:23).

Mothers

The world is a marvellous
Spinning top
Of great affairs
That never stop.
Broad as the nations,
It narrows down
To the little streets
Of a friendly town;
Uncles and aunts
And sisters and brothers,
To the tempered point
That it spins on—
Mothers!
Anne Trumbull.

RESULTS OF NOVEMBER COMPETITION

Prize-winners.—Stephanie Robinson, 53 Dene Vale, Withdean, Brighton, Sussex. Age 12; Andrew Ruddick, 88 Kempe Road, Enfield, Middx. Age 7.

Honourable Mention.—Diane Fuller (Thundersley); Doreen Floate (Felixstowe); Brian Palfrey (Malpas); Janice Palfrey (Malpas); Sylvia Floate (Felixstowe); Lyndon Palfrey (Malpas); Janet Blyth (Lincoln); Anne Holden (Portslade); Graham Hall (Plymouth); Kay Littlewood (York); Robin Gibbs (Theydon Bois).

Those who tried hard.—Marilyn Gibbs (Theydon Bois); Stephen Gibbs (Theydon Bois); Marilyn Finnemore (Wolverhampton); Alison Crawford (Dorset); Carol Hall (Plymouth); Susan Bardy (York); Lesley Young (Dringhouses); Thomas Grimshaw (Bolton); Lesley Caskey (St. Annes-on-Sea); Christine Fuller (Thundersley); Margaret Gravenell (Norwich); Jim Thomas (Larne); Rosemary Dalton (Yelverton); Heather Lowe (Sunderland); Dawn Clement (Lawford); Anne Dalton (Yelverton); Anne Crawford (West Moors).

RESULTS OF DECEMBER COMPETITION

Prize-winners.—Sylvia Logan, "Beechwood," Newby Bridge, Nr. Ulverston, Lancs. Age 11; Lyndon Glenn Palfrey, 5 Haldane Place, Malpas, Newport. Age 7.

Honourable Mention.—Pamela Ware (Plymouth); Anne Holden (Portslade); Rosalind Bell (Lincoln); Susan Buckley (Thundersley); Brian Palfrey (Malpas); Tabitha B. Abel (Chisle); Carol Yvonne Hall (Plymouth); Olive Bartley (Hither Green, S.E.13); Doreen Floate (Felixstowe); Kay Littlewood (York); Sylvia Floate (Felixstowe); Sarah-Jane Cumner (Haywards Heath); Kathleen McGrath (Tottenham, N.17); Lester Jones (Knap-hill); Elaine Francis (Garston); S. Wells (Lincoln); Janice Palfrey (Newport).

Those who tried hard.—Rosemary Dalton (Bere Alston); Anne Dalton (Bere Alston); Pamela Rikken (Plymouth); Rosemarie Smith (Stroud); Robin Clee (Oldham); Chenoa G. Bailey (St. Annes); Maurice Fenton (Portadown); Kenneth Blackwood (Luton); Robin Gibbs (Theydon Bois); Judith Brown (Garston); Linda Walker (Kettering); Marilyn Gibbs (Theydon Bois); Pauline Matthews (Southville); Stephen Gibbs (Theydon Bois); Thomas Grimshaw (Bolton); Kathleen Calder (West Bromwich); Sharon Calder (West Bromwich); Kenneth Calder (West Bromwich); Christine Binder (Lincoln); Beverley Sindall (Norwich); Ann Grocott (Berwick); Graham Colin Hall (Plymouth).

MIRROR



OUR TIME

New African nations

FOUR new nations came into being in Africa last year. With the three which emerged in 1961 and the fifteen in 1960 the total is now twenty-two.

Millions on cosmetics

IT is reported that British women spend more than £70 million a year on cosmetics.

Machine which reads

AN American electrical firm has developed an electronic reader which can convert 700 characters a second into data on punched cards for computer purposes. It can read twenty different type faces, either typewritten or printed.

Rocket rivalry

THIS year America will increase her stock of ICBMs to 500 against Russia's 75, but Russia has 700 medium and short range missiles to America's 250.

Airships again

RUSSIA is planning to revive the use of airships for heavy freight transport. The use of helium instead of hydrogen will eliminate the dangers of fire which brought disaster to earlier attempts to popularize them.

World hunger

IT has been stated by Dr. Norman Wright, deputy director-general of the U.N. Food and Agricultural Organization, that between 300 and 500 million people in the world are underfed, and about half the world's total population of 3,000 million suffer hunger and degrees of malnutrition.

Search for life in space

TOP-ranking American scientists are urging that the first unmanned capsule sent to Mars should have a microphone which could record the sound of plants waving in Martian winds, animal sounds, etc., in an endeavour to discover if there is life on the planet.

Largest underground system

LONDON'S Underground which recently celebrated its 100th anniversary is not only the oldest, but is still the largest subway system in the world, beating New York by just 4 miles, and Paris by 127 miles. It has 244 miles of track and 4,170 cars, which travel 205 million miles a year and carry 675 million passengers.

Increase of knowledge

"IT is barely sixty years ago since a gas balloon represented the most men could accomplish in their desire to reach out into the heavens," says *The Christian*. "Now the question of a journey to the moon, and even further, has got beyond the stage of idle dreaming."

"Nuclearitis"

THIS term has been coined to describe the desire of an increasing number of nations to possess independent nuclear power.

Ecclesiasticism or evangelism?

"IT is the constant danger of the church to find in ecclesiasticism a form of escapism from her primary task of evangelism," declared the Rev. R. Peter Johnston at the recent Islington Clerical Conference.

Menace of indifferentism

IN a London lecture on *The Crisis of Human Freedom* Dr. Michael Ramsey, Archbishop of Canterbury, asserted that "one of the enemies of the virtue of toleration" in our modern liberal civilization "is not cruelty, but indifferentism, not caring because nothing mattered and nothing was true or false."

Eskimos and fall-out

AN American biologist in Alaska, Dr. William Pruitt, reports finding Eskimos with four times the concentration of strontium 90 in their bones than in U. S. residents there. He attributes it to the eating of caribou and reindeer which feed on lichen, as this northern moss retains almost 100 per cent of the radio-active particles which fall on it.





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