

April, 1965

OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

HOPE for a HOPELESS WORLD

UNITY or TRUTH?

HELL FIRE and ALL THAT!



CALVARY'S ROAD

An Easter Meditation

by ERNEST COX

THORNY and rough the road He trod,
Bitter the grief He bore for me;
Sadly He toiled, the Son of God,
Bearing my sins to Calvary.

Jeering, the scornful lined the way,
Mocking His pain, His agony;
On He struggled, through the fray,
Bearing my sins to Calvary.

Bravely, alone, for friends had fled,
No human hand to help had He,
Stricken, He bowed His bleeding head,
Bearing my sins to Calvary.

I drove Him onward with the spear,
I placed on Him the shameful tree;
For me He wept the woeful tear,
Bearing my sins to Calvary.

Teach me, dear Lord, Thy way to take,
E'en though 'tis through Gethsemane;
Bearing the cross for Thy dear sake,
Treading my road to Calvary.



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: Trafalgar Square, London

This month . . .

MOST outstanding of the late Sir Winston Churchill's many gifts were his "sense of history" and his "vision" of things to come. How remarkably these followed the great prophetic outlines of the nations in the Bible is discussed in our editorial "Churchill and Prophecy."—Page 4.

At this season of the year we particularly remember the death of Christ on Calvary's cross and His glorious resurrection. This story of tragedy and triumph is the theme of E. A. Butters' article, "One Day Apart."—Page 7.

On the Easter theme also we are happy to reproduce the Voice of Prophecy broadcast, "Why Did Jesus Die?"—Page 8.

This century has been called "the terrible century" by reason of two world wars which devastated the earth during its first half and the uncertainty and fear which still haunt the minds of men. But A. S. Maxwell assures us there is, in the promises of God, "Hope for a Hopeless World."—Page 12.

By His resurrection Jesus burst the portals of the tomb for all God's sleeping saints, declares J. A. McMillan in his article, "The Resurrection Hope."—Page 14.

How the ancient world comes to life in the galleries of the famous British Museum to confirm the truth of the Bible, J. R. Lewis explains in "Dead Men's Tales."—Page 16.

Concluding his series on the notable "Faith and Order" Conference in Nottingham, W. L. Emmerson asks and answers the most important question of all in the church unity discussions, "Unity or Truth?"—Page 18.

Someone said recently that "Hell is in eclipse" today. D. N. Marshall tells what the Bible has to say about "Hell Fire and All That."—Page 21.

Continuing his exposition of the prophetic visions of Daniel, Leslie Shaw this month explains "Daniel's Second Vision."—Page 23.

The Children's three pages include stories, a Bible quiz, a painting competition, and a letter from "Auntie Pam."—Pages 32-4.



BY THE EDITOR

DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE

CHURCHILL and PROPHECY

AMONG the multitudinous qualities of body, mind, and spirit for which the late Sir Winston Churchill is remembered, none is so frequently mentioned as his "sense of history."

"Winston Churchill's great gift," said Sir Fitzroy Maclean, M.P., in a broadcast in the European Service of the B.B.C., "was his sense of history. This led him to look not only to the past, but, with a foresight denied to lesser men, steadily and penetratingly into the future."

"He saw clearly and further than most," declared his life-long friend, Lord Avon, in the House of Lords, and in the Commons, Sir Alec Douglas-Home spoke of his "vision," which he had "in a degree rarely given to a man."

As far back as the days of the Boer War, one of his fellow war correspondents, J. B. Atkins, remarked of him, "Is this man accompanied by a daemon who tells him things?" While Baroness Asquith, speaking of her own acquaintance with him as a parliamentarian, said in her series on "Winston Churchill as I Knew Him" in the *Daily Telegraph*:

"By some sixth sense he was able to see the bullseye before it was presented. It was largely to this



gift of inspired and accurate prevision that he owed his mastery of debate."

Perhaps Ronald Thornton expressed it best of all in his poem "Churchill," when he wrote:

"Thus from the vast resources of
his mind,
He gave compounded wisdom,
courage,
And prophetic vision to the
troubled world."

Whence came this "prophetic vision" which made him, as "seer" and "man of action," the greatest of his age?

We know that a close study of the Bible was one of the master factors which moulded his oratory and his writing. Was he a student of Bible prophecy, too? We cannot say, but it is little short of remarkable how closely his "prophetic vision" followed the divinely-revealed panorama of the nations on the prophetic page of Holy Writ.

As early as 1932, Winston Churchill declared that Hitler was "the moving impulse behind the German government and may be more than that soon," and from the moment he came to power in the Reich, Churchill began his seven-year fight to convince Britain and Europe that they were faced with another aspirant to European and world domination more menacing even than the Kaiser.

In 1933 he warned the House of Commons of "the tumultuous insurgence of ferocity and war spirit."

In 1934 he told his constituency, "Germany is arming secretly, illegally, and rapidly," but he was shouted down as "irresponsible," "unstable," and even "a warmonger."

In 1936 he urged that the League of Nations take military action against Germany under the Covenant of the League on Hitler's first blatant breach of a treaty, but when German troops entered the Rhineland, action was still delayed.

He continued to plead in vain with nations and governments who



hoped against hope that Hitler could be appeased and pacified, until supreme authority was finally placed in his hands. Then his gigantic energies were directed to the attainment of "victory" without which, he declared, there could be "no survival."

With an assurance that seemed almost to be founded upon an understanding of the great prophetic world outline of Daniel two, he believed that Hitler would finally be destroyed, and with "prophetic vision" which might equally have been derived from a study of the prophecies of the Revelation, he knew that the underpinning of that victory was the rising power of the United States. (Rev. 13:11, et seq.)

"If," he once said, "which I do not for a moment believe—this island, or a large part of it, were subjugated and starving, then our Empire beyond the seas, armed and

guarded by the British fleet, would carry on the struggle until, in God's time, the New World with all its power and might steps forth to the rescue and liberation of the Old!"

Winston Churchill saw, as perhaps few others did, that this time America would not retreat into her historic isolation, but would become one of the giants of the post-war world.

When what he poignantly called "the awful balance" turned at last in favour of the Allies, Churchill began to turn his penetrating gaze on the future. "It is our duty," he said, as the war drew to its close, "to peer through the mists of the future and to be prepared by ceaseless effort and forethought for the kind of situations which are likely to arise." And more clearly than any of his contemporaries he described the outlines of the world that was to emerge from the war.

One of the things he saw was that while in the West the United States would stand "at the summit of the world," it would have a ruthless rival in the massive power of Communist Russia in the East.

As far back as the end of World War I he had warned of the new revolutionary regime of Bolshevik Russia, and years later, as he turned his whole energies to the overthrow of the Nazi menace, he knew that Soviet Russia would be a power to be reckoned with when Hitler was no more. In October, 1939, he declared, "Russia is a riddle wrapped in a mystery inside an enigma." And while Churchill was ready, when Hitler turned on Russia, to enter into an Anglo-Soviet Treaty of Alliance, he never concealed his suspicions of Communist intentions when victory was achieved.

To the fateful conference table at Yalta it has been truly said that Churchill brought a "prescience and a grasp of realities" far more penetrating than that of President Roosevelt "enfeebled by the great strain of his office and within two months of his death." Roosevelt believed he could "handle" Stalin, but Churchill had "a juster appreciation of the uses Russia would make of the great power and opportunities she possessed," and it was with "deep misgivings" that he had to acquiesce in the decisions reached.

He urged President Truman and

General Eisenhower to push as far eastward as possible before the Russian armies swept into the vacuum of Central Europe, and as Lord Alanbrooke has written: "Strategists will long discuss Sir Winston's contention that, if his plans had been adopted, to beat the Soviet armies into Central Europe toward the end of World War II, much of that region might not have fallen behind the Iron Curtain."

It was in March, 1946, when, at the invitation of President Truman, he visited the United States that, at Fulton, he offered his "true and faithful counsel in these baffling times."

He spoke of the tragic break-up of the "comradeship in arms" between East and West, which he had always feared, and warned that "from Stettin in the Baltic to Trieste on the Adriatic" an "Iron Curtain" had "descended across the Continent." To meet this new menace, two things were necessary, he said, first, a consolidation of Anglo-American co-operation and, second, a union of the peoples of Western Europe.

As early as 1943, as M. Pierre Pfimlin has recently reminded us, Winston Churchill had envisaged the creation of a Council of Europe, and in his Fulton speech he once again emphasized that "the safety of the world requires a new unity in Europe from which no nation should be permanently outcast."

At Zurich University in September, 1946, he went into greater detail. "What," he asked, "is the sovereign remedy for the tragedy of Europe? It is to recreate the European family, or as much of it as we can. We must build a kind of United States of Europe," and he astonished his audience by declaring that "the first step in the re-creation of the European family must be a partnership between France and Germany."

He might almost have taken his cue from Revelation 17:13: "These [the ten kingdoms which emerged from the fragmented Roman earth] shall [after centuries of bitter internecine conflict] have one mind."

Through 1947 and 1948 he energetically pressed this concept of a United Europe, and at the Albert Hall in London on May 17, 1947, under a great banner "Union Now," he declared:

"It is not for us at this stage to attempt to define or prescribe the structure or constitution. We ourselves are content, in the first instance, to present the idea of a United Europe . . . as a moral, cultural, and spiritual concept to which all can rally. . . . It is for us to lay the foundation, to create the atmosphere, and give the driving compulsion." And since that day, while the differences between the federalists and the confederationists, between Hallstein and Spaak and De Gaulle, between America, Britain, and France, have harassed its protagonists, the movement toward European unity which Churchill first inspired, has moved steadily forward.

Little wonder that in the spring of 1956 Winston Churchill was presented at Aachen with the Charlemagne Prize for services to Europe.

In his own personal thinking, Churchill recognized that the Roman Catholic Church would be one of the chief factors in eliminating conflict and uniting the peoples of Europe, and among other politicians he, Randolph Churchill, and Col. Thomas Churchill, visited Rome around the close of World War II. It is unlikely, however, that Mr. Churchill had noticed that the prophecy we quoted read on: ". . . shall have one mind, and shall give their power and strength unto the [papal] beast," yet the story is recorded that when he was considering the appointment of a new Archbishop of Canterbury after the resignation of Dr. Cosmo

(Continued on page 28.)



Visitors wait to file past the grave of Sir Winston Churchill in the village churchyard at Bladon, Oxfordshire.



FRIDAY

ONE DAY APART!



SUNDAY

by E. A. BUTTERS

SOMEWHERE I came across this verse:

*"Lift up your heads, ye sorrowing ones,
And be ye glad at heart,
For Calvary day and Easter day,
The saddest and the gladdest day
Were but one day apart."*

This is surely a comforting thought to all who sorrow, that the God who allows suffering will not delay very long before He provides the comfort. Let us go back to that week-end nineteen centuries ago and look into the events of those three days mentioned by our unknown poet.

Although we call the first day of the three Good Friday it was anything but a good day; it was the saddest day. God loved the world so intensely that He gave His only Son, not only to live, but to die for mankind. He was born into the humblest of homes that He might live as an ordinary man among men. He worked in the carpenter's shop, and then when the time came He left His Galilean village to become the divinely-ordained Son of man. He lived a perfect life, He healed the sick, and raised the dead. Despite all this, His own people hounded Him to His death on Calvary. A sad, sad day indeed. For His friends who had such hopes for Him, surely it

was the saddest day of all. "We trusted that it had been He which should have redeemed Israel." Luke 24:21. So far as the disciples were concerned that morning He was nothing but a dead Man in a new tomb, and with what sad steps the holy women left the Lord's resting place after preparing their spices and anointments. This was the end of the saddest day.

The gladdest day began the morning of the first day of the week when the same sad women heard the angels declare that He had risen from the dead. And they believed it when Mary Magdalene spoke to the risen Lord and then hastened to tell the disciples. What a thrill of joy those two disciples on the road to Emmaus must have had when they realized that the Stranger who walked with them was the resurrected Christ. Even Thomas, the doubter, eight days later exclaimed with joy, "My Lord and my God."

What was Jesus doing ?

We know then that Jesus died on the cross of Calvary on the Friday and was placed in Joseph's new tomb, and we know that He rose on the first day of the week, but what happened, and where was He,

(Continued on page 30.)

WHY DID JESUS DIE?

A Voice of Prophecy broadcast

HAVE you ever wondered why Jesus chose to die on a cross? What was there about a cross that made it fit into His plan? Why did He need to die at all?

Just how was the death of Jesus different from that of any other martyr? And how did He pay the penalty for my sins? Was it possible for God to experience death as the sinner must experience it?

What power of will! What power of love! O friend, it was not the kiss of Judas or the cords, with which men bound Him or the cross to which they nailed Him—none of these kept Him there. It was love—a love so strong that He would have suffered all this for one human being—for you or for me.

It was that love that led Him on to the cross. It was that love that kept Him on the cross when evil men challenged Him to come down. Love would not let Him leave the cross until He had finished His work for you and me. He must pay the same price that the sinner would pay.

How did Jesus pay the price the sinner must pay? How can it be said that Jesus paid the price of eternal death when He was dead less than three days? How was His death different from that of any other martyr?

His death was different

Try to understand the weight on His heart. It is the weight of all the sins of the world. You know how heavy yours are. I know how heavy mine are. Do you begin to see what took the life of the Son of God?



He was sinless. He had never committed one sin. But all the sins of the ages were upon Him, as if they were His. He had planned to do this for man. But, now, in the actual experience, He was consumed with the awful fear that sin was so offensive to His Father that He could never take Him back as His Son.

No wonder He cried out, "My God, My God, why hast Thou forsaken Me?" This was not the imagining of a tired mind. The Father *had* forsaken His Son. Oh, He loved Him just the same. He was suffering with Him. But there must always be a gulf between God and sin. And Jesus had stepped across that gulf. He had identified Himself with sin.

Must the separation from His Father be permanent and eternal? Was this the price He must pay to save man? In the awful blackness of that hour He could not see through the tomb and know the outcome. Yet Jesus was willing to save you and me, even if it meant His own eternal death. He would pay the same price we would have had to pay. In that decision is the measure of His love. In that decision is the power of His sacrifice.

Martyrs have died more horrible deaths. But no martyr ever felt a weight like that, ever felt a separation from God like that, or made a decision like that.

It was not crucifixion that took the life of the Son of God. Death from crucifixion was a long, slow process, often taking several days. Jesus died from the weight of your sins and mine, from the tearing anguish of making the decision He did. Never forget that that decision must be measured by the value of the life He risked!

Accept or reject

This is the Christ we can accept—or reject to our eternal loss. This is the Christ who was lifted up before the world on a cross of wood. And in those days there was no halo about a cross. The cross was a symbol of all that Jesus was not. It was the cruellest, most unlovely, most humiliating way to die that the enemy could devise.

But Jesus had said, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

The cross is still drawing men. The forgiveness of the cross is still cancelling their guilt. The power of the cross is still breaking the grip of sin in hearts that want to be free. It can do all this for you!

These are the provisions. This is the way of the cross that leads home:

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

To look at the cross, to see what your sins did to the Saviour, brings deep, genuine sorrow for sin. "For godly sorrow worketh repentance to salvation." 2 Cor. 7:10.

"Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19.

Repentance is more than sorrow for sin, more than an acknowledging of sin. It is a loathing of sin that turns around and leaves it behind.

And when you have left it, confessed it, loathed it, Christ will make you clean. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Take His word

Too good to be true, you say? But the word of God is this: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

Can you not take His word? Man cannot forgive sin. But God can. No man can make you clean. But God can!

No man can forgive sin, for no man has the power to take away the penalty for sin, which is death. If a man had power to give you eternal life instead of eternal death, then he could forgive your sins. But no man has that power.

Suppose I tell you that you will not need a ticket for a certain concert next week. You are to tell the man at the door that I said he is to let you in. You arrive at the concert hall and tell the man. But he tells you that I have nothing to do with letting people in.

Friend, the forgiveness of a man who has no power to open or shut the gates of life and death, doesn't mean a thing!

No man can make you clean who has not the power to re-create, to give you a new heart. Only that Creator can be your Saviour!

But, you ask, "Can God forgive anyone—even me?" "I came not to call the righteous, but sinners to repentance." Luke 5:32.

Will He cast you out? He will not. "Him that cometh to Me," said Jesus, "I will in no wise cast out." John 6:37.

Then come. The Saviour has invited you. Come to be forgiven. Come to be healed. Come to be made clean.

Come, even if you don't know the way, even if your prayer is stumbling and imperfect. You cannot earn His favour. You cannot deserve it. You can only need it.

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

It isn't the beauty or the length or the detail or the accuracy of your confession that merits forgiveness. It is the grace of Christ. It isn't the depth of emotion in your prayer. It's the promise of Christ. Take hold of it, friend, whether you feel like it or not! Forget your feelings. Forget the past, look to Jesus. Take hold of His promise and you are forgiven! You are clean. You are free.

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Adventist Church

THE TWO-MINUTE MESSAGE
AND PRAYER IS CHANGED
DAILY

LIFE IN CHRIST

THE most powerful and persistent influence in the universe is the love of God. This is not a sentimental exaggeration, but a sober statement of fact.

The love of God for a race as yet unborn was shown in the swift provision of this beautiful planet to be our home. (Gen. 1:31; 2:1.) For the Psalmist declares, "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Psa. 100:3.

The love of God for us was even more clearly and deeply manifested when He gave His Son for our redemption. "For God so loved the world," John says, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. To which Paul adds, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Our personal response to God's love decides our eternal destiny. If we only accept the life and death of Jesus as being the Father's supreme assurance of His love, we shall begin to love Him in return. We shall thereby be made ready for His eternal home. But if we despise His goodness, and are indifferent to His provision for our salvation, then we can expect nothing but eternal loss.

In the latter case we justly merit the stern reproof of the austere apostle: "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2:4, 5.

Thus the avowed purpose of God since Adam sinned has been to lead men to repentance and conversion. That has been the persistent aim of His goodness—the constant call of His love. And His love "never faileth" where there is response of heart and will from us. (1 Cor. 13:8.)

The greatest enemy

The great enemy of Christ today is not doubt but indifference. Most people are in tacit agreement that Jesus of Nazareth once lived in Palestine, and that He died on a cross outside Jerusalem. Many will even admit that His death was, in some way, efficacious for those who repent, but they remain stolidly indifferent as to *their own* urgent need of heartfelt repentance. Their lack of responsive love, their "hardness" of spirit, and, most of all, their obstinately

Third article in the series on conversion and Christian living by ERNEST COX

"impenitent heart," can only "treasure up" for them the "righteous judgment of God."

There is, further, a large class of persons, who, when they are plainly confronted with the claims of God's love, endeavour to retreat behind a barrier of professed "humility." They quite openly and sincerely declare that they are far too bad ever to be good. To such an attitude the Scripture gives a complete answer. It is to be found in the Saviour's declaration,

LOVE'S

when, incidentally, He was commenting on the great difficulty of some conversions. "It is easier," He said, "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. . . . With men this is impossible; but with God all things are possible." Matt. 19:24, 26.

When we are undergoing times of special discouragement or depression, it may seem to us, perhaps, that our salvation is beyond hope. Our experience may seem to be so far removed from the standards of heaven that we can scarcely hope to get there. To us it may seem to be almost impossible, but it is not so with God. Moses was guilty of homicide. Paul helped to martyr Stephen, and to terrorize the church. Peter soiled his mouth with oaths, and his conduct with cowardice. Yet these men, with many millions more, through the power of God's love, rose from the depths of grievous sin to the heights of spiritual victory.

No "hopeless case" with God

Indeed, far from the "worst cases" being the most hopeless, they are often the most hopeful, since the transition from extreme sinfulness to righteousness, when it does occur, is the more decisive and evident, and is thus the more conducive to God's glory.

Jesus Himself declared that He came not "to call the righteous, but sinners to repentance." Matt. 9:13. And Paul joyfully adds: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

Paul was not here indulging in sentimental hyperbole. He was doubtless recalling his early days of tragically misguided zeal, when he was seeking "to

establish" his "own righteousness" (Rom. 10:3) by an unwearying persecution of the early Christians. Though he had been subsequently greatly used of God to enlarge and strengthen His church, the apostle never forgot the grievous guilt of those pre-conversion times, and he never sought to excuse it. Rather he glorified God that the erstwhile persecutor of the Gospel, could be so changed by divine grace, as to become the powerful propagator of the Gospel. "Unto me," he declares, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

Paul, from his own outstanding experience of Christ's saving grace, was ever anxious to proclaim

But it was not until he was alone among the harmless animals—until his degradation was visible as well as mental—that he realized his repulsive condition and longed to be clean again.

There are more "prodigals" in the world than people think. Many people's scrupulosity for outward cleanliness masks a terrible state of inner corruption. "Out of the heart," Jesus said, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15:19, 20.

It is this inward filth that conversion cleanses. It is this putrefaction of sin (Isa. 1:6) that is cleared away by the purification of God's presence. "Ye are clean through the word," the Saviour declared,

CONSTANT CALL

that there is no "hopeless case" with God. There is none so vile but that he may be fully and immediately cleansed by the sacrifice on Calvary made for him.

Spiritually, it is "never too late to mend." Death-bed conversions may be rare, and they may be, at times, almost incredible, but they are never hopeless. If anyone, with great temerity, had told the disciples that one of the habitual thieves, crucified with Christ, would become His follower during his last conscious moments, they would probably have been frankly sceptical. They might have intimated that sinners are seldom transformed so suddenly.

But why not? To be converted simply means to be brought believingly close to the Saviour. It is not just an intellectual exercise. It is a manifestation of humble trust in Christ. It *may* take months to accomplish, but it *can* be just as effective in minutes, as when Wesley listened to Luther's "Introduction to Romans," or Luther himself found a neglected Bible, or Paul was struck down on the Damascus road.

"Wilt thou be made whole?"

It was when the prodigal, at last "came to himself" (Luke 15:17) that he was really converted. The physical filth of the pig-pen was as nothing compared with the previous moral filth of the courtesan's house.

"which I have spoken unto you." John 15:3.

However, when we realize our own insufficiency—our own weakness in matters of spiritual stamina, then there is the most hope for our conversion and salvation. For Paul asserts, "When we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

On one occasion Jesus came to a stricken man lying impotently by Bethesda's healing waters, unable to move, or in any way to help himself. With His un-failing compassion, the Saviour stopped, and said to him, as He would say to us if He were here today, "Wilt thou be made whole?" John 5:6. Such is His love's constant call. All we need to do is gladly to answer, "Yes, Lord."

Conversion is as simple as that.



by A. S. MAXWELL

HOPE FOR A HOPELESS WORLD

WHEN the now deposed Premier Khrushchev made his announcement that Russia now possesses a "monstrous new weapon" of world destruction, he revealed anew the hopelessness that permeates the world today.

"So what?" was the immediate answer of multitudes around the globe. If existing nuclear weapons are capable of destroying all civilization in a matter of hours, why worry if someone has found a way to do it in seconds?

The last relic of hope that the United Nations might provide the means to assuage international tensions seems to have disappeared. With its pathetic failure in the Congo, and the revelation of its almost total helplessness in the Far East, nobody longer believes that its efforts can ever be other than feeble and temporary.

Tension between Russia and China, Malaysia and Indonesia, Arabia and Israel, Black Africa and South Africa, indicates the frailty of the peace we enjoy today, and how quickly all that has been gained since 1945 could be lost in the maelstrom of another world war.

Riots in leading cities of America, India, Korea, Japan, and other countries, together with the madness of modern youth seeking expression in senseless vandalism and lawlessness, provide still further evidence of the hopelessness in the hearts of multitudes today. Contented people, with a hopeful outlook, don't act this way.

These may be years of prosperity and plenty but the acquisition of material goods has brought little genuine happiness. Better equipped houses and two-car garages have not reduced the number of broken homes. Millions who possess more mechanical gadgets than any other generation are perennially trying to drown their frustrations in alcohol, suffocate them with tobacco smoke, or numb them with barbiturates.

More people have more time for recreation nowadays, but seemingly with little inner joy and contentment.

More people consult psychiatrists today than ever before, but with ever-decreasing peace of mind.

Even in religious circles there is not much true hope left. False scientific hypotheses have largely destroyed faith in the Bible, while modernist preachers have just about eliminated God from His universe.

QUOTE

by the Rev. Robert Warburton, vicar of Chilwell, Notts: —
"SOCIETY today is ruthless, not knowing and not caring where it is going."

ANOTHER PILE-UP ON BYPASS

Meeting district's hooligan problem

How far can a local education authority help to overcome the problem of hooliganism? Is there anything more that schools can do to inculcate into school-leavers a sense of social responsibility?

BOMB BLAST

Home-made bomb exploded edge of Vatican City, shattering windows in barracks.

RACIAL RIOTS FLARE

Gangs of white and Negro schoolboys clashed in New York. Armed police broke up riot. Arrested 10.

LOST BET-SO STOLE FROM SUPERMARKET

It is alleged that a 32-year-old man, who was a regular customer of a supermarket, stole a bet-son from the store. The man was caught by the staff and is now being investigated by the police.

S CONDUCTOR BEATEN UP

Twenty-four-year-old Pakistani bus conductor was savagely beaten when an argument broke out on his Garston-bound bus late on Sunday. The conductor was not injured and no one was arrested.

A SUICIDE SQUAD

A U.S. Army helicopter was shot down in Laos, killing the pilot and several crew members.

base

SAIGON, Wednesday. A U.S. Army helicopter was shot down in Laos, killing the pilot and several crew members.

raid

SAIGON, Wednesday. A U.S. Army helicopter was shot down in Laos, killing the pilot and several crew members.

icide

SAIGON, Wednesday. A U.S. Army helicopter was shot down in Laos, killing the pilot and several crew members.

Bible promises that once brought hope to millions seem no longer valid, leaving millions with "no hope, and without God in the world." Eph. 2:12.

World needs a revival of hope

Desperately needed today is a revival of hope based on a rediscovery of God, the God of the Bible, for there is no hope for the present or the future apart from Him.

There is profound truth in a passage in the book of Revelation which depicts the giving of a message to all mankind in the days preceding the final scenes of earth's history:

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

Note well the burden of this message, "Fear God, and give glory to Him." The existence of God, the omnipotent, and eternal One, who created and sustains all things, lies at the foundation—at the very heart—of the everlasting Gospel. As men turn to this sublime personal Being in worship and adoration they discover not only an all-powerful Creator, but an infinitely loving Friend; Someone upon whom they can lean in every time of need, and upon whose promises they can rely with utmost confidence.

They discover, too, the plan which this infinite Creator devised for man's redemption; His willingness not only to become man Himself but to die on a cross for the human race. They learn also of His resurrection from the dead, His ascension to heaven, and His promise to return as King of kings and Lord of lords.

Here are the wellsprings of hope, hidden within and leaping forth from the infinite compassion of God.

Hope springs from God

Hope springs eternal because it springs from God. Hope will never die as long as God lives. From Him flows the "everlasting Gospel"—the eternal good tidings of love, peace, and hope which in His limitless mercy He still offers to man.

Within the "everlasting Gospel" is all the hope the world needs today. Herein is to be found the secret of true joy and contentment for which so many disconsolate people long but never discover.

Every phase of the everlasting Gospel is radiant with hope—and this because it is *God's* message to a hopeless world, His good news for all who have lost the true way of life and know not how to find it.

Herein is hope for the worst of sinners. No matter how low a person may have sunk he can climb back to

virtue, honour, and peace by taking hold of the hand of God. No matter what evil habit has ensnared and bound a person, God can break the bonds and set him free. There is no hopeless case with Him.

Herein also is hope for the saddest soul, no matter what the cause of the sorrow or how tragic the bereavement. And why? Because God is the Source of life and is prepared to give it to all who seek Him for it. He holds the keys of death and the grave and has promised to bestow immortality upon all who love Him. Thus death loses its sting and becomes but a sleep from which God will awaken His redeemed in the resurrection morning.

Herein also is hope for the weary, no matter how tired one may be. When Christ said to the multitude: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), it was the Creator speaking, the One who understands the needs of the human body better than anyone else. God's message for the over-wrought, highly nervous multitudes today includes an invitation to return to the observance of the true Sabbath wherein rest and peace and renewal of hope may be enjoyed.

Within the everlasting Gospel also there is hope for the sick, not only by direct divine intervention in answer to prayer, but through the blessing that comes naturally as people live in harmony with God's laws and carry out from day to day His plan for healthful living.

In a special way the everlasting Gospel affords new hope for youth, providing a purpose and a meaning to life, without which it is not worth living. Love for God and His Word and the principles of His kingdom open up all manner of avenues of useful service. When Christ fills the heart there are no wasted years.

The most "blessed hope"

Over and above all else the everlasting Gospel emphasizes the blessed hope—"the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. This will be the climax of the divine plan of salvation. It will mark the triumph of good over evil and the fulfilment of all God's assurances concerning the glorious homeland in which all who love Him will live eternally in righteousness and peace. This is the vision that has brought cheer to God's people down the centuries and is the most vital source of hope today. For now this day of glory and victory is nigh at hand, "even at the doors," the day when all evil, strife, and confusion will pass away and "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

Here then is hope for our hopeless world. May every reader cherish it in his heart until every promise is fulfilled and every dream comes true.



JESUS SAID—4
by
J. A. McMillan

THE problems of life and death are ever with us. The mystery of birth and life are only eclipsed by the dread mystery of death. Across the centuries comes the cry of Job, "If a man die, shall he live again?" Job 14:14.

This cry has haunted the hearts of men since the dawn of time. We all know that sooner or later we shall die, but what lies beyond? We can only guess and fear! Solomon, the wisest of Israel's kings,

THE RESURRECTION HOPE

pondered this matter and wrote, "The living know this at least, that they must die. But the dead know nothing." Eccles. 9:5, Moffatt's translation.

What had Jesus to say on this great human question, "If a man die, shall he live again?" He spoke most positively about it when He declared Himself to be the One sent from God to save mankind. He plainly told His hearers, "It is His [God's] will that I should not lose even one of all that He has given Me, but raise them all up on the last day." John 6:39, N.E.B.

This assurance of Jesus rests upon His deity, and it is sealed by His death on the cross and His resurrection.

The promise was reiterated by Jesus in verses forty, forty-four, and fifty-four that His followers might rest assured that through faith in Him they would transcend death and enter into everlasting bliss beyond the tomb. Paul consequently is able to say by inspiration: "Moreover if the Spirit of Him who raised Jesus from the dead dwells within you, then the God who raised Christ Jesus from the dead will also give new life to your mortal bodies through His indwelling Spirit." Rom. 8:11, N.E.B. This is the Easter message—the evangel of hope and joy and immortality.

By receiving Christ's word in faith, we are ensuring that "on the last day" we shall hear His voice and live. "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. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:24, 25.

Here then is the choice before us. The Word of Jesus is with us; we have the will to accept or reject it. If we accept His Word, it brings with it for the present necessities, both spirit and life. (John 8:31.) It also carries this additional boon, that in "the last day" that final day of reckoning, "at the word of command, at the sound of the Archangel's voice and God's trumpet-call, the Lord Himself will descend from heaven," and "the Christian dead will rise." 1 Thess. 4:16, N.E.B.

As we have given Christ's word an abiding place in our hearts, we shall be "tuned in" to hear His voice calling His sleeping saints from their dusty beds on the resurrection morn.

God's D-Day

Many of us have vivid memories of D-Day. It was something the allied powers had worked for over a considerable period. Much planning and preparation had to be undertaken before the fateful day could be fixed. Every detail, each soldier, each ship, must be ready and in its appointed place if the war was to be successfully concluded.

It is so in the great conflict between the forces of light and the powers of darkness. Heaven has its D-Day. Jesus spoke often about His day (see John 8:56 and Luke 17:30), and referred to the consummation of the Gospel age as the "days of the Son of man." (See Luke 17:26.) The apostle Paul speaks of "that day" as the one wherein the hopes of all Christians will be realized. As he faced martyrdom, he wrote the thrilling words: "And now the prize awaits me, the garland of righteousness which the Lord, the all-just Judge, will award me on that great day: and it is not for me alone, but for all who have set their hearts on His coming appearance." 2 Tim. 4:8, N.E.B.

We should realize anew that this was the Christian hope in the first century, that it was based on the promises of Jesus Himself, and that it constitutes the only biblical ground for hope today. In God's Word all is centred on "that great day." As the Germans expressed it in their ambitions to bring in a new order of things—"Der Tag" or *The Day*.

If we consider the experience of the Christian as he endeavours to grow in grace and aims to reach "the fullness of the measure of the Man Christ Jesus," then we have the assurance that "the One who



started the good work in you will bring it to completion by the day of Christ Jesus." Phil. 1:6, N.E.B. The development of character, the growth in sanctification, that goes on throughout life, will be crowned with immortality in "the day of Christ Jesus."

If we are dismayed by the increasing wave of evil and irreligion that is engulfing the world, let us take heart. The day is steadily approaching when "they will suffer the punishment of eternal ruin, cut off from the presence of the Lord and the splendour of His might, when on that great day He comes to be glorified among His own and adored among all believers." 2 Thess. 1:9, 10, N.E.B.

Many Christians are becoming discouraged because "that day" seems to be delayed and evil is strongly entrenched. But God's purposes know no haste and no delay. The march of events is in His hands.

When the dead rise

The raising of Lazarus is an illustration of what will happen in that last day. Lazarus had been dead and buried "four days." Whether four days or four thousand years is immaterial in death. In death there is no love, no hate, no thought. (Eccles. 9:5, 6; Ps. 146:5.) Time ceases to exist for the dead. So Lazarus was as dead as though he had died in the days of Abraham. But Jesus came to the tomb and "raised His voice in a great cry: 'Lazarus, come forth.' The dead man came out." John 11:43, 44, N.E.B.

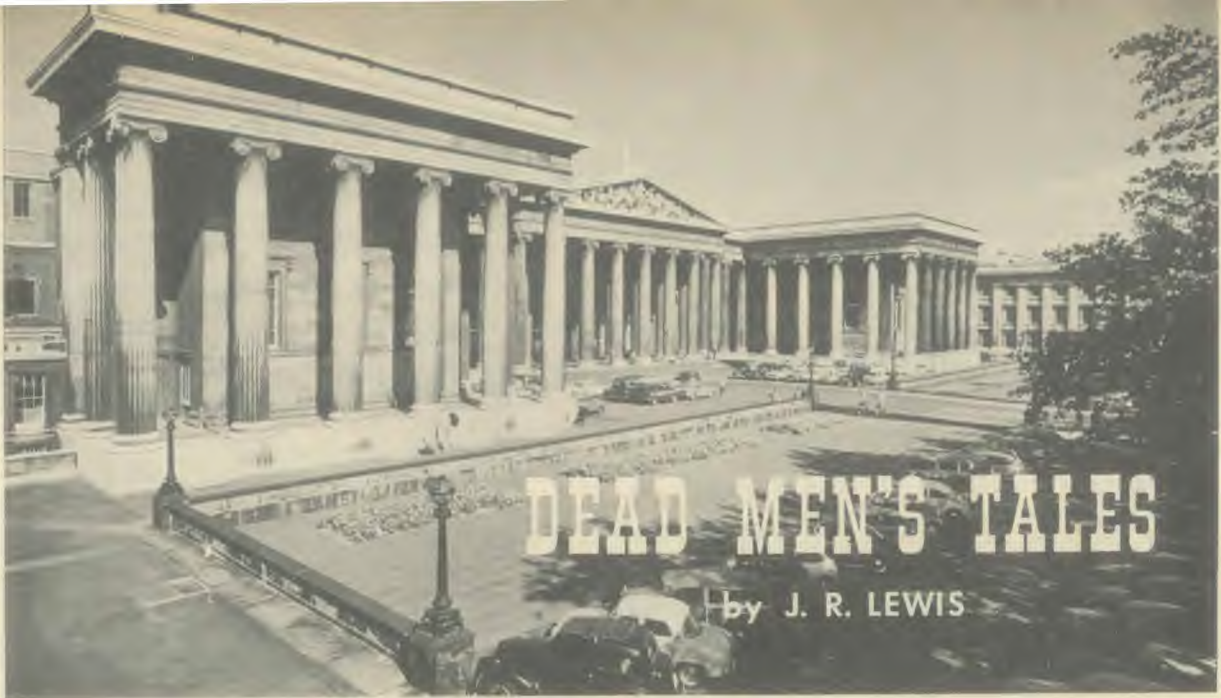
As Jesus raised Lazarus from the dead so will He call forth all His sleeping saints on the resurrection morn.

That this scene will be enacted on a universal scale in the day of Christ is the testimony of Scripture from the days of Job to the days of Paul. Job declared: "Thou shalt call, and I will answer Thee. Thou wilt have a desire to the work of Thine hands." Job 14:15. Paul adds that "for those who died as Christians; God will bring them to life with Jesus. For this we tell you as the Lord's word: . . . at the word of command, at the sound of the Archangel's voice, . . . the Christian dead will rise." 1 Thess. 4:14-17, N.E.B.

This stupendous event will take place in "the day of the Lord." 1 Thess. 5:2. This is "the last day" spoken of by Jesus, for beyond that earthly portion of human reckoning lies the immensity of time unlimited. We "number our days" now because of mortality and the uncertainty of life. (Psa. 90:10, 12.) But beyond that last day "there shall be an end to death, and to mourning and crying and pain; for the old order has passed away." Rev. 21:4, N.E.B.

This is the hope of the believer in Christ. When we accept Him as Saviour and Lord, we accept His teachings on sin and salvation, on life and death. We accept Him as the Resurrection and the Life. We ground our hopes of immortality on His assur-

(Continued on page 27.)



THERE are many and varied interests in the great city of London, but few to compare with a visit to the British Museum. It is only a short walk from King's Cross or Euston Station, but passing through the massive ornamental iron gates we leave behind the vibrating roar of the modern metropolis, and find ourselves back in the age-old, long forgotten past.

Here in the lofty and echoing galleries, dead men do tell tales, and voices from long forgotten civilizations whisper their stories of love and hate, battle and conquest.

I can still recall the withering attacks launched upon the Bible some decades ago, when it was considered evidence of lack of intelligence to accept the authenticity of this Book. Yet these adversaries who denied faith, were not to know of the great discoveries to be made in modern times, of treasures dug from the sand of Eastern lands, which were to verify the accuracy of the biblical narrative in a most gratifying and encouraging way.

Testimony of Assyria's past

Inside the Museum, near the entrance, stand the giant Assyrian bulls, their great shoulders wing-covered, their heads, human. These massive sculptures, brought from the palace of Sennacherib at Nineveh, by Austen Layard, bear testimony to the exploits of a conqueror well known to readers of the Bible. Executed with vigour and remarkable naturalness, the sculptor has captured for all time the grim expressions of the royal officials, the large, hard, piercing eyes, the black curly hair, the twisted moustaches, and the long spade beards done in artistic ringlets so fashionable among the nobility. These stone bulls are 2,700 years old; and wonderfully preserved from the ravages of time. Each bull has five legs, an odd curiosity, but one which gives the

statuary a marked symmetry. On the flanks of the bulls is the ancient wedge-shaped writing, cuneiform, still legible today, recording the exploits of the "Assyrian [who] came down like a wolf on the fold,

And his cohorts were gleaming with silver and gold."

The sculptor who obeyed the royal order to print his master's exploits on the stone, and chiselled the inscriptions so neatly line by line, little thought that posterity would have faith in God's Word strengthened by his work. But as Jesus intimated, the stones are crying out. And hands long perished have left a message for modern man to help him in his search for faith in the everlasting God.

Undoubtedly the eyes of Jonah the prophet gazed upon these massive winged bulls, and the cruel features thereof calling forth from the prophet a passionate denunciation of the cruelties of the Assyrian regime.

Today, Assyria is no more. Only the stones remain and 40,000 clay tablets found in the great library to tell of her might that has gone, and to confirm the Word of our God which abideth for ever.

In the land where Israel served

In the Egyptian gallery is a block of black marble, some three feet square, priceless, unique, and worth its weight in gold to the scholars. This is the famous Rosetta Stone. The tombs and treasures of Egypt, guarded for centuries by Arab and Turk, were hardly known to the western world until Napoleon and Nelson opened up the Nile, but then, alas, in the whole of the world there was not a man living who could understand the strange picture-writing in which all the records were inscribed. It seemed as though tomb, sphinx, and pyramid would keep their secrets until Doomsday. Then came the Rosetta Stone.

The value of the stone, which is really a fragment of a much larger entablature, lies in its triple inscription, the upper being in hieroglyphics (the sacred picture-writing of the tombs and temples), the middle being the demotic script, and the third being a Greek uncial text. Patient and toilsome study on the part of Champollion, the French scholar, led at last to an understanding of the unknown tongue. And the Rosetta Stone, which we now know commemorates the coronation of Ptolemy V in 196 B.C. in Memphis, has given to Egyptologists the key to the stories of the Pharaohs, and a whole new book of history has been opened to the Western mind. Most important is that the Pharaohs of Abram, Moses, and Joseph, have become alive in our thinking. Their military campaigns, the palace expenditures, their medical recipes, their love-letters are all open before us. And again there is much that verifies the history of the Bible.

Also in the Egyptian gallery is a statue of great beauty; it is a massive stone head, yet withal, one of the loveliest woman's faces ever chiselled. This is Nefertiti, a lovely princess of the Nile in the fourteenth century B.C. Even allowing for the flattery of the sculptor, the features are of great beauty. The fine nose, the sweet-smiling lips are as charming today as when the original's own eyes smiled back at them. It was during her reign that the Israelites found freedom to complete their occupation of Canaan.

In the Babylonian rooms are cuneiform clay tablets and cylinders that extol the exploits of Nebuchadnezzar, king and madman. Here also is confirmation of the truthfulness of the once-doubted narratives of the prophet Daniel.

In the Roman gallery is Augustus, Nero, and Tiberius; white marble busts with marble curls; stony cheeks and lips on whose original's Paul and Peter may well have looked, certainly under whose influence they lived and died. Here also are fragments of architecture, of temples and market places, where the apostle Paul must surely have preached and sheltered.

One of the earliest Bibles

Then what exquisite craftsmanship is there to charm the eyes in the Manuscript room, where glass cases, lightshaded, shelter some of the costliest books in the world. Here are illuminated pages of colour and beauty, lettering penned with patient skill, leather embossed in excellence; and all so very old. Manuscripts one hundred years old are but babes; to be five hundred years old is to be but a youth; the Latin scribing of the Magna Charta preserved through the reigns of nearly forty monarchs, is still modern.

The choice exhibit is the greatly prized Codex Sinaiticus, going back to A.D. 350. It is an early Greek text of the Bible written when amphitheatre martyrdoms of Christians were still recent news; when

the remarkable conversion of the emperor Constantine was still exciting the minds of the scribes. The valuable manuscript was preserved in a monastery at Mount Sinai, taken to Russia and finally bought by the British Government for £100,000. This wonderfully preserved sheaf of pages is one of our most valuable helps in confirming the reliability of the Bible text. This with other manuscripts assures the reader of the Bible that nothing has been lost in its trustworthiness and literary accuracy with the passing of nearly twenty centuries.

There are those who still refuse to accept the claims of the Bible. "You cannot prove God's existence," they say. Partly true. But it is also true, as our Lord had to say, "Neither will they be persuaded, though one rose from the dead." Luke 16:31. Yet there are few who can spend a day meditating in the British Museum without having their faith considerably strengthened. Dead men do have tales to tell. They have left records. Archaeological discoveries in sand, tomb, and monastery encourage the young inquirers of today to accept the accuracy of the Bible.

But they convey another message, a message almost unbelievable. There were, comparatively speaking, few additions to our knowledge before about A.D. 1800, yet such a plethora of information since that time, that one cannot but realize that we must have come to the "time of the end" referred to by the prophet Daniel when the books were to be opened and "knowledge" was to be "increased." Dan. 12:4. It was no coincidence that so many "books of stone" which had been closed "to the time of the end," were now suddenly opened all together, to reveal their secrets, and pin-point our generation in the stream of time.

Why not spend a day this Easter in the British Museum's world of the past, and see for yourself the testimonies in stone to the surety of the Word of God of our salvation?

The massive man-headed bulls from Ninevah bear their witness to one of Israel's great enemies, King Sennacherib of Assyria.



WHILE the plenary sessions of the Nottingham Conference on "Faith and Order" in the Great Hall of the University were dramatically lifting the lid off the basic problem of Christian unity—the Catholic-Protestant or episcopal-nonepiscopal confrontation—the various sections into which the work of the Conference had been divided, got down to their several tasks of seeking to bridge the gulf in the spheres of belief, worship, membership, ministry, etc.

When these sections presented their reports during the last two days of the Conference, it quickly became evident that they were all moving in the direction revealed in the earlier sessions toward unity at almost any price, even at the expense of "truth."

Section One, on "Faith," decided that unity was not to be held up either by differing views on the authority of the Bible, or by the thorny question of the relation between Scripture and Tradition.

On the nature of biblical authority and inspiration, it was noted that some regard "the Bible simply as the Word of God," others believe "the Bible contains, or testifies to, the Word of God," while still others believe that "the Bible testifies to the Word of God, whose authority is continuously mediated through the church."

"Such differences, however," the report goes on, "do not necessarily constitute any barrier to reunion. It is sufficient that in the faith of the united church the Bible is regarded as a unique source for such knowledge of the living Word of God" and that "within such faith in the unique character of the Bible . . . the discussion will continue." (Italics ours.)

Similarly, says the report, the differences in the teaching of the churches on Scripture and Tradition "though important, are not sufficient to stand as barriers to unity. They do not separate us at the point of the central affirmation of our faith, and they can be better explored *within* a united church. . . . They do not justify postponement of a greater degree of unity." (Italics ours.)

The Rev. Daniel Jenkins, who was chairman at this particular session, expressed himself as happy about the report because he believed the church should be "set free from the past" in order to address itself to the new questions the world is posing today. But he agreed that some would be asking themselves if this was not "faithlessness to the faith." And as we listened to the discussion this certainly was uppermost in our own thinking!

What is "central" to the faith?

When the report on "Worship" was presented we were told of "a remarkable convergence among scholars in this field, which is leading to . . . mutual understanding and agreement on the nature and content of worship."

UNITY OR TRUTH?

by W. L. EMMERSON

The direction of this "convergence" was indicated when we learned that, in place of the historic Protestant stand on the "centrality of the Word," there was developing "the common conviction that worship involves the activity of the whole people of God, clergy and laity alike, and that *the Word and Sacrament together* hold central place in the church's worship." (Italics ours.)

A little further on the report moved on significantly from the position of the Word and Sacrament "together" toward the basic "Catholic" doctrine of the centrality of the Sacrament.

"The work of the Holy Spirit," it stated, "in worship, and *especially in the Eucharist*, needs fuller consideration. We believe that in following this way many old controversies may be resolved." And then dealing with "the question of the frequency of celebration of the Eucharist," the report says, "Though all agree, on *its centrality*, we differ on this question." (Italics ours.)

These findings underline the trend, more and more evident in the ecumenical movement, of a sacramental emphasis which is carrying the churches progressively away from the Protestant and toward the Catholic position.

Significance of baptism

Coming to Section Three on "Membership" we notice the same readiness to by-pass "truth" for the sake of early "unity."

Dr. Nevile Davidson, Ex-moderator of the General Assembly of the Church of Scotland, was one of the Vice-Presidents of the Nottingham Conference.



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"We have to recognize," this report says, "differences that exist among us about baptism and the nature of the confession of faith. These, however, are issues that will be resolved as we draw closer together. In particular, we believe that in a united church the co-existence of patterns of initiation, including both believer's baptism and infant baptism, will lead to a fresh appreciation of the insights they reflect, without being destructive of the unity we wish to attain, or compromising the question of achieving a common practice subsequently."

The truth is, however, that differences in the rite of initiation raise the whole question of the nature of the church of Christ, and have recently produced a theological "explosion" in the Church of England which has led five ministers to discontinue the practice of infant baptism and three of them to leave the Church. Infant baptism is based upon the unbiblical doctrine of the communication of grace by a sacred "act," apart from personal faith on the part of the baptized person, and is one of the "gross remainders of popery" which were inconsistently carried over into some of the Reformation churches. To allow it to "co-exist" with the truly biblical practice of adult baptism in a united church is parallel with allowing mass vestments to co-exist in the Church of England. And the recent history of that church should be a sufficient warning of what would happen to the truth about baptism in a united church!

Significant indeed was the comment of Gervase

E. Duffield, M.A., in *The Life of Faith*, on the trends of the section reports when he said: "There was a disturbing desire to press ahead at any price," even "at the expense of truth."

Nature of "the ministry"

It was when the report of the study section on "Ministry" was submitted to one of the closing plenary sessions that many of the Free Church delegates began to see where the policy of "unity at almost any price" was taking them, and they realized the necessity, if not of calling a halt, at least of putting on the brakes.

In the section report as originally presented it was stated: "One of the necessary marks of the apostolic character of the church is the historic ministry." The report then went on: "Through the centuries different patterns of ministry have developed, but we realize that, owing to the pressures of history and the sins of men, all are in some measure defective."

Professor J. A. Whyte, of the Church of Scotland, was quick to point out that the language of the report had been "condensed" to such a point of "ambiguity" that it was "dangerous." For brief as the statement was, the intent was clearly to underline the "Catholic" doctrine of the "historic episcopacy." And while it suggested that "all" the ministries represented at the Conference were "in some measure defective," it left the Anglo-Catholics free to believe that the Free Church ministries were defective in principle,

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ABOVE.—The Portland and Trent Buildings of Nottingham University.

LEFT.—The Rev. Kenneth Slack, the General Secretary of the British Council of Churches, was largely responsible for organizing the Conference. He has since resigned to take up a ministerial appointment.

RIGHT.—Father Paul Verghese, of the World Council of Churches, conducted the morning Bible studies.



while theirs were defective only in lack of comprehensiveness.

No wonder Baptist Dr. L. G. Champion declared: "The report is based on theological propositions from which I must dissent," and the Rev. J. B. Orr asserted forthrightly, "The ministry is a succession of the Word and the Sacraments, not a historic succession."

The volume of opposition which the report encountered was so great that, late as it was in the Conference, it was sent back for restudy.

As a result, the final draft was reduced to the "neutral" statement: "One of the marks of the apostolic character of the church is the ministry, which has been continuous throughout history." This was approved, but the discussion had left the strong impression that the report was intended to move the churches one step, if only one, toward the "Catholic" teaching of the visible continuity of the ministry through the centuries.

This was equally borne out in the second half of this section report on the "Unification of Ministries," in which a "welcome" was given to "the fact that the Anglican-Methodist Report offers for the first time in this country a definite scheme for the union of episcopal and non-episcopal churches." It stated that the scheme "if accepted . . . might become a precedent" for other unions, and the hope was expressed "that Anglican-Methodist negotiations may be carried out so as to make further and wider unions easier rather than harder to accomplish."

True, in response to a very considerable feeling in the subsection discussions, the "strong conviction" of many was registered in the report that "justice had not been done to the South India pattern," which at least, in its plan for unification, acknowledges the primary "equality" of non-episcopal and episcopal ministries, but even so the report clearly comes down on the side of the scheme which, though carefully disguised, is intended to remedy the "deficiencies" of the Free Church ministries and integrate them into the "historic (episcopal and Catholic) ministry."

Growing "Catholic" pressure

This deep controversy in the closing hours of the Conference significantly reveals the cross currents which can be seen as the lid is taken off the melting pot of the ecumenical movement.

Nottingham made more evident than ever the pressure for the "Catholicizing" of the non-episcopal churches as a preliminary to future union with the Orthodox Catholic and Roman Catholic Churches.

Nottingham revealed further that there are many in the Protestant churches who are prepared to accept this "Catholicizing" of their churches in the interests of unity, if possible by the conscience-saving formula of the Church of South India, but if not by the

Service of Reconciliation proposed in the Anglican-Methodist Report.

On the other hand, Nottingham also showed that there are still a large number of convinced Protestants who are not prepared to surrender what they believe to be truth in the interests of such so-called "unity."

There are many Conservative Evangelical Protestants, like the Rev. A. T. Houghton, who believe that they should remain in the ecumenical movement in order to make their protest against both the "liberalizing" and the "Catholicizing" tendencies evident in it. But there are others, like the Baptist Union of Scotland, which have recently felt it necessary to withdraw from the World Council of Churches, in order to bear an unfettered witness to the "faith once delivered to the saints."

As time goes on doubtless more Conservative Evangelicals in the British Council of Churches and the World Council of Churches will withdraw from the movement and join those who have seen the trends which were developing even in the First Assembly at Amsterdam, and have never felt able to associate themselves with the ecumenical movement.

Roman "Catholics" well satisfied

That the Roman Catholic observers in Nottingham were very satisfied with the way things were going was indicated at the close of the Conference when the Rev. Cuthbert Rand, a professor from Ushaw, assured the delegates that the Catholic church welcomed union among them as a contribution to the ultimate goal of unity.

That Anglo-Catholics take a similar view of the ecumenical movement is likewise evident from a letter from W. J. H. Cole in the *Church Times* which says:

"Among Protestant (or non-Roman) churches, there are no irreconcilable differences which could not be overcome; and, indeed, need not be overcome until after reunion has been achieved. Union, we are informed, could precede agreement on doctrine or order."

"It is paradoxical," adds W. J. H. Cole, "but the pattern of unity is duality." By which he means that the trend of the ecumenical movement at the present time is toward the formation of two ecclesiastical "blocs," non-Roman and Roman, which as time goes on will "converge" with correspondingly closer association in practical action.

No-one can study these trends in the development of the ecumenical movement in the fifty-four years since the famous Edinburgh Conference of 1910 without realizing that they are precisely in line with the Bible prophecies which depict the religious situation of the last days.

(Continued on page 30.)

HELL FIRE and ALL THAT

by D. N. MARSHALL

THAT much cited text, "God is love" (1 John 4:8), is epigrammatic of God's dealings with man. Love motivated His creation of mankind, His dealings with the Israelite race, the gift of His Son to the world to die for the sins of the human race, but it is surely strangely incompatible with the idea of a place of everlasting punishment—usually referred to as hell, purgatory, or Hades. Yet allegedly on the basis of Old and New Testament Scriptures and the words of Christ Himself, many Christian churches accept the idea of a place of "fire and brimstone" where mankind is eternally punished for his evil deeds, either after death or at the end of all things.

How could a God of love permit the existence of eternal punishment? How could the just enjoy their eternal reward knowing that their friends and relations were being tormented day and night in a place "down under" where they endure perpetual burning and emaciation in the company of devils? Of course, this idea reflects very strongly the "pitch-fork and horns" connotations associated with the devil (dealt with in an earlier article) and probably has its origin in the Greek myths, and the Homeric or post-Homeric legends which contrast the contrary states after death—torment in Hades or eternal felicity in the Elysian Fields.

Not torture but extinction

Now the Bible does make it clear that God is a God of justice and that the divine law rests on the premise that "the wages of sin is death." Mankind will certainly be punished for his wickedness but eternal death will not be just a painful form of eternal life.

In Malachi 4:1 we read: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." John the Baptist, in foretelling the appearance of Christ, says (Matt. 3:12): "He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with

unquenchable fire." In Christ's explanation to His disciples of the Parable of the Wheat and Tares (Matt. 13:37-42), after identifying the various symbolisms—"the enemy that sowed them [i.e. the tares] is the devil; the harvest is the end of the world," etc.—He says: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire."

All these three references are obviously prophecies concerning the events surrounding the time which the Bible repeatedly refers to as "the end of the world" or, as the New English Bible puts it, "the close of the age," so graphically portrayed in the closing chapters of the book of Revelation: our Lord's triumphal return in glory when He takes the resurrected and living righteous to "reign with Him a thousand years" in glory, and the living and resurrected wicked are "struck down by the brightness of His coming." During this period the devil is bound by a chain of circumstances to the "bottomless pit" "till the thousand years should be fulfilled." Rev. 20:2, 3.

At the end of the millennium

At the end of the millennium "Satan shall be loosed out of his prison" and the wicked resurrected a second time. Meanwhile the New Jerusalem populated by the saints "descends from God out of heaven" to a place purified for it on the earth. Satan now seeks to inspire the millions on his side and to marshal them into an army to make a final effort to overthrow the government of God. He represents himself to his deluded subjects as a redeemer and when the last order to advance is given, his countless host moves forward "and compasses the camp of the saints about, and the beloved city." The great judgment—made inevitable by the fall of Adam—takes place. The Revelator continues: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; . . . and I saw the dead, small and great, stand before God; and the books were opened." Rev. 20:11, 12.

In that vast unnumbered throng that surround the city of God are all those who have spurned the sacrifice of Christ and rejected the pleadings of the Holy Spirit: the jeering Herod is there, the weak, time-serving Pilate, the howling mob who yelled, "His blood be upon us and upon our children," proud pontiffs who exalted themselves above God—

all are judged and punished according to their deeds. The scene closes as divine fire comes "down from God out of heaven to devour them."

Fire will burn out

This is the hell of which the Bible speaks: not an eternal fire which even now is burning in agonizing torture the wicked dead, but a purifying agent, which at the end of time, in one great holocaust, purges the earth of sin and sinners and prepares the way for the re-creation of the New Earth—the eternal reward of the righteous. It is compared with "the vengeance of eternal fire" (Jude 7) which consumed Sodom and Gomorrah, but which went out when its work was done: the Dead Sea now covers the place where the two wicked cities once stood.

If, therefore, the fire of judgment does not burn for ever, what has led so many to believe that it does? Let us consider the evidence. I have already mentioned the effect of mythology, but there are certain biblical verses also that have been misunderstood by being misinterpreted. In Matthew 10:28 the Lord says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell [Gehenna]." Gehenna was the name of a valley on the south side of Jerusalem which, to quote Liddell and Scott's Greek Lexicon, was "used as a place to cast carcasses of animals and malefactors, which were consumed by fire constantly kept up" but which went out when its work was at last done. Again using our Greek Lexicon, we discover that the verb "to destroy" means "to annihilate" or "to do away with completely," from which we conclude that the wicked—and thus wickedness itself—will be reduced to "ashes" and "stubble." In Nahum 1:9 we are told that God "will make an utter end: affliction shall not rise up a second time." The fires of hell will not continue to burn as a grim reminder to the righteous of the consequences of sin, as sin and every thought of sin will be done away with.

In Revelation 14:11 John says in describing the condition of the wicked: "And the smoke of their torment ascendeth up for ever and ever: they have no rest day nor night." Again recourse to our Lexicon shows us that the meaning of the Greek word "æon," herein translated "for ever," is dependent upon its context and does not necessarily mean "for ever." Consideration of other biblical evidence (especially Exodus 21:6; Jonah 1:17; 2:6) confirms the view that although the results of the fires of judgment are permanent, they only continue until all combustible matter consigned to them has been consumed. In Isaiah's description of the desolation of Edom (34:9, 10) he uses the same figure as the Revelator, "Its smoke shall go up for ever," but then there follows a description of Edom after the desolation as a

wilderness populated by wild beasts and birds of prey. In the same manner John follows the story of the last great conflagration with a description of the earth made new. In both cases the fire could not have been everlasting. Furthermore the "torment" referred to in the verse is probably a reference to the condition of the wicked when the plagues described in Revelation chapter fifteen and sixteen are poured out.

Not quenched till its work is done

The gospel writers make references to "everlasting" or "unquenchable" fire, but a closer study reveals that they knew nothing of "the hot place" as it is caricatured today. In Matthew 25:41 Jesus Christ foretells the coming judgment and the reward of the wicked: "Then shall He say unto them on His left hand, Depart from Me, ye cursed, into everlasting fire," and again in Mark 9:43 and 44 on the same subject He speaks of a "fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Referring to other biblical data (particularly to the previously cited text regarding Sodom and Gomorrah—a type of the final conflagration) and to the Greek text, we need not conclude that the fire itself is going to go on for ever—merely its effect—the final destruction of sin; and unquenchable fire likewise means fire that cannot be put out until all matter consigned to its flames is destroyed.

In 2 Thessalonians 1:7-9 we see the "eternal" holocaust in a different light: Paul speaks of the wicked as those "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Eternal punishment, indeed! We see here that, in one sense at least, the wicked are everlastingly punished in their perpetual exclusion from the presence of God. The full penalty of the law has been visited; the demands of justice have been met; and heaven and the recreated earth declare the righteousness of Jehovah. The curse has been for ever removed and the earth emerges afresh in all its Edenic beauty and magnificence. No spot of sin remains to mar or to deface, for the consuming fire has purged the earth of all that is ungodly. The flames of hell-fire have been extinguished, the desolation covered by a recreated Eden, and all that remains is the perfection and beauty of a paradise restored "wherein dwelleth righteousness."

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Let Daniel speak!

LESLIE SHAW
explains another
of Daniel's
inspired panoramas
of the nations

SOMETHING like two years after Daniel had received his first vision in which he saw four great beasts arising from the sea as a result of the blowing of the "four winds" thereon, as recorded in chapter seven of his prophecy, God graciously visited him again, and gave to him another important view of world events, and of the experience of God's people among the nations and powers of the earth.

After giving chronological data, and telling the geographical locality in which he was residing at the time (Dan. 8:1, 2), Daniel begins immediately in the eighth chapter of his prophecy to set forth the subject matter of his second vision.

He declares: "I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." The prophet then explains that he saw "the ram pushing westward, and northward, and

DANIEL'S 2nd VISION

southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8:3, 4.

This was indeed a remarkable sight, and the prophet must have been wondering considerably to himself at what he had seen, when his attention was again arrested and directed toward a "he-goat" which had suddenly appeared in his view. This animal came from the west, charging over the ground at a such terrific speed that his "feet touched not the ground." This rough goat had also the unusual feature of a great, prominent horn in its forehead between its



eyes, an offensive weapon that gave him great advantage in battle with his adversaries. This "he-goat" charged at the ram which Daniel had previously seen, attacking him in great fury, smiting him to the earth, and breaking his two horns. The ram had no strength at all to resist this onslaught but was battered to his knees, and left lifeless on the field. Then to the prophet's amazement, the he-goat, not satisfied with its victory, turned and stamped upon the now unresisting body of the ram, as it lay on the ground. (Dan. 8:5-7.) "Therefore," Daniel adds, "the he-goat waxed very great." Dan. 8:8.

Now, contrary to all analogy, just when this he-goat was at the zenith of its power, the great horn between his eyes was broken, and in its place, four "notable" but smaller horns sprang up. After their reaching maturity, the prophet saw growing out of one of these four horns, another horn which was indeed "little" at first, but it continued to grow until "it waxed exceeding great" toward the "south, and toward the east, and toward the pleasant land."

Finally, not content with its earthly progress and growth, and its victories over the nations of the earth, "it waxed great even toward the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

"Yea," says Daniel, "it magnified itself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and practised and prospered." Dan. 8:8-12.

The ram and the he-goat explained

Here again, God brings before the prophet Daniel a considerable portion of the same prophetic outline which has twice before been presented, first of all in the vision and interpretation of Nebuchadnezzar's great image dream, and then of Daniel's own first vision of the four great beasts from the sea. But as in Daniel's vision in chapter seven, many more details of events are filled into the great historical outline. In this way, God makes it easier for His people to understand the chronological sequence of events, and to recognize in history the powers fulfilling the events portrayed.

In explanation of the imagery of the vision, the angel who was commissioned to make Daniel understand the vision said:

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but shall be broken without hand." Dan. 8:20-25.

It should be obvious that this prophecy passes by the kingdom of Babylon, for that nation, by this time had been brought low by a succession of weak and incapable rulers. Persia, under its great leader Cyrus, had already started its conquests, and very soon would be at the doors of Babylon itself, ready for the kill. So the prophecy directs itself to the now mighty power of Persia.

The dual nature of the kingdom is represented by the two horns of the ram. Of these two horns, one was higher than the other, and also arose after the other. The greater horn therefore typified Persia which was the greater and stronger element in the kingdom, but actually arose to prominence after the kingdom of the Medes, which was the smaller horn.

The ram was seen "pushing" against other beasts in three directions, northward, southward, and westward. And, in fact, Persia aggrandized herself at the expense of Babylon, Lydia, and finally Egypt.

The prophecy next foretells the overthrow of the kingdom of Persia by Alexander, the Macedonian king of all Greece. The he-goat represents the Grecian kingdom, and the great, prominent horn between his eyes, the first king (or, perhaps the first dynasty).

After Alexander's swift conquests, and just when he had achieved his greatest power, swift death overtook him at Babylon. He left behind a boy of but three years, and another, an infant in arms. Perdicas, one of Alexander's generals was appointed regent, with the avowed object of protecting the Queen, Roxana and her infant children, and preserving the kingdom for the heir when he became of age. But the children were murdered, and Alexander's generals began warring among themselves with the express object of carving out for themselves kingdoms within Alexander's empire. After nineteen years of fighting four separate and independent kingdoms were established, just as the prophecy foretold by the arising of the "four notable horns" in the place of the broken single horn.

Successor of the empire of Alexander

Now the vision noticed that "out of one" of these "four horns" there arose another horn which was "little" at first; but that it continued to grow until it waxed "exceeding great." This king is explained to be "a king of fierce countenance and understanding dark sentences." Dan. 8:23.

It seems that from quite early days of prophetic interpretation two ideas have prevailed as to the identity of this horn-king. Josephus, the Jewish historian declared it to be Antiochus Epiphanes ruler of one of the four segments of the Greek Empire. With him agreed Ephraem of Syria. Irenaeus an early Christian bishop in Gaul, said it was the "antichrist." With this Origen concurred.

The question that concerns us is: "Does this horn of Daniel 8 represent Antiochus Epiphanes, or does it represent Rome, imperial or papal?" To the writer this has never seemed a difficult question to answer, and he fails to see why there has been any scholarly claim made for Antiochus (apart from the desire to minimize or eliminate the predictive element of prophecy). The essential points to notice are as follows:

1. Antiochus Epiphanes was the eighth king in succession from Seleucus Nicator (Seleucus I), in the kingdom of the Seleucidæ in Syria, one of the "four kingdoms" represented by the "four notable horns" that grew up out of Alexander's Empire after his death. So, when Antiochus came to the throne, he was as king represented by one of those four

horns. Obviously then it is quite impossible to represent him as another horn arising out of one of the four!

2. The kingdom of the Seleucidæ, even at its greatest (and that was not under the rule of Antiochus Epiphanes), was never even as "great" as "great" Persia, let alone as great as the "very great" Empire of Alexander. But this horn of the prophecy which arises out of one of the other four horns, waxes "exceeding great," that is far greater than the "very great" of Alexander's united empire. This fits no other nation or empire of the ancient world except Rome.

Furthermore, to say that Antiochus waxed "exceeding great" toward the "south," i.e., Egypt, is simply not true. He engaged in war with that country, in what is called the "last of the Syrian wars," and doubtless would have become master of that country, but the Romans intervened, and prevented him from becoming great in that direction. The Roman ambassador, Popilius Lænas handed to Antiochus the Roman Senate's ultimatum forbidding the continuance of his war. Antiochus asked for time to consider his answer, but the ambassador drew a circle in the sand around Antiochus, declaring that he must decide before stepping out from that circle. Antiochus gave way and withdrew his arms from Egypt!

How great then was Antiochus in the south? He most certainly was not great when a Roman ambassador forced him to do Rome's bidding.

Neither did Antiochus wax exceeding great "toward the east." There is no record of his having any great victories there. He warred often ingloriously, against the Jewish nation; he desecrated their sacred places, offering swine upon their altars, and forbidding them to practise the rite of circumcision. But that does not make him fulfil the prophecy. We have to look elsewhere for this fulfilment and we find it without any shadow of doubt in the growth of the Roman power. It waxed "exceeding great" even in comparison with Alexander's empire. It conquered Egypt to the south, the east as far as Parthia and Persia. It conquered the "pleasant land" of Palestine, and all Asia Minor. North Africa became her possession, while to the north it occupied Europe from Rumania to the Rhine, including the British Isles. All the preceding empires of prophecy came within her domains, and much land to the west not before brought into subjection by the ancient empires.

Origin of Rome

Many have been puzzled by the expression that it came out of one of the four horns of Grecia. How could the prophecy suggest that Rome arose out of one of the Grecian horns or kingdoms? Prof. G. McCready Price has this to say:

"Since the Greek Empire is always spoken of as of universal extent, and Alexander is traditionally said to have wept because there were no more worlds to conquer, the rising state of Rome would necessarily have to come out of some part of this kingdom of Alexander. But the most important point is that it is an 'historic fact' that Alexander's dominions extended to the West, and included all the many Greek colonies which were scattered around the borders of the Mediterranean basin, including those of Italy.

"Some centuries before this, or from about 800 B.C., Greek colonists were flourishing in various parts of Italy, especially in the south, where such strong colonies existed that by the sixth century B.C. this district in the south of Italy became known as Magna Græcia. So strong also were the cultural aspects of these colonies that two of the leading systems of philosophy, the Pythagorean and the Eleatic, had their chief seats in Magna Græcia. The rising empire of the Latins sent an embassy to Alexander when he was at Babylon. In less than two centuries more, this set of Greek colonies in the west had become so strong that it could conquer the mother country, much as it would be if the United States of America were to conquer and absorb all England and all her Empire. Thus it was perfectly natural and accurately appropriate for the prophecy to represent the rising Roman Empire as emerging from one of the Macedonian or Grecian horns of Alexander's Empire."

Moreover, "ethnologically the Romans and the Greeks were of the same stock. Virgil tells us that Rome was originally founded by colonies of Greeks, who reached the Tiber by way of the conquest of

(Continued on page 31.)

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ALWAYS and always there are conditions to be fulfilled.

If we don't "bear the yoke" in our youth, then honour and prosperity are hardly likely to attend us in later life.

If we don't pay the required insurance, then it is certainly beyond any bounds of expectancy that we shall reap the benefit.

If we don't, at some time, reach for the stars, we shall never know the joy and thrill of climbing.

We don't kill our Goliaths if we haven't learned to use our slings, and if we shrink from the bear and the lion in the home fields, there is no chance that we shall be able to stand against the Philistine in the day of battle.

Everything is conditional, our reaping upon our planting, our progress upon our diligence, our happiness upon our unselfishness, our health upon our habits, our good name upon our behaviour—there is no end to it.

With that conditionality in mind, I give you a text. You will find it, if you look, in Paul's epistle to the Hebrews, the fourteenth verse of chapter twelve. "Follow peace with all men," he wrote there, "and holiness, without which no man shall see the Lord."

To "see the Lord"

Now if there is one thing that I desire above all others, it is that, with the rest of His accepted children, I shall "see the Lord" on that day that He has appointed, that I shall be among those who will not cower in terror at His coming, but contrariwise be full of gladness and rejoicing. When the Scripture talks about "the great day of His wrath" (Rev. 6:17), I am unboundedly thankful for His promises of protection and safety for His children.

"The beloved of the Lord shall dwell in safety by Him." Deut. 33:12.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

"The Name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

Glorious promises, aren't they, redolent of hope and comfort?

But like the reaping on the sowing, like the progress upon the diligence, like our good name upon our good behaviour, like the reward upon the sacrifice—all are conditional, all conditional.

The Lord's "beloved," they that fear Him and put their trust in Him, they only have any right to expect coverage in "the day of trouble," and similarly, only they who are possessed of this indispensable asset, holiness, shall see the Lord.

We *must* have it, every one of us.

David, poet, prophet, and king, sang much of "the beauty of holiness." Did he perhaps remember the

"ALL GLORIOUS WITHIN!"

by MARY J. VINE

memorable day of his anointing when he so sang thereof? He may well have done so. You will remember that David was the last of Jesse's sons whom Samuel saw, the last and the youngest, and when he looked on Eliab, the eldest of the eight, he was so impressed by his looks and stature that he was convinced that this must, in fact, be the Lord's anointed.

And there was only one reason why he was not, and it had nothing at all to do with his physical fitness and his good looks, the which, apparently, left very little to be desired. "Look not on his countenance, or the height of his stature," God said to Samuel; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." David also was "of a beautiful countenance" and "goodly to look to," but it was not for that that he was called to sit upon the throne of Israel and be antecedent to so great a Son. It was the "beauty of holiness" that God saw within and which, despite his many failures, still predominated in David's experience. Again and again it is recorded that his heart was "perfect toward God."

With regard to holiness of heart, good works, surprisingly enough, can often be as poor a criterion as good looks. Those enemies of Jesus, the hypocritical Pharisees, were meticulous in the carrying out of what they thought to be "good works." Every herb of the garden they faithfully tithed, and so, said Jesus, they "ought to have done." In His telling comparison between those two who went up into the temple, the one a Pharisee and the other a publican, He did not deny the Pharisee's obedience to the pharisaical code. He was without doubt one who did his duty as he saw it. But for the wrong reasons. Not as a natural result of a perfect condition of heart, but as an end in itself, thinking by that means to work out his own salvation. Oh, there is no question, we must by all means do our duty, but only as it is the spontaneous outcome of a right spirit within is it at all acceptable.



"God loveth a *cheerful* giver," says the Word, and when Jesus, standing in the temple one day, saw the rich giving of their plenty and a poor widow giving her two mites, He said, "She hath given more than they all." A ridiculous assertion on the face of it, wasn't it? but Jesus could see her heart, just as He could see the heart of the poor publican who laid no claim to good deeds, and just as God saw into the heart of David, His anointed.

What does He see when He looks into our hearts?

Does He at all see that holiness "without which" we shall lose all? Though good deeds will inevitably be the flowering of it, holiness is altogether a matter of that which is within.

"The king's daughter," it says in Psalm forty-five,

Those whom Jesus gathers to Himself when He comes will be the "pure in heart."

verse thirteen—and that should mean you and me—"is all glorious within."

I can think of no better definition of holiness than that, can you? "Glorious within!" It indicates more than an absence of evil tendencies. The heart is to be not just empty of the ugly and the vile; it is, instead, to be full to overflowing of the lovely and the good.

Are ours? We have need that they should be.

And thank God they can be.

"Ask and ye shall receive"

Of ourselves certainly we shall never attain that fullness of glory within, but let us always remember, our dear Lord came for no other purpose than just that, that we might be "partakers of His holiness." Heb. 12:10. "Ask," He says, "and ye shall receive." "Seek," He says, "and ye shall find." "Knock," He says, "and it shall be opened." There are some prayers we pray to which we must of necessity add, "Thy will be done," but this, we know, *is* His will, that we, even we, should be "glorious within," possessing joy unspeakable and peace that passeth understanding, having in fact that holiness which is to all good things the key.

Only let us humble ourselves and ask Him, and thereafter exercise all our powers to co-operate with Him in His efforts on our behalf. He is continually working to that end. "She [the king's daughter] shall be brought unto the King in raiment of needlework." Psa. 45:14. Day by day, stitch by stitch as it were, He fits our experience to our own individual need, and all with one design, that we may at last see Him face to face, secure thereafter for a place in His kingdom. May we all be there—every one of us.



THE RESURRECTION HOPE

(Continued from page 15.)

ance, "I should not lose even one of all that He has given Me, but raise them all up on the last day."

If therefore a deadly disease, or old age, or the dread uncertainty of life appalls you, cherish these words: "Do not be afraid. I am the first and the last, and I am the living one; for I was dead and now I am alive for evermore, and I hold the keys of death and Hades." Rev. 1:17, 18, N.E.B.

If we have accepted Jesus as our Redeemer we can, with the utmost confidence, rest our hopes of eternal life on the claims and promises of the Life-giver. All doubts and fears should be laid at His feet. Accept His assurance, "My deeds done in My Father's name are My credentials. . . . My own sheep listen to My voice; I know them and they follow Me. I give them eternal life and they shall never perish; no-one shall snatch them from My care. My Father who has given them to Me is greater than all, and no-one can snatch them out of the Father's care." John 10:25-29, N.E.B.

CHURCHILL and PROPHECY

Continued from page 6

Lang, he did make the fantastic suggestion one morning to his secretary: "About Canterbury, do you think [Cardinal] Hinsley would take it if I offered it to him?"

Like Napoleon and Nelson before him Winston Churchill was impressed with the vast significance of the Middle East in world affairs and it was this realization which impelled him in 1915, during the First World War, to overrule his First Lord, Admiral Fisher, and launch an attack on the Dardanelles. This ill-fated campaign was one of the chief causes of his being driven for years into the political wilderness, but when he again came to power in the Second World War he once more set about building up a powerful force in the Mediterranean. This time he was successful and decisively frustrated Hitler's purpose to make himself master of the Middle East and North Africa.

All this again fits in with the prophetic picture of the last-day significance of the land-bridge between Europe, Asia, and Africa (Daniel 11 and Revelation 16), and one cannot but wonder whether, in his reading of the Bible, this had, if only subconsciously, made an impression upon Churchill's thinking.

From 1930, when the Simon Commission report on India was issued, Winston Churchill opposed the handing over of India to "Brahmin power."

"What spectacle," he asked in the Albert Hall, London, on May 18, 1938, "can be more sorrowful than that of this powerful country casting away with both hands . . . the great inheritance which the centuries have gathered?"

But after the war he was not able to prevent the Labour Government giving independence to India and self-government to Burma in res-

ponse to the rising tide of nationalism in Asia.

Could it be that at the back of his mind as he fought his rearguard action to uphold British power in the Far East, he sensed that if it went down it would open a door through which the yellow flood of the "kings of the East" might flow onto the stage of world history?

More than once he broached the subject of how the Soviet-Chinese relationship would develop. Perhaps he even foresaw the splitting of the Communist monolith with all its menacing potentialities for the future.

The Bishop of Coventry, Dr. C. K. N. Bardsley, well described the place of Sir Winston Churchill in our time when he said, "He stood astride the tumultuous years." From his dominating position on the watershed of modern history his penetrating gaze looked back over the receding foothills of the past and ahead he saw more clearly than any of his contemporaries the serried outlines of the post-war world.

In his bounding optimism he hoped that beyond his finite vision mankind would attain to the "uplands of peace" and the "one world" about which he loved to talk with his friend General Smuts. Yet as he sought to pierce the dark mists upon the peaks ahead he could not but wonder whether the world would slither down into an even greater crisis.

At one time he was saying, "I do not believe that God has despaired of His children." At another, as he contemplated the frightful possibilities of the H-bomb, he was constrained to warn that mankind was confronted by "a situation both measureless and laden with doom." On still another occasion he gave expression to the fear that God Himself might be

becoming "wearied" with the follies of wayward humankind.

Sir Winston Churchill once said, "It is wise to look into the future, but it is difficult to see farther than you can." Had he been more fully acquainted with the prophetic outline of the trends which he glimpsed, he might have realized where they would lead and how near the world was to history's climax.

But even though his "prophetic vision" was limited, he believed that beyond all the follies of men, God and right would finally triumph. We glimpse this profound faith in the confession of his old age:

"Only faith in a life after death in a brighter world where dear ones will meet again—only that and the measured tramp of time can give consolation." We can discern it too in the hymns he chose for his own funeral service, beginning with Bunyan's "Pilgrim" and ending with "O God our help in ages past, our hope for years to come."

Sir Winston Churchill has been taken off the stage before the interaction of the "dragon . . . the beast . . . the false prophet" and the "kings of the East" (Rev. 16:12, 13) symbols of the conflicting ideologies and political orientations of the last days, culminate in the "battle of the great day of God Almighty" (verses 14, 16) and the final emergence of the kingdom of God, and perhaps we may be too.

Yet whether we die, or live to see the grand climax of history which Churchill's finite "prophetic vision" could only dimly discern, but which the divinely-informed "prophetic vision" of Daniel the prophet and John the Revelator clearly reveal, it is "today" that we must prepare ourselves in mind and spirit if we would stand with the victorious "Lamb" (Rev. 17:14) in the day of His final triumph.

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

by V. H. COOPER



WHAT IS THE PROPER FORM OF BAPTISM? IS IT SPRINKLING OR IMMERSION?—L.T.V.

The word "baptize" comes from the original word "baptizo," which means "to immerse completely." Therefore the only proper form of baptism is that experienced by Christ at the beginning of His ministry and carried out by Philip when he baptized the Ethiopian eunuch, that is immersion.



CAN YOU TELL ME PLEASE, WHAT JESUS MEANT WHEN HE TOLD THE DYING THIEF, "THIS DAY SHALT THOU BE WITH ME IN PARADISE"?—K.F.B.

Christ came to restore what man, through sin, had lost. Originally God put man into a garden. The Greek word used for the Garden of Eden in the Septuagint or Greek Old Testament is "paradeisos"—the same word used by Christ to the dying thief.

Paradise and heaven are used interchangeably by Paul in 2 Corinthians 12:2-4 and John says that the tree of life stands in the paradise of God, the New Jerusalem, which is to be the metropolis of the earth when it is renewed for those who are saved. (Rev. 22:2.)

But Jesus did not ascend to this paradise on the day of His death as might appear from the statement you quote. Indeed, two days later, at His resurrection, you may recall He said to Mary, "Touch Me not, for I have not yet ascended to the Father." John 20:17, N.E.B.

Then if Jesus did not go that day to heaven or paradise, where His Father was, why does this text seem to say so?

Like the rest of the New Testament, this verse was originally written in Greek which had no full stops, commas, or punctuation marks of any other kind. So as not to contradict the rest of Scripture, Luke 23:43 should have been punctuated so as to read, "I say unto thee this day [today], thou shalt be with Me in paradise."

It is always dangerous to leave repentance until the last moments of life, but the Scriptures give us this wonderful example of the man who was saved on his death bed, so to speak. Not that we

should presume, but that we may have the assurance that God hears all who turn to Him in sincerity and contrition.



JUST HOW SHOULD I GO ABOUT BECOMING A CHRISTIAN?—J.L.S.

FIRST of all, we are told that we must have faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. The apostle Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

Do you believe on Him as your Saviour? Do you have faith that He died to pay the penalty for your sins, a price you could never pay?

Secondly, Jesus said: "Except ye repent, ye shall all likewise perish." Luke 13:3. Along with having faith in Jesus as the Saviour, we must repent of our sins. That means to turn away from them and ask God's forgiveness. It means to be sorry for our sins, sorry that we have wounded the heart of God.

Third, we must be willing to confess Jesus as our Saviour. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32.

Along with this, goes a public expression of faith in an act of obedience called "baptism." The apostle says: "Repent, and be baptized every one of you . . . for the remission of sins." Acts 2:38.

These are the things that *we* are to do. That's our side of it. Now we may look at the other side of salvation—God's side. What He will do we find in John 1:12, 13 where the Bible says: "As many as received Him, to them gave He power to become the sons of God, even to them who believe on His name: which were born, not of blood . . . nor of the will of man, but of God."

We have faith, we believe—that's our part. God's part is to give us the new birth, as the Bible says, "Ye must be born again." John 3:7. Then, forgiven, born again, with a righteousness not of ourselves, or our own works, but of God, we will begin to obey the Lord and keep His commandments—not in order to be saved, but because we are forgiven and saved. This is the work of sanctification, which continues throughout our lifetime as we grow more and more into the image of Jesus. By beholding Him, we become changed. (2 Cor. 3:18.) Then, when Jesus comes the second time, "in a moment, in the twinkling of an eye, at the last trump," all His people will be changed. (1 Cor. 15:52.) The Bible says that we shall be glorified and become like Jesus. "We shall be like Him; for we shall see Him as He is." 1 John 3:2.

Do you really want this to happen to you? Then begin today, right now, by giving your heart in full surrender and faith to Christ.

ONE DAY APART!

(Continued from page 7.)

during the day that separated them? There have been various theories, but what does the Bible say?

"He descended into hell," says the Creed. "Thou wilt not leave My soul in hell," is the prophecy of David. (See Acts 2:27, 31.) Hell in this connection, as the margin indicates, is simply the grave. What then, was He doing in the grave or hell?

Some would have us believe He was teaching and converting "the spirits in prison," or conscious souls living somewhere after death. If, however, the texts from which this idea is derived are read carefully the conclusion is not justified. "Christ" "suffered . . . being put to death in the flesh, but quickened [made alive] by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." 1 Peter 3:18-20. So that preaching was done by the Spirit in the days of Noah, not by Jesus in the grave.

Another suggestion is that He was in heaven, for did He not say to the thief on the cross beside Him, "Thou shalt be with Me in paradise"? Many take the word "today" in the text to mean that that very day they would be enjoying the bliss of heaven together. (See Luke 23:42, 43.) But Jesus said on the morning of the resurrection, "Touch Me not; for I am not *yet* ascended to My Father." John 20:17. So neither Jesus nor the repentant thief went to heaven that day.

Jesus' "Sabbath rest"

What then was He doing on Easter Saturday? He was resting in the grave on the Sabbath day, that one day set apart from all the rest. He, who was the Creator ("all things were made by Him." John 1:3), and had rested on the seventh day of creation, was now resting in the grave on the Sabbath after finishing His work for the redemption or re-creating of man. And as on the first day of that second week of creation He continued His work by "sustaining" all things, so on Easter Sunday morning, He rose to continue the work He commenced on Calvary to sustain His people until He comes the second time to take them with Him to glory.

Any claim that the first day of the week was made a holy day or the Lord's day because Jesus rose on that day is denied by this very fact that He, like the faithful women, "rested the Sabbath day according to the commandment." Luke 23:56. No-one denies that all the Old Testament characters kept the Sabbath and that Jesus Himself kept the day while here on earth. As we read in Luke 4:16, "As His custom was, He went into the synagogue on the Sabbath

day." In one of His last intimate talks with His disciples just before His death He was referring to the coming destruction of Jerusalem (in A.D. 70), and told them to "pray . . . that your flight be not in the winter, neither on *the Sabbath day*," Matt. 24:20. Nowhere in the Old or the New Testaments is there any hint or suggestion that any change was intended. "There remaineth therefore a rest [a keeping of the Sabbath] to the people of God." Heb. 4:9. God's Sabbath was and still is the seventh day of the week.

Throughout the Bible the expression "sleep" is used for death. Jesus "saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. The hymn writer calls death, "a calm and undisturbed repose, unconquered by the last of foes." This is in entire agreement with the writer of Ecclesiastes: "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. 9:10. This is what our Lord was doing during that "one day apart," sleeping in the tomb, awaiting the life-giving call which we know came early in the morning of the first day of the week. Then He arose from the dead to continue His work as our great High Priest in heaven until He comes again.

When He comes again, and may that be soon, His will be the Voice that will awake the saints who have been asleep in the dust of the earth; some for years, some decades, some centuries, some even millenniums. Then they will rise to live for evermore with Him.



UNITY or TRUTH ?

(Continued from page 20.)

In the thirteenth and fourteenth chapters of the Revelation, three great religious movements, which were to characterize the last momentous days of earth's history, are clearly foretold.

In the first ten verses of the thirteenth chapter it is revealed that the papal "beast," after being wounded almost to death, would experience a resurgence which would amaze the world. No-one who has studied the history of the Roman Catholic Church from the fateful days of the French Revolution to the Second Vatican Council can doubt that these are having a dramatic fulfilment today.

In the latter part of the thirteenth chapter we are told that, parallel with the resurgent "beast," there

would develop an "image to the beast." As the former represents the recovery of power of the papal ecclesiastical system, the "image" to the beast must clearly refer to a contemporary ecclesiastical system which would develop so closely parallel to that of the "beast," that it could be characterized as an "image" of it. And when one ponders the trends in the ecumenical movement during the past half century and more, one cannot but see in it a parallelism which is drawing these two great ecclesiastical systems of the Roman and non-Roman churches nearer and nearer together. One can hardly, therefore, fail to recognize in the developing ecumenical movement the crystallization of the predicted "image to the beast."

The fourteenth chapter of the Revelation, however, goes on to reveal that, as these two movements converge to produce the final apostasy, a third movement, which may well be described as God's ecumenical movement of truth, will bring together those who will not give their allegiance either to the "beast" or his "image," and which, by contrast, will be characterized by keeping "the commandments of God, and the faith of Jesus." Rev. 14:12.

It is with this ecumenical movement of truth that God's true people will at the last be found, and today the gathering call, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), is already sounding through the earth.

God grant that in the day when the lines are fully drawn between the "truth" of God and the "lie (Gr. *pseudo*)" of apostasy (2 Thess. 2:11), you may be found on the side of God, of Christ, and of the everlasting kingdom.

★★★★★★★★★★★★★★★★★★★★

DANIEL'S SECOND VISION

(Continued from page 25.)

Troy. This is the record that the Romans always gave of themselves."—*The Greatest of the Prophets*, pages 167, 168.

So, once again, we see how accurate the Bible is, in its every detail. And furthermore it was Rome that "magnified" itself against the "Prince of princes," Jesus Christ, and put Him to death under her Governor, Pontius Pilate. More than this, the term "a king of fierce countenance, and understanding dark sentences" (Dan. 8:23), is far too much like the words that we find in Deuteronomy 28:49, 50, to be misunderstood. There it says: "The Lord shall bring a nation against thee from far, from the end of the earth, . . . a nation whose tongue thou shalt not understand; a nation of fierce countenance," a prophecy understood by all to apply to the Romans, and

their final destruction of Jerusalem and dispersal of the Jewish nation. It is this oppression, followed by the destruction of Jerusalem, and dispersal of the Jews which is predicted in both Daniel 8:24, where it says, He "shall destroy the . . . holy people," and in Daniel 9:26, 27 where, after the crucifixion of Messiah, we are told "the people of the prince that shall come" and both "destroy the city [Jerusalem], and the sanctuary [the temple]" and create terrible "desolations" in the holy land until the termination of the war. Rome's desolating and breaking of the Jewish nation was final and complete, besides which Antiochus' warrings and desolations pale into insignificance by comparison.

This "little" horn, then, which "waxes exceeding great" can be none other than Rome, the Roman Empire depicted in Daniel chapter two by the "legs of iron" and in the vision of chapter seven by the "great and terrible beast" which crushed and bruised all nations.

Now let it be noticed how the fate of the Roman power likewise links with that depicted in the prophecy of chapter two. The destroying Stone was cut out of the mountain "without hands" and the "exceeding great horn" of Daniel eight is finally "broken without hands."

So we have found that the three great scriptural prophecies in Daniel 2, 7, and 8 all give clear outlines of world history. Each prophecy parallels the one before it, while each bears its own independent witness to the course of world history, and each has been verified by events. It is indeed a threefold cord which cannot be broken. (Eccles. 4:12.)

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ALLAN'S TEMPER by LAWRENCE MAXWELL

ALLAN was sitting on a chair in his bedroom, but not because he wanted to be. His mother had sent him there ten minutes earlier.

He knew why. He had become angry with his brother again. He had hit him and knocked him down. It was all over in a moment, and Allan was sorry for what he had done, even before Mother sent him upstairs.

He wasn't angry with his brother now. He was angry only with himself, angry and disgusted and annoyed.

"Why do I keep losing my temper?" he muttered. "I know I shouldn't treat John that way, and I don't mean to. I just all of a sudden get mad."

He slumped down in the chair and looked completely dejected, which he was.

"I sure wish Mother would come

up and talk to me," he whispered. "She probably thinks I like to get cross, and I want to tell her I don't, but I can't help it."

Mother let Allan sit there and think for more than half an hour. Then he heard her coming up the stairs; there was a gentle knock on the door, and she came in.

She picked up the other chair in the room and brought it over and sat down close to Allan, who just sat watching her and not saying anything.

"You really must learn to control that temper," Mother said.

"I know," Allan said. "And I'm sorry I got mad; really I am." He twisted around in the chair. "I don't mean to get angry all the time, Mother, honest."

"Do you ever ask God to change you?" she asked softly.

"Yes, sure, sometimes," Allan said. "But it doesn't help."

"Did you ever hear about the man with the palsy who was taken to Jesus on a stretcher?"

"You mean the man they let down through the ceiling?"

"Yes," Mother said. "That's the one. That man was sick in his body, and he had sin in his heart, and he knew that only Jesus could heal him."

"So his friends put him on a stretcher and carried him to the house where Jesus was preaching. Did they just walk in and ask Jesus to heal their friend?"

"No, Mother, of course not. The place was full of people."

"That's right. Now, Allan, could that man have said, 'I tried to get to Jesus, but there were so many people in the way, I couldn't. I can't help it if I'm sick'?"

"That's not what he said, Mother. He said, 'Let's go through the roof.'"

"He was really in earnest, wasn't he, Allan? He was determined that Jesus was going to forgive his sins and heal his disease, and even if it meant getting his friends to dig a hole through the roof—and paying the owner later for the damage—he would get that hole made and pay the bill."

"That is the way it will have to be with this bad temper, Allan." Mother was talking very solemnly now. "Jesus is the only one who can help you. But He doesn't promise to give you the victory if you pray just once in a while. That sick man probably came a long way to find Jesus, but if he had stopped outside the door he would never have been healed. He didn't give up. You mustn't give up. When Jesus sees that you are as much in earnest to get control of your tem-



The palsied man who was let down through the roof, had sin in his heart. But Jesus forgave him and healed him.

R E N S PAGES



per as that man was in earnest about being cured of the palsy, He will help you."

Mother stopped, and the room was very quiet. "Allan," she whispered, "why don't we kneel down right now and pray?"

Allan slipped from his chair to his knees. And I assure you, because the Bible says so, that if any of you have bad habits you want to get rid of, if you will remember the man with the palsy and be as determined as he was to get Jesus to help you, Jesus will bless you as He blessed him and will give you victory complete and everlasting.

Bible Quiz on Water

by AGNES BOOTH

1. Name the four rivers coming from the Garden of Eden.
2. In which rivers did the Syrian Captain Naaman want to wash?
3. What brought Elijah food by the brook Cherith?
4. What did the boy David take out of a brook?
5. What did King Asa do by the brook Kidron? (1 Kings 15.)
6. Name the pool of healing at Jerusalem.
7. Where did Jesus turn the water into wine?
8. What well had bitter water?
9. What rock did Moses strike for water?
10. Who wandered in the desert till she was shown a well by an angel?

(Answers on next page.)

CHERRY TREE FARM

by RONALD JAMES

THAT'S a wonderful pretty plant to my thinking," said old Lijah, pausing to admire a patch of musk which was blooming in Tim's garden.

"It's mimulus, Lijah, commonly called monkey flower or musk," explained Tim, proud to air his knowledge.

"I like the cream and crimson ones best," commented Kay, "although the red and yellow are pretty, too."

"Time I were a little ole boy, most everyone had a pot o' they growing in their cottage. Its scent were wonderful sweet."

"Musk doesn't smell," said Kay, after the old man had gone.

"Perhaps it was another species of the same family," Tim replied.

"Not like Lijah to be mistaken about that sort of thing. I'm going fishing; are you coming?"

"Where are you going to fish?" Kay asked.

She was not very enthusiastic over fishing, but liked to accompany Tim on most of his expeditions.

"Only the brook in the meadow.

Sam says he saw some monster gudgeon in there last week," her brother answered.

"I'll come," Kay replied promptly.

There was always plenty to interest anyone by the brook. Clumps of bushes which fringed its banks were always likely to conceal bird's nests. Yellow flags, purple loosestrife, meadowsweet, and other flowers fond of moist places, grew there.

Water-voles were often seen nibbling at succulent reeds or rushes, and best of all, kingfishers occasionally flashed over the stream's surface, their brilliant plumage glinting in the sunlight.

Presently Tim was seated by the brook's edge, patiently watching his red and green float. Kay wandered off in search of wild roses and honeysuckle. From the woods a cuckoo stuttered. Dragonflies darted to and fro, while in the water Kay saw shoals of sticklebacks swimming. By the side of a willow tree she found a small bush smothered with wild roses.

As she bent to smell their scent a big beetle drew her attention. Normally beetles would have sent her scurrying off, but this one was of a beautiful, metallic green colour.

"Quick, Tim," she called, afraid the lovely insect would vanish before her brother could see it.

"Gee! What a smasher!" cried Tim in admiration.

"What is it?" Kay inquired.

"No idea, except that it's a beetle of some sort," admitted Tim.

"It was a musk beetle," said Farmer Jones, after listening to a description of the insect. "In their larval state they spend from three to four years inside a tree. They give off a sweet odour which probably accounts for their name."

"That reminds me, old Lijah says when he was a boy, nearly everyone grew musk in a pot, and that it smelt lovely," said Kay.

"Well, that's right; I can remember it, too," her father answered. "Unfortunately musk lost its scent; exactly when and why remains a mystery at present."



THE SUNBEAMS' corner

My dear Sunbeams,

As I begin my April letter to you, I can hear in the distance a neighbour's radio relaying a beautiful Easter hymn which I first learned when I was about your age, and which goes as follows:

"There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all. . ."

A few months ago, we were celebrating the birth of the Baby Jesus who came to live in our world and grew up to become the young Man who befriended the poor and needy, healed the sick, and showed people, by His perfect life and example, how to love one another, and their Heavenly Father.

However, the most thrilling part of this story is that Jesus became alive again, just as He said He would, and before He went back to live

with His Father in His heavenly home, He made a promise to His friends and to every man and woman, and boy and girl who will ever live on this earth. The New English Bible puts it like this: "Set your troubled hearts at rest. Trust in God always; trust also in Me. There are many dwelling places in My Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to Myself, so that where I am you may be also." John 14:1-3.

Many legends are associated with Easter. One of these says that the robin's beak became twisted as he valiantly strove to pull out the nails which held the Saviour to the cross, and his breast became reddened with blood in the process. However, this is just one of many legends, and although these stories not being in

the Bible cannot be regarded as true, yet they sometimes help folk to remember these sorrowful events.

And so, Sunbeams, as we see the buns marked with a cross, and shaped to represent the stone rolled away from the sepulchre, the Easter eggs symbolic of new life, and all such traditional things, we should reflect about the true meaning of Easter, joyfully thanking God for the certain promise that one day, if we are good, we may live for ever in that beautiful country where every delightful thing has been prepared by Jesus Himself, for our happiness.

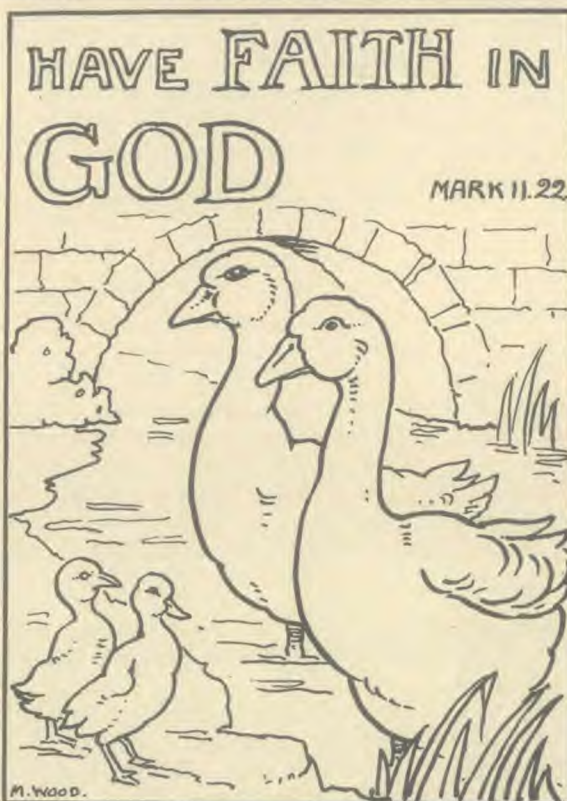
Yours affectionately,

Auntie Pam

BIBLE QUIZ ANSWERS

1. Pison, Gihon, Hiddekel, Euphrates (Genesis 2:11-14);
2. Abana and Pharpar (2 Kings 5:12);
3. Ravens (1 Kings 17:6);
4. Five smooth stones (1 Samuel 17:40);
5. Destroyed the idol made by his mother (1 Kings 15:13);
6. Bethesda;
7. Cana (John 2:1-11);
8. Marah (Exodus 15:23);
9. The rock of Mount Horeb (Exodus 17:6);
10. Hagar (Genesis 21:17-19).

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 May 5th.

RESULTS OF JANUARY COMPETITION

Prize-winners.—Enid Hubbard, 64 Churchfield, Harlow, Essex. Age 11; Linda Binder, 135 Winn Street, Lincoln. Age 12.

Honourable Mention.—Landis Darks (Cheltenham); Alison Cutts (Colchester); Kathleen Calder (Handsworth); Anne Crawford (Dorset); Sylvia Floate (Felixstowe); Susan Hill (Clapham); Jill Renny (Rosyth); Rosemarie Hogden (Monkton); Zeldia Shaw (Wellington); Simon Douglas (Yeovil); Susan Lusty (Gloucester); Ian Whiting (Chalford); Shirley Agnew (Larne); Rosemary Dalton (Yelverton); Angela Barnes (Bristol); Deirdre Baines (Felixstowe); Catherine Keen (Southend-on-Sea); Fiona Fields (Hale); Linda Watts (Watford); Carol Deacon (Cheltenham); Thomas Grimshaw (Bolton); June Renny (Fife); Linda Bartlett (Swilly).

Those who tried hard.—Rowena Morris (Hove); A. Robinson (Ballymena); Ellis Calde (Handsworth); Adrian B. Hall (Swavesey); Jeremy Baskett (Theydon Bois); Carlyle Calder (Handsworth); Martin Sharp (Hornchurch); Raymond Hall (Mulleigh); Anne Cuthbert (Lewisham); Judy Ann Baskett (Theydon Bois); Kay Rendell (West Ham); Linda Hudson (Acomb); Sylvia Floate (Felixstowe); Lerease Murray (Wood Green); Kathleen Davis (Enfield); Dawn Hind (Leuchars); Judith Bunney (Kingshurst); Nicky Baskett (Theydon Bois); Sylvia Sturmer (Dorset); Susan O'Sullivan (Southampton); Jacqueline McGrath (Ardwick); Susan Jacobs (Cambridge).



MIRROR

OF OUR TIME

Big four

SPEAKING at the annual conference of Young Conservatives in London, Sir Alec Douglas-Home said that "a new feature of the world" of the future is one of "great constellations of power—economic, military, and political," and he listed the major power units of the modern world as "the United States and in due course Europe, Russia, and China."

Atom bombs to cancer research

THE atomic complex at Oak Ridge, Tennessee, which made the fuel for the first atomic bombs is now changing over to peaceful uses. One of these is cancer research for the preservation of life.

Spring thunderbolt

THE Red Chinese Foreign minister, Chen Yi, hailed the withdrawal of Indonesia from the United Nations as "the first earth-rending spring thunderbolt of 1965."

Marks of moral decline

IN their book, *The Permissive Morality*, C. H. and W. M. Whiteley offer five marks of the modern moral decline: the abandonment of moral standards, the cessation of parental guidance, the weakening of individual responsibility in the welfare society, the deterioration of public manners, and the tendency to explain criminal behaviour as mental deficiency.

Sustaining strength of prayer

"I FIND for myself," said President Johnson at the annual presidential prayer breakfast, "as I know men and women throughout the government also find—a sustaining strength from moments of prayer, whether we assemble together or pray silently alone."

Prohibition in Kuwait

KUWAIT, on the Persian Gulf, has passed a law prohibiting, on pain of ten years' imprisonment, the import, manufacture, or sale of alcohol.

Presbyterian doctrine

AT its next Assembly, the American Presbyterian Church will probably dethrone the Westminster Confession from its historic position as their formal confession of faith on the grounds that no one statement of faith can be considered authoritative for all time.

The new Europe

IN a letter to the *Times*, J. Bruce-Gardyne states that "the federal tide" in Europe "is on the ebb," and that the new Europe is going to be, not a pooling of national sovereignties and identities, but "a *Europe des Etats*." "This," he adds, "surely should make the participation of this country more acceptable."

Naive optimism

FOLLOWING in the steps of H. G. Wells and Julian Huxley, Colin Wilson in *Beyond the Outsider*, expresses his belief that "the human species can, if it wishes, transcend itself—not just sporadically as an individual here . . . and there . . . but in its entirety as humanity." Man, he asserts, can become "the managing director of evolution."

Religious broadcasts

IN his book, *The Golden Age of Wireless*, Professor Asa Briggs notes that in 1930, 2.4 per cent of B.B.C. programme time was devoted to religion. By 1934 this had grown to 5.7 per cent but today it is back at 2.4 per cent, twelve hours out of 460 hours. I.T.V. has 5 per cent of religious programmes.

Rights of animals

WHEN the Cruelty to Animals Act was originally passed in 1876 only about 300 live animals were used each year for medical experiments. A *Daily Mail* investigation indicates that today the number is nearly five million a year in this country. While very many experiments are not "calculated to cause pain," legislation to impose greater control over animal experiments is needed.



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