

March, 1965

OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

THE ALL-SEEING EYE

DEVIL — MYTH or REALITY ?

WONDERS of GRACE and GLORY





NE EXETER DEVON

THE COUNTRYSIDE

by Stanley Cambridge

I MUST leave the dull, cold city with its leaden grey-stone walls and its over-crowded highways where the traffic slowly crawls. I must leave the city's clamour, leave its bustle, rush, and tear, with its noisy grating turmoil and its loud and ceaseless blare. I must leave the city's drabness for the lovely countryside, for the open fields and copses where the carefree birds abide: I must feel the wind's soft breathings, hear again the babbling brook, and smell the fragrant flowers as they grow in yonder nook. I must saunter through the forest to the open sunlit glade, and traverse the grassy hill-side far above the valley's shade. I must gaze across the moorland and beyond the distant sea, where the heaving waves are breaking on the shore with melody.

I must wait the sun's declining ere the day gives place to night. I must watch its fading glory when it calmly sinks from sight. I must feel the chill of evening as the blue mist slowly falls, then turn again to the city with its leaden grey-stone walls.

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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COVER PICTURE: In Trafalgar Square, London.

This month...

AS a result of a theological "explosion" in the Church of England, five ministers have decided no longer to administer infant baptism, and three of them have left the Anglican Church. The implications of this serious issue are discussed in our editorial, "Should Infants Be Baptized?"—Page 4.

The capacity of the "spy satellites" now in space to keep a constant watch over activities in every part of the earth, reminds A. S. Maxwell of "The All-Seeing Eye" of God.—Page 7.

In his series on "Life in Christ," Ernest Cox points out that salvation may be lost by just "Doing Nothing."—Page 8.

Many are asking today whether there is a personal God and whether there really is a devil. D. N. Marshall deals with the latter question in "The Devil: Myth or Reality?"—Page 10.

Continuing his study of some of the great sayings of Jesus, J. A. McMillan looks at His declaration concerning "The Unalterable Word."—Page 12.

Many are the wonders of modern science and technology, but as R. T. Bolton emphasizes, they do not begin to compare with the "Wonders of Grace and Glory."—Page 15.

Coming to the seventh chapter of the prophecy of Daniel in his series "Let Daniel Speak," Leslie Shaw outlines "God's History of the Nations."—Page 16.

Discussing the notable conference on Church Unity in Nottingham, W. L. Emmerson explains "Why Churches Stay Out."—Page 18.

Often in our busy lives we fail to keep to our schedules, but Mary J. Vine assures us that Jesus is always "On Time."—Page 24.

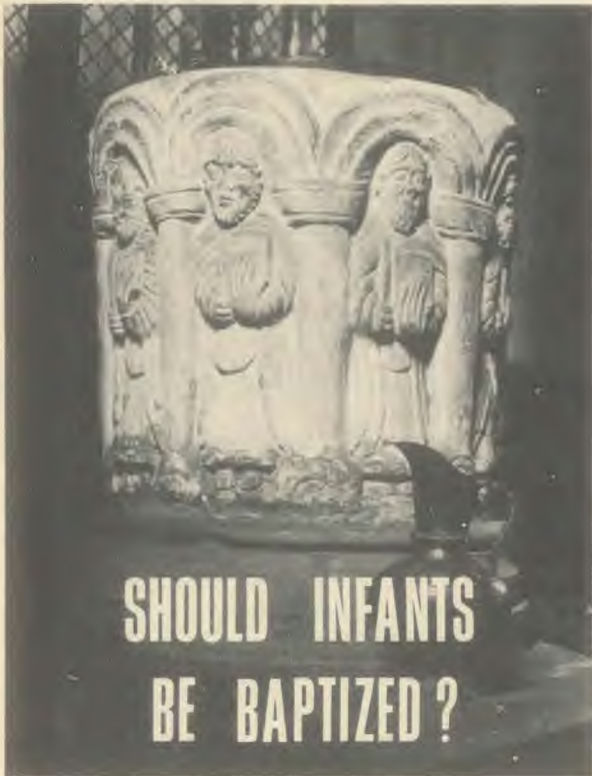
In a world which is so marred by the effects of sin it is good to read the testimony of Richard H. Utt, "I Believe in a Better World."—Page 28.

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DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE



THE announcement by no fewer than five Church of England ministers during the past few months that they are no longer prepared to baptize infants, and the subsequent resignation of three of them from the Anglican ministry, has brought to a head one of the most serious controversies in that church for a long time.

The "explosion" over baptism, as it has been called, is the result of a theological chain reaction which has been developing over a number

of years. Until a few decades ago, when a child was brought by its parents to church for baptism or "christening," its sponsors were generally regular churchgoers, and there was every expectation that the promises made as to the Christian upbringing of the child would be honoured, and that, in course of time, the child would be presented for the complementary rite of confirmation, in which he or she would witness to a personal acceptance of Christ and ratify the baptismal vows made on its behalf.

This order of events, however, which was normal in past days, is now the exception

rather than the rule. The parents of the child may not have set foot in church since their marriage, and probably have no intention of becoming practising Christians. Usually their only reason for bringing their child to church is that it is respectable to "have the baby done." As the Rev. Ronald Mills, Vicar of St. Barnabas's, Gillingham, has said: "Only a few of the babies baptized go on to be confirmed, and of these still fewer become faithful communicants of the church."

Naturally conscientious clergymen have become troubled about this "indiscriminate baptism" and have done everything possible to prepare parents spiritually for the service. But, except in isolated cases, all this has had little effect.

The increasingly embarrassing situation has led some ministers to decide only to baptize the children of professed Christian parents. But this has raised the equally serious problem of "discriminating" between those they are prepared to baptize and those they must turn away. How can fallible man decide, without the risk of error, whether parents are committed Christians or not? Can church attendance be safely made the criterion, and how frequently must such attendance be? Then, on the other hand, is it not a dereliction of duty to refuse to baptize the children of non-churchgoers, who certainly stand in dire need of the ministrations of the church?

So, many ministers, not only of the Church of England, but also of other churches practising infant baptism, have been led to re-examine the whole question to see whether the present problems are not of the church's own making. And the conclusion to which the five ministers mentioned above have come is that they are; that in fact the only form of baptism which the Bible enjoins is adult or believer's baptism and that the baptism of infants, in any circumstances, is without biblical foundation.

With this conclusion we entirely agree. It is indeed only necessary to turn to the "Great Commission" which Jesus gave to His disciples when He sent them forth with the Gospel, to note that the sequence of events in "making Christians of all nations" was, as recorded by Matthew, "Go ye therefore, and teach, . . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), and as stated even more categorically by Mark, "Go ye into all the world, and *preach* the Gospel to every creature. He that *believeth* and is *baptized* shall be saved." Mark 16:15, 16.

Clearly baptism was intended never to precede but always to follow belief, and this order was scrupulously followed out by the apostles and the early church, as is indicated many times in the Acts of the Apostles.

"Repent, and be baptized," declared Peter on the day of Pentecost to the multitude in Jerusalem, and three thousand responded to his appeal. (Acts 2:38-41.)

When the Ethiopian eunuch, after being instructed by the deacon Philip, said to him, "See, here is water; what doth hinder me to be baptized?" (Acts 8:36), Philip replied, "If thou believest with all

thine heart, thou mayest." Verse 37. And when the eunuch answered, "I believe," Philip led him down into the water "and he baptized him." Verse 38.

Again, when Ananias visited Paul in Damascus and was assured of his conversion, he said to him, "Why tarriest thou? Arise and be baptized." Whereupon Paul gladly accepted baptism. (Acts 22:16.)

Paul's own counsel to the Philipian jailer was, "Believe on the Lord Jesus Christ, and thou shalt be saved," and when he signified his belief, "he was baptized." Acts 16:31, 33.

These and other passages which could be cited make it clear that the only form of baptism sanctioned by the Bible is "believer's baptism," which can obviously only be administered to those who have come to years of discretion and have made a personal decision for Christ.

Furthermore, it is clear that to be a true sign of death to sin, the burial of the "old man," and resurrection to new life in Christ, it must be carried out by the total immersion of the believer. That this, too, was the invariable practice of the early church is attested by Hippolytus, who was martyred in A.D. 239. He wrote: "We in our days never defended the baptism of children, which in my time had not begun to be practised . . . unless it were an exception and innovation. The baptism of infants we do not know."

Infant baptism as carried out in the Church of England and many other churches is thus unbiblical on two counts. It is prematurely administered to children before they are able to make a personal deci-

sion for Christ, and it is incorrectly carried out by sprinkling or pouring instead of by total immersion.

But this is not all. The teaching of the Church of England in respect of baptism is open to further serious question by reason of the declaration following baptism, "Seeing now that this child is regenerate," which perpetuates the unreformed "Catholic" teaching that the baptismal water is an actual regenerating medium, instead of, as the Bible teaches, a sign of a spiritual experience accomplished in the individual life. And it is this further doctrine of "baptismal regeneration" which has led the three ministers we have mentioned not only to discontinue the practice of infant baptism, but to secede from the church which they have come to believe is teaching fundamental error. And one of these, the Rev. Herbert Carson of St. Paul's church, Cambridge, has himself sought rebaptism after the biblical pattern.

Naturally the authorities in the Church of England are much perturbed by this violent baptismal "explosion" and are marshalling all their theological arguments and disciplinary authority in order to defend their position, and it is almost certain that the matter will be discussed at the next meeting of the Church Assembly. How seriously some regard the situation is evident from the Bishop of Chelmsford's intimation to the Rev. Richard Vick of St. Paul's church, Westcliff-on-Sea, who like the Rev. Christopher Wansey of Roydon, Essex, has not left his church, that if he persists in his view that infant baptism is an unscriptural practice, he should resign from the Church of England.

The truth is, as Dr. Leonard Champion, president of the Baptist Union, has said: "Baptism is not just a single piece of sacrament, but a visible expression of our understanding of the Gospel itself." It is not just a controversy over the proper manner of Christian initia-



As a result of a baptismal "explosion" in the Church of England, five ministers have decided to discontinue baptizing infants, and three have resigned from the church.

tion; it makes necessary a decision, not only on the part of Christian ministers, but of all Christians, between two conceptions of the church which have arisen during the Christian era, one of which is biblical and the other completely unbiblical and indeed the "great apostasy" of prophecy.

As we have already mentioned, when the first Christians went forth to proclaim the "faith which was once delivered unto the saints," those who "believed" were baptized in harmony with the practice of the apostles by total immersion, and in every place "assemblies" or churches of baptized Christians were organized.

The members of these churches recognized that their children could not be baptized until they were able to make a personal decision for Christ, and so, as the people of Christ's day brought their children to Jesus to be "blessed," they, in turn, brought their children to the elders of the church to be "blessed" or "dedicated," to indicate their intention to "bring them up in the fear and nurture of the Lord," and in the hope that in due time the children would themselves personally confess Christ and ask for baptism as believers.

So the normative practice of the early church comprised "infant dedication" or blessing followed,

on reaching mature years, by "believer's baptism."

Before very long, however, some of the elected and ordained elders of the early church began to arrogate to themselves the position of a hierarchy in the "apostolic succession," claiming the sole right to dispense the grace of God to men, and the symbolic ordinances of the primitive church became "sacraments" possessed of divine power in themselves. The two biblical ordinances of baptism and the Lord's Supper were multiplied to seven, which dispensed "sacramental grace" from birth to death, and even availed in anticipation for the life after death!

Thus arose, among other grievous errors, the false doctrine of "baptismal regeneration" by which the hierarchs of the apostate "Catholic" church claimed the exclusive right to open the doors of salvation to the newly born through the sacrament of baptism and, by inference, to close it to those whose parents did not avail themselves of this virtually magical rite.

All through the early centuries, however, there were those who stood out against the increasing apostasy of the Catholic church and who, among other things, practised biblical believer's baptism by immersion, even in the face of the death sentence pronounced upon the

so-called "re-baptizers" by the cruel law of the emperor Justinian.

In the great Reformation movement of the sixteenth century a re-study of this question of Christian initiation resulted in a serious cleavage in the Reformation churches. Failing to see the serious issues involved, Luther, Calvin, and Cranmer all retained the Catholic practice of infant baptism as the ordinance of initiation into the Christian church. The Middleburgh Book, approved by Calvin, stated that "the justice of Jesus Christ is ours by baptism" and that we ought to "strive to walk in that pureness and perfection wherein we were clad at baptism." Baxter's *Savoy Prayer Book* referred to God having "now received this child into Thy covenant and church as a member of Christ by this sacrament of regeneration." While the Anglican Article XXVII recognized the baptism of infants and the Prayer Book service and included the words, "This child is regenerate and grafted into the body of Christ's church."

John Bunyan tried to reconcile the two views by declaring that he did not consider "differences in judgment about water baptism" to be any "bar to communion." But others of the Reformers, both on the Continent and in this country, could not countenance the co-existence of infant and adult baptism, on the grounds that the former was unbiblical and undermined other biblical teachings. They therefore insisted on the practice only of believer's baptism and came derisively to be called "Anabaptists," or "Re-baptizers." From these outright reformers the Baptist and other churches which teach and practice the baptism of believers by total immersion are derived.

(Continued on page 30.)



Work is rapidly proceeding on the cutting out and lifting of the famous Egyptian temple of Abu Simbel in order to safeguard it from the rising waters of the great Aswan Dam.

by ARTHUR S. MAXWELL



THE ALL-SEEING EYE

WHEN an American U-2 plane was shot down over the Soviet Union in 1960 most people in the United States were as surprised as the Russians to learn that "spy planes" of this type had been in use for a considerable time taking pictures of so-called "enemy" installations with uncanny accuracy from an altitude in excess of 40,000 feet.

So powerful were the camera lenses that factories, bridges, roads, airfields, missile sites, and nuclear-production plants were all clearly visible on the photographs. In clear weather vast areas were surveyed with great exactness by these all-seeing eyes.

With the shooting down of one of these planes the value of this method of obtaining information was much reduced. Something less vulnerable was needed.

The answer was the "spy satellite" which can travel on prescribed courses in total safety 150 miles above the earth. Carrying cameras of even greater range and accuracy than any previously invented, they are able to keep constant watch on all parts of the earth, recording the slightest changes made between one trip and another.

According to *U.S. News and World Report*, "Once every two weeks or less, the U.S. Air Force launches a spy satellite into orbit over the Polar regions, from the West Coast missile range. As the satellite moves in a northerly or southerly direction, the earth is rotating steadily beneath the satellite in a west-to-east direction. Thus, almost every inch of Russia and China can be scanned—assuming clear weather—by the satellite's electronic eyes.

"Ordinarily there are one or more spy satellites

in orbit at all times. Every twenty-four hours, each of these satellites passes over Soviet Russia between eight and twelve times and over Red China from two to four times."

The cameras on these satellites are so sensitive that "the face of Russia can be recorded in detail even by starlight." One of them is capable of taking "detailed photos of the Kremlin roof from as high as 300 miles."

"Daytime cameras over Russia can photograph objects as small as an automobile and experts are trying to improve that to include objects as small as two feet in diameter." Regularly they photograph strips seventy miles wide from one end of Russia or China to the other.

Shaped like giant cigars, with the camera end pointed earthward at all times, these marvels of modern technology glide swiftly and silently on their way providing an aerial survey never before achieved.

As they do so they lend new meaning to the old Scripture passage, "Thou God seest me." Gen. 16:13. For if man can achieve such extraordinary vision by mechanical devices, how complete must be the record kept by the all-seeing eye of the Almighty! Constantly He watches everything that happens on this earth. (Dan. 4:17.) Everything is "naked and opened" unto Him. (Heb. 4:13.) He sees not only buildings but people, recording even every word they speak. (Matt. 12:36.)

Millenniums ago King David was aware of this fundamental scientific truth, for he wrote, "Thou hast me in mind when I sit down and when I rise up; Thou discernest my thoughts from afar. Thou hast traced my walking and my resting, and art familiar with all my ways. For there is not a word on my tongue, but Thou, Lord, knowest it perfectly." Psa. 139:2-4, R.S.V.

And with this knowledge he humbly prayed, as we should do, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Verses 23, 24.

LIFE IN CHRIST
THE SECOND ARTICLE IN THE SERIES
by ERNEST COX

APATHY can imperil our eternal salvation. Indeed, many would-be Christians find their greatest difficulty lies in that initial step of faith—that firm determination henceforth to be an unashamed and forthright follower of the Lord Jesus Christ.

However, the Bible itself stresses the folly of indecision. "How shall we escape," asks Paul, "if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" Heb. 2:3.

A man does not need to become a monster of evil in order to be lost. He does not need to explore the depraved avenues of either coarse or "refined" vice to forfeit his chances of heaven.

Lost through neglect

All that we have to do, to find ourselves eventually and tragically outside the walls of God's "New Jerusalem" (Rev. 21:2), is simply to "neglect so great salvation"—to pass it by, to consider it not of special importance at the moment. The Bible warns that many more souls will be lost through sheer thoughtless neglect than through downright depravity. Many will never experience eternal bliss with

The peril of

DOING NOTHING!

God, not because they ever definitely refused His mercy, but because they were, all their lives, supremely indifferent to it. Temporal affairs engrossed their attention so much that they had no time to consider eternal issues. They were not really very much concerned as to their own ultimate destiny. Their life was one long neglect of "so great salvation." It is amazing that such conditions can prevail, but is that not the spiritual state of countless millions today?

Many realize well enough that "eternal life" is "the gift of God." Rom. 6:23. But they somehow imagine that because it is a gift, and is freely offered to all (2 Peter 3:9), that therefore it is cheap.

The truth is that eternal life for us was only obtained at incalculable cost to God. He gave His "only begotten Son" (John 3:16) that heaven might be made available to us. Our Father in heaven paid a price for our redemption which infinitely transcends all material wealth.

Salvation through the blood

There are certain serious illnesses where a dying man can often be saved if the appropriate help is available in time. In such cases, if the sick-room were stacked from floor to ceiling with gold bullion, it would not buy the dying man a moment's longer life. What is needed, and urgently needed, is not money, *but blood*. Blood transferred from the veins of another, will save the patient's life. That is the only sovereign remedy. All the wealth from a thousand vaults is not worth more to him than is a pint of healthy, human blood.

Our eternal salvation has been purchased by God, not with money, but with blood. For Peter reminds us, "Ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

Human redemption, then, has indeed been dearly bought. In all the universe there was no higher price than was paid for our salvation, on Calvary's cross, nearly two thousand years ago. Then, "how can we escape," either the just displeasure of God, or the final condemnation of our own conscience, "if we neglect so great salvation?" (See Revelation 6:14-17.)

Every day, and every hour of every day, somewhere around this wide world, the Gospel invitation is being given. By both the printed and spoken word, by radio, telephone, and television, by a veritable avalanche of religious periodicals, books, and Bibles, in millions of homes, halls, and churches, God's call to repentance and conversion is being made known. As never before, the Psalmist's prediction is being

fulfilled, "The Lord gave the Word: great was the company of those that published it." Psa. 68:11. God is using every conceivable means, He is exploring every possible avenue, in order to offer eternal life through Christ to a tragically indifferent and pleasure loving generation. "How shall we escape, if we neglect so great salvation?"

It is extremely dangerous, as well as unwise, to sit back, as it were, and just do nothing about it. We may hide behind respectability, or behind a pressure of business. We may even hide behind regular church attendance and an impressive show of good works, while all the time we are really and secretly neglecting the essentials of our salvation. We must know Christ, not merely as Someone in history, nor just as the promised Fulfiller of prophecy, but as our own Friend and Saviour from sin *now*, and our own unfailing Assurance of a wondrous, eternal salvation.

Is it important?

Often the real reason why men neglect the redemption wrought for them by Christ is not so much entire indifference as it is a rather self-willed attitude of unbelief. They are inclined to resent having to yield themselves fully to the will of God, and having to throw themselves completely on the mercy of God.

In these "enlightened" days many favour a far more sophisticated attitude to religion. They wish to believe or disbelieve what *they* will, and according to their mood of the moment. In any case, they do not see why an implicit belief in Christ and *all* the Bible should be *so* important; or why disbelief in certain "unscientific" aspects of the divine revelation should be accounted such a serious shortcoming.

But an implicit belief in Christ and His Word is clearly a prior condition to acceptance with God. In view of all that the Lord has done for us, in creation and redemption, there is nothing more appalling, nothing more destructive of all heavenly hope, than is obstinate unbelief.

Indeed, the Saviour Himself testifies to the urgent necessity of faith. "He that believeth on Him [Christ] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:18, 19.

Here Jesus declares that unbelief has mostly a moral basis. It may arise occasionally from intellectual difficulty, but far more often it results from moral deficiency—from sin. Where evil inclinations are more powerful than righteous aspirations, there is ever

a tendency to cling to the shadows of unbelief. Darkness is preferred to light. But when Jesus, the "Light of the World" (John 8:12) is once received and believed, then the darkness of sin is dispelled.

Today, if you will hear

Actually, from the very dawn of human history, the redemption of man has depended, directly or indirectly, upon the acceptance of Christ as Saviour. Immediately after Eve's tragic mistake she was promised that the wrong would be rectified through her eventual Descendant. (Gen. 3:15.) To faithful Abraham the promise was renewed, "In thy Seed [Christ] shall all nations of the earth be blessed." Gen. 22:18; Gal. 3:16.

A further clear prediction came from Moses, deliverer of the Jewish nation, and mankind's greatest lawgiver: "A Prophet shall the Lord your God raise up . . . like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23.

Here the godly Moses points us to the supreme Deliverer and Lawgiver—the Saviour of our souls, and the Guide of our lives. If only all modern professed Christians would give more heed to the ancient prophet's words, we would live in a much better world, we would see more united and powerful churches, we would witness the forces working for peace and world-evangelism being considerably augmented.

But Moses also solemnly warns "every soul which will not hear that Prophet." He strongly condemns those who remain indifferent to all the Lord's appeals—those who know not the time of their "visitation" (Luke 19:44), and who are seemingly content to "neglect so great salvation." For them there is nothing but ultimate destruction.

For the Gospel of salvation through Calvary's cross is an open invitation to the eternal happiness of heaven. It is also a stern warning against incurring the final and utter extinction of hell.

John, the beloved apostle, speaks of future happenings of truly fearful import. He was shown the time when all things evil and abominable will be "cast into the lake of fire." He further adds that "whosoever was not found written in the book of life was cast into the lake of fire." The kindly Jesus also Himself continually warned us against the same dreadful fate. (Matt. 5:22; 10:28; 18:9; Rev. 20:14, 15.)

Those who are "cast into the lake of fire" *then*, will be those who foolishly, presumptuously, or rashly "neglect so great salvation" *now*. Let us then be mindful of the saintly Paul's plea, "*Today*, if ye will hear His voice, harden not your hearts." Heb. 3:15.





by D. N. MARSHALL

THE DEVIL: MYTH OR REALITY?

A VISITOR to the splendid cathedral at Chartres, in the Loire district of France, cannot fail to be impressed by twelve statues of imposing height which stand near the west door of the building. These, as might be expected, represent the twelve apostles of Jesus Christ. But it has been a source of considerable speculation among the numerous tourists who visit the cathedral year by year to decide what, if anything, is symbolized by the twelve black figures which stand directly behind each of the twelve apostles. A close observer would, however, very soon discern the traditional horned-heads, pitch-forks, and grubby visages of twelve devils.

It is almost impossible, in fact, to visit an Anglican church in old England without seeing a devil—merry or otherwise—staring down in the form of a sculpture, a gargoyle, or even a stained-glass window—perpetuating the medieval tradition. The old "morality plays" of the pre-Shakespearian era frequently depicted the leading character bedevilled at one side by his "bad angel" and guarded at the other by his "good angel."

But in an age which takes none of the beliefs of its forefathers for granted, does not this concept of a personal devil need a little revision? Is not the very idea of a literal devil anathema to the *mores* of an "enlightened society"? The persons whose job it was to revise the English catechism certainly thought

so and for a few years, although the gargoyles remained, "the devil and all his works" was removed from it. Although he has now reappeared—minus his pitch-fork and horns—the issue has caused considerable controversy and it might be a good idea to consider such questions as the origin and work of the devil and sin from a biblical angle, for, said Goethe: "If ever an idea was biblical, it is the existence of a personal devil."

In his book, *Difficulties in Christian Belief*, Professor A. C. MacIntyre, treating the question of evil purely from a philosophical standpoint and merely viewing it in the harsh light of logic, is at great pains to prove that the statements "God is omnipotent," "God is wholly good," are not incompatible with the statement, "Evils occur in the universe." But his arguments are unconvincing as his biblical references are sparse.

When there was war in heaven

In Revelation 12:7-9 we read that "there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

For a time the serenity in that eternal home of peace is shattered: dissension has occurred, heaven is divided into two great warring factions, terminating in the expulsion of Lucifer and his followers. But the controversy is far from over, it has merely found a new battle-ground and, as we shall later discover, has not terminated even today.

But where lies the cause of the controversy? Turn with me, if you will, to Isaiah 14:12-14 and there we read: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Pride, envy, and misplaced ambition had entered into the heart of heaven's chief chorister. He had aspired to be as great, if not greater, than his Creator, and in an open rebellion had led one-third of the company of heaven with him (see Revelation 12:4) and been exiled to the planet earth. How do I know this? Revelation 12:12 says: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath."

Apart from the declaration that evil originated in the mind of Lucifer, the Bible gives no fuller explanation of its source. It could not, for sin is inexplicable. To render an explanation would be to excuse it, and sin cannot be excused. John's definition is merely: "Sin is the transgression of the law." Even in a perfect society law is necessary, for everlasting perfection cannot be guaranteed until evil has been for ever vanquished.

Eden marred

Meanwhile God's creative works on earth had been begun and completed in six days "and behold it was very good." The earth shone forth in all its Edenic beauty: no trace of sin and death marred its perfection and splendours. Man was the crowning act of God's creation with only one restriction to his freedom—and this merely symbolic of his loyalty to God. But through this one restriction Satan was able to pursue his evil devices. (Gen. 3:1-6.) He first insinuated doubts regarding God's wisdom, "Yea, hath God said?" then distrust of His truthfulness, "Ye shall not surely die," and finally mistrust of God's goodness and intentions by inferring that He was withholding something good from them, "Ye shall be as gods." Sin with its devastating aftermath had established its rule on earth and the eternal enmity that marked the ensuing ages was placed between "thee [Satan] and the woman." Gen. 3:15.

By wilfully succumbing to the wily temptations

of the arch-deceiver, our first parents knowingly and almost deliberately plunged the world into darkness. From that one first sin in the garden can be traced all the sin, the suffering, the hardship, the tears, the death, and the sorrow which have engulfed the world ever since. To think that one sin could be the harbingers of so much devastation is indeed a sobering thought. But in giving man a free choice for good or evil, God had taken the calculated risk inherent in His plan: the risk that His created beings would subjugate His own will to the will of the arch-deceiver; the risk that the earth in all its perfection and beauty, fresh from the hand of its Creator, would become for ever marred by that one foolish action.

But with the fall of man came the plan for his redemption: death was the inevitable result of sin and only in offering His Son as a propitiation for the sins of mankind could the debt be paid. God had put the tree in the garden for the express purpose of testing man's loyalty. Such a simple test, but Adam failed. In that glorious Eden home with its flowers, its trees and its fruit, where the birds sang without interruption and the lion walked with the lamb (indeed one would think that much of the Revelation's description of the earth made new, when sin and sinners have been removed, would surely apply to the earth before sin had reared its ugly head) only one thing was denied of mankind. Yet he succumbed.

Why God permitted sin

Need God have given man a free choice? Or, rather, could not God have caused sin to perish even before the world began by annihilating its originator? Had not God made man an intelligent being with the power to choose, he would have been a mere machine or, like the other heavenly bodies revolving in their varying stratospheres, governed by ordained mathematic formulae. The picture of a man without reason and without choice smacks something of the concept portrayed in Aldous Huxley's satire *The Brave New World* of a stereotype race, every man, in opinion, in looks, in character, a microcosm of the complete whole. How could God accept the worship of a brain-washed multitude compelled to serve, to worship, and to praise? In the same way if God had destroyed the perpetrator of evil when first He realized that covetousness had entered his heart, how could He have explained his disappearance to the heavenly throng who knew no sin? Their worship too would have been for ever marred by a sense of compulsion. Allow me to use an illustration. A general, loved and respected, is leading his army into battle, but meets with opposition and dissension from one of his leading captains. By executing this captain, however, the love and respect of soldiers

(Continued on page 26.)



JESUS SAID : 3

by J.A. McMillan

ONE of the most powerful factors contributing to the confusion of our times is the breakdown of confidence in the Word of God. In past ages the Bible has been hated and maligned by bitter enemies who magnified its so-called contradictions and mistakes and poured scorn on its ideals and teachings.

But today, the situation is different. The Bible has been "wounded in the house of its friends," it has been attacked, its accuracy questioned, its authority undermined, not by avowed infidels, but by men ordained to uphold its inspiration and proclaim its

largely be laid at the door of these Christian leaders who feel compelled to denigrate the Bible and refute its teachings. "The hungry sheep look up, and are not fed."

Typical of those who deny the veracity of Scripture is the Rev. Joseph Lowe, vicar of St. Erkenwald's, Southend. According to the *Sunday Express* the Vicar teaches that "Christ had no more power to perform miracles than I. . . . We must discount the teachings about the virgin birth. And Christ's resurrection was only a figurative way of explaining that His teachings could not be kept down even after His death."

Jesus believed the Old Testament

In the days of Jesus, it is recorded that "the people crowded upon Him to listen to the Word of God" Luke 5:1, N.E.B. Over and over again "the people were astounded at His teaching; unlike their own

THE UNALTERABLE WORD



Gospel. All this is extremely bewildering both to the churchgoer and the man in the street.

It cannot be denied that many who profess to be Christians are at variance with Jesus Christ—the Founder of their religion. Their attitude to the Scriptures is diametrically opposed to His. He made His position clear and unequivocal when He said, "The Scripture cannot be broken." John 10:35. Or "Scripture cannot be set aside." N.E.B.

The glib perverter of scriptural inspiration and authority claims that Jesus lived in a credulous and uncritical age. The modern unbelieving "believer" usually asserts that up-to-date knowledge and scientific methods make it impossible to accept the claims and teachings of the Bible. It has been out-moded, he says.

So the follower of Jesus has to make a choice. If he follows the teachings and example of Jesus, he will be compelled to reject the assertions of many modern theologians and churchmen. If, on the other hand, he accepts their scholarly findings, he must differ radically with the position taken by the Founder of his faith. This is a conflict that tears at the very heart of Christianity and strains the loyalty of the Christian.

The break-down of morality, the almost defunct influence of many Christian churches, the widespread contempt of youth toward the Christian Gospel—can

teachers He taught with a note of authority." Matt. 7:28, 29, N.E.B. His authority came from His implicit faith in the validity of God's Word. "It is written" was the basis from which He proceeded to teach.

Our Lord's teaching was original, dynamic, and free from the stereotyped platitudes of the scribes. Yet, when one examines His doctrines, one discovers little that is actually *new* in time. His originality lay, not in presenting new teachings as such, but in the fresh insight and positive interpretation of the Word of God contained in the Old Testament.

Read the four gospels and you will be surprised to discover that there is little from the lips of Jesus that cannot be traced back to Moses or the prophets. His entire dialogue with Satan in the wilderness of temptation was an exchange of scriptures to meet the snares of Satan. (Matt. 4:4, 7, 10.) The Sermon on the Mount is an exposition of ancient scriptures beginning with the beatitudes and embracing the commandments and statutes of Exodus. He was a fundamentalist in His day. "You have learned that our forefathers were told, . . . but what I tell you is this." Matt. 5:21, 22, 27, 28, 34, 38, 39, 43, 44,

N.E.B. When the religious leaders questioned, "How is it that this untrained Man has such learning?" Jesus replied, "The teaching that I give is not My own; it is the teaching of Him who sent Me. Whoever has the will to do the will of God shall know whether My teaching comes from Him or is merely My own." John 7:15-17, N.E.B.

Two points emerge from this. One is that our Lord had an implicit confidence in the revelation of God given in the Old Testament. The second is that His interpretation of that Word was dynamic. He insisted that the Word of God should govern our minds and hearts by a living, formative faith, not by a cold and mechanical memorizing of texts. This is plainly the meaning of His stricture to the Jews: "But His word has found no home in you, for you do not believe the One whom He sent. You study the Scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to Me, you refuse to come to Me for that life." John 5:38-40, N.E.B.

They carried and preserved the lamp of life, but ignored its light and spurned its counsel.

A dead orthodoxy, concerned with jots and tittles, will never elevate the soul or quicken the dormant sensibilities of the spirit. It is in this sense that "the letter killeth, whereas the Spirit giveth life."

When men come to God's Word with truly repentant hearts and receptive spirits, then they find that "the Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide. It sifts the purposes and thoughts of the heart." Heb. 4:12, N.E.B.

This has been verified time and again through the ages. Away back in ancient times, the people of Israel apostatized from God. Spiritual life was at a low ebb. Morality trailed in the dust.

Prophecy fulfilled

A classic example of this occurred in the time of Josiah, King of Judah. The two previous kings had been evil men, who "filled Jerusalem from one end to another" with bloodshed and idolatry. Josiah was only eight years old when he began to reign, but he was a good boy, and he had wise counsellors. When he was twenty years old he ordered a restoration of temple worship. During the spring-cleaning, "Hilkiah the priest found a book of the law of the Lord given by Moses."

Such had been the extent of the national apostasy that even the scrolls of Moses had been buried out of sight and knowledge. It was Judah's dark age, and when the Word of God was found and restored, revival and reformation followed, just as it did in Europe in the sixteenth century.

When news of the recovered books was brought



Jesus astounded the people as He read and expounded the Scriptures. The words "as it is written" were often on His lips.

to Huldah the prophetess, she reminded Hilkiah and the leaders of Israel that the consequences of sin recorded in the writings of Moses would ultimately overtake Judah. The reformation under Josiah was short-lived, but it did avert immediate disaster. The Word of God could not be broken—men and nations reap as they have sown. No kingly power, no government edict, no tearful protestations, can change the law of cause and effect. Repentance brings forgiveness and peace, but the evil sowing yields a bitter harvest—the Scripture cannot be broken.

Take another example. Jesus foretold the destruction of the revered temple in Jerusalem. "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2; Luke 19:43, 44. Here our Lord was repeating the prediction of Amos, "Therefore shall Zion for your sake be ploughed as

(Continued on page 31.)



by R. T. BOLTON

WONDERS

of GRACE

and GLORY

MAN is never dismissed from the wonder that forms the sound root of theology. . . .

Whoever begins to concern himself with theology also begins to concern himself from first to last with wonders." These are the words of the great theologian Karl Barth in his book *Evangelical Theology*, page 65. And certainly every Christian who knows anything about his faith experimentally will from his heart say "Amen" to these words.

The greatest love story of all time is that of God's redeeming love for mankind as revealed in the sufferings and death of Christ upon the cross. "God was in Christ reconciling the world unto Himself." "While we were yet sinners, Christ died for us." "When we were enemies, we were reconciled to God by the death of His Son." 2 Cor. 5:19; Rom. 5:8, 10. Here is a wonder which speaks for itself. I am one, a mere cypher in a city of teeming millions, and a bad character to boot, yet I am loved and the life of the Son of God was given to save me, even while I stood in open rebellion against Him. "Wonder of wonders, oh! how can it be?"

Man, we are told (and every Christian verily believes it) is "made in the image of God." Here is a mystery and a marvel; here is why I am different from the beasts; here is why it is possible for me to become reconciled to God, my Creator; here is why Christ, the Son of God, found compatibility and fellowship with His disciples and a happy social life in the home of Martha, Mary, and Lazarus. Can I ever cease to wonder at this honour which makes it possible for me to be freely accepted into heavenly

society and into family relationship with God? Again, "Wonder of wonders, oh! how can it be?"

The greatest joy that can come to the repentant sinner is the knowledge that his sins are forgiven. "Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." John 5:24; Rom. 8:1. These are sweet words; they bring peace and joy and hope unfading, but they also bring wonderment. How, why, wherefore, should I, who hang my head in shame and beat my breast in anguish, participate in this acquittal? It is too wonderful for me, yet it is even so.

But there is even greater wonderment. Karl Barth puts it this way: "A new event, according to biblical witness, is the history of Jesus Christ that concludes the history of Israel. Christ the Saviour is there! In a real and decisive sense, therefore, He is the miracle, the miracle of all miracles! Whoever takes up the subject of theology finds himself inevitably confronted with this miracle. Christ is that infinitely wonderful event which compels a person, as far as he experiences and comprehends this event, to be necessarily, profoundly, wholly and irrevocably astonished."—Pages 70, 71.

Yes, and why astonished? Because God, in the person of His Son, assumes human flesh with its fearful bias toward evil; with all its hazards, suffering, and inevitable death, and for Christ a cruel death, in order to save you and me. He is unashamedly happy to call us brethren. Come, let us behold this wonder and with the apostle Paul, as he beholds it, exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

There are other wonders known to every dedicated

Christian, but I have only space to mention one other. It is the wonder of the eternal inheritance of every Christian who is a Christian indeed. The apostle Peter speaks of it as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "We, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." John describes that new earth as a place where God has His dwelling place with men, a place where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." 1 Peter 1:4; 2 Peter 3:13; Rev. 21:4.

The wonder of this inheritance, so beyond compare, is further magnified in the following quotation: "There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. . . . And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ."—*The Great Controversy*, pages 677, 678.

Surely all who become partakers of so glorious an inheritance are men to be envied and "wondered at."

We are living in an age of breath-taking wonders: but these are all nine-day wonders, for we soon cease to wonder as each new wonder becomes commonplace. However in the realm of grace nothing

becomes commonplace, for as our vision and faith become clearer and stronger, our wonder grows and we can never cease to marvel at God's goodness.

It is conceivable that you may have been so amazed that you have come to the conclusion that the Christian ideal is impossible of achievement in such a world as this and that Christians are credulous people living on "pie in the sky." To continue the simile, however, I would say that the proof of the "pie" is in the eating. A cloud of witnesses who, being dead yet speak, and a host now living will testify of the reality of this wonder. So great was the urge upon the apostle Paul that he declared, "Woe is me if I preach not the Gospel," and John, who was the nearest to Jesus of all His disciples, wrote: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. And today in every city there are men who, consumed by "theological wonder," are year in and year out declaring the wonder of a God who became a man and suffered and was crucified that men might have forgiveness of sins and be made new men in Him. All these bear witness because they have tasted and seen that the Lord is good.

Will you not then free yourself of all doubts of the reality of the wonder that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

*"Wonder of wonders, oh! how can it be?
Jesus, the Crucified, pleads for me!"*

Wonderful indeed are the products of modern science and technology like this clock which is driven by light (left), and this lunar landing vehicle (right), but even they do not begin to compare with the wonders of divine love.



Let Daniel speak!

THE THIRD ARTICLE IN THE SERIES by LESLIE SHAW

AS we saw in our last issue, God gave to King Nebuchadnezzar, by means of a dream and Daniel's inspired interpretation of that dream, a clear preview of the world's history from around 600 B.C. right on till the end of time when Christ's everlasting kingdom of righteousness shall be established upon the overthrow of all earthly kingdoms.

Later, through the same prophet Daniel, God presented the same prophetic outline again, filling in more details, and this time portraying the nations and empires of the earth in all their cruelty and rapacity as successive wild beasts of prey.

This vision is recorded in the seventh chapter of his prophecy. In it Daniel saw the winds of the heavens blowing furiously against each other over

symbols to us. Thus we do not have a human and speculative interpretation, but a divine one.

The four successive beasts that Daniel saw arising out of the disturbed waters of the great sea are declared to represent four successive kingdoms or earthly empires. "The great beasts, which are four, are four kings, which shall arise out of the earth." Dan. 7:17. In this prophecy the words "king" and "kingdom" are used interchangeably.

In Revelation 17:15 we read that the waters there seen in vision represent the "peoples, and multitudes, and nations" of the earth, while in Jeremiah, chapter four, the war which Nebuchadnezzar was waging, ending in his attack against the kingdom of Judah, is symbolized by a "dry wind," a "full wind," and "a whirlwind." And as both "water" and "wind" in other Scriptures are also used to represent both nations and wars, we can be sure that the setting of Daniel's vision is that of great battles between the peoples of the earth, resulting in the rise and fall of nations.

So, then, the imagery before us presents strife among the nations, and, as a result of this warfare, four successive kingdoms arise to authority and rulership among the peoples of the earth.

GOD'S HISTORY OF THE

the waters of the sea, representing the peoples of the world. And from the resulting commotion he sees four distinct beasts of prey arise in rapid succession; the first like a lion, but also having two wings like an eagle; the second like a bear of ungainly appearance with one of its sides being much bigger than the other; the third in appearance as a leopard, but with the unusual features of four heads and four wings; and the last, the fourth, apparently quite unlike any beast of the earth that Daniel knew, and which he could only describe as "dreadful and terrible and strong exceedingly" with its iron teeth and brazen claws. This beast also had the unique feature of "ten horns" on its head.

After mentioning certain other characteristics of the beasts and certain events which transpired—which we will pass over for the present—the prophet saw the vision end, as was the case in the vision of chapter two, in the establishment of the eternal kingdom of God, this time not in a figure, but in a distinct and clear climactic scene. (Dan. 7:2-14.)

Four successive kingdoms

We now turn to the imagery of the vision, and its clear interpretation is either given to us within the chapter itself or in other Scriptures explaining its

The first of these kingdoms is likened to a mixture of the king of the beasts, the lion, and the king of the birds, the eagle. And it is no coincidence that in the prophetic language of the prophet Jeremiah, Babylon under its first king Nebuchadnezzar is likened to a lion flying as an eagle. (See Jeremiah 49:19, 22.) And it is significant that God, in giving this vision to Daniel, chose the very imagery that the Babylonians themselves used to portray their own kingdom, as archaeologists have since discovered. So then, as in chapter two, Babylon is the first in the series of four kingdoms.

The bear thus represents the next kingdom, that of the Medes and the Persians, who under Cyrus their leader conquered Babylon. The higher, dominating side doubtlessly represented the Persian part of the kingdom which arose after the Median, and united that kingdom to its own by marriage and conquest. The three ribs in the bear's mouth (Dan. 8:20), between its teeth, are generally conceded to represent its three major conquests, namely Lydia, Babylon, and Egypt.

It thus follows that the leopard represents the kingdom of the Greeks who, under Alexander of Macedon, known to history as Alexander the Great, conquered Persia. The four heads of this beast clearly



NATIONS

depict its fourfold division after Alexander's death. This is made still more clear again in Daniel 8:22.

Next on the scene, but far surpassing in strength and endurance its predecessors, and crushing out the life of all alike, was the great Imperial power of Rome. As Daniel's fourth beast was unlike any before it, so as a nation was Rome quite different from any nation preceding her, beginning as a republic and then being transformed by Augustus into an imperial power.

Parallel with Nebuchadnezzar's dream

So again these great empires of prophecy stand before us, not as a needless repetition, but to emphasize the historical sequence of world events particularly in their relation to the people of God: first of all the Jewish nation, and then the Christian Church. (1 Peter 2:6-10.) They show the prowess of man, and through this the working of the kingdom of darkness, yet above all they emphasize the divine sovereignty and its ultimate outcome in the final triumph of righteousness and truth, and the salvation of God's people in His eternal kingdom.

Each of these nations has held world rulership,

has fulfilled its allotted span, and has then in turn been overthrown or declined, so verifying the predictions of the divine prophecy, and attesting the accuracy of God's Word.

As in chapter two, where we saw that the fourth or iron monarchy was not overthrown by a fifth world power, but was split into numerous fragmentary kingdoms, so in Daniel, chapter seven, the fourth beast was not overthrown by another fifth beast, but instead had on its head ten horns which are explained to be ten nations which would arise out of that power. "And the ten horns out of this kingdom are ten kings that shall arise." Dan. 7:24. So the ten horns represent ten different kings with their kingdoms which would arise out of the fragmented Roman empire.

It is very clear, then, that we are running exactly parallel with the prophecy of Daniel two, and as we shall see yet again, it runs parallel with another vision of Daniel's, so that we have altogether a threefold witness, each confirming and verifying the others, each filling in details within the broad historical outline which the other does not give, and

(Continued on page 25.)

WHY CHURCHES

STAY OUT

by W. L. EMMERSON

AT the opening service of the Church Unity Conference in Nottingham and in the early plenary sessions, the lid was dramatically lifted on the basic problem of Christian reunion—the confrontation of the Catholic and Protestant conceptions of the church within the ecumenical movement.

At one of the subsequent sessions the problem of unity was placed in a still wider context by a consideration of the views of the "Conservative Evangelical" churches which, in the main, have not felt it possible to associate themselves with the modern church unity movement. It was this courageous initiative, more than anything else, which made the Nottingham Conference unique, for never before in the British Council of Churches, or even in the World Council of Churches, have the criticisms of the Conservative Evangelicals been faced in the open forum of ecumenical gatherings. For the decision to do this the organizers of the Nottingham Conference are to be sincerely congratulated.

Actually, the outcome did not quite come up to the intention, as the Rev. A. T. Houghton, who had been invited to speak for the Conservative Evangelicals, tended to underestimate their criticisms in order to justify his own society's decision to integrate with the World Council of Churches at New Delhi in 1961.

Even so, his address on "Unity, Truth, and Mis-

sion" did raise some of the fundamental questions in the minds of the Conservative Evangelicals outside the ecumenical movement.

Ballying with Rome

In the first place, he said, the possibility of reunion with Rome could be set aside as outside the purview of immediate ecumenical discussion, as "there is not the slightest sign on the part of the Church of Rome that its dogmas, which resulted in the Reformation, have been in any way repudiated or toned down, and that Rome's idea of unity is still nothing else than the absorption of the 'separated brethren,' for whom the path Romeward may be made more easy and acceptable by special concessions."

He agreed that this categorical statement would be challenged by many in the ecumenical movement, but certainly in the minds of all Conservative Evangelicals, there could be no question of reunion with an unchanged Rome.

Regarding the ecumenical movement among the non-Roman churches, Dr. Houghton went on to draw attention to an article in the *Ecumenical Review* entitled, "The Conservative Evangelicals and the World Council of Churches," in which the writer, Dr. Eugene Smith, listed a number of reasons why these Christian groups are distrustful of its present trends.

Subordinate truth to unity

"They fear deeply," said Dr. Smith, "that we subordinate truth to unity." This, he asserted, is further borne out by the "willingness" on the part of the World Council of Churches "to receive into membership churches of such a wide spectrum of theological persuasion," churches which are prepared "to ordain 'modernist' clergy," and who have doubts even "as to the deity of Christ and the authority of Scripture." This, Dr. Smith asserts, is a "major source of distrust" for the "Conservative Evangelicals," making them "sceptical about the real meaning of the

At one of the sessions of the Nottingham "Faith and Order" Conference, Dr. A. T. Houghton (left) explained some of the criticisms which have been levelled at the ecumenical movement while Dr. John Huxtable (right) sought to answer them.



TAKING
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... theological statements issued by the World Council of Churches" and arousing a "fear" of "a latent universalism in World Council theology," which would be quite unacceptable to them.

Very significantly, the second speaker of the evening, the Rev. John Huxtable, who had undertaken the defence of the ecumenical movement against its critics, underlined the liberalism complained of when he accused the Conservative Evangelicals of a "particular understanding of the nature, authority, and inspiration of Holy Scripture, a particular doctrine of the Atonement made by our Saviour for our sins, which has a predominantly if not exclusively substitutionary emphasis, an individualistic doctrine of the Holy Spirit, and a special emphasis on one way of understanding the Second Advent."

"You do not go far in controversy, for example, on the Conservative Evangelical doctrine of the Atonement," said Dr. Huxtable, "without being warned against contradicting or setting aside 'the Word.'"

It is indeed because this essentially Protestant standard is regarded as too "narrow" by so many of the spokesmen of the ecumenical movement that Conservative Evangelicals cannot but be critical of it!

Lack of emphasis on personal experience

Next on Dr. Smith's list of Evangelical criticisms cited by Dr. Houghton is the fact that "the necessity for a personal spiritual experience" finds little "prominence in ecumenical thinking." In the ecumenical movement the "oneness" of the church is thought of as the restoration of visible unity to churches at present divided by doctrine and culture and race, by ecclesiastical organization and tradition, whereas Evangelicals believe that the fundamental unity of Christ's church is in the experience of the new birth by the Holy Spirit.

Dr. Huxtable had something to say about this also. He described the Evangelical's "unity in the Spirit" as a "discarnate unity" and accused the Conservative Evangelicals of regarding "visible corporate unity" as "an optional extra for the gregarious among the sanctified." But this criticism is quite unjust. Evangelicals believe as much as Dr. Huxtable does that



One of the plenary sessions of the Church Unity Conference in the Great Hall of Nottingham University.

the visible unity of the church is a "goal to be attained," but they do not believe that it is synonymous with the total "unity of the churches," some of which they believe to be in grave apostasy.

Sacerdotal emphasis

As an Anglican, Dr. Houghton did not elaborate on the very basic objection of many Conservative Evangelicals to the episcopal and sacerdotal emphasis on the part of many of the churches associated with the reunion movement, but he did admit that the only kind of "episcopacy" which would ever be acceptable to them would be what the apostle Paul envisages in 2 Timothy 2:2, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "It is the 'apostles' doctrine," said Dr. Houghton, "that must be handed down unimpaired through the whole church, and not a divinely appointed order of ministry."

But while it was unfortunate that the case for the Conservative Evangelicals lacked some emphasis by reason of its being presented by one who himself was *within* the ecumenical movement, this was to a considerable degree rectified by the request of the Rev. Derek Murray, of the Baptist Theological College, Glasgow, to explain why the Baptist Union of Scotland, which has hitherto been associated with the World Council of Churches, had recently withdrawn its affiliation from that body. For in doing

so he was able to underline more emphatically some of the dangers which Dr. Houghton had only mildly stated.

Why the Scottish Baptists pulled out

Like Dr. Houghton, Mr. Murray listed among his church's fears for the ecumenical movement;

1. "Fear that witness to the truth of Scripture will be compromised."

2. Concern at the "dilution of biblical truth" by "nominalism," and liberal thought, and

3. Lack of emphasis upon "individual conversion and personal holiness."

To these he added what Dr. Houghton did not stress:

1. "Fear of liturgy and sacerdotalism," by which he meant the noticeable trend toward the "Catholic" doctrines of episcopacy and the sacraments, and finally, the culmination of this trend,

2. "Fear that unity is leading to Rome."

That this last is no mere "alarmism" was evidenced by another unplanned but dramatic intervention in this same plenary session, when Dr. J. R. H. Moorman, Bishop of Ripon—who had called in at the Conference on his way to the Third Session of the Vatican Council at which he was again to be one of the Anglican observers—urged the Conference to raise its sights beyond non-Roman reunion and to press forward to the union of "all" the churches, including Rome.

Counter-plea for Rome

Presenting, with the permission of the chairman, a document entitled, "The Unity We Seek," Dr. Moorman said that the dictionary definition of "unity" is "oneness, wholeness, completeness, in other words, that *all* may be *one*."

In view of this he desired to direct the attention of the Conference "to certain very remarkable moves which have taken place during the last four years" in "the ecumenical movement in the Roman Catholic Church."

These included: "The calling together of the Second Vatican Council and its progress so far, the setting up of the Secretariat for Promoting Christian Unity, the immense ecumenical literature now being put out by Roman theologians, the new atmosphere of friendship which has been created, and perhaps above all, the schema on Ecumenism debated in the Vatican Council."

"All of these," said Dr. Moorman, "have taken the ecumenical movement into a new dimension, and the categories and horizons within which we were living and working three or four years ago have now disappeared."

"The world knows that that half of Christendom which owes allegiance to the See of Rome has, in

recent years, become very much aware of the need for Christian unity, and is anxious to play its part in the attainment of that goal. What the world is asking now is: What is the other half of Christendom going to do about it? And I believe that this conference will be largely judged on what response it makes to the challenge which has been offered to us."

"One question hangs over this conference," he concluded, "one question which, sooner or later we shall have to face—and that is: Do we or do we not believe in Christian unity, that it is God's will that *all* should be *one*?"

Dr. Moorman's intervention was unplanned and to most unexpected, but it certainly provided the most emphatic answer of the evening to the question, "Why churches stay out."

"Be ye separate"

For the bald facts are these, that while in its beginnings, the ecumenical movement was predominantly a Protestant movement, a powerful "Catholic" pressure group was active from the start. As a consequence of the undermining of the Protestant witness by modernism, the social gospel, and other factors, the movement has increasingly developed what one commentator at New Delhi called a "Catholic tilt." And today the "Catholic" forces are largely in command, and are determined to lead the non-Roman churches into "unity" if not "union" with Rome.

That is why so many Conservative Evangelicals have stayed out of the ecumenical movement, and that is why, as time goes on, more Evangelicals *within* the movement will, like the Baptist Union of Scotland hear the call of God, "Come out from among them, and be ye separate," in order that they may render an unfettered witness to the truth of the Gospel.

(Next time: "Unity or Truth?")

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THE TWO-MINUTE MESSAGE
AND PRAYER IS CHANGED
DAILY

THE LORD SHALL REJOICE

by LOIS L. LANE

WHEN we think of the end of this world, we think of it mostly in terms of what it will mean to us—the end of sorrow, pain, and death. But what will it mean to God the Father, and to His Son Jesus Christ, to the host of ministering angels, and to the dwellers on other worlds who have followed with deepest concern and wonder the tragic course of this world's history?

We read in the Scriptures that God's purpose and grace "was granted to us in Christ Jesus from all eternity." 2 Tim. 1:9, N.E.B. So that from ages past the Father and the Son have held in Their hearts the sad certainty that at some time one of Their creatures would doubt Their love, and from that doubt sin would spring up, and would result in rebellion, separation, sorrow, and suffering, and the unalterable verdict of death upon the rebels.

They knew also that to meet and overcome such a terrible event it would be necessary to provide some absolutely convincing proof of Their love. They knew it would mean the giving by the Father of His best and dearest, His beloved Son, to suffer the death penalty Himself to free the rebels. It would mean the Son giving Himself willingly to demonstrate the divine love by living among a hostile race, loving His enemies, doing good to those that hated Him, praying for those that spitefully used Him, and finally taking upon Himself the whole cruel load of sin and allowing His enemies to crucify Him, so that by His death He could annul the condemnation and save all who would believe in Him and accept Him as their Redeemer.

God gave His dearest and best

That time did come, and the Father and Son did not shrink from carrying out the eternal purpose of grace and salvation for sinners, for they knew that only by so doing could they sweep away for ever the possibility that anyone should doubt the loving wisdom of God's will and rule. Indeed, in His omniscience, He assures us that "affliction shall not rise up the second time."

Throughout earth's history, God has worked unceasingly to save men from their sins. He gave man prosperity and peace, riches, honour, glory, only to find that these blessings encouraged pride, self-importance, and alienation from Him. Then He sent adversity and war, famine and pestilence, and when men cried to Him in their trouble, He delivered



them out of their distresses. This was repeated again and again, and all the time He kept on sending His messengers, the prophets, "continually and carefully sending" (2 Chron. 36:15, margin), with messages of warning and reproof, pleading with them, and promising mercy and blessing if only they would return to Him, for "He had compassion on His people," and "in all their affliction He was afflicted."

Then Jesus came, with the same mission of love, brought right down into our midst, where man could see love in action and its supreme sacrifice. Since then the great controversy between good and evil has been going on, with God, through His Holy Spirit, still striving to free souls from the bondage of sin, and Jesus, at His right hand, continually interceding on their behalf.

Angels fully involved

Then there are the angels, who have been fully involved in the controversy. They have guided, protected, and delivered God's children; have smitten their enemies, shut the mouths of lions, opened prison doors. They have appeared to men with messages from God, or come unseen on missions of love. They hold the four warring winds of heaven until such time as God commands their release. Finally they seal God's people, and, when Jesus comes, will gather His elect from the ends of the earth.

What a wonderful day it will be for the Father and Son when sin has been blotted out of the uni-

(Continued on page 26.)

Promises
to the
Overcomer —
the third article in
the series
by
E. B. PHILLIPS, M.Th.

MANNA FROM HEAVEN



THE third church to which a message is addressed through the Revelator is the church of Pergamos. The meaning of this name is doubtful, but it has been suggested that it means "citadel," or "elevation." Following after the church of Smyrna, which covered the period up to the time of Constantine, this church period would begin with the edict of toleration which was issued shortly after that great ruler gained power in the West. Persecution officially declined, and a time of worldwide religious peace began. So great was the change from the inhumane oppression of the believers, that Constantine was hailed as a saviour, and many thought the millennium was being ushered in.

Constantine was a great emperor. He was far-seeing enough to understand that the endeavour to suppress Christianity would never succeed. He had a vague belief in Christ, mixed with great political acumen. But his policy of favouring church officials had its difficulties. He enacted that ministers should be excused from paying taxes; this brought a rush of

property-owners into the ranks of the church. The law had to be modified. Unfortunately, as the church and the state began to draw together the morale of the former was lowered.

While the Emperor doubtless intended, by his edict of toleration and favour toward the erstwhile oppressed Christians, to help the cause of Christ, his good intentions really worked more harm than good. Persecution in the long run strengthens the church, while worldly favour invariably weakens it. To live a consistent, godly life is actually much harder when all the world speaks well of you. It seems natural for everyone, even professed followers of Christ, to crave for an easy life and the good opinion of others, but prosperity brings many subtle evils in its train. Jesus pronounced a blessing upon the downtrodden and afflicted, the poor and outcast, but He spoke of the danger to those who become rich and increased in goods, and of whom the world spoke well.

Rise of the great apostasy

The fourth century saw the growing incursion of a spirit of worldly policy and pride among God's professed people. There were, of course, many who resisted this tendency to worldliness, and we read of many true saints in those years. But about this time there began to rise a sinister development, centring in the ancient capital of Rome. There began a struggle for supremacy among the leading churches of Christendom. We can see the beginnings of the desire for the first place even in New Testament times. John, in his third epistle, speaks of one, Diotrephes, "who loveth to have the pre-eminence." During the epoch of the persecutions this craving for the first place was not so marked, but when external peace came, the bishops of various dioceses began to gather to themselves power and authority over the lesser clergy. It was to be expected that the seat of empire would stand out above other cities, and when Constantine moved his capital to the East, the bishop of Rome inherited much of the political influence of that city. Thus began the rise to power of the Roman Catholic Church.

This era of the church was one of trial, but a different kind of trial from that to which Smyrna was subjected. It was more subtle and deadly. There were few who suspected the lengths to which the desire for supremacy would eventually lead the bishop (before long to be termed Papa, or Pope) of Rome. In A.D. 325 the Emperor summoned a church council to deal with the heresy known as Arianism, which held that Jesus was not co-eternal with the Father. At this Council there were present leading bishops from all over the then-known world, but no special predominance was as yet given to Rome. But at later Councils we see that Antioch, Jerusalem, and Alexandria began to take a lower

place, and the newly established patriarch of Constantinople shared the supremacy with Rome. There was very little protest against this at first; it seemed natural that the two seats of empire, Rome and Constantinople, should take the lead among the churches as well as being capitals of Eastern and Western Europe. But it was not long before the Pope began to arrogate to himself and his city supreme authority. In an age of argument and dispute about fundamental doctrines, the tendency arose for appeal to be made to Rome for decision on knotty questions of creed. From accepting this role of arbiter, the Pope little by little came to claim it as



ABOVE.—The great hill on which the city of Pergamos stood fitly symbolized the "elevation" of the Christian church when it entered into questionable union with the Roman state.

OPPOSITE PAGE.—The Israelites gather the divinely provided manna during their wilderness wanderings.

his invariable right, and as time went on the worldwide authority of the bishop of Rome was increasingly asserted.

There is a striking reason why this period of church history—from Constantine to the acknowledgment of the Roman church as supreme—should be symbolized by the city of Pergamos. When John wrote the Apocalypse, the Christians in this city were suffering persecution for refusing to worship the Emperor, Domitian. This cult of Emperor-worship had originated in Pergamos over a hundred years before. The city was also the centre of the mysticism religions of the East. It was therefore appropriate for the place "where Satan's seat is" to be chosen to represent that period in the history of God's people when the great apostasy was gathering power to itself.

Warnings and rebukes are addressed by the angel to this church. The current spirit of worldliness had

infected its members. As profession of faith opened the way to worldly honour and prosperity, many were led astray from their former steadfastness, and the love of many became lukewarm. This is hinted at in the reference to the doctrine of Balaam, who had been a servant of God, but was lured by the hope of material gain to oppose God's people. Against such the angel uttered a stern rebuke, "Repent, or I will come against thee with the sword of my mouth."

This period in the history of the church saw another apostasy. It was by a decree of Constantine that the first Sunday law was issued. The seventh-day Sabbath had been observed by the early disciples and apostles. There is no mention of the keeping of Sunday as a holy day in the first century. The observance of the first day of the week is acknowledged by all reliable historians to have come about gradually, but the first actual law promulgated concerning it is known to have been in 321, when "the venerable day of the sun" was ordained as the weekly day of rest. Yet in many places there were the faithful who continued loyal to the divinely ordained seventh-day Sabbath of the fourth commandment.

The reward of faithfulness

There is a precious promise to the overcomers who reject worldly favours and are true in all circumstances to God. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone." The hidden manna has primary reference to the pot of manna which was put inside the ark of the sanctuary in the days of Aaron. It would symbolize the spiritual nourishment of the true followers of our Lord when the professed leaders of the church were withholding the Bread of life from their congregations. It may also have reference to the day when our Lord will gird Himself and serve His true disciples in the heavenly courts, when He shall return to take to Himself the Kingdom. Like all the other promises, it means spiritual blessings in the midst of tribulation and want here in this world.

The promise of the white stone, with the new name written on it, points to the assurance of salvation and acceptance by God. A black stone in olden times was given to the condemned; a white stone was given to those who had been acquitted. We, together with the tried and faithful Christians of Pergamos, have the assurance and confidence of salvation, as we accept Jesus as our Saviour and reject the erroneous doctrines of modern apostasy. The name which will be given to the overcomers will be exactly appropriate to the character each has developed through faith in the Saviour. Each name will be peculiar to each of the saved, and will be unknown to those who have not passed through his peculiar trials and triumphs. May God grant us each such victory and reward.



by MARY J. VINE

ON TIME



MONDAY forthcoming is copy date," I wrote, "and if, all things being equal, I am able by Monday to hand in my half a dozen sheets of fair copy, our good editor will, without doubt, not be sorry. He will also, probably, be just a little surprised."

So I wrote—one day last week—and therewith, because of some interruption or other, laid my pad aside until some more convenient season. Now it is already that "Monday forthcoming," and I can imagine our friend experiencing exactly the same kindly exasperation, at least so far as this contributor is concerned, that he must always do on copy days. For though I had hope of getting my effort in in time, I know now that I cannot possibly do so. Thanks be, being who he is, he will give me to the last available minute. By "the skin of my teeth" (and it was no less a person than the patriarch Job who first used that expression), I shall scramble in just in time. With every passing issue I make the firm resolve that I will not again presume thus upon his clemency, but ever and anon something crops up to forestall the fulfilment of my good intention, and, woe is me, as usual I am late again.

It is, of course, not only in an editorial office that it is important to run to schedule, to be in time.

"I shall be glad to get back home," a West African friend once confessed to me. "You are too much governed by the clock in this country." And sometimes, indeed, we feel that that is true. It is so difficult keeping up with it. You could pity the poor patients in hospitals for instance, awakened for this purpose or that at cruelly early hours. But night nurses must get through their duties in time.

And similarly in every phase of our lives. If our

various responsibilities are to be happily co-ordinated, if peace and harmony and satisfaction are to be assured, there is no alternative but that the time element shall be properly respected, at home, at school, at work, at all times and everywhere.

"I admit it's a bit of a tight programme," one



young housewife once said to me; "I rush from work, collect the children, do my shopping on the Parade, and catch the 4.30 bus. But I don't really mind, just so long as I can get the dinner on the table *in time*."

"It would be something," growled a business executive concerning the laxness of his staff, "if they would only start work *on time*."

Jesus is always "on time"

That our dear Lord is always on time in His dealings with us is something for which we should all praise Him continually.

The sacred Word abounds with records of God's interventions in the lives of His children, as when, for instance, with the flashing knife about to descend, suddenly there was the restraining Voice and there before Abraham's joyful eyes, the ram caught in the thicket; when, for Israel, with their oppressors on their heels and the Red Sea before, He divided at just the right moment a path through the trackless waters; when, for His prophet Elijah, Cherith being now dry, He prepared the heart of that widow in Zarephath to receive him; when, the Hebrew worthies emerged unscathed from the fiery furnace without even so much as the smell of burning upon them, when, ravenous though they were, God shut the lions' mouths while through the long night His beloved Daniel whiled the hours away in praise and prayer; when, though His disciple Peter was in the charge of four quarternians of soldiers, his chains fell off and the doors opened of their own accord, God having at the right moment sent His angel to deliver His servant.

Still the same today

Grand old tales, aren't they? Praise be, however, they are not just tales. The God who reigned in Moses' time is just the same today. He still, at the

onset of temptation, opens a door of escape. He still preserves from dangers seen and unseen. He still overcomes obstacles and lets the prisoner free. He still, if so be His children long for His guidance, puts out His restraining hand in moments of blackness and duress. He still walks in the fire and supports His loved ones through the waters. He is never "not at home." His ear is ever open to hear the cries of His children, and not anything is too big, not anything is too small to lay before Him.

As truly now as ever—

*"There is light for me on the trackless wild
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Hath He changed for me? Nay, He changeth not;
He will bring me by some new way,
Through fire and flood and each crafty foe
As safely as yesterday.*

*"Never a watch in the dreariest halt
But some promise of love endears;
I read from the past that the future shall be
Far better than all my fears—
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the Law of the Lord
In the covenant care of my God."*

One whose chief joy it is to help those in need recounted to me recently what happened when, just before Christmas, he made it his business to visit a poor family to ease the old father's aches and pains with some of the expert therapeutic treatment he is well qualified to give. The single daughter had had to give up her work in order to care for her now almost helpless parents, and he could see that they lived very much from hand to mouth. Christmas being in the offing, he wondered how they would fare. Would any glow of extra warmth reach even here? He threw out a feeler or two.

Then, certainly, he saw a glow of warmth. The tired woman's face lit up with faith and gratitude. "We can't make any special provision," she said, "we haven't got the wherewithal. But God always sends somebody. He has sent you, for instance," she said. As indeed He had, but that was only the beginning. In the brief while that the old man's treatment was in progress, there came the coal merchant and delivered coal, more than enough to last over the holiday period, and no bill therewith. And then there came one with a large hamper of Christmas goodies, and an envelope besides containing a couple of pounds to pay for more particular necessities. "He never lets us down," she said.

And neither does He. No good thing will He

withhold, no step will He fail to direct, no problem will He refuse to solve for them that walk uprightly. Just let us give Him time and wait upon Him.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

GOD'S HISTORY OF THE NATIONS

(Continued from page 17.)

so in this way firmly establishing divine truth. Does not the Scripture say "a threefold cord is not easily broken"? Eccles. 4:12.

There can be no doubt whatsoever that it has been God's purpose, in giving this threefold line of prophetic witness, to make everything so clear that it would be quite impossible for His church to be mistaken as to the events signified. It is charted, and re-charted, then charted again, but with ever-increasing detail, all to make God's people clearly aware what shall befall them in the "latter days." Dan. 10:14.

We have now arrived, in this prophecy, at the era of the "ten kingdoms"—those nations of Europe that dismembered the western Roman Empire between the years A.D. 351-476, and then themselves began to rule as independent nations within her western territories. From the beginning of the Middle Ages right to the present time, the old Roman Empire has remained divided among them.

Just as it was in the interpretation of Daniel chapter two, so it is again. "In the days of these kings [kingdoms] shall the God of heaven set up a kingdom which shall never be destroyed." Dan. 2:44. But this time, in chapter seven we see the "Son of man" Himself being brought before the Ancient of days, God the Father, to receive from His hands that kingdom which the Scriptures tell us is His by "right." Ezek. 21:27. And so begins the eternal reign of Christ. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

We thank God for such wonderful, unerring prophecies which chart world history in His Word. We thank God that we can see that history is following in the exact course charted for it within the Holy Scriptures. And above all, we thank God that because of these things we can all say, with the apostle Peter, that we are not following "cunningly devised fables" for we, too, are eyewitnesses of His majesty, not revealed in the transfiguration on the mount, but in His controlling the destinies of the nations, and guiding all things "after the counsel of His own will."

The DEVIL: MYTH or REALITY?

(Continued from page 11.)

and officers would turn into fear and distrust, and the army would be weakened as a fighting unit.

To accuse God of originating sin by creating a devil is foolishness, for all God's creation was perfect. Let us read Ezekiel 28:15: "Thou [i.e., Lucifer] wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Can a parent be accused of the misdemeanour of a son who has grown to be a man? Only if the environmental factor is at fault—but Lucifer's was a perfect environment!

Thus after Adam's fall the heavenly multitude were able to watch from afar the great panorama of the ages, see the fruition of rebellion in the death of Jesus Christ, and look on as each Christian up to the present day grapples with the evil one in his day-to-day walk with God. The New Testament writers did not underestimate the subtlety of the devil's temptations, warning against "seducing spirits, and doctrines of devils" (1 Tim. 4:1) and, as Paul says in his letter to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:12.

Be on the alert!

Listen to Peter's graphic warning (1 Peter 5:8, N.E.B.): "Awake! be on the alert! Your enemy the devil, like a roaring lion, prowls round looking for someone to devour." The devil's subtlety is epitomized in the words of Giovanni Papini: "The devil is no atheist; quite the contrary. He is even surer than we of the existence of God, for he has contemplated Him from near at hand, has seen Him at work. It may even be said that he knows some dogmas of Christian theology considerably better than the theologians."

As Bishop Latimer put it in his "Sermon of the Plough": "And now I will ask a strange question: Who is the most diligent bishop and prelate in all England? . . . I will tell you—it is the devil. He is the most diligent preacher of all others; he is never out of diocese; he is never far from his cure; you shall never find him unoccupied."

One of the greatest dangers of our time is that we grow lax, that we underestimate the power and subtlety of our "great adversary," and that we fail to put on "the whole armour of God" (Eph. 6:13-18) to resist his insistent attacks. Only overcomers will stand on that "sea of glass," when the earth has been purged by fire, when sin and sinners are no more, the controversy is ended, and the lost dominion restored.

THE LORD SHALL REJOICE

(Continued from page 21.)

verse! Never again to be cut to the heart by the ingratitude and rebellion of those They love; only exceeding joy to all eternity.

And what a day it will be for the angels! They have served us faithfully and lovingly; they can then join in the great anthem of thanksgiving that "there shall be no more death, neither sorrow nor crying . . . for the former things are passed away."

What a day for us!

And what kind of a day will it be for us? As we have been the cause of divine heartache and sacrifice, so may we also be the cause of divine rejoicing when, with the great multitude, we stand before the throne singing redemption's song. As we have been among those who doubted God's love and brought sin into the world, so may we also be the eternal proof of the infinite love that redeemed us with the precious blood of the Son of God, and by our witness also be the eternal safeguard against a recurrence of the tragedy of sin.

*In heaven's courts, and through God's wide domain,
In world on world the ransomed choirs shall sing
Their songs of praise for His redeeming love,
Will make eternity with rapture ring.*

As the apostle Paul wrote: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Through us the glory of God will take on a new meaning, the glory of love fully manifested and proved. "The created universe waits with eager expectation for God's sons to be revealed" (Rom. 8:10, N.E.B.), when once more the whole creation will shout for joy over the new heaven and earth, this time populated with those who have "washed their robes and made them white in the blood of the Lamb."

What a day that will be for our God and Saviour, for the angels, for the whole creation! And what a wonderful day for us when we can participate in the fullness of the joy of the Lord!

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

?? YOUR ? ? BIBLE ? ? QUESTIONS ? ? ANSWERED ?

by V. H. COOPER



CAN YOU GIVE ME A PROPHECY OF THE BIBLE THAT CAN BE ABSOLUTELY PROVED TO HAVE BEEN FULFILLED SO THAT I CAN USE IT TO CONVINCE A SCEPTICAL FRIEND?—C.T.

THERE are literally hundreds of such prophecies. But here is an interesting one. The city of Tyre was built with strong granite walls on the shore of the Mediterranean. It was known for its riches as a result of its extensive trade with other nations. It envied the exalted position of Jerusalem, and when that city fell to the King of Babylon, Tyre rejoiced over the ruin the invader had wrought.

A doom sentence of a most positive and singular character was then pronounced upon the city by Ezekiel the prophet. (Read chapter twenty-six of his prophecy.) Under inspiration Ezekiel made two outstanding pronouncements. He prophesied that the city would become a place for the spreading of nets and that its stones, timber, and dust would be "laid in the midst of the sea."

In 585 B.C. Nebuchadnezzar commenced a thirteen-year siege. When entrance to the city was gained it was found that the inhabitants had fled to Carthage. After a time the people returned and rebuilt their city on an island about half a mile from the shore for fear of further onslaught.

Then in 332 B.C. Alexander the Great came to punish the city for helping the Persians. Having no fleet he built a causeway from the shore to the island city and for this purpose he used the stones, timber, and dust of the old city. Thus the old city of Tyre was laid in the midst of the sea and its site is now used by the fishermen of the district for the spreading of their nets.

Prophecy is the hallmark of divinity. It never fails.



WHAT DOES THE BIBLE MEAN WHEN IT SPEAKS OF THE END OF THE WORLD?—F.W.T.

THIS phrase, "end of the world," when used in the Bible does not mean that the earth as a planet will

come to an end. In Ecclesiastes 1:3 we read that "the earth abideth for ever," and the apostle Paul ascribes glory to Christ Jesus "world without end." The end of the world means the end of the present age of the earth's history. This reign of sin and suffering is to come to an end through the intervention of Christ when He comes again. Then the work of salvation from sin will be completed and all its consequences will be eliminated in a "new heavens" and a "new earth" which iniquity will never again mar.



DO YOU BELIEVE THAT CHRIST MADE FULL ATONEMENT FOR SINFUL MAN ON THE CROSS?—M.C.M.

WHAT else can one believe when the Bible is taken as the only guide? Certainly Christ made a complete atonement on the cross. He was the Sinless One who alone could do this. He there paid the full penalty for sin which separated man from God. Our only hope, therefore, is to accept Him as our Saviour and Redeemer. Do this and you may have the assurance in your own soul that you are right with God.



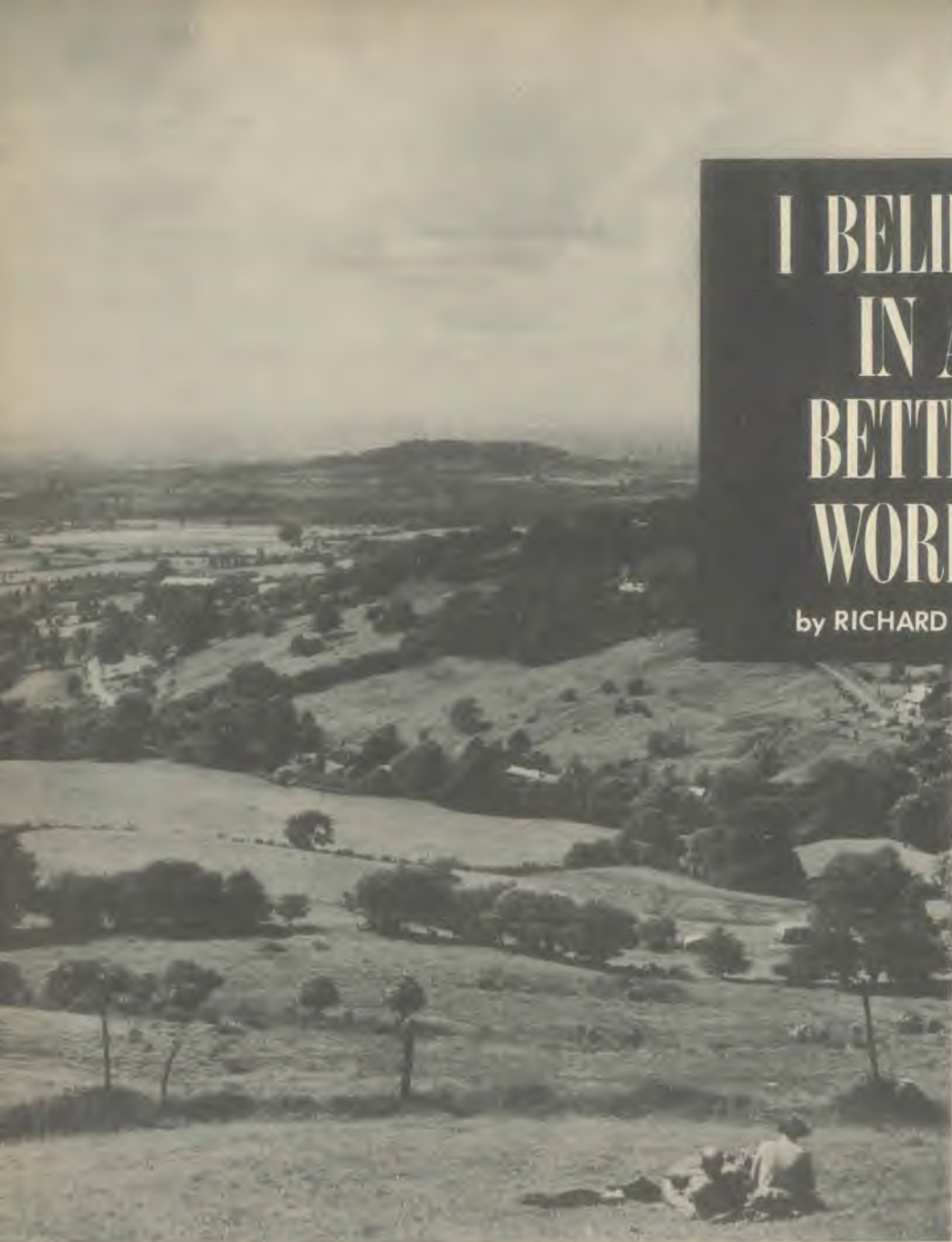
HOW CAN GOD, THE SON, BE CO-ETERNAL WITH HIS FATHER? JESUS SAID HIS FATHER WAS GREATER THAN HIMSELF.—G.T.S.

If we do not compare Scripture with Scripture we can easily make a mistake—and eventually come to accept error as truth. The point you raise illustrates this.

In coming to earth, Jesus carried out the will of His Father. The words He spoke, He said, were His Father's. The works He performed were His Father's. But while, in every detail of His life, He submitted to His Father, this does not detract from the fact that Jesus is expressly called God. (John 1:1.) Indeed, the example of our Lord's humility is all the greater in view of His Godhead. (See John 13:13.)

Thomas addressed the Saviour as "my Lord and my God" and since it was unrebuked by Christ, this is equivalent to an assertion on His own part of His claim to Deity.

When John says, "In the beginning was the Word," he designates a point in time, back of which it is impossible to go, and declares that Christ is eternal. He is "before all things." He is "the Alpha and the Omega—the beginning and the end." (Heb. 1:11; Rev. 21:6.) He is the Creator of all things (Col. 1:16), the Upholder of all things (Col. 1:17)—and yet while on equality with God (Phil. 2:6), He voluntarily humbled Himself and became a suffering Servant to make possible our salvation.



I BELIEVE IN A BETTER WORLD

by RICHARD H. UTT

More beautiful than any earthly scene will be the "new" world which God is preparing for His faithful people.

IT'S not the Sacred Book but the comic paper that nowadays gives most people their ideas of the afterlife. The cartoon character drives over a cliff and the next moment he's dressed in a white bathrobe, sitting on a fluffy white cloud about the size of a flying carpet, strumming a harp. He wears a smug look on his face; a pair of oversized pigeon wings protrude from his shoulder blades; and a 24-carat halo perches over his head.

These caricatures serve their intended purpose—to produce a chuckle. But the cartoons, and the medieval superstitions upon which they are based, do more than that. They help circulate the age-old idea that heaven is a sort of hell. What would be a more terrible fate for the righteous dead than to spend unnumbered aeons in enforced idleness, uselessness, and perfect

boredom? Could the wicked suffer a fate much worse than this supposed weightless, semi-transparent existence as a "soul," with no chance to shut off the everlasting harp music?

Small wonder that many have ceased altogether to believe in an afterlife. Confronted with the teaching of eternal torment for the sinner and eternal boredom for the just, they ask, "How could a God, whom Christians say is good and wise and merciful, so mistreat His creatures throughout ceaseless ages?" And, rejecting the "harp-and-cloud" heaven, they conclude that it is "Good-bye for ever" when loved ones die.

Is there truly a better world coming? And if so, what is it like? What can a rational man believe about eternity?

For a number of reasons I am confident that a better world will follow this one.

Justice demands it

First, justice demands it. Truth cannot for ever occupy the scaffold. Right must prevail at last.

In this life many wrongs are never righted. Evil too often prospers, and suffering goes unrewarded. The meek too often are the prey of the strong. A ruthless invader slaughters a woman's husband and sons in a senseless battle. An innocent child is ravished and murdered, and the kidnapper escapes the clutches of the law. Paralysis cuts down a beautiful young woman, sending her to the wheelchair for the rest of her pain-racked existence. A missionary whose life and strength and talents are devoted to his fellow-men is stricken with typhoid or cholera, and breathes his last hot breath under a thatched roof on some foreign shore.

Are these inequities and wrongs never to be righted? Is there no reward for rightdoing? Is there no recompense for innocence or virtue?

I cannot so conclude. I believe that one day soon "the meek . . . shall inherit the earth." Matt. 5:5. I believe that the apostle Paul, imprisoned and beheaded by the savage Nero, will, as this man of God expected, receive "a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8. I believe that the Father in heaven who sees the sparrow's fall, and who says, "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31), takes note of trials nobly borne, unselfish service rendered, and suffering patiently endured. One day He will surely "give every man according as his work shall be." Rev. 22:12.

Jesus promised it

Another reason for believing in a better world—and surely there is no better reason—is that Christ Himself promised it. As most people know, Jesus, the Son of God, was here on earth nearly 2,000 years ago. Before leaving, He specifically promised to return.

As General Douglas MacArthur left the Philippines in 1942 he vowed, "I will return." And he returned.

As Jesus Christ departed this earth, He pledged, "I will come again." John 14:3. Will He be less faithful than MacArthur in keeping His promise?

By no means! Jesus, too, will return. And when He does return, a better world will follow.

What will that better world be like?

I make no pretence to have all the answers. However, the Bible does reveal many wonderful things about the home of the saved, and these we may know for sure.

The beauty and magnificence of that place are

beyond human imagination. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

It will be a place of real people. When Jesus was resurrected, never to die again, He was not a disembodied spirit, but a real, tangible Person. "Behold My hands and My feet," He said, "that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39. When Jesus confers the gift of immortality, the saved will have bodies "fashioned like unto His glorious body." Phil. 3:21.

When Paul says, "Flesh and blood cannot inherit the kingdom of God," the context shows he is referring to the kind of "corrupt" flesh, subject to decay and death. The corruptible, he says, must put on incorruption, but that "incorruption" is no necessarily invisible or immaterial.

Since the saved will be real people, there will be fruit for them to eat (Rev. 22:2) and they will build houses and live in them. (Isa. 65:21, 22.)

There will be no death, but only eternal life. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Death entered the world when sin entered. When sin is gone for ever, then sin's penalty, death, will be no more. There will be no "grim reaper," no funeral processions, no cemeteries. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." Rev. 21:4.

Health and happiness

The saved will enjoy perfect health. When our first parents were excluded from Eden they were cut off

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from the tree of life. From that moment the mysterious process of death, still not fully understood, began to operate. When redeemed men and women again have access to the tree of life, this process will be arrested, and there will be no more bodily decay and weakness. "The leaves of the tree [of life] were for the healing of the nations." Rev. 22:2. Perhaps these leaves contain the universal remedy, or preventive of disease, which medical science so eagerly seeks.

The saved will enjoy many kinds of challenging activity. God made man with power to think and act and develop. Sin and death have reduced his usefulness by making his life tragically short.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . Mine elect shall long enjoy the work of their hands. They shall not labour in vain." Isa. 65:21-23. Given life without end, to what heights may not the saved ascend in art, in music, in science, in spiritual achievement?

The home of the redeemed will be a place of perfection. God placed the first pair of human beings in a garden. Sin interrupted this arrangement; but, in the end, God will have His way.

He is the Author of beauty, and will again place His people amid flowering shrubs, trees laden with luscious, health-giving fruit, amid the music of brooks and streams, splendid hills and mountains, and perfect vegetable and animal life of every kind.

"The desert shall rejoice, and blossom as the rose."

"And the parched ground shall become a pool, and the thirsty land springs of water." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1, 7, 10.

The capital city, New Jerusalem, has no slums, no skid rows, no vice squads. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious." "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Rev. 21:10, 11, 24.

There will be worship in that land. "From one new moon [month] to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23. What will it be like to hear the choirs of heaven? What will it be like to see Jesus in all His glory, and listen as He speaks to us?

As surely as Jesus once lived on earth, just as certain is His return. As surely as the Bible is true, a better land will soon follow this one—a land made glorious by the presence of Jesus.

With millions of men and women of every land and every age, I look forward with eager anticipation to the better world God is even now preparing for those who love Him.



SHOULD INFANTS BE BAPTIZED ?

(Continued from page 6.)

It is one of the deepest tragedies of the Reformation that at the Diet of Spire in 1529 the new "Protestants" actually consented to Charles V reviving the harsh Justinian law against "re-baptizers," undertaking their persecution, and hounding many to martyrdom.

Today we are beginning to see the real significance of the great Protestant cleavage of the sixteenth century, as the major Protestant churches which retained infant baptism and other Catholic "remainders" such as episcopacy, priesthood, sacerdotalism, etc., are,

through the ecumenical movement, being drawn back again into unity with the Orthodox Catholic and Roman Catholic Churches, leaving the churches which pressed on to complete the recovery of the pure faith as the only true bearers of the Protestant heritage.

Here then are the real dimensions of the baptismal controversy. Infant baptism, baptismal regeneration, and the other Catholic vestiges in many of the Reformation churches, together with the increasing trend of these churches toward the Orthodox and Roman Catholic Churches, demand a decision before it is too late between the false hierarchical church—in both its Roman and non-Roman forms—which claims to be able to admit souls from the moment of birth to the

church and kingdom of God by its "sacrament" of baptism, and to sustain them through life by its exclusive ministration of "sacramental grace," and the true church of God which believes that salvation is the result of a personal acceptance of the merits of Christ's sacrifice on Calvary, demonstrated by the symbolic rite of believer's baptism, and sustained by the power of the Holy Spirit received not through any sacerdotal priesthood but through union with Christ Himself.

The three Church of England ministers have made their decision for the "truth" and against what they believe to be error and apostasy, and every Christian, under God, will ultimately have to make the same choice too!

THE UNALTERABLE WORD

(Continued from page 13.)

a field, and Jerusalem shall become heaps." Micah 3:12.

Years went by, and the daily service was conducted in the temple. Men might forget the prophetic warning, but the time came. In the year A.D. 70, Titus with his Roman legions besieged the city. Titus was a humane and enlightened commander and he desired to spare the buildings of Jerusalem, but the insensate fanaticism of the Jews, and the fury of his legionaries defeated his purpose. A soldier thrust a blazing torch in through a window of the temple, and the beautiful temple was reduced to ruin. The Scripture could not be broken.

Several centuries passed. Eventually a professed Christian sat on the throne of Rome. Then Julian the apostate reigned over the Roman empire. He conceived the idea that to discount the Christian religion, which he had renounced in favour of paganism, he would rebuild Jerusalem and restore the temple, thus defying the words of Christ and dealing a deadly blow at His prophetic office. Men and materials were assembled, but in spite of the wealth and power of Rome, the temple was not rebuilt. Even the sceptical Gibbon has to bear grudging testimony to the fact that "the Scripture cannot be broken."

Hundreds of prophecies abound in Holy Scripture that reveal God's sovereignty over this planet and its destiny. There is meaning and purpose to life, whatever men may say. God's Word reveals this purpose and it appeals to men to co-operate with God in fulfilling it.

"God is working His purpose out, as year succeeds to year:

God is working His purpose out, and the time is drawing near—

Nearer and nearer draws the time, the time that shall surely be,

*When the earth shall be filled with the glory of God,
As the waters cover the sea."* —A. C. Ainger.

Promises will not fail

The Scripture cannot be broken, and this applies, not only to prophecies and the penalties, but also to promises and their blessings. Alongside every warning and its sanctions, there is placed an appeal and its rewards. If our first parents were warned against disobedience and the death that would most surely follow, they were also assured—after their fall—that

God would work on their behalf and on the side of all who would turn from sin to follow Him.

It is this divine benevolence or grace that constitutes the glory of the Gospel.

The Scriptures do not gloss over evil, they call it sin and condemn it; but they also hold out hope to the despairing, life to the dying, salvation to the lost. "The Scripture cannot be broken" and to ensure that for all eternity, Jesus died on Calvary and paid the penalty for all men's sins. "For as through the disobedience of the one man the many were made sinners, so through the obedience of the one Man the many will be made righteous. . . . But where sin was thus multiplied, grace immeasurably exceeded it, in order that, as sin established its reign by way of death, so God's grace might establish its reign in righteousness, and issue in eternal life through Jesus Christ our Lord." Rom. 5:19-21, N.E.B.

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CHERRY TREE FARM

by RONALD JAMES

I BELIEVE I saw a coot on the brook, Tim," said Kay to her brother.

"I believe you didn't," Tim snorted. "It was a moorhen. Why do you *believe* you saw one anyway?"

"Well, it disappeared before I could get close enough to be sure, but it looked too big for a moorhen," Kay explained.

"We'll go and have a look," suggested Tim. "After all it might be a coot but I've never seen one on our brook."

"I expect there are quite a few things you've not seen," retorted Kay.

Presently the children were walking through the meadow which sloped down to the brook. High overhead, a mere speck in the blue, a skylark poured out its beautiful, bubbling song.

"Its nest is here somewhere," said Tim gazing up at the singer. "I can't find it, though I've tried for some time."

"Can't you watch where it comes down?" asked Kay.

"No good; they don't land where the nest is," laughed Tim. "Always some distance away from it, then they travel the last bit over the ground."

"Clever of them!" commented Kay.

"Here comes old Lijah and Sam. I'll ask them if they've seen anything of your coot."

"Kay believes she saw a coot on the brook; have you ever seen one, Lijah?" Tim demanded.

"Never in all me born days,"

replied the old man shaking his head. "That were a moorhen I doubt."

"Exactly what I said," chuckled Tim gleefully.

"When I were out foreign, I seed a many of they coot," put in old Sam. "But I've never known any hereabouts."

"I know Lijah has sailed nearly all round the world, but I never knew Sam had been abroad," remarked Kay in surprise, after the ancients had departed.

"He's never travelled far, Kay," laughed Tim. "That's just the way people of their generation talk. When they were young, if anyone went a few miles off it was called 'Going out foreign.' People who hadn't lived all their lives in one village were called 'foreigners.' It's just the way they talk."

On the brook the children saw a sooty coloured bird swimming. It was about thirteen inches long, and had a bright scarlet patch on

the base of its bill.

"If it were a coot it would have a white shield on its bill," Tim explained.

"Well, I know that, but I told you I didn't get a proper look at it," said Kay defensively. "Besides, it looked too big for a moorhen to me."

"Well, it does look a bit big," Tim admitted as they watched the bird swimming with the odd jerking of the head, common to moorhens. "Perhaps we can find its nest," he added.

Both children began a careful search, and presently their efforts were rewarded. Snugly hidden in a clump of reeds, they found the nest held three large, buff, brown speckled eggs.

While they were admiring them, Sue, one of the farm dogs came tearing across the meadow, barking joyfully. Immediately the moorhen took fright. Half swimming half flying it made for the opposite



R E N S PAGES



bank, vanishing into the bushes which overhung the water.

"Bother; we didn't want you, Sue!" grumbled Tim. "We shan't see anything interesting with you about."

"Oh, don't be mean, Tim," said Kay, stooping to stroke Sue's silky coat.

"Why do moorhens nearly always

leave the water when alarmed?"

Tim asked his father when they arrived back at Cherry Tree Farm.

"Considering how they can swim and dive it seems silly to me."

"Yes, it appears odd," agreed the farmer.

"And why are they called moorhens when they are water birds?" Kay wanted to know.

"Quite possibly the name was originally 'mere hen,'" replied Farmer Jones. "A mere is a pond or lake, so it seems a likely explanation."

Some weeks later the children had the pleasure of seeing Mother Moorhen swimming proudly on the brook, with her fluffy chicks trailing behind.

THE GATES OF ISRAEL

WHEN the Israelites came to the end of their wanderings in the Wilderness and began to live in the Promised Land, they were for many years surrounded by enemies.

For this reason they lived in cities that were well fortified. Strong walls were built round their cities, and the gates were well defended. It was very difficult for an enemy to enter the city. By each gate there were towers built where men kept watch so that they could see anyone approaching.

If an enemy did get through one gate, he still would not have entered the city, for there was usually a second gate. Between the two gates was a courtyard. Now this courtyard was a very important place. Here people would meet to discuss the events of the day. The elders of the city held a court there to judge wrong-doers. Merchants from afar would bring their goods to sell. Here were beggars, crouched on the ground, begging for alms. And sometimes there would be a prophet preaching the Word of the Lord.

Below you will find nine questions about events that took place

A BIBLE QUIZ

by FELICITY FAYERS

at the gates of a city. To help you find the answer, the book where you should look is in brackets.

1. Who sat in the gate of Sodom and was visited by two angels? (Genesis.)
2. Who took the doors of the gate of the city of Gaza, and carried them to the top of a hill near Hebron? (Judges.)
3. Whom did Joab kill in the gate at Hebron? (2 Samuel.)
4. What happened to the Prophet Jeremiah in the High Gate of Benjamin? (Jeremiah.)
5. Who told King Artaxerxes that the gates of Jerusalem had been "consumed with fire," and was given permission to go and repair them? (Nehemiah.)
6. On what occasion did King David sit in the gate and all the people came before him? (2 Samuel.)

7. What was the name of the beggar who was laid at the gate of the rich man in the Parable that Jesus told? (Luke.)

8. What miracle did Peter and John perform at the gate of the Temple called Beautiful? (Acts.)

9. Of what city was it said: "The gates of it shall not be shut at all by day"? (Revelation.)

(Answers on next page.)

"HELP ME JESUS"

By GWEN MASON

Jesus, take me by the hand,
And my every action move;
Cause my feet by Thee to stand,
And Thy tender care to prove.

Guard my mind from thoughts impure,
Keep me faithful unto Thee;
Make me ready to endure
Sorrow and adversity.

Bind me with the golden cords
Of Thy everlasting love—
That my motives and my words
May be as the harmless dove.

Anchored in Thy graciousness
Gladden Thou my youthful soul;
Grant me, too, the happiness
Of my name upon Thy scroll.



YOUR LETTER

My dear Sunbeams,

Last month, you will remember, I told you the story of an Italian boy named Antonio, who longed to be able to sing or play well, as he was so fond of music.

He was poor, and so he couldn't afford to buy himself the popular musical instrument of his day—a violin. However, he thought hard, and eventually hit upon a plan which would lead to his having a part in the making of music. He decided to call on the great violin maker Amati personally, and take some of his wood carvings to show him.

Although the great man's servants tried to keep the boy from seeing their master, he was determined to do so, and eventually came before him.

"I made these myself, sir. Do you like them, and do you think I might learn to make violins?"

"What is your name, boy, and why do you wish to make violins?"

"Antonio Stradivari, sir," he answered. "I wish to make violins because I love music. Though I can only sing in a funny voice," he added sadly.

The great man then said something to Antonio which made him very happy. "The song in the heart is what matters. There are many ways of making music. Some can play the violin, some can sing sweetly, some can paint pictures to tell of their joy, some can grow flowers. You are only a whittler, but your song shall be as noble as any."

And so Antonio became apprenticed to the great violin maker. The weeks became months, and rolled by into years. All the time he was eager to learn every secret of the trade.

When he was just a young man, he proudly put his name on a violin which he had put together. It wasn't an easy task making violins, for each one had seventy parts to be fitted into place!

And, Sunbeams, if you never actually see one of Antonio's violins you will certainly hear about them some day, because no-one has ever since made violins such as those

made by Antonio Stradivari. People have tried to copy them, chosen the elm and sycamore wood with the greatest of care, fashioned the seventy pieces ever so carefully, and tried their utmost to get the varnish on the violins identical with those Antonio made—but the secret of their manufacture remains a mystery.

Perhaps it was in the painstaking care that Antonio put into his work, or maybe it was just because Antonio's heart was so full of music that it just had to escape into the violins. Whatever it was, we may know just a little of his secret.

Although we may never make a violin, we can remember as did Antonio, the words of his teacher who said, "The song in the heart is what matters. There are many ways of making music."

So don't be discouraged if you can't sing, or play, or paint pictures well. Just do the things you can do faithfully and well, and one day you too, may be great.

Good-bye for now, Sunbeams,

Yours affectionately,

Auntie Pam

FOR YOU TO COLOUR



See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than April 5th.

BIBLE QUIZ ANSWERS

1. Lot (Gen. 19:1); 2. Samson (Judges 16:3); 3. Abner (2 Sam. 3:27); 4. He was put in the stocks (Jer. 20:2); 5. Nehemiah (Neh. 2:13); 6. After they had fought against Absalom and defeated him (2 Sam. 19:8); 7. Lazarus (Luke 16:20); 8. They healed a lame man (Acts 3:2-6); 9. The New Jerusalem (Rev. 21:25).

RESULTS OF DECEMBER COMPETITION

Prize-winners.—Anne Dalton, 14, Corn-wall Street, Bere Alston, Yelverton, Devon. Age 11; Margaret Kennedy, 83 Brailsford Road, Fallowfield, Manchester, 14. Age 7.

Honourable Mention.—Susan Lusty Gloucester; Michael Pinford (Arl); Rosemary Dalton (Yelverton); Alison Godwyn (Pontypridd); Brian Babbage (Cheltenham); Lincoln Small (Stoke Newington); Marina Bailey (St. Annes-on-Sea); Susan Jacobs (Cambridge); Catherine Keen (Southend-on-Sea); Frances Parnell (Wolverhampton); Irene Fistorazzi (Westcliff-on-Sea); Kim Horwood (Rickmansworth); Jacqueline Hague (Grimsby); Fleur Atkinson (Gorseinon); Amanda Powell (Kingswood); Margaret Rainsford (Oldham); Elizabeth Walker (East Kilbride); Eric Lacey (Prestwood); Grant Ian Hopwood (York); Robert Holmes (Romford); David Turner (Bramley).

Those who tried hard.—Ian Graham (Bracknell); Roderick Crawford; Martin Richmond (Llanrumney); Valmae Graham (Bracknell); Shawn Archer (Nottingham); Janet Foxcroft (Liverpool, 6); Adrian Hall (Swavesey); Paul James (Billingham); Pamela Thacker (Sevenoaks); Miriam Thomas (Merthyr Tydfil); Carole South (Coventry); Ann Cuthbert (Lewisham); Winsome Fairclough (Walsall); Judy Baskett (Theydon Bois); Nicky Baskett (Theydon Bois); Ann Foxcroft (Liverpool, 6); Valerie O'Hara (Dunmurry); Linda Watts (Watford); Doreen Slee; Peter Allen (Bucknall).



MIRROR

OF OUR TIME

Eastern United Nations

UNLESS the United Nations is "thoroughly re-organized," the premier of Communist China, Chou En-lai, threatens to set up "a revolutionary United Nations in competition."

Bloodless battle

"A BATTLE is being fought for the minds of some 500 million men, women, and children," in the new nations, declared Dr. N. J. Cockburn, General Secretary of the British and Foreign Bible Society, at a "Feed the Mind" service in Westminster Abbey. "This is a bloodless fight because the weapons consist of books, magazines, and the Scriptures. But the results will have a more lasting effect upon the future peace and happiness of mankind than any other battle in history."

Gambling nightmare

ATTACKING the gambling craze in America, Gordon H. Cole says: "Its only contribution is excitement for the wealthy and dreams for the poor," and these latter often "turn into nightmares as people try to gamble their way to solvency."

Catholics urge Bible reading

WITH the publication this month of a Catholic edition of the Revised Standard Version, the Roman Catholic Church, according to Father Reginald Fuller, is embarking on a big drive to "make the Bible a live issue for Catholics," as part of its promotion of unity with non-Catholics.

Wanted—great morality

COMMENTING on President Johnson's aim of a "Great Society," David Lawrence in *U.S. News and World Report* says: "We shall not achieve the goals of a 'Great Society' unless we begin to recognize the eternal prerequisite to human happiness—the 'Great Morality' of the 'Ten Commandments,' and the 'Sermon on the Mount.'"

New air mammoth

A NEW plane is being developed in America which will carry up to 700 persons, or 125 tons of freight, 7,000 miles without refuelling, at about 550 miles an hour.

More honest to God

"To me," says the Norwegian minister, Even Fougner, "it would seem to be more 'honest to God' for a servant of the church who holds Bishop Robinson's views to renounce the pulpit and to look for another job."

Theology of healing

POINTING out the importance of religion in healing, Dr. R. A. Lambourne has said that a "theology of healing" is needed, while Dr. Clark Kennedy, a London consultant says: "If a doctor doesn't cash in on faith then he's a fool."

Neglected beliefs

IN his book, *Prophecy in the Space Age*, Dr. Skeyington Wood says: "We need today a society for the reclamation of neglected Christian beliefs," and he adds that the second coming "would be an excellent starting point."

Reafforestation in Lebanon

THE United Nations is assisting the Republic of Lebanon in its programme to reclothe about 800 square miles of barren mountain regions with the famous "cedars of Lebanon" which in Bible times the ancient Phoenicians used to build their commercial fleets, and exported to Egypt, Palestine, and elsewhere.

Not union but unity

WHILE Lord Fisher of Lambeth has said, "Any kind of union with the Church of Rome is out of the question, and I do not see that there will ever be any place for it," he does believe in and hopes for a "unity" of rapprochement with Rome.



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