

Jan., 1964

# OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

THE NEW YEAR . . .  
Will it be a good one?

AMERICAN JOURNEY

THE VATICAN COUNCIL  
and Christian Unity



A HAPPY NEW YEAR TO ALL OUR READERS



CHURCH COURT - THE TEMPLE - LONDON

## NEW YEAR

By Muriel M. Howard

I ENTERED through the year's wide open door,  
And wondered that the year which closed before  
Should seem so old, and this young year so new,  
When but a moment stood betwixt. Why years so flew?  
A signpost read to me the secret rare,  
"Love makes Time hurry. Old years drag with care."  
So through Year's Doorway I would take with me  
Love, Hope, and Kindness, ever blessed three,  
That when this New Year shall grow old again  
I may have kept it free from wrong and pain.  
Grant when I stand before its closing door,  
I may see writ' there, "Blest for evermore!"

# THE BIBLE and OUR TIMES



A FAMILY JOURNAL OF CHRISTIAN LIVING DEDICATED TO THE PROCLAMATION  
OF THE EVERLASTING GOSPEL. PRESENTING THE BIBLE AS THE WORD OF GOD  
AND JESUS CHRIST AS OUR ALL-SUFFICIENT SAVIOUR AND COMING KING

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VOLUME 80 • JANUARY, 1964 • PRICE 1/-

PRINTED AND PUBLISHED MONTHLY BY THE STANBOROUGH PRESS LTD.  
WATFORD • HERTFORDSHIRE • ENGLAND

Annual Subscription, including postage 16/6 • SIX MONTHS 8/3  
Please notify change of address promptly

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Cover Picture: "INTO A NEW YEAR"

## This month...

As we begin another New Year, the question is on many lips, "Will it Be a Good One?" While J. R. Lewis does not feel able to paint any rosy picture of the future, he presents solid grounds for Christian confidence and hope.—Page 4.

That we are stepping out "Into the Unknown" we all realize, but Ernest Cox reminds us that, clasping the hand of our Elder Brother and Friend, it can be for us a lighted way.—Page 6.

If we would seek further counsel for the weeks and months which lie ahead, G. Elliott provides it in his article, "Your Security for 1964" (page 8), while Mary J. Vine finds encouragement in one of the thrilling promises of God, "From this day I will bless you."—Page 24.

In recent weeks the Editor has had the opportunity of following, in Rome, the proceedings of the second session of Vatican Council II. His appraisal of this momentous gathering begins in this issue.—Page 18.

One of the particular issues on which the Council Fathers have expressed themselves is Calendar Reform. Arthur S. Maxwell discusses the implications of their declaration.—Page 26.

This month J. A. McMillan begins a new and thought-provoking series on "Eternal Verities." His first theme is "The True God."—Page 10.

We have all been thrilled this past year as Charlotte Hastings has taken us to many European lands in search of heroes of the Reformation. Now, in "American Journey," she turns her steps to the New World to discover the place of America in this modern age.—Page 12.

On many occasions we have discussed in these columns the relation of law and grace, and in particular the continuing significance of the Sabbath of the Fourth Commandment. Leslie Shaw in this and subsequent issues will present the Bible teaching on this important theme.—Page 14.

In these days when so many are absorbed in seeking the material things of life, Lois L. Lane reminds us of the Christian's "eternal weight of glory."—Page 16.

The children, as usual, have three fascinating pages specially for them.—Page 32.

# 1964

## THE NEW YEAR...

by J. R. LEWIS

THE year of our Lord, 1964, is about to begin; and for one reason at least, it ought to be a good one. Simply take a glance around even the humblest type of housing estate, and it will be obvious that almost every home enjoys television programmes—thus providing at least one reason why Mr. Harold Macmillan, when Prime Minister, said: "We have never had it so good."

In A.D. 964, our Anglo-Saxon forbears were illiterate, long-haired, unshaven, unwashed, and they lived in hovels of withy and wattle. Their living standards were extremely low.

Whatever we lack, today, we should at least be grateful for the amenities and comforts of 1964. Many are grateful, of course. They may not say, "Blessed be God who daily loadeth us with benefits," but they nevertheless are thankful.

Others are too observant to be really happy for long. They are like a friend of mine, who, boasting about the lovely peach he was in the act of eating, discovered half a maggot in the uneaten portion: His peach seemed not so good after all. Such point to the grave disorders which they see in the world, being very much aware of the fact that, as Paul says: "The whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

Such are likely to be sceptical about the New Year fulfilling their hopes.

They are like a troubled man described in the



One way in which we can show our gratitude for the comforts and amenities which are ours is by extending practical help as we have opportunity to the under-privileged in this and other lands.

Bible. He could not sleep, the night was long, and it was dark. Seeking cheer he called out: "Watchman, what of the night?" The watchman said, "The morning cometh, and also the night." Isa. 21:11. The watchman's answer is as good today as when it was written: "The morning cometh, and also the night."

We will examine this cryptic phrase, and observe its application to our world on which the sun may be shining freshly if somewhat weakly, this New Year's Day.

### "Bitter-sweet" discoveries

So many wonders today call forth the exclamation, "super!" and "fabulous!" This may be a florid use of the English language, but how can adequate adjectives be found to describe the marvels of modern technical and mechanical achievements, which have enhanced the pleasure of living, and eased the arduousness of labour?

The increase in our store of knowledge is phenomenal and gratifying. Soon it is envisaged, life will virtually be one round of pleasure, with electric push-button service to meet all our needs.

Unfortunately, science has also its "chamber of horrors," and it is becoming increasingly difficult



While in the lands of the West people may never have "had it so good," there are millions who still hardly have the barest means of subsistence.

# will it be a good one?

to keep the door closed upon its horrors. Man has enthused over his discovery of the secrets of nuclear fission, declaring that thereby is opened unlimited reserves of cheap power. Yet are not the inherent dangers of radio-activity a nightmare of horror to all? Can one rejoice for long over the recent Pact banning the testing of atomic weapons, when it is recalled that neither China nor France signed the pact?

The study of bacteriology has yielded vital secrets; forces of nature are being controlled. Yet at the same time the very real possibility of genocide by germ warfare fills one with foreboding. Medical science has produced miraculous cures; yet the widespread use of certain drugs has produced many thousands of malformed children, while less evident ill effects afflict many more.

During the past ten decades, Nature has yielded her secrets of flora and fauna. The farmer has trebled the weight of sheep and heifers, doubled the milk yield of his cows, multiplied a pest-free yield of crops; and the shops of the nation are stocked with abundance. All this at the expense of wild life which is being poisoned in the process; when nine out of every ten people in the world go to sleep still hungry; when thousands die of starvation on the pavements of many an Eastern city. The nations may take justifiable pride in the skill of their surgeons and doctors, and the number of their hospitals. So much has been accomplished. Yet it is true that there are neither sufficient personnel nor sufficient beds to cope with the untold millions sick in mind and body. It is indeed, a sick world in which we live.

## **Education for good and bad**

Does anyone boast of today's educational facilities, pointing to such evidences as the late age of leaving school, the growing number of universities, the opportunity for advanced learning? Then let it also be considered that at no time has the world had to spend so much money to protect itself from the larger-than-ever number of those who "know not their left hand from their right," who cannot discern between my land and theirs, between my money and their money, between my wife and their wives, between the nation's bank-notes and their own bank-notes.

Politically of course, there have been tremendous advances. The individual has privileges unknown to previous ages. But there is no peace. Violence and aggressive racialism are rampant. Nor is "Brinkmanship" a fear to be laughed at, and put aside.

The past paragraphs can be aptly summed up in

the expression of Author A. S. Maxwell: "We live in a Mighty Hour, but the world is in agony, there are mutterings of war, writhings of restless races, red lights in the eastern sky, all law is defied, the faith of Christendom is fading, it is a drugged and deluded world."

Humanity has a lesson to learn.

And the New Year is a good time to learn that lesson. It is this: All the foregoing world conditions were known to our Lord two thousand years ago. He foretold them Himself, and also through His immediate followers.

## **God's prophetic picture**

Jesus said that "nation shall rise against nation." He said: "There shall be famines, and pestilences." Matt. 24:7. Through Paul He said: "Men shall be lovers of pleasures more than lovers of God." He also declared that "men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:2-5. He implies that men would take "wives of all which they chose." Gen. 6:2; Matt. 24:37. He even declared through an earlier prophet, that the day would come when "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. All these things would happen, said Jesus, and they would mean but one thing: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Repetition always helps to get a point home, and our Lord repeated His statement: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

The outlook may in many ways be dark, but the "uplook" is bright as the promises of God.

## **A time of hope**

For this reason the New Year is a time of hope. It is a time when the watchman of spiritual things can declare to the restless ones in the dark world, "The morning cometh." It is comforting to look forward to the end of civilization as we know it, and to the coming of a better world in which our Lord will be

(Continued on  
page 27.)





**A**LL over the world the New Year is hailed with special rejoicing. In cities, villages, and hamlets alike, January's bleak days and lengthy nights are made the occasion for winter sports and snug festive gatherings.

But for the past two or three decades, together with the rejoicing, there has also been a sense of uneasy foreboding. For no man, of himself, can pierce the dark veil of the future. Everyone politely wishes for his neighbour: "A Happy New Year," and devoutly hopes for one for himself. The wish is doubtless sincere enough; but often it is spoken, and received, with somewhat dubious assurance.

For calamities by land, sea, and air are noticeably increasing. In spite of elaborate safety precautions, a truly appalling number of cars still crash on the roads, aircraft meet with sudden and devastating calamity, and ships collide at sea. These terrible happenings, together with the vast amount of non-accidental suffering pervading the world, make the familiar annual wish little better than a cruel mockery in the ears of untold thousands.

### **A source of comfort**

Indeed, it is as we take this realistic view of life that we realize the value of belief in, and reliance upon, a personal God. As we go forward "into the unknown" of each New Year, it is a source of infinite encouragement and moral strength to believe that there is a personal, compassionate God in the heavens, especially when everything is not very right with our own particular world.

For when the surging waves of trouble overtake and surround us, we desperately need a Friend. At

those times, a "divine Idea," a "First Cause," a "profound Principle," means nothing. Still less could we find any consolation in some undefinable "Ground of our being." We can only move forward courageously into the dark future as we clasp, by faith, the firm hand of a loving, understanding, and compassionate Friend.

Jesus came primarily to teach us that God in heaven, is, in a special sense, our Father and Friend. "The Father Himself loveth you," He declared. (John 16:27.) And Paul joyfully adds: "God, even our Father . . . hath loved us, and hath given us everlasting consolation and good hope through grace." 2 Thess. 2:16.

### **Conditional grace**

The Saviour, however, clearly states an important condition which affects and governs the measure of the Father's love for us. God loves us, not merely because we are His creatures, nor simply because He is constantly mindful of our need of guidance, protection, and forgiveness. The Father's love for us is conditioned by our devotion and allegiance to His Son. For Jesus declares: "The Father Himself loveth you, *because ye have loved Me*, and have believed that I came out from God." John 16:27.

It is therefore essential for the Christian to know and to love Christ, since access to the Father, and favour from the Father, is, in this Gospel age, entirely dependent upon our relationship to the Son. "No man cometh unto the Father, but by Me," Jesus reminds us. (John 14:6.) And He further adds: "All things are delivered unto Me of My Father . . . *neither knoweth any man the Father, save the Son,*

and he to whomsoever the Son will reveal Him." Matt. 11:27.

### **Supreme place of Jesus Christ**

There are many nominal Christians even today who appear to set aside the power, prerogatives, and divine dignities of God the Son, in order (as they say) the more directly to worship, and the more zealously to serve God the Father—Jehovah.

But such a conception as that, however rigidly it may be held, and however plausibly it may be argued, is something quite foreign to Bible Christianity. For throughout the New Testament it is made plain that Jesus is the One who cannot be set aside. Without Him we can do nothing, we are nothing, and are lost. (See John 15:5; Acts 4:12.) These simple, fundamental facts of the Christian faith can

He added, "He . . . is with Me: for I do always those things which please Him. . . . Even as the Father saith unto Me, so I speak." John 14:28; 8:29; 12:50.

### **A sublime paradox**

However, since Jesus came on earth to do His Father's will, and, in doing that to be Himself a fitting and adequate revelation of God, it was necessary that the Saviour should also reveal His own equality with the Father.



## **CAN MODERN MAN FIND GOD?**

**The sixth article in the series by ERNEST COX**

never be too steadfastly believed, nor too strongly urged, by the trusting child of God.

It should ever be remembered that the whole of Christ's life, from Bethlehem to Olivet, is really nothing less than an impressive revelation of the Father. The very burden of the angels' song at the Saviour's birth was, "Glory to God in the highest." Later, Jesus Himself summarized all His public and private conduct by saying: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me," while almost His last message was, "I ascend unto My Father, and your Father." Luke 2:14; John 6:38; 20:17.

It was the Saviour's constant aim to minister to God's glory, to extol His wondrous character, and to make clear His supreme saving purpose for men. "My Father is greater than I," He declared, and,

Many people find it difficult to understand how Jesus could be subservient to God, and yet be, at the same time, equal with Him. Perhaps if we take a necessarily inadequate illustration from the human sphere, it is not so difficult to comprehend. Very often it is the case that a father and a son are co-directors in a business. The father is obviously his  
(Continued on page 23.)



None of us can know what the morrow will bring forth of good or ill, but clasping the hand of our divine Companion, we may tread fearlessly the unknown way.



**I**F asked to name the key-word to men's thoughts in the year that has passed, we would suggest without hesitation the word: "Security." It may have related to the nation or to the individual or both, and has a number of connotations. Various events have made it clear that the possibility of a major act of hostility by some other power against our own is still by no means remote. In some spheres, this has underlined the query whether this person would be a "security risk," or that person a spy.

From time to time, impressive news items have reminded us that secure transit of bullion, cash, the mail or other valuable commodity, requires reasonable precautions against theft and banditry.

Socially, the word security has long been connected with the preservation of housing amenities, as in "security of tenure." In terms of personal employment, all people are concerned about present and future security.

### **Security of human survival**

But the application of the word that impresses us most deeply, is in its relation to personal safety and preservation. In our view, many of those who agitate, quite sincerely, to the tune of "ban-the-

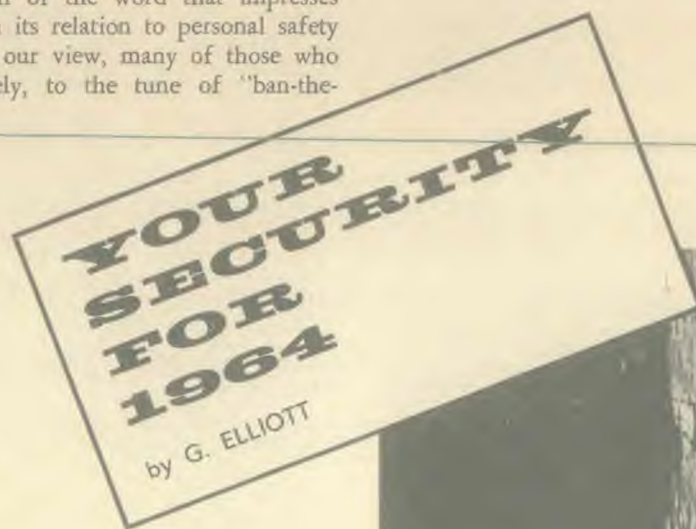
following precautionary know-how, and by avoidance of unnecessary risks. But the limitations of do-it-yourself preservation may be illustrated from another angle.

Before us at this moment is a works card which has been issued, very sensibly, to the employees of a London engineering firm. It is entitled, "Rules For Your Safety." Printed in red are twelve prohibitions designed to safeguard men at work. Such as: "Never interfere with machines or belts;" and: "Removing guards on or around machines is forbidden." This is excellent admonition. But it applies, of course, to peaceful industry.

What the world in general is afraid of today, is the prospect of far more dangerous machines getting into the hands of dangerous men!

To whom then can we look for help? Are we entitled to expect deliverance by an over-ruling Providence? That depends.

Right here we would like to quote two relevant



bomb," are simply apprehensive about the future, not only of themselves but of their children. Beyond a doubt, the peril is real, whatever may be said concerning demonstrations of protest.

One naturalized Briton who suffered much in two world wars, is reported to have been busily engaged in constructing his own H-bomb shelter, consisting of three-inch reinforced concrete walls sixteen feet below ground!

Not for a moment would we condemn this good man's defensive efforts but, one may ask, will they suffice?

### **Rules for your safety**

If we start with the lesser hazards, there is certainly much that we as individuals can do to help to make our lives more secure, simply by



passages from the Word of God. The first one, which applies to *all* human beings, consequent on humanity's wrongdoing, pithily affirms: "Man is born unto trouble, as the sparks fly upward." Job 5:7. That is the *racial* heritage. The second testimony, given only to those who are striving, by grace, to do the right thing, says virtually the same thing as before. But *it adds something*, in the words, "many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psa. 34:19. That is the *Christian* heritage. The qualifying promise is not given to those who turn their backs upon God. This should never be forgotten.

Nevertheless, if mere men are able to devise wise rules calculated to safeguard their fellows, who can doubt that a merciful Lord has a far more comprehensive provision for mankind, that all who will may heed it, and thereby avoid or survive the natural "trouble" in the world?

This perfect, divine provision, is none other than the Ten Commandments! Made for all humanity (Eccles. 12:13), obedience to them ensures entire human safety and infinite blessing. Yet few, amazingly, realize the *protective* nature of the law of God—as the clauses of the "policy" laid down in Deuteronomy 28 clearly show.

### Warnings are given to be heeded

At the same time, it must be pointed out that even the finest counsel is of no avail if disregarded. Those who are confronted by such telling notices as: "Beware of pickpockets;" "Beware of the dog;" or: "Beware of trains," know that they ignore such cautionary warnings at their peril.

This is just how it is with the Commandments of God. His warnings are given to be heeded. To all who become aware of His moral requirements, the Lord is still saying: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God . . . and a curse if ye will not obey." Deut. 11:26-28.

This should not be seen, in any way, as a divine malediction! It is only a healthy reminder of the painful results of transgression. It virtually declares: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7. This makes the willing co-operation of man with his Maker essential, if the Lord's security measures for man are to be effective. With an important exception: It may be asked, are there not occasions when human beings face such overwhelming disaster as to be impotent, and wholly dependent on God for deliverance? Yes, indeed. Such a situation was predicted by Jesus when He declared: "On earth nations will stand helpless, not knowing which way to turn," and "men will faint with terror at the thought of all that is coming upon the world." Luke 21:25, 26, N.E.B.

### Full assurance is available for all

That statement of woe was not given to frighten mankind, but rather to spur them to seek God for the help that He alone can give. In its overtones is the kindly implication: "Your extremity O man, is My opportunity." Therefore, "Call upon Me in the day of trouble: I will deliver thee." Psa. 50:15. Yet none should presume to think that the great God of the universe, if habitually ignored, will wait for ever for an S.O.S! Too many do not call upon the great Protector until it is too late.

One can have *present*, abiding security, for, says the Lord: "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Prov. 1:33. And again: "Thou wilt *keep* him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

This full assurance is available to all. While opportunity lasts, it is never too late even for those who have hitherto neglected to call upon the name of the Lord, and through Jesus Christ to enter into a new and blessed experience. Do not doubt. The Scriptures enumerate the steps to full confidence; and although their exact order may be unimportant your effort and co-operation is essential. To "*hearken*" to God is to obey Him.

In common with everyone else, you, dear reader, cannot properly trust anyone you do not know. But you may know the gracious character of the Lord from a study of His Word, and you may discern Him in the providences He will then place around

(Continued on page 17.)

#### GOD'S

##### ONE

**T**HOU shalt have no other gods before Me.

##### TWO

**T**HOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

##### THREE

**T**HOU shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

##### FOUR

**R**EMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

#### LAW

##### FIVE

**H**ONOUR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

##### SIX

**T**HOU shalt not kill.

##### SEVEN

**T**HOU shalt not commit adultery.

##### EIGHT

**T**HOU shalt not steal.

##### NINE

**T**HOU shalt not bear false witness against thy neighbour.

##### TEN

**T**HOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



J. A. McMillan contributes the first of a new series of thought-provoking articles entitled, "ETERNAL VERITIES"

# The TRUE GOD

A GREAT deal of argument has been engendered over the Bishop of Woolwich's book, *Honest to God*. In this book, Dr. Robinson challenges many of the time-honoured ideas regarding God that earnest Christians have cherished. Believers in the God of the Bible have been shocked that an Anglican Bishop should appear to deny the personal existence of a supernatural Being who dwells "up there" in a spiritual realm that has a definite location.

A careful and prayerful student of the Bible should not be unduly disturbed that in these days of spiritual confusion and moral instability, the existence of a supernal, personal God should be doubted or denied. As the frontiers of our knowledge have been extended, our human pride has felt less and less need to depend on God. The sense of worship has been equated with the age-old sense of superstition, and both are being relegated to the long list of discarded beliefs that mankind has accumulated.

## God dethroned—man debased

This is not something new, however. In the declining days of the Roman empire, a similar situation arose, as indeed it had arisen in previous civilizations. In a scorching analysis of human behaviour, the apostle Paul puts his finger on the basic principle that when men dethrone God, they debase themselves.

"For we see divine retribution revealed from heaven and falling upon all the godless wickedness of men. In their wickedness they are stifling the truth. For all that may be known of God by men lies plain before their eyes; indeed God has disclosed it to them. His invisible attributes, that is to say His everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things He has made. There is therefore no possible defence for their conduct; knowing God, they have refused to honour Him as God, or to render Him thanks." Rom. 1:18-21, N.E.B.

The remainder of this chapter exposes the sins of sexual perversity that are all too common in modern society. Like begets like. The same intellectual and spiritual futility produces the same baleful harvest today as it did in former times. "Thus, because they have not seen fit to acknowledge God, He has given them up to their own depraved

reason. This leads them to break all rules of conduct." Rom. 1:28, N.E.B.

The Scriptures repeatedly insist that there is One God. "The Lord is the true God, He is the living God, and an everlasting King." Jer. 10:10. It also depicts many tragic periods in the history of man and sometimes even of God's people, when "for a long season Israel had been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

In such Godless and lawless times, "there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city; for God did vex them with all adversity." Verses 5, 6.

This message of Azariah did not mean that God was personally responsible for bringing these dire conditions upon the people, but simply expressed the principle that people reap what they have sown. He stated: "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." Verse 2. God's protecting grace is withdrawn from those who reject His counsel.

## He "crawled back"

In a moving testimony of faith written by Lord Hailsham, we are told how, at seventeen years of age, his Lordship strongly expressed his scepticism when told of his mother's death: "I don't believe in the after life. Death is the end of us." However, in later times, Lord Hailsham tells how intellectual conviction came to him of God's existence and personality. He speaks of the "process of thought which led me in the end to abandon unbelief and to crawl back with difficulty to the intellectual sanity of the Christian faith."

He adds: "The decisive step, however, was the abandonment of materialism as an untenable hypothesis, and the gradual acceptance of the alternative belief that outside the world of time and space, and in command of it, at the very heart of reality, at the centre of things, were the very categories which I have been trying to describe.

"There was consciousness, love, justice, beauty, and knowledge, inhering, as such categories only

can, in a transcendent personality with which we can consciously identify ourselves by thought and endeavour, and before which we are driven to abase ourselves in utter humility."

In following paragraphs, Lord Hailsham eloquently describes his pilgrim's progress from doubt to faith, from distress of spirit to assurance of divine guidance. Then he rightly points out:

"You cannot see God on the slide of an electron microscope. You cannot trace Him from Jodrell Bank. He cannot be spotted on a cathode ray tube. But this is only another way of saying that, unlike ourselves, He is outside time and space, which are built in not only to our every experience, including science, but also to our means of experiencing it."

### **The unsearchable God**

His Lordship is here simply echoing the wise words recorded many millenniums ago:

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof

is longer than the earth, and broader than the sea." Job 11:7-9.

The personality and existence of God cannot be demonstrated by reason and logic. Nor does it depend for acceptance on blind credulity. Evidence abounds on every hand, but faith is still required to enable us to seek and find Him. As Lord Hailsham concludes:



The wonders of the universe testify to the existence of God. The Bible points the way to a personal relationship with Him.

"In short, no-one who examines the world in a pure spirit of scepticism can afford in the end to ignore, and no-one who has passed through the valley of despair can afford to lay aside without experiment the hypothesis of the Supreme Being who reveals Himself to those who seek Him out."—*Sunday Express*, November 6, 1960.

The Bible contains such a revelation of the True God. Jesus had no doubt about His Father's existence and Being, and addressed Him thus: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3.

Let us then turn away from the stultifying and vague expressions of the learned humanism of Dr.

Robinson, to the clear, convincing, and exceedingly comforting teachings of the Holy Scriptures regarding the nature and purposes of the true and living God.

"Know therefore that the Lord thy God, He is God, the faithful God which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow,

(Continued on page 27.)





## AMERICAN JOURNEY

In several previous series of articles, Charlotte Hastings has made sacred history come alive as she has taken us with her on her journeys in Europe and the Bible lands. Now she turns her steps westward to discover the place of America in the modern world.

**T**HIS time our journey takes us across the Atlantic to the New World, to a land known by various names: "The land of Liberty . . . of the Free . . . of the 'almighty dollar' . . . of Golden Opportunity," etc.

Taking off from London Airport, and rising to 8,000 feet, we headed north-west across England, soon passing over Scotland, far above the snowy peak of Ben Lomond, the beautiful lochs and hills of Argyllshire, the double fringe of the Hebrides, the island of Mull, and "sacred" Iona.

How vastly different was our own speedy transit, from that of the Irish missionary evangelist of the sixth century, Columba with his twelve brethren,

world." Now the town called by this name, high on the west coast of Greenland, has its huge new air base. And with others, including Reykjavik, by which the distances from the Old World to the New are greatly shortened, has made the whole North Polar basin of utmost strategic importance: "the centre of the civilized world in today's air age."

As our plane circled over Reykjavik, I visualized the arrival of the pirate Vikings in their sturdy oak galleys, who before the ninth century, came here to raid and plunder. Yet by the end of the next century those who remained to colonize, had attained Ice-

## ON THE TRAIL OF THE VIKINGS

who journeyed in their wave-battered boat of osier and stretched skin to the tiny island where they founded a religious community—an island which became, for several centuries, the chief centre of the Bible-based Celtic Church.

### Land of contrasts

Soon came to view the paradoxical frost and fire scenery of Iceland where, down from the high rocky plateau and encircling snow-clad peaks, flow the ribboning glacial streams and impressive waterfalls which scintillate against shining black lava formations. In contrast, subterranean hot springs well up into caves and natural basins.

When the shimmering curtains of the aurora borealis formed a backdrop of opalescent splendour, it would seem to those first Celtic missionaries who journeyed so long ago to this second largest island in Europe, that they had been given both a glimpse of the tremendous power in the hand of the Creator, and something of the awe-inspiring glories of heaven.

The discovery of this mysterious region of the North had originally been made by the wonderful Phoenician navigators and it was known to the Greeks and Romans as Thule: "the edge of the

landic nationhood, and had even adopted the Christian faith.

### Two concepts

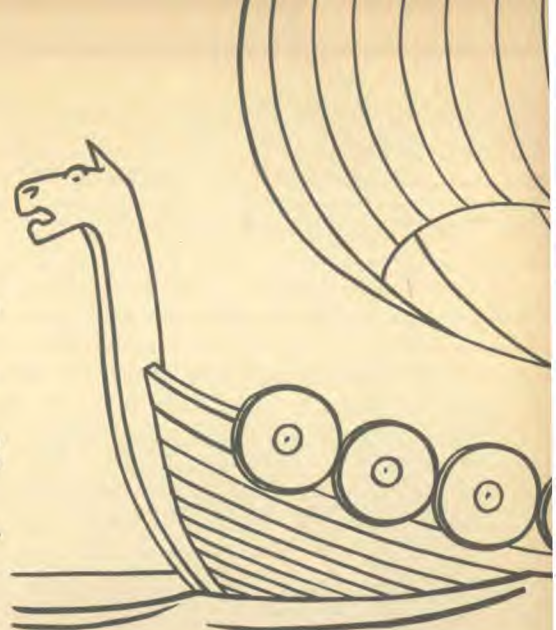
At this time there were two main concepts of Christianity: Celtic and Roman, only the latter having the sanction of the State. Into the Roman concept pagan elements had been increasingly incorporated since the nominal conversion of the Roman Emperor Constantine, so that the original pure Gospel was hardly recognizable. As one writer comments: "The Christianizing of the state amounted therefore in great measure to a paganizing and secularizing of the Church. . . . The mass of the Roman empire was baptized only with water, not with the Spirit and fire of the Gospel, and it smuggled heathen manners and practices into the sanctuary under a new name."—Schaff in *History*, Vol. 3, page 93.

The Celtic Christians on the other hand, would not renounce their belief in the Holy Scriptures as the infallible Word of God. Eventually they were forced to leave Iona, when papal doctrines, brought from Italy by Augustine and his monks, gained the support of the kings of England.

But the light of truth, cherished by the original British Celtic church, has never been completely extinguished. In every age God has had His faithful witnesses, "men who cherished faith in Christ as the only Mediator between God and man, who held the Bible as the only rule of life, and who hallowed the Bible Sabbath."

After Hans Egede, the Norwegian missionary, brought the Reformed doctrine of Luther to the Romanized Eskimos of Greenland—a doctrine which emphasized the Bible truth that it is not the church with her priests and Pope which is the Divinely appointed intermediary with the Father in heaven, but Jesus Christ alone—the Reformation quickly spread to Iceland. Today both Greenland and Ice-

The first explorers of the New World took weeks and months to cross the wide ocean in their primitive sailing vessels. Now jet airliners take us there in a matter of hours.



land are chiefly Lutheran, and there are those in both lands who are stepping out to accept the further progressive light on Bible truth, revealed for these momentous times.

### **On to the New World**

In the early hours our flight continued away from the land where the people still converse in the Norse language of the sagas, and followed the old Trail of the Vikings. Long before the Age of Discovery began by Christopher Columbus, it is recorded that Leif Eriksson, son of Eric the Red, Norwegian settler first in Iceland, then Greenland, first made the long, hazardous voyage to America. He reached Cape Cod, and landed at Rhode Island. The latter they called Vinland—the Land of Wine, because of the abundance of wild grapes found there.

But attempts to colonize failed. In 1121 Bishop Eric Upsson sailed from Greenland to Vinland, and

never came back. It is believed that both he and the settlers were massacred by the natives. Archaeologists believe that the old round stone tower in Touro Park, Newport, a lovely seaside resort on Narragansett Bay, Rhode Island, is the central part of a fortified chapel built by the Norsemen, somewhere around this time.

This then, was the first recorded migration to the New World.

### **America's rise to greatness**

That America would rise to be a great world power was the deep conviction of students of

Bible prophecy long before it was actually apparent. Pondering the lamb-like power described in Revelation 13:11, John Wesley in 1754 in his *Notes on Revelation Thirteen* asserted: "He has not yet come, though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast" (the Papacy which dominated Europe from A.D. 538-1798). How discerning he was is evident when we realize that in 1776 the thirteen American colonies declared their independence of the old-world powers and in 1789 the United States, which fulfilled all the specifications of this new power, came into existence.

Our flight continued over the forests and farms of Nova Scotia, and skirted the New England States. Far below were the great Atlantic breakers rolling in toward Cape Cod. I recalled that in 1620, the old sailing brig, *Mayflower*, bearing the nucleus of

(Continued on page 30.)

**T**HE Sabbath," Jesus said, "was made for man." Mark 2:27. This clear statement leads us to ask: "When was the Sabbath made? Does the Bible tell us?"

As far as the human family is concerned, the book of Genesis is the book of origins. It reveals God as the Creator and Maker of all. So when Jesus said, "The Sabbath was made," it is right and proper for us to look back into the Genesis record of Creation to see if anything is revealed there about the making of the Sabbath.

In doing this we shall not be disappointed, for when God had finished His creative works within our solar system, the Bible says: "On the seventh day God ended His work . . . and He rested on the seventh day from all His work." Gen. 2:2.

### **Why God rested**

Because we ourselves easily tire, it is quite natural to ask: Did God rest from His creative works because He was tired? His creation, even within our solar system, is so vast that it might not seem unreasonable to assume God was tired. But He was not tired.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not neither is weary?" Isa. 40:28.

Why then did God rest if He was not weary? The answer is that He was making the Sabbath for man, and His resting was a distinctive feature and part of the creation of the Sabbath. The word "Sabbath" means "rest," and it could not be God's rest day unless He Himself first rested upon that day. Had God not rested on that day, but continued His work, the Sabbath would have been just another ordinary work day, and not a Sabbath at all. But God made it a Sabbath, by resting upon it. God planned, however, that the Sabbath should become man's rest day, and so He rested as an example to man. Thus the Bible clearly reveals that on the first seventh day of time in this world of ours, God rested. (Gen. 2:2.)

### **Blessed and sanctified**

Now had God only rested on this day, and done nothing else to it, its nature, its character, would have been very little different from that of the other days. It would have been a rest day because God rested on it, but its time would have been intrinsically the same as the other days of the week.

But in the process of making the Sabbath God saw fit to do much more than merely to make it His own rest day. That alone would not complete it as a "Sabbath." And so the Bible reveals that God "blessed" the Sabbath day "because that in it He had rested." Gen. 2:3. The Sabbath thus becomes



It was for man's physical and spiritual good that, in the beginning, God said "Remember the Sabbath day."

a special day—a divinely "blessed" day. This no other day can claim. The Bible says: "The blessing of the Lord, it maketh rich. . . ."

And finally the Lord "sanctified it." Gen. 2:3. This divine act of God in both blessing and sanctify-

# **THE SABBATH —**

**THE FIRST ARTICLE IN A  
NEW SERIES • BY L. SHAW**



ing the day changes its character. It is useless to deny this, as some try to do, for then the words lose their significance. If the blessing of God does not accomplish anything, why pray for it? But in these words, He "blessed it and sanctified it" we have a reference to something that is spiritual. The Sabbath is now removed from the secular to the sacred. It has now become God's holy, blessed rest day.

This blessing and sanctifying of the day is very important. Thereby God wanted all men to see and recognize that this day was different from all other days, that it was "holy" and was to be kept holy. Later on in the Bible, one of the serious accusations that God brought against Israel's priests was that "they violated My laws, profaned Mine holy things: they have put no difference between the holy and the profane . . . and I am profaned among them." Ezek. 22:26. It seems as though this accusation applies to almost all men of all ages concerning the Sabbath. They have not been able to discern the difference which God has made between that day, and the rest of the week. It takes regeneration to do that, for "spiritual things are spiritually discerned." Those who have experienced a true spiritual regeneration alone can discern the difference between God's Sabbath and the rest of the days of the week.

The Hebrew word *qadash* rendered "sanctified" is defined by Gensenius the Hebrew Lexicographer as meaning: "To pronounce holy, to sanctify, . . . to institute a holy thing, to appoint."

So then we may be sure that God's sanctifying of the Sabbath was done publicly, that all whom it concerned should know that the day was holy and

man must have known it. The words, He 'hallowed it' can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it."—Vol. 1, page 197.

### **Enshrined in the moral law**

Thus it is not the least surprising that we find the Sabbath an integral part of the great moral law. "There is one Lawgiver" and Lawmaker (James 4:12), and He made the law of the Sabbath as a binding moral obligation along with the other moral precepts of the Decalogue, and gave them to Adam as a sacred trust for the race. And there the Sabbath stands, right in the heart of the divine law: "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter. . . . For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Exod. 20:8-11), as though guardian of the whole law.

### **A moral obligation for ever**

The perpetuity of the Sabbath is evidenced by its being incorporated into the Moral Law, and it is therefore itself moral, and rests upon a moral obligation to God. In Exodus 31:17 it is declared to be a "perpetual covenant" and when sin shall be no more, and all the redeemed are gathered into the kingdom of God, "from one. . . . Sabbath to another shall all flesh come together to worship before Me, saith the Lord." Isa. 66:23.

It would be well for all mankind to realize,

# ITS NATURE AND PURPOSE

blessed and set apart for man as the Sabbath of rest. Jesus, speaking of this very act said: "The Sabbath was made for man." And the word "man" means the whole of mankind, not just a Jew.

Dr. Lange, in his commentary says: "If we had no other passage than this of Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time by all of that race for whom the whole of the earth and all things therein were especially prepared. The first

especially in these days of sacrilegious desecration of all that is holy, that the blessing that God has placed upon the Sabbath is irreversible: "Behold He hath given commandment to bless, and I cannot reverse it." "I know that whatsoever God doeth it shall be for ever, nothing can be put to it, nor anything taken from it. . . ." Eccles. 3:14.

### **Origin of the week**

To the scientific observer the Sabbath seems a  
(Continued on page 30.)

SUN

MON

TUE

WED

THU

FRI

SAT

**A** GREAT many people seem to think that to be a real Christian one has to give up just about everything that makes life worth living. A Christian mustn't do this, he mustn't do that; he is bound by a lot of rules and restrictions, and really is not free to enjoy life at all. As for the non-Christian, he is free to do what he likes and have a good time.

This is very shallow thinking, and such people have not weighed up the facts at all honestly. If they were to make a list of all the things that they think make life worth living, they would find that they could be summed up in one word, selfishness—and surely that is the one thing, above all else, that makes life *not* worth living. If one lived alone on a desert island, he could be as selfish as he liked and be free to do exactly as he liked, but would such a life be worth living? True enjoyment depends on fellowship with others, while selfishness breeds enmity, jealousy, and treachery.

### ***The basis of the worth-while life***

So to make life worth living one must get rid of selfishness, and the only way to do this is to be united first with Christ as we are told by the apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loveth me, and gave Himself for me." Gal. 2:20. This is what it means to become a true Christian, and such a one, far from being deprived of any real pleasure, will find a whole new

world of wonderful, exciting, satisfying associations and occupations open to him; and in doing everything for the love of God and his fellow-men, he will find the deepest joy that anyone can know in this world.

It is true that the Christian has no immunity from the common troubles of life, which he is glad to share with his fellow-men, and in so doing seeks to share with them also the sustaining love of Christ that is in his heart.

It is true also that a follower of Christ will suffer hatred and persecution by the world, for Christ and the world are at enmity, but unbelievers also are hated and persecuted by each other, so the worldling has little advantage there.

Let us try to weigh up honestly the advantages on both sides for the unbeliever and the Christian. Leaving out all the common benefits and sorrows of life which they share alike, the unbeliever *may* have a great deal of worldly pleasure, riches, fame, power, worldly honour, and greatness, all of which, however, may "take to themselves wings and fly away" at any time, and will certainly pass away with this present world. With no hope of a better world to come, what else is there to weigh down the scales in favour of the unbeliever?

### ***Riches of grace and glory***

On the Christian's side, there is a long list of benefits which the unbeliever cannot claim or enjoy. The Christian has the unclouded joy of doing the will of God and being at peace with Him, together with the guarantee that a loving, omnipotent Father has everything in control, and that every experience



# **THE CHRISTIAN'S "WEIGHT OF GLORY"**

by LOIS L. LANE



Not even the Nuffield millions so generously devoted to many charities during a long lifetime begin to compare with the "exceeding riches" of the heritage of God's faithful children.



that comes to him will work out for his eternal good, and be used to bless others.

The Christian is supplied with invincible armour which protects him from every assault, even "the wiles of the devil," and a sword that can pierce the strongest resistance, so that at the end of the conflict he will be standing fast, having overcome all.

The Christian has comfort in tribulation, and a "very present help in time of trouble."

The Christian is fearless in war, famine, earthquake, or any catastrophe, for nothing can happen to him

except what God permits for a wise and loving purpose, and which he himself would choose could he see the end from the beginning.

The Christian has the promise of the basic necessities of life, food, water, clothing, shelter, and thus is assured the material security that is the deep desire of every heart.

Through the presence of the Holy Spirit, the Christian has access, day and night, to his Friend and Saviour, Jesus Christ, and to his Father in heaven, who are ever ready to give whatever help is needed.

The Christian has the assurance that, should he waver and fall in the conflict, the abundant grace of God will enable him to rise again and go on his way rejoicing.

Finally, the Christian has the sure hope of eternal joy and glory in the presence of God.

### **Which will you choose?**

Who can deny that the Christian has a tremendous advantage over the unbeliever, who can claim none of these blessings, and has to rely on the very limited and uncertain help that man may, or may not, be able

to give; and for whom there is no hope for the future.

If you still think that to be a Christian means giving up nearly everything that makes life worth living, think again, honestly and seriously, compare "all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life" with the exceeding and eternal weight of glory which God has in store for His children, and make your own life abundantly worth while both here and in the world to come.



## **YOUR SECURITY FOR 1964**

*(Continued from page 9.)*

you. This experience is cumulative, until you come to possess "the full assurance of understanding." Col. 2:2. If you desire to have a lively hope for the future, as distinct from mere wishful thinking, if you will strive to fulfil all the conditions of the Gospel of Christ that alone can give you confident expectation of receiving what it promises. Only then may "the full assurance of hope" be yours. (Heb. 6:10-12.)

Finally, if you are prepared to give more than

just an intellectual assent to the truth of what God says, and if you will remember that faith is not credulity, but a submissive, obedient, trusting belief in divine reliability, then you will surely attain the security of knowing "that all things work together for good to them that love God." Rom. 8:28.

Such, verily, is the "full assurance of faith."

Your conditions of "security for 1964," and onward find their fulfilment as God's law is kept by you in fellowship with Christ. (Rom. 8:4.) For thereby "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Isa. 32:17.

**The first of a series of on-the-spot reports by the Editor on the significance of the Vatican Council II and its relation to the great church unity movement of our time.**

AS the flood-lights came on just after nine o'clock on Sunday morning, September 29th, the great basilica of St. Peter's presented a spectacle of surpassing splendour. Although for the second session of the Vatican Council there was no spectacular procession of the Council Fathers from the great Bronze Doors of the Vatican across the piazza to the grand entrance of St. Peter's, the scene inside was of undiminished grandeur.

On twelve tiers of green-upholstered chairs on either side of the vast nave some 2,250 archbishops and bishops, resplendent in their white robes, gold-embroidered capes, and gleaming mitres, together with abbots, leaders of the religious orders, and apostolic prefects, sat waiting for the arrival of the cardinals, the patriarchs of the East, and the Pope.

Beyond them, in the rotunda, sat 100 members of the diplomatic corps, a galaxy of distinguished visitors, and the sixty-three observers of the non-Roman churches who had accepted the invitation to come to the second session of the Council.

The temporary altar on which the Mass of St. Michael the Archangel was to be celebrated gleamed in front of the lamp-decked confessio, where the alleged relics of St. Peter repose, while immediately in front of the great altar, beneath Bernini's towering baldachino, stood the red and gold throne, a year ago at the first session of the Council, occupied by John XXIII, and now to receive the new sixty-six year old Supreme Pontiff, Pope Paul VI.

Around the throne, beneath the great dome, Swiss guards stood at attention with spears flashing in the brilliant light, papal knights in black with white ruffs and ceremonial swords stood in groups, while behind the great altar a vast concourse of ordinary

folk who had managed to get "standing tickets," filled the apse right back to the Chair of Peter, over which glowed the great golden aureole with its representation of the Holy Spirit as a dove looking down on the great assembly.

Suddenly a ripple of applause announced the entrance of the procession of cardinals and patriarchs, the former to take their places in a block of red-upholstered chairs opposite the famous statue of Peter, which had been decked in gorgeous robes and massive tiara as the first Pope of Rome.

Then an even greater burst of clapping indicated

## THE CHANGING

the arrival of the Supreme Pontiff himself. At the beginning of the nave he descended from his ceremonial chair, and, preceded by the traditional fan-bearers, walked solemnly down the aisle, up the steps in front of the great altar, and took his seat on the throne. The second session of the Vatican Council, which a day or two later to the journalists of the world the Pope described as "this great world event of today" which was to manifest the "unity, catholicity, apostolicity, or historic continuity, and the spirituality" of the Roman church to an "alert and waiting world," had begun.

### *Allocution eagerly awaited*

When John XXIII died there was naturally a



LEFT.—The Council Fathers pass the Holy Door as they enter St. Peter's for the opening ceremony of the second session of the Vatican Council.

RIGHT.—In his ceremonial chair the new Pope Paul VI is borne into the great basilica.

great deal of speculation as to whether the "new look" which he hoped to give to the Roman Catholic Church would be continued.

The first session had revealed that while a great section of the hierarchy, led by the French and German bishops, were determined to press for a "renewal" of the church to meet the needs of the new situation in the modern world, there was a powerful group of "integrist" who were equally convinced that there was no need for change. The church had endured through the many political and social changes of nearly two thousand years and there was no reason for any material change as it faced the modern world.

When Cardinal Montini was elevated to the Pontificate it was evident that the "progressives" had won the first round. Indeed, in his first public

olic Rome, the Roman hierarchy, and the Roman Curia" and that, "most worthy instrument" as it had been in the past, the *aggiornamento* which John XXIII had urged in every aspect of the church's life, must extend also to them, and that the Curia must be ready to release some of the controls it had taken over during the years of struggle and be reorganized "under a wider supranational concept" that it might more effectively assist in presenting the message of the church to peoples in every land.

It was with these significant indications of the policy which Paul VI intended to pursue, that the allocution which followed the Mass of St. Michael and the Act of Obedience was eagerly awaited.

Professor Jean Guitton of the Academie Francaise had said some time before that "in the mind of this mystic" there was "as much fire as light," and in

## face of ROME

## WHAT DOES IT MEAN?

by W. L. EMMERSON



LEFT.—The gorgeously robed statue of Peter in the nave was crowned with a jewelled tiara representing him as the first Pope. RIGHT.—Magnificent indeed was the flood-lit scene as the opening ceremony of the Council began.

utterances, Pope Paul declared quite categorically that the dual task of internal renewal and external rapprochement with the rest of Christendom and the non-Christian world would go on. "Can we," he said, "depart from the way traced for us in such a masterly fashion by Pope John? . . . The main duty of our Pontificate will be the continuation of the Vatican Council."

Then in a frank talk a week or so before the Council began, Pope Paul told the members of the Curia that people everywhere "were watching Cath-

neither of these respects was the assembly disappointed, for very early in his address the Pope sounded the clarion call which was to provide the marching orders of the Vatican Council and for the Roman church, "Let us, brethren, go forward."

To do this, he said, in words which every Christian would fervently echo, "here and at this very hour" we should first "proclaim Christ to ourselves, and to the world around us: Christ our beginning, Christ our life and our guide, Christ our hope and our end."

Then he suggested four directives to which the Council should give particular heed in pursuance of its purpose to "go forward" to the triumph of the church. These were a deeper "knowledge or awareness of the church; its reform; the bringing together of all Christians in unity; and the dialogue with the contemporary world."

Indeed, he went on, the principal concern of the second session will be "to examine the intimate nature of the church and to express in human language, so far as that is possible, a definition which can best reveal the church's real, fundamental constitution and manifest its manifold mission of salvation."

For one thing, he said, the premature termination of the First Vatican Council had left the impression that "the supreme power conferred by Christ on the Roman Pontiff to govern and vivify the church sufficed without the assistance of the ecumenical councils." This fear, "wrongly deduced from that Council," was now banished by the calling of the Second Vatican Council in which the "bishops in the episcopate" were associated with the Supreme Pontiff in the government and witness of the church.

One of the important tasks, therefore, "taking for granted the dogmatic definitions of the First Vatican Council regarding the Roman Pontiff," would be to re-examine and develop the true relation of the bishops to the successor of Peter.

### ***Rome and the "separated brethren"***

A further step, the Pope went on, toward restoring the picture of the church in its fullness would be the development of the idea of the church as the "mystical body" which had been pioneered by Pius XII in his encyclical, "Mystici Corporis."

While, the Pope asserted, Rome is uniquely "the church," whose government and guidance were given into the hands of Peter and his successors, there are "characteristics" of the church which have been "preserved and even well developed" among the separated Christians. By baptism they are, in fact, part of the "mystical body" of Christ, though they "have not the happiness of numbering themselves in the perfect unity of Christ, which only the Catholic church can offer them."

This "more complete doctrine of the church," Pope Paul believed, would merit and receive the "attentive consideration" of the separated brethren, and doubtless would "make the path toward common agreement easier," and hasten the bringing to pass of the "perfect unity of Christ" in the universal Catholic church.

That "serious and complicated questions remain to be studied, treated, and resolved," that there are "enormous difficulties still in the way" before "the blessed hour of perfect reconciliation" can be reached,

the Pope recognized. Yet, he said, the church "looks with reverence upon the true religious patrimony" they share "in common," and he hoped that as the separated brethren give "closer study" to Roman Catholic "doctrine in its logical derivation from the deposit of divine revelation," they will be led to return through the door which the church holds open for them into the full unity of the church.

### ***A council of "invitation"***

The Council therefore, declared the Pope, will be a Council "of invitation, of expectation, of confidence, looking forward to a more widespread, more fraternal participation in its authentic ecumenicity."

Beyond the confines of the Christian religion, the Pope went on, "the Catholic church looks farther still . . . to those other religions which preserve the sense and notion of one supreme, transcendent God, Creator and Sustainer, and which worship Him with acts of sincere piety and base their moral and social life on these beliefs and religious practices." While "the Catholic church sees in such religious omissions, insufficiencies, and errors," yet she "esteems what they contain of truth and goodness and humanity,"

In his 10,000 word allocution Pope Paul VI outlined his hopes and expectations for the second session.



and to them all "she offers the light of truth and life and salvation."

"Finally," said the Pope, "the Council desires to build a bridge toward the contemporary world in order that she might fulfil her dedicated mission of communicating the teachings of the Gospel."

One of the first acts of the first session was to send to the world "a message of greeting, of brotherhood, of hope," and once again the Council would seek to raise its voice, as did Peter on the day of Pentecost, in a fervent appeal to all men everywhere. In many parts of the world "atheism" has taken hold of the people and is "bringing in its wake

within the luminous sphere of the divine Word and divine grace."

In the universal scope of her care of souls, said the Pope, the church gives "her word of encouragement" to the "rulers of the nations," admonishing them that "only Christian wisdom" can enable them to "create peace" and "make of humanity a single city." She looks "toward the workers" of the world and declares that "the church, Mother and Teacher, is close to them" in their aspiration for the creation of a "new world of free men and brothers."

She looks to "the new generation of youth



Closely following the service were a galaxy of members of the Vatican (right), and observers from the non-Roman churches (left) who had accepted the invitation to attend.

the derangement of the intellectual, moral, and social order. . . . Religious liberty, like other fundamental rights of man is being crushed by principles and methods of political, racial, and anti-religious intolerance," and as a result countless children of the church are "subjected to fear, to persecution, to oppression, because of their loyalty to Christ and to the church."

In other parts of the world materialism is blinding the minds of multitudes. "The light of the science of nature is increasing," but "darkness is spreading over the science of God, and in consequence over man's true science. . . . Progress is perfecting in a wondrous way every kind of instrument that man uses," but "his heart is declining toward emptiness, sadness, and despair."

In such circumstances the church pleads with the rulers of the nations where liberty is suppressed "to put aside with noble heart their unjustified hostility toward the Catholic religion," and make it possible for Catholics to worship according to the dictates of their conscience. And those in lands of enlightenment he urged to listen to the voice of the church in order that "culture and learning" may "expand

desirous of living and expressing themselves," and lastly her gaze falls on "the new peoples now coming to self-awareness, independence, and civil organization," to all of whom she seeks to bring the universal message of the Gospel.

### **Paul "the realist"**

As the Pope sat back on his throne, physically and mentally exhausted by his sixty-four minute 10,000 word speech, there could not have been one there who did not sense the epoch-making character of his utterance. The Rev. Edward Duff, S.J., truly commented in the *Long Island Catholic* that he had presented the assembly "with a vision and a programme more concrete, more realistic, and, some would say, more profound than when they assembled for the first time. John the exuberant had been succeeded by Paul the realist," and the precise outlines of Pope John's *aggiornamento* or bringing up to date, which was to be a preparation for the reuniting of the universal church, were beginning clearly to emerge.

Promptly at nine o'clock on the morning after  
(Continued on page 28.)



Centuries ago the Roman emperors built walls to protect the frontiers of their empire.

# breaking down the

# "D I V I D I N G

by VALERIE DILKS

# W A L L S"

**W**HICH is the most famous wall in history? For some people today, maybe, a wall quite recently built—yet surely one of the world's most hated and feared barriers—the wall between East and West Berlin. To many liberty-loving people, this notorious wall, erected by the Communists, presents a desperate challenge, and in seeking to escape to freedom, a number of people have been shot and wounded—a few have even been killed. Yet many have survived the ordeal and their joy must have been great.

Certainly the longest wall ever built was the Great Wall of China. It was constructed about two thousand years ago and was over sixteen hundred miles long. It served as a protection against China's many would-be invaders and was kept repaired until the sixteenth century. Parts of it still remain as a reminder

of the fear of attack which prompted the undertaking of this colossal project.

Still another famous wall, in our own country, is Hadrian's Wall. This was built on the orders of Hadrian, the Roman emperor, and was intended to stop marauding tribes from crossing the English-Scottish border. The warlike Picts and Scots attacked and plundered many villages. Hadrian had to stop their depredations and so he commanded the wall to be built. Always at the back of his mind was the conqueror's fear that his authority and power might be undermined.

To prevent their being "contaminated" by contact with the Gentiles, the pharisaical Jews erected a wall of partition which, though it could not be seen or felt, was nevertheless very real. The Communists, who do not claim to believe in God, erected the Berlin Wall, not fearful of spiritual contamination like the Jews, but through fear of losing converts to their materialistic creed, for they know that those who have escaped from their iron grip will certainly tell others of the hated regime which took away their freedom.

So we see that all these walls, erected by men, have been built under the stimulus of fear of one kind or another. Where there is no love, suspicion and fear are inevitably rampant, and personal liberty is ever in jeopardy. On the other hand "perfect love casteth out fear" and if love had



Today the Berlin Wall symbolizes the barrier which divides East from West in Europe and the world.

prevailed, love to God and love to man, these walls would never have been erected to separate God's children.

All this reminds us that God's grace is extended to man for the express purpose of breaking down the dividing walls between man and man and between man and God. David said, "By my God have I leaped over a wall." If ever a man knew the fear and unhappiness caused by sin, he did. Yet, by the power of his God, he "leaped over" his discouragements and failures and conquered his particular walls. Every wall of spiritual pride, prejudice, doubt, bigotry and, above all, of fear, can be broken down and conquered in the power of the Lord Jesus.

The apostle Paul, in his letter to the people of Ephesus, that city once devoted to the worship of the goddess Diana, "believers incorporate in Christ Jesus" he called them, said: "For He [Christ] is Himself our peace. Gentiles and Jews, He has made the two one, and in His own body of flesh and blood has broken down the enmity which stood like a dividing wall between them."

Surely then our prayer should be, "Come to our hearts, dear Saviour, break down every barrier that stands between Thyself and us; then we shall know true freedom from fear, and experience the love that makes all people one."



## INTO THE UNKNOWN

(Continued from page 7.)

son's superior in experience, while the son may often be quite equal to his father in administrative ability. The analogy is far from perfect, as every such analogy from the human to the divine must ever be. But perhaps it is helpful.

It is certain, moreover, that Jesus often claimed, and, indeed, frequently demonstrated, His divine equality with God. To His carping critics He asserted: "I and My Father are One." John 10:30. To His unperceptive disciples He declared: "He that hath seen Me hath seen the Father." John 14:9. To the race-proud Jews He proclaimed: "Before Abraham was, I AM." John 8:58. To the citizens of Capernaum, who knew His native Nazareth, He remarked: "I came down from heaven." John 6:42. And to all men, of all ages, He makes the momentous announcement: "*All men should honour the Son, even as they honour the Father.*" John 5:23.

### God in Christ

All this simply means that, in the Person of Jesus, the God of heaven has come close to men. The Creator of the universe has, for a few brief years, with a few devoted followers, traversed the sandy ways of tiny Palestine.

His very names signified His Person and His purpose: Emmanuel—"God with us;" and, Jesus—that He might "save His people from their sins." Matt. 1:23, 21.

The fact that Jesus was God—that He was, if we may use the term reverently, the very "replica" of the Father, means that it is His to gain, and to retain, the supreme place in human hearts. Indeed, He frequently speaks of His supremacy as something altogether natural, and finally inevitable, to the converted man. So much so, that His true followers

will dare any danger, and gladly make any sacrifice, for Him.

"Ye shall be brought," He says, "before rulers and kings *for My sake*. . . . Ye shall be hated of all men *for My name's sake*." Matt. 10:18, 22. Such devotion by so many, such willingness to suffer ignominy and opprobrium on His behalf, can only mean that He comes unquestionably first in their lives. He holds a distinctive and permanent place in their affections—the place of God. The Saviour promises, too, that such loyalty will by no means go unrewarded. "Whosoever," He says, "shall confess Me before men, him will I confess before My Father which is in heaven." Matt. 10:32.

### Appeal of personality

Generally speaking, personal qualities are needed to call forth another's personal devotion. An impersonal "divine Force" would hardly have prompted Peter's love, nor would it have accomplished Paul's conversion. The "Ground of his being" would hardly have driven John Wesley to undertake his nation-wide preaching journeys, nor would it have taken Ridley to the martyr's stake.

No, it was the revelation of God in Christ which inspired these men, and thousands like them, to a life of selfless service, and often to a death of undying fame. They believed that "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. They believed, as surely we may, too, that God in heaven is a Father who dearly loves His children, and desires their love in return. (1 John 3:1; 4:19.)

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I GIVE you a promise for 1964—and what a promise, what a wonderful promise!

"From this day will I bless you." Haggai 2:19.

It was made originally, of course, to the returned exiles after the seventy years of captivity in Babylon. These were they who had not settled on their lees down there in Babylon. In their captivity they had still regarded the Word of the Lord, and those who could discern the times were ready when the call came to return and rebuild their devastated city.

By no means so numerous now as when they had made that dolorous journey seventy years before, they were still about fifty thousand strong, and, "the prophets of God helping them," there were now no frustrated wanderings as in the days of their forefathers. "They shall run, and not be weary; and they shall walk and not faint," the prophet Isaiah had promised them—and neither did they. They walked like kings. They were free. And what if the way was long, what if the desert miles were dreary, the heat and the hardship sometimes almost



# FROM THIS DAY...

by MARY J. VINE

insupportable? Just let them keep going, and one morning they would see the hills of home, Jerusalem sitting like a queen upon her mountains. And soon, God strengthening them, she really would be a queen again. From full hearts they sang as they travelled, two hundred singing men and singing women showing them how.

"When the Lord turned again the captivity of Zion, we were like them that dream," they sang. "Then was our mouth filled with laughter, and our tongue with singing. . . . The Lord hath done great things for us," they sang, "whereof we are glad." Psa. 126:1-3.

Daily they checked and re-checked their precious loads. That they already had the custody of the sacred vessels "which Nebuchadnezzar had brought forth out of Jerusalem" (five thousand four hundred of them, so the Record says) was earnest enough of future blessing to encourage even the weakest confidence. In thought and word by day, and in dream by night, they built the temple round them, and could scarcely wait for the day when they would do their part in its actual construction. God would see that they were not ungrateful. "The Lord hath done great things for us," they sang and sang again, "whereof we are glad;" and remembering all the great things God had done, they were confident that just such things He would continue to do.

In that knowledge they travelled joyfully no matter how gruelling and difficult the journey might be.

And yet—

Just a very little while and Haggai, God's special messenger for that special time, is imploring them: "Consider your ways."

"Ye have sown much," he says, "and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much," he says, "and lo, it came to little."

And the reason?

There was neither mistaking nor gainsaying the charge.

"Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. . . . Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" Haggai 1:6, 4.

They had failed, and were being dogged by failure, for no other reason than that they had neglected to put first things first. Any opposition, any discouragement had served to deter them from completing the house of the Lord, but not so their own.

"Therefore the heaven over you is stayed from

dew," Haggai said, "and the earth is stayed from her fruit."

If, however, they will from henceforth put God's demands first; if they will no longer procrastinate; if they will, according to His Word, "be strong and work," "Consider now from this day and upward," the Lord said, "*from this day will I bless you.*"

What a promise!

What a wonderful promise!

And it is ours for 1964 if we will fulfil those same conditions—put first things first.

We may be hoping to fulfil many a worthy ambition during 1964.

Lay hold on that star for which we have been so long reaching.

Attain that position of honour.

At last be free from that fretting anxiety.

Be rid of that burden.

See the dawn break at the end of the Valley of the Shadow.

Reach the turning in the road.

Not one of us but hopes for some good thing during the coming year, some comfort, some relief, some progress or attainment, either for ourselves or for those dearest to us, and for some things at least we shall strive to our very utmost, as much as in us lies.

Moreover, it is good that we strive, especially when it is against great odds. We grow by striving.

Whatever our hope or ambition, however, it will be that much more positive of accomplishment if, as Haggai enjoined the returned remnant, we put first things first, His interests before our own, His other children before ourselves.

Doing so we shall inevitably put ourselves in the way of blessing.

"Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "Turn

you to the strong hold, ye prisoners of hope: *even today do I declare that I will render double unto thee.*" Zech. 9:12.

On the other hand, if we do not put first things first, we are in mortal danger. Our very survival is dependent upon it.

As it was with the widow in Zarephath in the days of Elijah.

So little she had, just enough to make one meal, and one meal only, for herself and her son.

To eat it and die, just so far lay the bounds of her horizon.

And yet this stranger had the audacity to say: "Make me thereof a little cake first."

Was ever kindness and generosity and hospitality put to so great a test?

Who was this that he should say, "Fear not"? And what did she know of the Lord God of Israel? He was not the God of *her* fathers.

He was her God nevertheless.

"I have commanded a widow woman to sustain thee," God had told Elijah, and in that faith Elijah had made that weary, hundred-mile trek. Just how God "commanded" we are not told, but somehow, in some unforgettable moment, she also heard the voice of that same Lord God of Israel. That wind that "bloweth where it listeth," bypassing all the many widows in the land of Israel, had stirred her susceptible heart, and her response made all the difference between life and death, not only for herself but for her son also.

Me first, Elijah demanded.

Our dear Lord is making exactly the same plea today. "Whosoever will lose his life for My sake," He says, "the same shall save it. For what is a man advantaged," He asks, "if he gain the whole world and lose himself, or be cast away?"

Do as you are told, He pleaded with ancient Israel, observe My commandments, and keep My statutes, then "it will go well with thee," then "I will destroy the years the canker worm hath eaten," then I will put a "hedge" of protection about thee, keep thee in "the secret of My pavilion," My Name shall be like a "strong tower" unto thee, "blessings shall come upon thee and overtake thee."

Our Lord indeed has only one longing, that we, His dear children, shall be "advantaged."

"From this day," He promises, "I will bless you."

(Continued on page 28.)



ONE of the most far-reaching decisions of the Second Vatican Council of the Roman Catholic Church was taken on October 25, 1963, concerning Easter and the calendar. By an overwhelming vote of 2,058 to 9 the assembled clerics voted in favour of reform.

The summary of the motion, as published in the *New York Times*, reads as follows:

"The Council considers the wish expressed by many for a fixed Sunday Easter, and for a permanent calendar, to be of no small moment, and hence, after paying due heed to the consequences that may follow from such a new calendar, declares:

"The Council is not opposed to fixing Easter on a determined Sunday in the Gregorian calendar, provided this is agreeable to all others who are concerned with the problem, especially the Christian brethren (i.e., the Orthodox) separated from communion with the Holy See.

"Similarly, the Council is not opposed to the various initiatives for establishing a perpetual civil calendar, provided the week of seven days with its Sunday is safeguarded and provided the regular succession of weeks remains intact—unless most serious reasons would, in the judgment of the Holy See, persuade otherwise."

Quite evidently this vote neither fixes the date of Easter nor establishes a new civil calendar. All it does is to place the Roman Catholic Church on record as supporting the two proposals.

But this in itself is of great significance. Debate on the date of Easter and a perpetual calendar has

been going on for many decades and both subjects are so complex, involving so many people and so many interests, that it may well continue for some years to come. But this epochal decision of Vatican II will undoubtedly give encouragement to those who advocate these reforms to hasten their final adoption.

### **A formidable problem**

Fixing the date of Easter could, of course, be accomplished in short order if Greek Orthodox and Roman Catholic leaders could agree. Protestants would no doubt gladly go along with any date that might be satisfactory to the two older Christian bodies. But when it comes to a reform of the whole civil calendar, that is a much more formidable problem.

Vatican II showed its awareness of this fact by referring to the necessity of preserving the seven-day week "with its Sunday" and keeping intact "the regular succession of weeks."

How this can be done is the crux of the matter. If the year consisted of 364 days (a number easily divided by seven) the solution would be easy. But it doesn't. For some inscrutable reason the Creator made the earth's orbit round the sun 365 days, 6 hours, 9 minutes and 9.5 seconds. At the same time He said to the creatures He placed on the planet: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." *Exod. 20:8-10.*

# ROME and the CALENDAR

by ARTHUR S. MAXWELL

So, right from the beginning, the seventh-day Sabbath, the sign of man's loyalty to God (*Ezek. 20:12*) has been, in a sense, in conflict with the calendar. It still is, and, despite all man's efforts to compensate for the uneven solar year, ever will be.

Many plans have been suggested to get around the obvious difficulty. When we addressed the League of Nations on the subject in 1931 over 500 such schemes had already been submitted.



### Consequences of the "blank day" principle

In other words, during the first year of the operation of such a new calendar the true seventh day would fall on Saturday, as it does now, but during the second year it would fall on Friday, the third year on Thursday, and so on. In leap years it would drop back two days.

Consequently if the calendar reformers achieve their goal they will plunge the world into a religious crisis of the first order. For, of course, all orthodox Jews, Seventh-Day Adventists, Seventh-Day Baptists and others who observe the true seventh day as a holy day will go on doing so despite the inconveniences thrust upon them by the new calendar; and all who keep the first day, "because Christ rose on that day," will find themselves in a similar predicament.

We cannot but wonder if the bishops assembled in Vatican II foresaw all these "consequences that may follow from such a new calendar." Maybe they did. In any case Christians of all faiths should ponder them well before major decisions are taken.

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(Continued from page 5.)

Suffering makes millions groan. It was not so in the beginning, nor will it be so in the future. The day is fast approaching when man will be recreated, when the image of God will be restored in him.

## THE TRUE GOD

and loveth the stranger, in giving him food and raiment."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding." Deut. 7:9; 10:17, 18; Psa. 86:15; Isa. 40:28.

In contradistinction to the assertion of Dr. Robinson that there is no God "up there," the prophet Daniel boldly declared to King Nebuchadnezzar of Babylon: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," Dan. 2:28. Daniel stated this testimony because he knew from personal communion with God that this declaration would be verified by events.

There is no mystery about the inability of men to perceive God or to know Him. The requisite for apprehending God is clearly set forth in the following words: "Without faith it is impossible to please Him; for anyone who comes to God must believe that He exists and that He rewards those who search for Him." Heb. 11:6, N.E.B.



The Bible enumerates the various attributes of God, revealing that He is a God infinite in wisdom and goodness, compassionate, impartial in His dealings with mankind, and solicitous for the welfare of the poor and oppressed. He created man in His own image, endowing him with consciousness, intelligence, judgment, reasoning power and will. Having thus empowered man to choose his own way and follow his own principles, God has had to leave man to reap the inevitable harvest of his own sowing, only interposing His divine grace in such measure as to mitigate the worst results of man's wilful ways.

The prophets of the Old Testament were men who knew and loved God. Through their experiences and writings, God gave a partial revelation of Himself to Israel. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for." Deut. 4:7. Therefore, "WHEN IN FORMER TIMES God spoke to our forefathers, He spoke in fragmentary and varied fashion through the prophets. But in this final age He has spoken to us in the Son whom He has made Heir to the whole universe." Heb. 1:1, 2, N.E.B.

### **Christ, the full and final revelation**

The truth of the Christian Gospel rests right here. If Jesus Christ is all He claimed to be—then He is the full and final revelation of God. "The Son who is the effulgence of God's splendour and the stamp of God's very being." Heb. 1:3, N.E.B. To deny this is to deny the validity of the entire Christian faith. But if this be true, then our Lord's words assume stupendous significance. "If you know Me you would know My Father too." Philip said to Him, 'Lord, show us the Father and we ask no more.' Jesus answered, 'Have I been all this time with you, Philip, and you still do not know Me? Anyone who has seen Me has seen the Father.' John 14:7-9, N.E.B.

Is Jesus a real, historical person? Did He actually live among men, eating and sleeping, ministering and teaching, healing and comforting them? If He were a real, living person, then God must be equally a real, living Person. Jesus is "the express image of His person." Or, as the New English Bible translates it: "The stamp of God's very being." J. B. Phillips puts it like this: The "flawless expression of the nature of God." Moffatt has it: "Stamped with God's own character." Goodspeed says: "The representation of His being;" and Knox adds: "The full expression of His being;" while the Twentieth Century New Testament translates this pregnant phrase: "The embodiment of the divine nature." Heb. 1:3. God can be no less personal than His Son.

Our Lord, before His death and resurrection, was

a real living Personality. He was no less so after His resurrection, as He invited the disciples to handle Him. God is verily "up there" and so also is Jesus: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1 Peter 3:22.

If we are to be "honest to God," then we must accept the divine revelation He has given of Himself in His Word, in His world, and in His Son. "The witness is this: that God has given us eternal life, and that this life is found in His Son. He who possesses the Son has life indeed; he who does not possess the Son of God has not that life. This is the true God, this is eternal life." 1 John 5:9-12, 20, 21, N.E.B.

★★★★★★★★★★★★★★★★★★★★

## **THE CHANGING FACE OF ROME**

*(Continued from page 21.)*

the spectacular opening ceremony, the first general congregation of the second session of Vatican Council II began, under the direction of its twelve presidents and four cardinal moderators, to address themselves to what Pope Paul had described as "the great and onerous task" of the church in this day and generation.

Since there were no elections to hold up the proceedings, as at the beginning of the first session, the Council Fathers were able quickly to get down to the study of the all-important schema, "De Ecclesia," or "The Church."

As intimated in Pope Paul's inaugural address, this schema was to be the very heart of the Council's work—Cardinal Leger had called it "the hinge"—because, by setting forth a new and fuller version of the church than ever before, it was to renew and revivify its own life and empower it for its great forward move to restore the broken fellowship with the separated brethren, and spread the Gospel of salvation to every level and group of society in all nations to the ends of the earth.

*(Next Time: "Is Rome Really Changing?")*

★★★★★★★★★★★★★★★★★★★★

## **FROM THIS DAY . . .**

*(Continued from page 25.)*

No matter what our plans then, no matter how meagre our store, let us put them within the channel of His blessing.

So shall we avoid frustration.

So shall our cruse hold always a sufficiency.

So shall His protecting care be continually "like a wall of fire round about."

And so shall 1964 be the happiest year of our lives.

May His grace and blessing be upon us all.

# YOUR QUESTIONS BIBLE ANSWERED

by V. H. COOPER



## HOW OLD WAS THE EARTH WHEN ADAM WAS CREATED?

IN Genesis 1:1-5 and 26-31 we are told that the earth was created in six days. Now the word "day" is used variously to mean the period of daylight in contrast to the night. In New Testament times, however, this period was divided into twelve hours between approximately sunrise and sunset. Then the word "day" is also used for the period of twenty-four hours—the time it takes for the earth to revolve on its axis. We believe that this is the day referred to in Genesis, as the Scripture clearly says that "the evening and the morning were the first day." A careful study of the Hebrew manuscript reveals that every time the word *yom* is accompanied by a definite numeral, used as an adjective, a day of twenty-four hours is indicated. Indeed, the wording of the narrative suggests shortness of time: "Let there be light." This is an imperative command to which there was instantaneous response. According to the Scriptures, Adam was created on the sixth day, and we are told that Adam lived 930 years. (Gen. 5:5.) We know that Adam lived through the seventh day, and from these facts we must conclude that the day is twenty-four hours, and not a thousand years, or even an indeterminate period, as some may have suggested.



## I HAVE WRITTEN TO MANY PEOPLE ASKING THEM TO EXPLAIN REVELATION 7:4. COULD YOU TELL ME PLEASE WHO AND WHERE ARE THE 144,000 WHO WILL BE SAVED FROM UNIVERSAL DESTRUCTION?

THE closing scenes of the work of salvation are described in this chapter. Four angels hold the four winds until the work of salvation is finished. It is the elements of nature, earthquakes, tempests, and political strife that are all under restraint until God has finished His redemptive work in the hearts and lives of the 144,000. The 144,000 are the Israel of God, who are Christ's, Abraham's "issue"—not by natural birth, but by rebirth into God's kingdom. (See Galatians 3:29; John 8:31-41.) "The true

Jew is one who is such inwardly." Gal. 2:29. The 144,000 also have a seal placed upon them. The seal placed on them is the Name of God. (Rev. 14:1; 3:12.)

They have chosen to serve Him and He has accepted them. They are His, and are, therefore, sealed with His Name.

God has given men a sign of His power, a sign of their allegiance to Him. (Ezek. 20:12.) The Sabbath of the fourth commandment is associated with God's great name of Creator and is the sign of the worshippers of the true God. (Ezek. 20:12.) The enforcement of Sunday-keeping in the last days will make Sabbath-keeping the sign of those who truly worship the Creator.

Two companies of redeemed people, robed in white, are seen by John; they are all saints of God—one group is innumerable—the other numbered. The 144,000 have come out of great tribulation, they have been through the time of the seven last plagues, and now they follow Jesus Christ, the Lamb of God, wherever He goes.



## IN THE COMMUNION SERVICE DO YOU BELIEVE THAT THE BREAD AND WINE ACTUALLY TURN INTO THE BODY AND BLOOD OF CHRIST?

THE Communion service is very clearly explained by Paul in 1 Corinthians 11:23-28. The apostle says that this solemn service is a memorial in which Christians remind themselves of the death of Christ. We therefore believe that the wine and bread are symbolic, but do not actually turn into the blood and body of Christ during the Communion service. When Christ says: "This is My body" or: "This is My blood," it does not mean that Christ turns into bread and wine, or even that the bread and wine turn into Christ.

When Christ gave it to the disciples they did not, for one minute, think that He put Himself into the objects. On one occasion Christ said: "I am the door." But no-one would claim that Christ changed into a door. Furthermore, there are several texts in which we are told that Christ only has to die once for our sins. So He does not repeat this sacrifice during the Communion service. You may care to look up Hebrews 7:27, Hebrews 9:28, and 1 Peter 3:18.

### READERS WHO WOULD LIKE TO KNOW

more about the great truths of the Bible, are earnestly invited to avail themselves of the special, free, HOME BIBLE STUDY GUIDES advertised on the back cover.

Editor

## ON THE TRAIL OF THE VIKINGS

(Continued from page 13.)

a great nation, anchored in the protection of this sandy curve.

At Plymouth, west of the bay, these Pilgrim Fathers, fleeing from religious persecution in the Old World, founded a colony. But before the end of the century, when merged into another colony formed by a larger number of Puritans—the Massachusetts Bay Colony—it was apparent that the freedom of religious conscience they established applied only to themselves. To exercise their right to vote, not only had they to be Puritans, but they also had to conform to a State church having complete authority in secular matters. Such a set-up again resulted in persecution.

It was Roger Williams in the town of Providence, Rhode Island, who first instituted and maintained in his settlement there, the policy of religious and civil liberty in its fullest sense.

"Religion, or the enforcement of a certain form of religion, is none of the government's business," he stoutly asserted. And upon the basic principles and essentials of democracy advocated and followed by him, which became incorporated into the constitution of the Nation, rests the reason for the greatness of America.

Appropriate indeed, therefore, was the symbolizing of this new nation as a lamb-like beast with two horns, suggesting the principles of political and religious freedom extended to all within its borders by its established government.

However, as the apostle John continued his prophetic outline he revealed a vital change which would come over this pacific, benevolent power in later

days. The lamb-like power would begin to speak as a "dragon," and after crossing the wide ocean to escape from the persecuting powers of the Old World, its leaders would renew relations with them, and come to exercise "all the power of the first beast" in the latter-day world. (Rev. 13:11, 12.)

It was to study this remarkable power and its part in the shaping of events in the world today that my present journey was being undertaken, and as the fantastic skyline of New York appeared on the horizon and our plane touched down on the runway at Idlewild, the climactic events of history brought to view in the prophetic Word filled my mind.

(To be continued.)

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## THE SABBATH—ITS NATURE AND PURPOSE

(Continued from page 15.)

rather unusual institution. He cannot see any ground or reason for dividing up the days of the year into sevens—the week does not even make an exact quarterly division of the lunar months! Every other grouping of time for calculation seems reasonable, and associated with fixed astronomical events—yet not the week. Yet in spite of this seeming abnormality the week seems to be as old as the human race, and is followed by all men. Why?

God had said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days and for years." Gen. 1:14. The year is the length of time which the earth takes to rotate around the sun; the month is related to the phases of the moon, and was originally from one new moon to another. The day is established by the movement of the earth on its own axis. But the week! where does it come from? As the *Encyclopedia Britannica* in one of its editions states: "Those who reject the Mosaic record of the Creation are at a loss to explain the origin of the week." The creation record as set forth in Genesis 1-2: 1-3 is the true explanation of the week's origin, for it tells us of the first week with its six working days, and the last day which was a Sabbath rest. And just so has every week since that first one been made up of six working days (Ezek. 46:1), and one rest day, the Sabbath.

It has been shown by scholars that the conception of the week is as wide as the human race, and that is just how we should expect to find it if as the Bible reveals, it was originally made by God Himself at Creation, and marked off with a Sabbath at its close.

Another strong point confirming this, is that so many of the earth's languages acknowledge by their

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day-names that the seventh day of the week is the Sabbath.

### **Made for mankind generally**

Why did God make the Sabbath? Jesus said it "was made for man." But it was made for him while he was still in Paradise before ever he sinned. Did man need the Sabbath then? God saw that he did.

The Scriptures declare that God "hath made His wonderful works to be remembered." Psa. 111:4. The Sabbath stood as the weekly memorial of His creative works, a perpetual reminder that God created the earth, and all that is therein, in the six literal days of the Genesis record. And so long as man faithfully observed the Sabbath, just so long he could never forget God as the Creator of everything.

The trouble with man is that he has a short memory especially for the spiritual things of God. Memorials are therefore essential. An illustration is provided by Moses who thus commanded Israel: "And it shall come to pass when your children shall say, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians." Exod. 12:26, 27. Jewish children believe in the deliverance of their forbears from Egyptian bondage, because of the faithful yearly observance of the Passover festival!

### **A means of maintaining faith**

Thus God wanted man faithfully to observe the Sabbath so that when their children should say: "Why do you always observe the Sabbath, and not work upon it?" they would reply: "Because in six days the Lord made the heaven and the earth, and rested upon the seventh day, and blessed it and sanctified it, and commanded us to keep it, so that we should always remember Him as our Creator." In this way, belief in God and in the creation would be perpetuated.

"The original Sabbath being a perpetual memorial of God, the Creator, calling man to imitate God in the observance of the same, man could not keep the original Sabbath, and forget God."—*Prof. E. W. Thomas, M.A.*

"By causing man to violate the second commandment, Satan aimed to degrade their conceptions of the Divine Being. By setting aside the Fourth, he would cause them to forget God altogether. . . . The Sabbath was a memorial of God's creative power, and points to Him as the Maker of the heavens and the earth. Hence it is a constant witness to His existence, and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been kept sacredly, there could never have been an

atheist or an idolater."—*Patriarchs and Prophets*, page 336.

So the real object of the Sabbath is to bind man perpetually to his God, and to prevent him ever wandering away from God and forgetting Him. Moses had to say to Israel: "Beware lest thou forget the Lord that brought thee forth out of the land of Egypt. . . . Beware that thou forget not the Lord thy God in not keeping His commandments." Deut. 6:11; 8:12. "Remember," God said "the Sabbath day to keep it holy." If you remember it, it will be God's "remembrancer."

Man has always demonstrated how easy it is for him to get engrossed in the material things of this world to the exclusion of God. Thus he forgets God. The Sabbath was designed to prevent this. It is designed to call man back to God, week by week, from the temporal to the spiritual, and to make him sense that the things of time are transient, soon to be superseded by the things of eternity. Man's trouble has been that he has fostered and fed his materialistic nature to the exclusion and detriment of his spiritual nature. The Sabbath was designed as a safeguard to prevent this by linking man securely with God and so affording him the necessary opportunity to develop his spirituality.

It is still true that:

*"A Sabbath well spent, brings a week of content,  
And light and joy for the morrow;  
But a Sabbath profaned, whate'er may be gained,  
Is a certain forerunner of sorrow."*

How we spend our Sabbaths here will largely determine how we shall spend our eternity.



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## The Two Boy-Kings

By E. J. Wallis

THERE was once a boy-king named Josiah. Let us take our Bibles, and read about him. In 2 Chronicles, chapter thirty-four, he is introduced to us: "Josiah was eight years old when he began to reign." In verse two we discover that "he did that which was right in the sight of the Lord . . . and declined neither to the right hand, nor to the left."

By the time he was sixteen, his influence for good was being felt in the land of Judah; and when he reached the age of twenty, he began to clear away the evidences of idol worship from his realm.

We will leave this record of Josiah for a while, and turn over just two chapters to 2 Chronicles thirty-six, and in the ninth verse we are introduced to another boy-king—Jehoiachin.

You will notice that it says here that Jehoiachin was also eight years old when he came to the throne; but we notice a sad difference between his record and that of Josiah's. The last twelve words of verse nine tell us that "he did that which was evil in the sight of the Lord."

Now why was it, do you think, that Josiah had a better record than Jehoiachin? Did Josiah have better opportunities to do right?

It may surprise us to find that both boys lived in similar environments. Owing to their young age, both were guided by Counsellors who helped them to rule. Unfortunately most of these men tended to have an evil influence on them.

Though the young Jehoiachin's father was Jehoiachin, who was a wicked king, so also was the father of Josiah. His father was Amon and his grandfather was Manasseh, and both of them had an evil record.

So the influence surrounding both boys was mostly evil. It was the same for both.

Though both boys had a similar start in life, one overcame evil, while the other gave way to it. Josiah determined to obey God and to encourage his people to do the same. He is therefore known as "Good King Josiah." But King Jehoiachin was bad.

Now, boys and girls, when we are tempted to look at others and wish we had the same opportunities as they, we should remember that perhaps we are only making excuses for our weaknesses. God knows all about us; even takes into account where we were born. It says so in Psalms 87:6.

But this must not excuse us from trying to overcome our faults with God's help. He loves us all equally, and says: "Whosoever will, may come." Rev. 22:17. He also says we must be "born again." This means that with His help we must become entirely new. If we are willing, like Josiah, not even an evil home influence can prevent us from doing what is right.

Is it too "grown-up" to know what it means to be "born again"? I am sure Josiah knew, when he was only eight years of age!

Is the answer found in these words, do you think?: "Let us love one another, for love is of God; and every one that loveth is *born of God*, and knoweth God." 1 John 4:7.

So, boys and girls, don't blame any evil influences which may surround you for the mistakes you may make, but be like King Josiah and overcome these and do "what is right in the sight of the Lord."

## A Friend of Children

By M. E. Brooks

LORD ASHLEY, the seventh Earl of Shaftesbury, was known as the "Children's Friend." When you have read this story you will know why he had that title.

We live today in a luxury age for children; but just over a hundred years ago, things were very different.

Lord Ashley was born of a noble family, dating back to the Tudor days. He was born in 1801, in a lovely home called St. Giles house. This was situated in the beautiful country of Dorset not far from Wimborne. So we know his childhood days were very happy.

As a youth he was educated at Harrow College and from there

# R E N S PAGES



he went to Christ's College, Oxford. Very soon after his graduation from Oxford University he was given a seat in Parliament.

At once he used his power by noticing the condition of the working people of England, Scotland, and Wales.

Many sad rumours were circulated at that time, of the way children were treated. They were placed in mills and mines even at a very young age, and treated with great cruelty.

It was in the year 1841 that Lord Ashley determined to go on a journey to find out for himself if children were treated as many rumours had declared.

He went to Manchester. There in the hospitals he saw children suffering from terrible diseases resulting from the hardships of their lives. During the next year he shocked all England with the report he was able to present.

Children hardly more than infants were sold to masters who sometimes treated them with great cruelty.

They were often half starved and beaten by their cruel masters until

## SCHOOL AGAIN

By M. G. Belleini.

The Christmas holidays have passed;  
Good things come to an end at last!  
Each hour was full of fun and joy,  
For every happy girl and boy.

Once more the school-gates open wide,  
For children all, to walk inside:  
Life is not one long holiday—  
A time for work, then time for play.

The year holds many joys in store;  
And all are well worth waiting for,  
Happy memories will remain  
Until old Christmas comes again.

their backs were raw and bleeding.

It was a common thing to see them harnessed to trolleys full of coal, which they had to drag on all fours through the deep mines. The Earl described one little girl only six years old carrying half a hundred-weight of coal on her back, and making fourteen journeys a day.

Such cruelty was made widely known by the Earl of Shaftesbury in the House of Commons. Everybody was shocked, but he was opposed by the owners of the mines and mills.

Yet he fought bravely on, until finally an Act of Parliament was

passed excluding all women and girls, and also boys under fourteen, from working in the mines.

In 1844 the Earl started a number of "Ragged Schools," where children were taught to read.

In 1845, he gave up his seat in Parliament, and devoted his life to Christian work.

In 1846, he became Vice President of the British and Foreign Bible Society. Through his work the society sold 20,000 Bibles a month, instead of 5,000. Then godly men and women took up the work of visiting thousands of poor homes, collecting from one penny to sixpence a week, until the people could pay for a Bible of their very own.

No wonder such a great change came to the character of the English, that England became the most respected country in the world.

The Earl of Shaftesbury certainly earned his title of the "Children's Friend" first, by freeing them from their hard bondage; then by giving them opportunity of learning to read; and, greater than all else, by placing the beautiful Word of God within their reach.

## Cherry Tree Farm

By Ronald James

KAY thought she saw a ghost in the loft, but it turned out to be a barn-owl," chuckled Tim.

"I did not think it was a ghost," exclaimed Kay, indignantly, "but it made me jump; it made Tim jump too, Lijah."

"We all get scared at times," smiled the old man. "I mind the time when all the village thought

a ghost walked Dead-man's Spinney."

"Oh, tell us about it, please, Lijah," begged both children.

"Well, that winter a tidy few folk reckoned they saw a ghost in the spinney. Even more claimed they heard terrible shrieks coming from there late at night."

"How awful!" shuddered Kay.

"Well, one night old Sam and

me—course we were boys then—we reckoned we'd walk through the spinney at night and see if we could lay that ghost. Midnight was the time we fixed, and I can tell you that when the old clock in the tower struck twelve, we both wished we hadn't started such foolishness. It was a moonlight night, and everywhere was bathed in a whitish mist. Made it proper creepy like! When we entered the spinney, the air struck cold, and what with the trees and a cloud crossing the moon, it was darkish, too."

"Presently there came the most terrible shriek I'd ever heard.

'What's that?' quavers Sam, stopping and gripping my arm. Before I could answer we heard a dog fox bark a long way off. Then we both laughed because we knew it were only a vixen, calling to her mate.

'It's a fearsome sound though. If folks didn't know it were a vixen, then they would imagine all sorts of things. We were nearly through the spinney, where the pond is, when there came an awful splashing and grunting sort of noise from the direction of the pond. Owing to the mist we couldn't see properly, but a wierd, vague shape seemed to be rising from the water. Sam and I didn't wait to see what it might be! We both bolted out of the spinney and across the meadow toward the farmhouse as hard as we could go. Fear made us run like the wind, because a pattering behind us told we were being followed. Everyone was abed at that hour, but we beat a terrific tattoo on the door. Presently a light showed, and your grandad looked out of the window and asked what were amiss.

"It's the ghost, guvnor," says Sam. 'Ghost!' says your grandad, 'where?'

"It were following us," says Sam; 'Lijah see it, too.'

"And did it frighten Snowball as well?" your grandad says. 'He don't look very scared to me.'

"Then Sam and I turn round

and there stood a little old white donkey called Snowball, only he wasn't all white, 'cos he was well plastered with mud from the pond.

"So you see a vixen shrieking and a little old white donkey started a ghost story. And I don't doubt that's how most ghost stories start."



## YOUR LETTER

My dear Sunbeams,

Do you ever wish you could spread your wings as the birds do, and fly away to some exciting land where you've never been before, to begin a life of new and thrilling adventure?

Well, even though we may not be able to do this, it is a fact that when we wake on the morning of January 1, 1964, we will be on the threshold of an exciting new adventure, for we

will all be entering the "Land of Beginning Again."

Ahead of us will be a brand new year with all its possibilities of wonderful things in store, and so we heartily wish everyone we meet on New Year's day "A Happy New Year," hoping that it will be a time when all our dreams of peace, prosperity, and abundant life will be fulfilled.

Sometimes this "beginning again" is likened to a brand new copy

book. This year we have been given 366 pages. As we look at it, the page of today only is opened for us, and that we must watch and keep unblemished. All the other pages, the tomorrows, are tightly sealed, and so we can't possibly blot or smudge them in advance. That's a consoling thought, isn't it? At the end of the year, when all the pages of today have been turned over into yesterdays, if we have kept each page day clean and spotless, we will have a beautiful record book full of noble deeds, kindnesses, obstacles overcome, and victories won—a book of which we may be truly proud.

To help you with your first page in 1964, I'm going to suggest three of the finest resolutions any boy or girl, or grown-up too, for that matter, could ever make. Here they are:

1. I will read a portion of the Bible every day.
2. I will not forget my morning and evening prayer.
3. I will try to help someone every day.

Sunbeams will recognize these resolutions as being the first three promises on their Promise Card, but in case some boy or girl may be reading Our Pages for the first time, you will find a coupon on this page for you to fill in and send to me. When I receive it I will send on your application form telling you the rules of the Sunbeam Band, and how you can obtain our attractive orange and green badge of membership. I wonder who will be the first new member to join in 1964?

And talking about new members and new beginnings, have you noticed that Our Times has a special new look for 1964? I'm sure you'll agree that it's even more attractive than before, and will want to make sure that you do not miss having a copy delivered to your home each month.

Good-bye for now, Sunbeams. A very "Happy New Year" to you all!

Yours affectionately,

AUNTIE PAM.

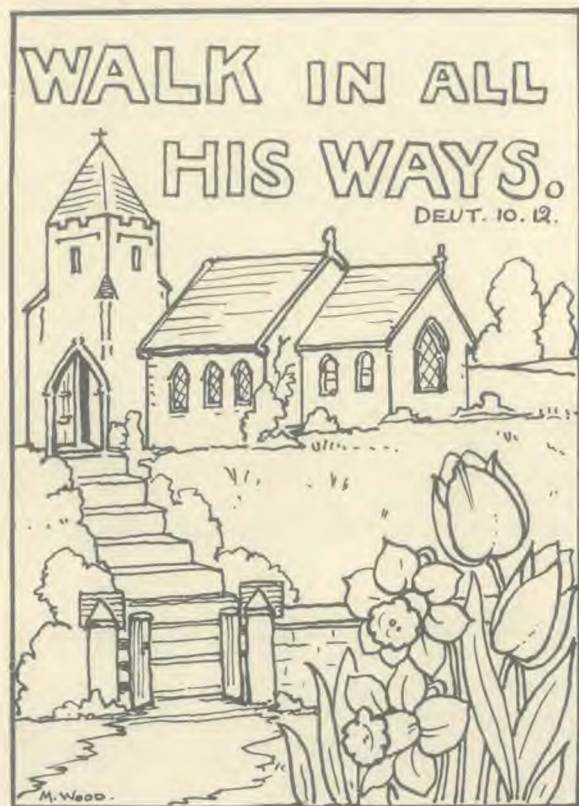
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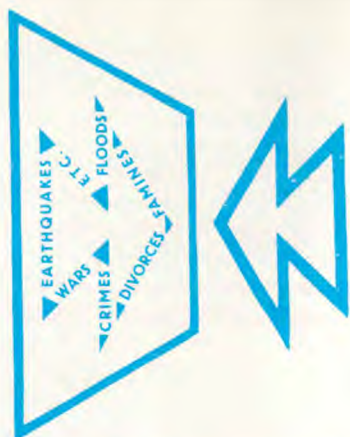
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# MIRROR

# OF OUR TIME

## **Lost hold on spiritual realities**

ADDRESSING a men's rally, Dr. Bardsley, Bishop of Coventry, said of modern society, "We see around us a society which in the main is losing, or has lost, its hold on spiritual realities and ceases to believe that the Christian faith matters."

## **U.S. suicides**

ACCORDING to Dr. Louis I. Dublin, between 25,000 and 35,000 people commit suicide in the United States each year, while some 200,000 try to do so. About one in a hundred Americans have attempted at some time to take their own lives.

## **House of atheism**

To intensify anti-religious propaganda in the Soviet Union, a "house of scientific atheism" is to be opened to train lecturers and supply them with lecture material.

## **Menace of a few drinks**

"WHEN we consider that research workers in this country have shown that in over 50 per cent of all evening and night accidents, the drivers involved have consumed alcohol (in America the figure has been put as high as 90 per cent)," says Dr. Simon Freeman, a Manchester police surgeon, "we can appreciate the dangers of loose thinking in connection with this problem."

## **An unsavoury dish**

IN his criticism of the Bishop of Woolwich's book, *Honest to God*, Dr. J. I. Packer characterizes his second-hand views as "just a plateful of mashed-up-Tillich, fried in Bultmann, and garnished with Bonhoeffer."

## **Bishop would accept Pope**

IF there is to be a final unity among Christians, declared Bishop John Moorman of Ripon in an interview in Rome, "there will have to be a central head of the church, and that head will clearly have to be the Bishop of Rome."

## **Mass communication**

DURING the discussion of mass communications in the Vatican Council, Archbishop Stourma stated that in the world there are 8,000 daily newspapers and 22,000 periodicals; there are 6,000 radio stations with 400,000,000 receiving sets and 1,000 television stations serving 120,000,000 television sets. Also 2,500 films are produced annually and shown in 170,000 film theatres to 1,700 million people.

## **What are we doing ?**

"WITHIN the next five years," declared the Archbishop of York in Durham Cathedral, "UNESCO is planning to teach 350 million adults to read for the first time. . . . I have no doubt that the Communists have laid their plans to see that these 350 millions get an opportunity to read Communist literature, and that those who run a vile pornographic trade are also laying their plans. What is the Christian church doing about this?"

## **New articles wanted**

PREACHING in Westminster Cathedral, Canon Emanuel Amand de Mendieta, a convert from Rome, asked for the setting aside of compulsory assent to the Thirty-Nine Articles and "the drawing up of the faith of the Church of England in a new and broadminded document written in the language now used in the second half of the twentieth century."

## **Commandment phobia**

"THE fear of admitting the existence of anything that could be called a 'commandment,'" asserts Canon G. B. Bentley in the *Church Times*, "is becoming almost pathological."

## **Pope and united Europe**

SPEAKING at a Vatican audience with members of the International Council of the European Movement, Pope Paul VI said, "Everyone knows the tragic history of our century. If a means exists for avoiding a repetition, it is in the constitution of a peaceful, organic, and united Europe."



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