

OUR TIMES

A SURE FAITH IN A SURE FUTURE

INCLUDED IN THIS ISSUE

GO YE INTO ALL THE WORLD

THE LEPER'S GOSPEL

VICTORIOUS LIVING



Lovely Things

"WHATSOEVER THINGS ARE LOVELY . . .
THINK ON THESE THINGS"

by OLIVE REDECEN-DIBBLE

I love the lovely things God made,
The earth, the sky, the sea,
The golden sunshine shedding warmth
And radiance over me.

I love the fresh green buds of spring,
The summer's fragrant rose,
The autumn wind amid the trees
And winter's sparkling snows.

I love the silence of the night,
The lustre of the dawn,
The music of refreshing rain,
And waving ripened corn.

I love the happy songs of birds,
The laughter sweet of friends,
The boundless gifts of heaven above
My gracious Father sends.

I love the Sabbath peace and rest,
The freedom from all care,
The joy and hope in Christ's return,
The wondrous power of prayer.



COTTAGE
AT KNESS
SURREY

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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CONTENTS

EDITORIAL

WHAT WILL ROME DO ABOUT RELIGIOUS LIBERTY? 4

GENERAL ARTICLES

BEYOND THE BRINK A. S. Maxwell 7

FULLFILLING THE GREAT COMMISSION J. R. Lewis 8

JESUS SAID—5

This Gospel Must Be Preached J. A. McMillan 10

COME SOON OR LATE Mary J. Vine 12

LIFE IN CHRIST—4

The Way to Victorious Living Ernest Cox 14

THE LEPER'S GOSPEL E. A. Butters 16

WORLD-WIDE ADVENT MISSIONS

Survey and Appeal 17-21

LET DANIEL SPEAK—5

Antichrist Unmasked Leslie Shaw 22

THE ROAD BETWEEN D. N. Marshall 25

PROMISES TO THE OVERCOMER—4

Reigning With Christ E. B. Phillips, M.Th. 28

REGULAR FEATURES

THE CHILDREN'S PAGES 32-34

MIRROR OF OUR TIME 35

POEMS

LOVELY THINGS Olive Redeen-Dibble 2

SEEK THE LORD Marjorie H. Cooper 30

COVER PICTURE: "By Quiet Waters," Castle Combe, Wilts.

This month . . .

By now our readers all know that May means Missions, and for this journal, World-Wide Advent Missions.

At this time, therefore, J. R. Lewis reminds us again of our God-given task of taking the Gospel message to all the world. His article is entitled, "Fulfilling the Great Commission."—Page 8.

In his series, "Jesus Said," J. A. McMillan appropriately stresses Christ's urgent call, "This Gospel Must Be Preached."—Page 10.

The ritual cleansing of the leper in Old Testament times provides a remarkable foreshadowing of salvation from sin through Christ, as E. A. Butters shows in "The Leper's Gospel."—Page 16.

We believe you will be thrilled by the miracles of healing, physical and spiritual, which you will read about in this issue, and that you will again want to help in this wonderful work.—Pages 17-21.

Special commissions are busily at work preparing the documents to be discussed at the next, and probably last, session of the Vatican Council. One which is awaited with deep concern is the Declaration on Religious Liberty. The latest word as to its progress is discussed in our editorial, "What Will Rome Do About Religious Liberty?"—Page 4.

The crisis in south-eastern Asia, which is dragging the nations almost to the brink of war, leads A. S. Maxwell to contemplate God's beneficent purpose "Beyond the Brink" of earth's final crisis.—Page 7.

In her inimitable way, Mary J. Vine tells of her personal confidence in the return of Jesus. You will enjoy her article, "Come Soon or Late."—Page 12.

Though all too often we fail to live up to our high calling in Christ Jesus, Ernest Cox assures us that if we put our trust in God He is able to keep us "from falling." Read "The Way to Victorious Living."—Page 14.

The children have a mission story this month, as well as the usual features.—Pages 32-34.



DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE

BY THE EDITOR

WHAT WILL ROME DO ABOUT RELIGIOUS LIBERTY?



The warm handshake Pope Paul VI has for Dr. Marc Boegner, the well-known French Protestant leader, presents one face of Rome, in its professed desires for unity. Unfortunately there is another which is not so favourable.

UNDoubtedly the most controversial document which has yet come before the Fathers of the Second Vatican Council is the one on religious liberty. No other has evoked such stormy debate on the Council floor, or has been the subject of so much behind-the-scenes activity. And the latest word from Rome is that it may not even be approved during the Fourth and probably last session which convenes in September of this year.

This news has aroused dismay not only among the non-Catholic churches which have been looking hopefully for practical evidences of the alleged "new spirit in Roman Catholicism today," but also among "progressive" Roman Catholics, particularly in Northern Europe and America, who are just as anxious for the realization of Pope John's *aggiornamento*.

The long-drawn-out battle over the religious liberty document began in the closing days of the Second Session, when the original chapter in the Ecumenism schema was presented by Bishop de Smedt of Bruges and distributed to the Council Fathers.

Naturally, it was expected that ample time had been allotted for its discussion, but in actual fact the document never reached the floor of the Council during the

Second Session. There were rumours at the time that behind-the-scenes resistance had prevented its discussion, but Cardinal Bea assured the press that lack of time was the only reason for its postponement.

Be that as it may, it is significant that when Bishop de Smedt re-introduced the document in the Third Session, he told the Council that since the previous session no fewer than 380 written emendations and suggestions had been sent in for study by the Secretariat for the Promotion of Unity.

Some Fathers wanted the whole chapter condensed and put into chapter one of the Ecumenism schema, as one of the basic principles of ecumenism, some wanted it to remain as a separate chapter of the schema, while still others felt that its importance justified its promulgation as an independent declaration. The Study Commission eventually decided to prepare the document for the Third Session as a separate document, and the amendments must have necessitated almost its entire re-writing.

It is little wonder, therefore, that when it was eventually presented to the Council it occasioned probably the most heated debate of the Third Session in which, in the words of the *Universe*, "the Council heard all shades of opinion from the enthusiasm of the Americas,

Holland, Germany, and Canada, to the detailed criticisms from Italy, Spain, and Ireland."

Still it was hoped that the suggestions made would be referred back to the drafting committee and that a satisfactory document would be brought back in time for it to be approved and promulgated before the close of the Third Session.

However, no sooner had the document been sent back to the drafting committee for final amendment, than officials from the Curia approached the Pope asking him to put the re-writing of the declaration in the hands of a mixed commission, on which would be representatives of the conservative view in the Council.

When it was heard that the Pope had agreed to this, and that he had put three conservatives, Cardinals Browne and Lefebvre and Fr. Fernandez, Marshal General of the Dominicans, on the committee, ten leading progressive cardinals, headed by Cardinal Frings of Cologne, sent a signed petition to Pope Paul urging him "to prevent the manœuvres which

impede the progress of the Council."

This influential protest was successful, and the Pope agreed to cancel the mixed commission and leave the document in the hands of the regular committee.

After the squashing of these backstage moves, it was assumed that the declaration would be amended in the regular way, and that it would reach the voting stage by the end of the Session. But two days before the close came the shattering announcement from Cardinal Tisserant that it would not be possible to take even a preliminary vote on the declaration before adjournment.

Stirred to final action by this calculated conservative "time-bomb," over a thousand bishops, led by the United States hierarchy, appealed again direct to the Pope to reverse the decision "lest the confidence of the world, both Christian and non-Christian, be lost." But it was in vain. Pope Paul refused to intervene, and the protesting Fathers and the world in general had to be content with the promise that the document would

have priority in the Fourth Session, and would be put to an early vote.

Now, however, this seems to be very much in doubt, for when the Secretariat for the Promotion of Christian Unity, which is in charge of the document, met in Rome in early March, it became evident that the document not only had to contend with the continued opposition of the rigid conservatives, mainly from Spain, Italy, and some Latin American countries, who do not want any declaration at all to come before the Council, but with two "parties" which have formed among the "progressives," one of which favours the document; but with modifications, while the other wants still another re-writing.

According to the *Catholic Herald*, "Council experts in Rome are privately advising the American bishops that if the document is to go through, they must make their views strongly known to the Pope and to the Council Secretariat as soon as possible," because "if action is left until the Council recommences it may be too late."

What then are the vital issues for which the "progressives" are so earnestly striving in order to give Rome a "new look" on this controversial question, but which the "conservatives" doggedly are determined to veto?

There are three, and the first is the nature of religious liberty itself. The document submitted to the Third Session, which comes very close to the Protestant position, asserts that the basic liberty of man is freedom to respond to the call of God and to carry out His will. For this reason, man in society must be granted the right to respond to the law of God according to the dictates of a sincere conscience, and to practise his religion privately and publicly without restriction.

But the document did not stop



Non-Roman observers attending the last session of the Vatican Council.

there. It went on to consider the rights of individuals who are in error so far as the teachings of the Catholic church are concerned. And here, in striking contrast to the past pronouncements and practices of the Roman Catholic Church, it was affirmed that those who conscientiously embrace error should equally have the right to hold these errors and that no coercion must be applied to induce them to act contrary to the dictates of conscience. In other words, as Protestants believe, religious liberty should be respected in human society by all and for all.

With this truly forthright assertion of the inherent rights of men to believe or disbelieve according to the dictates of their own conscience, the arch-conservatives, like Cardinal Ruffini of Palermo and Cardinal Ottaviani of the Holy Office, took immediate issue.

Far from accepting the idea of "equal rights" for truth and error, Cardinal Ruffini demanded that a clear distinction be made between the "rights" which are due to truth and the "tolerance" which may be extended to error. Only truth, he said, has rights, and there is only

one truth—that taught by the Catholic church.

Cardinal Ottaviani was equally emphatic that those professing the true religion have rights above those of natural law. "The rights of the true religion are based not only on merely natural rights, but also—and to a much greater degree—on the rights which flow from revelation." Those who are members of the true revealed religion have a right to religious liberty subjectively and objectively, while for those who are in error, there is only a subjective right to "respect," "charity," and "tolerance."

The second issue which aroused fierce discussion in the Council was the "right" of public manifestation of religion. The document took the position, which is shared by Protestants, that not only has the individual the right to his own opinion, but also to freedom to practise the rites of his religion privately and publicly, to witness to his faith whether as an individual or in company with others, and to freely organize with others the whole of his family, educational, cultural, social, and charitable life. These rights likewise must be protected by State authorities, and there

must be no discrimination by secular authorities against the practice of religion.

Here again, the primary aim was to secure complete freedom for Catholics to exercise their faith without fear of discrimination, but the declaration consistently recognized that the same rights should be extended to individuals and groups who may differ from the teachings and practices of the Roman Catholic Church.

When this was discussed, however, the conservatives made it quite clear that they were not prepared to accept the principle of equal rights for all; a clear difference must be made as to the rights of expression of truth and error.

To assert that every kind of religion has the liberty of propagating itself, declared Cardinal Ottaviani, "is a very serious matter," and would "evidently result in harm for those nations in which the Catholic religion is the one generally held by the people." By this the unity of their faith would be "rent asunder." "It is not lawful," therefore, "to admit freedom to spread a religion when this may harm the unity of a Catholic nation."

So on the issue of the respective rights of freedom of expression for truth and error, the Council remained deeply divided, the progressives arguing that if freedom is extended equally to all, truth will prevail, while the conservatives continued to assert that the church, in fulfilling its obligation to proclaim what it believed to be truth, has a duty to restrain as far as possible the propagation of what it regards as error.

The third issue which aroused vigorous debate was that of the relation of the secular authorities to religion and religious liberty. The document argued, quite prop-

(Continued on page 30.)



A model built in America of an astronaut after landing on the moon. The earth is low in the sky on the horizon.



BEYOND THE BRINK

by A. S. MAXWELL

WHEN John Foster Dulles was Secretary of State of the U.S.A. the world approached the brink of nuclear war so frequently that the word "brinkmanship" was coined to describe his skill in avoiding it.

Today the nation's leaders need even greater adroitness, for never was the brink so close or the view beyond so frightening.

With minor wars constantly threatening to "escalate" and national hatreds being fanned to incandescence by irresponsible fanatics the world around, millions turn on their radios each morning wondering if the brink has already been crossed and the day of doom has come. Some, weary of the constant suspense, are even saying, "If it has to come, let's get it over now."

In a sense we are all practising a sort of "brinkmanship," living on the edge of disaster and peering over the precipice every now and then to glimpse the dread possibilities beyond. The prospect is not a pretty one. For the next world war will be no ordinary conflict. "Getting it over" could well mean getting everything over. Should the main contestants be evenly matched the resultant death and devastation will be of awesome proportions.

As President Johnson said in a speech in Detroit: "Modern weapons are not like any other. In the first nuclear exchange 100 million Americans and more than 100 million [of the enemy] would be dead. And when it was over, our great cities would be in ashes, our fields would be barren, our industries would be destroyed, and our American dreams would have vanished."

He was right. A lot of people are going to get hurt, terribly hurt, in that day. And not only people

but things—the cities men have built, the factories in which they work, and the earth itself, with all its vegetation and its basic water supplies.

Why catastrophe is held back

This was all foretold long ago. Portraying the world scene in the closing years of time, the book of Revelation shows God intervening to delay the final climactic disaster. His voice is heard saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:3.

Hurting the earth, the sea, and the trees is a perfect description of the global effects of a nuclear holocaust. Searing flames from colossal explosions would fuse the elements over vast areas, while the dreaded "fall-out" would kill almost all plant life and damage forests so badly they would never recover. Worse still, it would poison the water in lakes, reservoirs, and rivers and, by killing millions of fish, cause even the sea to become as poisonous "as the blood of a dead man." Rev. 16:3. It could well be that much of the symbolism of the seven last plagues will only be fully understood after a catastrophe of this type and magnitude.

All of which would suggest that we are much nearer the closing events of history than most people are prepared to admit. Beyond the brink on which we stand today are those awesome happenings which the Bible associates with the outpouring of "the wrath of God," the return of Christ in power and glory, and the final judgment.

From this prophecy it is clear that we are today living in that brief period when God's angels hold "the winds" while mankind, poised on the brink, is mercifully preserved from falling over it.

By all means let us not fail to perceive the reason for this delay, which is a matter of enormous importance to God. He orders the winds held that all who love and serve Him may be "sealed" and thus bound to Him by unbreakable bonds for time and eternity. He postpones the final hurting of the earth

(Continued on page 24.)





by
J. R. LEWIS

FULFILLING THE GREAT COMMISSION

LIKE the rolling chalk and sandstone hills which shape the landscape of our English shires, so the 14,000 village and city churches of our island have exerted a powerful influence down the centuries upon the character of our people.

Even before the marauding Vikings pillaged our northern coastlands, when Thanet was an island off Kent, when the town of Rye was two miles nearer the sea than it is today, the Word of God was proclaimed in the first simple British churches. Thanes exchanged their marriage vows in the presence of the Christian teacher, and peasants prayed as they buried their grandsires in the Christian graveyards.

Yes, indeed, despite the present-day trend away from church-going and private prayer, the teachings and standards of the Bible have moulded our national outlook for nearly twenty centuries. The Christian church has been the foundation of our culture and tradition, and not a few of the benefits which we enjoy today are ours because of our Christian heritage. The almshouse, the school, the hospital, the university college, all are symbols of a faith and aspiration which are still bearing their fruits today. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Psa. 33:12.

To what do we owe this inheritance? Not the Roman, Saxon, Dane, or Norman conquerors who

successfully crossed the English Channel to dominate our isles. No, we have to thank great men who were neither warriors nor statesmen. We must thank Patrick, and Columba, Aidan, Chad, and countless others of the first messengers of the Gospel to Britain. These were missionaries indeed who said "Good-bye" to a secure life with their own folk and came to live amid the alien, savage, and war-like British tribes; and living in their midst, they preached to them, persuaded them, taught them, and through their influence set the British tribes on the road from pagan superstition to become a great nation.

And in turn the peoples who responded to the appeal of the new faith gave freely of their moneys and not only to build churches and other institutions in our own land but to send more messengers of the Gospel to lands afar where its sound had never been heard.

Our debt of love

We should thank God for our national heritage. We should thank God for the missionaries whose sacrifices brought the Gospel to our shores. Our debt to them is immense. And let us never forget that because of what we "have" we owe a debt of love to these who still "have not."

There are still, within a few hours' flight of the transocean terminal at London Airport, territories



where live peoples with no Christian churches and little of the Christian civilization which the Gospel has given to us. These lands cannot hide their squalor. There is little knowledge of hygiene; there is no medicine and no education. There are only flies, dirt, and disease; horrible rituals involving bodily mutilation; even cannibalism is secretly practised. It can tragically be said of such that they "dwell in the land of the shadow of death." Isa. 9:2.

Urgent and desperate is the need of these peoples, wretched with their loathsome sicknesses, for the missionary doctor. The women and their babies, the latter menaced by cruel, superstitious, and unhygienic practices, need the missionary nurse. The growing boys and girls need the missionary teacher.

True it is that material, medical, and technical aid is being given by some governments to backward peoples of the world; but unfortunately, at times, with the most unhappy political results.

To feed a hungry youth is not enough; he may exert his new-found strength as a political agitator. To heal an ill-nourished, diseased body is not enough if renewed health is used to propagate the worst vices of mankind. Nor is education enough, unless with the learning, is inculcated a love for mankind, lest a man with education achieve power, and corrupted by it, become a tyrant and oppressor.

Let there be no mistake. The great need of the backward peoples of the earth is not just for aid, but for Christian aid. The need is for people who "know their God," and who can "do exploits." The need is for the help of the missionaries of the

Gospel of Christ. When Jesus "saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He to His disciples, The harvest truly is plenteous, but the labourers are few." Matt. 9:36, 37. There is a great harvest yet to be reaped and the labourers are still pitifully few.

Into all the world

The job of the missionary is to do more than pull teeth, deliver babies, and medicate yaws and beriberi. Beyond all this laudable activity is a higher aim. It is to warn men of the final judgment, "the Great Assize," at which time all the human race from the pygmies of the Congo to the city dwellers of London and Paris and New York, from the jungle dwellers of the Amazon to the villagers of India and China, will be gathered before the presence of Almighty God, there to be judged "every man according as his work shall be."

For hundreds of years, on sandalled foot, on mountain mule, by river launch, and today by jet-plane and land-rover, the missionary has proclaimed his message that God "hath appointed a day in which He will judge the world." The missionary has preached his message to the ancient peoples of Ethiopia and Peru; he has given away gospels in the hills of Bolivia; he has baptized converts in the icy heights of Tibet, and taught the children in the kraals of Basutoland about the love of their Creator. The missionaries have obeyed the command of Christ, "Go ye into all the world and preach."

The widespread, world-wide work of the missionary is visualized in symbol, by John the Revelator as an "angel flying 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.

From his "source book," the Bible, the missionary knows that "the hour of His [Christ's] judgment is come." He knows that Christ will soon return to earth to "judge both the quick and the dead," and to reward every man "according as his works shall be."

The time for, and the opportunity for, the work of the missionaries is fast coming to an end.

At this time of the year collectors are calling upon almost every home in England soliciting funds for medical, educational, and evangelical missions. This is an opportunity for all men of good will to open purses, or write out cheques that the missionary may be helped on his way while the door of opportunity is still open.



JESUS SAID - 5

Appropriately in our Missions Number, J. A. McMillan stresses the marching orders which Jesus gave His disciples to carry the Gospel message "to all the world."

THE Christian has ever been encouraged to look to the personal return of His crucified and risen Lord as the climax of his aspirations. Both Jesus and His apostles pointed believers to the second coming as the central and final hope of the church. Jesus promised His disciples, "I will come again." John 14:3. Paul reminds Titus that we should be "looking forward to the happy fulfilment of our hopes when the splendour of our great God and Saviour Christ Jesus will appear." Titus 2:13, N.E.B. Peter adds that we must "look eagerly for the coming of the day of God and work to hasten it on." 2 Peter 3:12, N.E.B.

But how can puny man "work to hasten . . . on"

the coming of the day of God? Jesus answers: "Before the end the Gospel must be proclaimed to all nations." Mark 13:10, N.E.B.

By faithfully spreading the good news of salvation through faith in the redeeming grace of Jesus Christ, each believer is helping to bring nearer the day when the hopes of all Christian hearts will be realized. What zest and meaning this gives to Christian witnessing. It lifts it out of the realm of mere proselytising and places it within the framework of the divine plan of the ages. It challenges the church to look her task full in the face and advance.

The Bible is quite emphatic that God is working to a plan. Jesus came at His first advent "in the fullness of time." He stressed repeatedly that He had a work to do and to finish. And the second advent fits into the overall plans of God for this world.



God purposes to "send you the Messiah He has already appointed, that is, Jesus. He must be received into heaven until the time of universal restoration comes, of which God spoke by His holy prophets." Acts 3:20, 21, N.E.B.

The task that intervenes between the "present age of wickedness," and the ushering in of the world to come, "wherein dwelleth righteousness," is the preaching of the Gospel to the ends of the earth. It is thus a *task* and not *time* that separates the church from her absent Lord.

Will the world be converted?

There is a tendency on the part of many to confuse the world-wide preaching of the Gospel with the conversion of the world. These are never equated nor confused in the Bible. Throughout our Lord's teaching, there are constant references to the fact (corroborated by nineteen centuries of history) that the good news of His saving grace would be heralded to the ends of the earth and to the end of time. At the same time, there are equally numerous references indicating that the world in general would reject His message and spurn His grace.

In Matthew chapter twenty-four, Jesus is shown as both prophet and realist. He warns the church through His apostles that "men of all nations will hate you for your allegiance to Me." He predicted that "as lawlessness spreads, men's love for one another will grow cold." Verses 9, 12, N.E.B. But over against this realistic picture of conditions that are altogether too common in the world today, Jesus gives this divine assurance: "But the man who holds out to the end will be saved. And this Gospel of the kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come." Verses 13, 14, N.E.B.

Jesus was sublimely confident that despite hatred, persecution, treachery, and treason, the Gospel would cross the streets and cross the seas until the commission to "proclaim the Good News to the whole creation" had been fulfilled. (Mark 16:15, N.E.B.) When Mary was criticized for anointing the feet of Jesus, our Lord defended her action and added: "I tell you this: wherever in all the world this Gospel is proclaimed, what she has done will be told as her memorial." Matt. 26:13, N.E.B.

The time and the task

Through the centuries the church has been preoccupied with many things that have temporarily

obscured her vision. Immediately after the soul-stirring events of the crucifixion and resurrection of our Lord, the apostles asked Jesus, "Lord, is this the time when You are to establish once again the sovereignty of Israel?" Acts 1:6, N.E.B. They were preoccupied with *time*. On many occasions since, Christians have involved themselves with the divine schedule of coming events. But Jesus called the apostles back to the *task* that must engage the interest and activities of the church until the end of time.

"It is not for you to know about dates or times, which the Father has set within His own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for Me in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth." Acts 1:7, 8, N.E.B.

This will be the time when both "ends" meet. The end of time will coincide with the Gospel reaching the ends of the earth. This end of time and the task will usher in the glorious reign of Christ. Then the church militant will become the church triumphant, and there will be a fuller fulfilment of the prophet's message: "Speak ye to the heart of Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. 40:1. (Margin.)

No more delay

It was the vision of this completed task that inspired John on the Isle of Patmos. His vision included the accomplishment of the Gospel commission. John saw a movement arise in the period of the end of time, "with an eternal Gospel to proclaim to those on earth, to every nation and tribe, language and people." This was followed by the coming of Christ in awful splendour and supernal glory, "for harvest-time has come, and earth's crop is over-ripe." Rev. 14:6, 16, N.E.B.

It is in that setting that an earlier vision of John is recorded. He heard an angel proclaim, "There shall be no more delay; but when the time comes for the seventh angel to sound his trumpet, the hidden purposes of God will have been fulfilled, as He has promised to His servants the prophets." "Then the seventh angel blew his trumpet; and voices were heard in heaven shouting: 'The sovereignty of the world has passed to our Lord and His Christ, and He shall reign for ever and ever.'" Rev. 10:7; 11:15, N.E.B.

(Continued on page 27.)

MUST BE PREACHED



by MARY J. VINE

COME SOON or LATE

HE believed it with his whole heart, my father. He was convinced that time was so far running out that this baby in his arms would certainly never reach womanhood before the Lord came. Jesus was coming soon—*soon!* There was absolutely no shadow of doubt about it, and fundamentally there was nothing else that really mattered. The time was ripe, and our prime duty was to prepare to meet Him in peace. True, we knew not the day nor the hour, but in view of the fast-fulfilling signs there could be no possible doubt but that He was "at the door," even as He Himself had foretold. (Matt. 24:33.)

So, though I read stories of high adventure in the service of the King of kings, and greatly longed that I too might some day greatly do and dare, it wouldn't really be possible, for I believed it just as firmly as my father; there just wouldn't be time. We would all have been gathered home long before I would have any such opportunity. Nevertheless, on the principle of occupying till He did come, one went ahead and made what preparation one could.

I grew to womanhood, I married, and he who said there wouldn't be time for me to do so, himself gave me away. But our faith was unshaken. Our firm belief was, if anything, firmer than ever before. Jesus *was* coming soon. He was indeed "even at the door."

But in complete antithesis of everything we ever dreamed, the long years have come and gone, not void either of that coveted "high adventure," and

mounting up and speeding on, eagle-winged, toward a fair life's span.

Unshaken faith

Greyhaired now, we have to confess that we never expected so to be, and through all the years our continuing opportunities have but seemed an extension of His grace and favour—that is if the postponement of His coming can at all be considered in that light. We have not been chagrined, however, by His non-appearance, only amazed at the more spectacular fulfilment of the prophecies concerning our time than, in our childhood years, we had been able to visualize. Our only mistake, if it could be called a mistake, was that we were so impressed with the grandeur of the "beginning of the end" that we imagined we were almost at the conclusion. We sang,

*"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? Is creation
Groaning for her latter day?"*

Our cottage organ would fairly rock as at times Father, Mother, family, and friends would gather round for mutual encouragement, and full-throatedly

give voice to what was indeed their deepest heart-longing:

*"Hope of the tried and faithful host,
Their only glory, joy, and boast,
Without Thy advent all is lost—
Oh, come, Lord Jesus, quickly come!"*

*"Come with Thy beauteous diadem;
Come with embattled cherubim,
Come with the shout of seraphim,
Oh, come, Lord Jesus, quickly come!
Come on Thy seat of radiant cloud;
Come with the Archangel's trumpet loud;
Come, Saviour, let the heavens be bowed—
Oh, come, Lord Jesus, quickly come!"*

Our hearts would be almost bursting with hope and joyful looking forward. Jesus' coming, we knew, was the answer to every problem, and we were certain sure that He couldn't possibly delay much longer.

But time goes on, and still, it seems, the Lord lingers. Those whom we taught at our knee are teaching our grandchildren, and because, like us and their grandparents before us, they feel that they cannot do otherwise than "occupy till He come," by song and story they also are trying to inspire their little ones to make ready, in their turn, to play their part in this vital business of extending the kingdom of God and the final preparation for His advent.

Let scoffers scoff

For how much longer will it continue to be necessary for the torch to be handed on?

We do not stop to ask ourselves that question. It just simply doesn't occur to us. It doesn't matter. Jesus *is* coming soon. We have not a figment of doubt about it. And indeed if we did, for a moment, harbour any small uncertainty, a quick look into the Sacred Word would immediately dispel it, the many doubters being themselves but an indication of its veracity.

"I now write unto you;" . . . wrote Peter, to "stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: *knowing this first*, that there shall come in the last days scoffers, . . . saying, Where is the promise of His coming? . . . But . . . the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. . . . The day of the Lord *will* come as a thief in the night." 2 Peter 3:1-10. Jesus Himself counted him an "evil servant" who should say, "My Lord delayeth His coming." "Watch therefore," He said; "for ye know not what hour your Lord doth come. . . . In such an hour as ye think not the Son of man cometh." Matt. 24:42, 44.

And that coming *is* imminent. We cannot be convinced otherwise. Just as surely as earth's great powers, Babylon, Medo-Persia, Greece, and Rome each in their turn came to their appointed end at the appointed time *according to the sure Word of prophecy*, so will the divided nations of today be replaced by that kingdom that "shall stand for ever." Dan. 2:44. And what poor creatures we are if, God having heretofore so abundantly fulfilled His prophetic claims, we are foolish enough to doubt that He will continue to do so. Let us make no mistake, it is urgent upon us to make use of our renewed opportunities, for certainly the day will come when the Voice from heaven will declare that there shall be "time no longer."

Now is the accepted time

This, however, brings us to the crux of the matter. Suppose that stupendous day be not within our own life-time? Does it make any difference? Can we, therefore, shelve our responsibility? Come soon or late it matters not at all so far as we individually are concerned.

*They say the Lord delays,
And were it true—what then?
Suppose He did delay,
A thousand years pass 'ere His coming?
Though æons loomed before the tired world,
Not by a day is lengthened our short span,
And who can tell—*

Who can tell indeed?

So many of one's aged friends have fallen on sleep recently, and some so sweetly and quietly that one could not but praise the Lord for the manner of their going. To them Death's angel came but as a gentle, beckoning friend. But not to the many others, cut off untimely when life was perhaps at its most desirable, and they often totally unprepared. And it could happen to us, at any moment, and on any day.

There is obviously only one course of action open to us. "*Now is the accepted time, now is the day of salvation,*" wrote Paul to the Corinthians. Today we have, it is ours. Tomorrow may be wrested from us. Therefore, because it is as true now as ever it was that "there is none other name under heaven given among men, whereby we must be saved," let us, while we have opportunity, whoever we are and whatever we may have been, do now the one thing needful, accept Him before it is too late.

*It may be but tomorrow—even today,
When, on a sudden, with wide eyes we'll see
Our gracious, loving Lord all kingly come,
To bring His saints to their eternal home.*

*May we be ready therefore, you and me,
Ready however soon the summons be.*



LIFE IN CHRIST. The fourth article
in the series by ERNEST COX

THE WAY TO VICTORIOUS LIVING

THERE is always a temptation to defer a full and realistic acceptance of Christ. Indeed many people hesitate to embark upon a course of decisive discipleship simply because they are afraid of failure. They say, in effect, "I shall not be able to 'endure unto the end.' Matt. 24:13. I shall soon let the standard down. I shall prove a disappointment both to myself, and to those who trust me."

Such initial self-distrust is natural enough to a conscientious, sensitive soul. He realizes that the newly-converted Christian may well encounter a variety of special temptations. He may, for the first time, sense a degree of coldness, of unpopularity, even of hostility, when he is among those he formerly counted as his friends. Such an experience may be, indeed, the first real test of his new-found faith.

The Bible, however, abounds with effective encouragement for the "beginner in Christ." "Be thou strong and very courageous," the Lord says. "Have not I commandeth thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee." Joshua 1:7, 9.

Courageous, and, indeed, victorious Christian living is not just the mature product of long years of spiritual experience. It can be, and often is, the *immediate* result of sound and complete conversion. For the heartfelt conversion carries with it a sustaining, as well as a transforming, power, since Jude declared that Christ "is able," at the present time, "to keep you from falling," as well as being able, when He comes again, "to present you faultless before the presence of His glory with exceeding joy." Jude 24.

Kept from falling

In this world, a social "ascent" may often be at the cost of a spiritual fall. Indeed, in modern times, the dangers of falling into wrong-doing are so various and so frequent, that Paul specially enjoins the Christian, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

But Jesus, as Jude says, can "keep us from falling," and Peter further informs us how we are kept. He says that we "are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

Here is ample encouragement for the newly-converted Christian. We are not kept from Satan's snares merely by our own moral strength. We are defended by a might infinitely superior to our own. So long as we simply trust ourselves to Him, we are safely kept by the invincible power of God.

The Bible itself is much more than a mere manual of religious instruction. It is a faithful record of God's care for, and guidance of, all those that put their trust in Him.

The lesson of Job

Over three thousand years ago, Job was living on the borders of the Arabian Desert. He was a truly converted man—one, who, in all his words and ways, was devoted to the true God. Although surrounded by idolatrous neighbours, Job constantly maintained his integrity (Job 2:9) and he ever witnessed for his faith before his family and friends. (Job 1:5.)

As a notable man of God, Job was Satan's special target. Well aware that because of the patriarch's faithfulness and uprightness, he enjoyed the Lord's tender affection and protection, he jibed: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10.

That, of course, was true. The devil does speak the truth when it suits his purpose to do so! Satan knows, even better than we do, that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalms 34:7.

For a time, as we know, the Lord's protection of

His servant was partly withdrawn. The severity of his sufferings then, however, serves well to emphasize how complete was the care and protection which previously he had enjoyed. But when, eventually, Job's time of trial was over, the Lord blessed him even more bountifully than before. His lost children were replaced, his material possessions doubled. "The Lord gave Job twice as much as he had before. . . . The Lord blessed the latter end of Job more than his beginning." Job 42:10, 12. Job was a shining example of patience under affliction. He is also a strong reminder to us that, in spite of Satan's attacks, it is God's set purpose to protect and preserve His trusting children.

Even the experienced Christian is often forgetful of the magnitude of the spiritual forces which the Lord summons to aid us in our struggle for victory over sin.

Unseen resources

Elisha is not considered as being one of the major prophets. He was called from the ploughman's furrow to his holy office. Although he worked many miracles by the power of God, his messages were only grudgingly received, and he was able to make little headway against the general decadence of the times.

Yet Elisha was conscious of mighty, invisible aids which were ever close at hand. When his young companion was much discouraged, and apparently was on the verge of giving up the struggle against Israel's enemies, Elisha spoke those memorable words, so full of courage and confidence in the ultimate success of God's great cause: "Fear not: for they that be with us are more than they that be with them. And Elisha prayed . . . And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:16, 17.

The lesson is that there are powerful spiritual forces ever ready to come to the side of the apparently

helpless Christian. He may feel, and he may, indeed, *know* that his own strength to resist evil is pitifully small. Yet he can say, with Paul, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

True conversion is a committing of ourselves unreservedly to God. What the Lord once has, He is well able to hold, provided always that we are willing that He shall continue to hold it. It was Paul's own outstanding conversion on the Damascus road that he undoubtedly had in mind when he wrote to Timothy, his "son in the faith," and fellow-minister; "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

But, as always, the final, conclusive word concerning our security in Christ after conversion, comes from none other than our Saviour Himself. He declares; "I give unto them [the converted] eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:28, 29.

Our Saviour then, values us, not only as His own blood bought possession, but also as the most precious gift of His Father.

We never lightly esteem a gift, no matter how small it may be. We preserve it with great care, if only for the sake of the giver. It is the same with Jesus. He will never discard us unless we first of all forsake Him. He will keep us safe for salvation for His Father's, as well as for our own, sake.

Many a fearful soul stands trembling on the very brink of conversion, uncertain whether he should take the step; and if he does take it, whether he will be able to walk the Christian way. But no human power, and no devil's device, can defeat him. So long as he himself remains firmly determined to "endure to the end" and be saved, with God's help, *he will be.*

Job was a shining example of patience under affliction.



THE LEPER'S

GOS- PEL

by E. A. BUTTERS

IN the Scriptures, leprosy is used as a symbol for sin and the cleansed leper is representative of the sinner saved by grace. And in the ceremonies connected with the cleansing of the leper God revealed in a wonderful way the Gospel of salvation not only for the leper, but for all who come to Him.

"The priest," declares the sacred Record, "shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed, two birds alive and clean, and cedar wood, and scarlet, and hyssop." Lev. 14:3,4.

It is generally believed that the birds mentioned were sparrows; in fact, many marginal readings give this word. These little creatures are found all over the world and were very common in Palestine. Jesus spoke of them being sold at two for a farthing, and five for two farthings—an extra one if two lots

were purchased, and yet even that one, the Master said, did not fall to the ground without the knowledge of our heavenly Father! Neither their plumage nor their voice was beautiful. There was nothing attractive about them at all. What a picture of Jesus who "made Himself of no reputation," and "took upon Him the form of a servant" in order that He might accomplish our salvation.

Cleansed by the blood

When the leper brought the hyssop he would certainly be reminded of the plant used to sprinkle the door posts and the lintels of the doors at Passover time. This little sponge-like plant was used to apply the blood that meant salvation to the occupants of each house in ancient Israel.

With the hyssop the leper was also to bring cedar wood. The cedar was one of the largest trees known to the people of the Levant. Solomon uses it and the hyssop as contrasts of greatness and smallness. "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." 1 Kings 4:33. The cedar is used very often in the Scriptures as a symbol of human greatness and pride. "Behold the Assyrian was a cedar in Lebanon with fair branches, and with shadowing shroud, and of a high stature." Ezek. 31:3.

Along with the birds and the hyssop and the cedar wood the leper was to bring "scarlet." But we might ask, "Scarlet what?" for scarlet is a colour not a thing. Here the writer of the book of Hebrews helps us. He associates the hyssop with scarlet wool. (Heb. 9:19.) Doubtless here the leper's mind would go to the scarlet thread hung outside the house of Rahab which meant salvation for her and her house from the general destruction of the city of Jericho.

It is interesting to note how Dr. James Moffat in his translation links these three articles together. "Then shall the priest order two clean living birds and some cedar wood and majoram *tied* with scarlet



Seeing Jesus approaching, a poor leper falls to his knees, pleading for healing.

(Continued on page 31.)

PRIVILEGES SHARED ARE PRIVILEGES MULTIPLIED

THE WORK OF WORLD-WIDE ADVENT MISSIONS

WORLD-WIDE ADVENT MISSIONS is an organization so-called because, in response to our Lord's commission, "Go ye into all the world," our mission workers have penetrated every part of the inhabited world. They are to be found in the Amazon regions, the forest and mountain areas of South America, and in the West Indian Islands. In the great African continent you will find them in Ethiopia—West, Central, and Eastern territories. In the Middle and Far East, India, Pakistan, and Pacific Islands—in fact, everywhere you can travel—you will meet workers in this great humanitarian organization, teachers in thousands of schools, doctors and their medical staffs in hospitals, leper colonies, clinics, or medical launches, welfare people ready to answer emergency calls and many more.

The various home fields, Britain, North America, Europe, etc., contribute for the support and extension of this tremendous world programme for the relief of human suffering and the enlightenment of human minds and hearts which education and the Gospel story bring.

The needs with which the British section of World-Wide Advent Missions concerns itself in this appeal are many and varied; a new leper hospital in Sierra Leone, equipment for schools and hospitals

and clinics in West Africa and Ethiopia, jeeps for transport over rough terrains, an ambulance, and help for our medical staffs in Ghana, Nigeria, and many other lands.

The new medical "junk," recently donated to serve the thousands of houseboat-dwellers in Hong Kong, joins an ever-growing fleet of medical launches which ply the waters of the Amazon river-system and East Pakistan and the Pacific Islands, bringing much-needed help to sufferers from many fierce tropical diseases.

We are grateful now for new planes which enable our medical workers to reach in hours, instead of weeks of arduous foot-slogging, the needy peoples in the forest fastnesses of Peru and Brazil and New Guinea.

Your generosity in the past has made much of this work and relief possible. As you read the articles which follow, which give a very inadequate survey of some of the work of the mission, you will realize what a privilege it is to continue with this great world programme for the uplift of our fellow-men. And you will surely wish to express in further gifts your gratitude to God for blessings you enjoy, realizing that privileges shared are in reality privileges multiplied.



The witch doctor's power over a helpless, superstitious people is being broken by the greater power of the Gospel. Potions, incantations, castigations, no longer hold the people in fear when faith in Christ takes hold.

MEDICAL WORK



Mothers-to-be, mothers of new babies, lepers, sick people of all descriptions, and accident cases crowd into the mission clinics like this one in West Africa.



A bad case of malnutrition brought to one of our hospitals in India.



Young boy with yaws comes for treatment to our hospital in Ruanda, Africa. This disease results from dirt and dirty habits. The "cure" includes instruction in personal cleanliness.



Another little sufferer from malnutrition, being treated in one of our four hospitals in Nigeria, West Africa.

LEPERS



Twelve-year-old Asitina Kukuma, horribly disfigured by leprosy.

The same girl responding to treatment at our Malamulo Leprosarium.



THIS IS SUSSIE



SHE was born two months prematurely and she weighed only two pounds. She was the smallest child born at our mission hospital in Addis Ababa. Her mother disappeared as soon as she was born and her father never showed up. She was just one of the many unwanted and neglected ones, and she had been kept in the hospital for four months when I first saw her. Our hospital in Addis Ababa has no facilities for neglected children, and the child had become a problem.

The nurses all felt sorry for her. She cried when they gave her injections of nourishment, and she longed for a mother's care as all children do, and have a right to do.

My first impression of Sussie, as the nurses called her, was two tremendously big eyes in a narrow face, a blown up stomach, two thin arms and a pair of

BABY CARE

skinny legs. She was anything but beautiful, and to look into her big dark eyes was like looking into the depths of still, dark water. I took her home, and she has been in our house since then. She is one year old now, we still call her Sussie but her name is Linda Sahai which means "Beautiful Sunbeam." Now she is plump and happy, and very beautiful; her big dark eyes have a sparkle of vigour. We hope to be able to provide for her and educate her so that in due time she will be capable of serving her own people.

Sussie is typical of so many children perishing because nobody cares. The purpose of writing these few lines is to throw these children in your way and make you care.

We can bring sparkle back into the eyes of many of these little creatures if you help us. We need a children's home. Please help!

Young Ethiopian mothers at Adventist Mission learn how to care for their little ones.



DELIVERED from SATAN'S POWER in AFRICA

by I. E. SCHULTZ

FOLLOWING an evangelistic service at Abercorn in the Republic of Zambia there was a great commotion. A large number of village people were gathered there, extremely excited. When the audience from the meeting mixed with the village folk everyone began asking regarding the trouble. Soon we learned that David, the foster son of our local evangelist, had been bewitched. The heathen relatives were attempting to find the ones responsible for the bewitching and to punish them. We were told that the boy would die if the ones responsible for the bewitching escaped.

There was quite a bit of rowdiness, and one of the accused was bleeding from the mouth. We attempted to calm the crowd, fearing that the situation would get out of hand and that there would be a riot.

I then went in search of David, the boy who had been bewitched, and found him lying on the ground with one of his relatives holding his hand in the air. The boy was moaning and apparently writhing in pain.

We were told that the boy had no strength and that he had a severe pain in his heart. We suggested that medical attention be obtained. The dispensary was only a little way off, so two strong men took hold of the boy and began walking to the dispensary. It was now about ten o'clock at night.

When we arrived at the dispensary the one in charge took the boy's temperature and pulse, and gave him an injection and some sleeping tablets.

Now it was necessary to find a place for David to sleep so he was left with his grandmother who lived near the dispensary.

The next morning we learned that the heathen relatives had been at the grandmother's place all night, crowding about David in the small room, with various witch-doctor medicines and charms.



When we arrived we found so many inside that David could hardly breathe. We felt it necessary to send all the heathen out of the room. This was difficult, as it was the custom of this tribe to act in this way when someone was bewitched.

After all had left the room, we ministers began to ask David whether he believed in Christ and whether he had faith that Jesus could heal him. He was lying on a single blanket on the bare floor. David replied that he was in the baptismal class and he believed that Jesus could heal him.

As we were about to kneel for prayer we noticed all the heathen medicines and charms lying on the floor around him. We took them all outside, then knelt for earnest prayer, asking that God would cast out the evil spirit and make David well again.

After a season of prayer, we asked David whether he felt well. He stated that he felt stronger but that his heart was still working hard. We asked him again to have faith, and again we prayed earnestly that God would glorify His name before the heathen. Then we again asked David how he felt. He answered by reaching for his clothes. He immediately dressed and went outside. As we were about to leave, David came back into the room together with the man accused in the matter, bound hand and foot. We felt that David could not be left alone with the heathen relatives, so we went back into the house.

The heathen relatives began to question the man who was bound, and as the questioning continued it seemed evident that this man was guilty. A young boy stated that the older man had given him medicine to put on his hand and told him to shake hands twice with David, at noon and then at about five o'clock. When he shook hands the second time, David had fallen immediately to the ground, groaning with pain in his heart. All strength had gone from his body.

As it became evident that the bound man was guilty of bewitching David, the attitude of those present seemed to be that it was necessary to punish the guilty one and use charms to protect the one who had been bewitched. We pointed out that Christ had healed David and that there was little need of going further in the investigations. As soon as the name of Christ was mentioned the accusers left the room, leaving only the accused and David. We talked to the accused, who said that he would like to be a Christian. We prayed for him and then thanked God again for the mighty miracle that had been wrought.

The following day David was still completely well. The only ill effects from the whole procedure seemed to be a slight stomach upset from the herbs that had been given him.

God still has control over the evil one, and we thank Him for delivering David from the power of the enemy.

GOOD NEIGHBOUR PROGRAMME

WELFARE

Welfare shipments to 30 countries and
hurricane and flood areas.

Value £621,110

Persons helped 7,373,611

Articles clothing given 7,245,992

Welfare Centres:

e.g., 123 Regent Street, London.

Rope Lane, Ipswich.

Camp Hill, Birmingham.

3 Bristo Place, Edinburgh 795

Countries where mission is working.

(There are 223 countries listed with
U.N.) 189

Languages used 928

World Mission offerings ... £6,244,367

MEDICAL

Hospitals, clinics, medical launches,
leper colonies, schools of nursing
etc. 281

Total medical employees 15,642

Patients treated last year ... 3,529,504

Nurses graduated last year 564

EDUCATIONAL

Schools 5,046

Total enrolment 336,887

Schools of nursing 34

for **WORLD-WIDE**

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CLEANSE THE
LEPERS"**

**YOUR HELP-
THEIR HEALING**

**YOU MAY GIVE
WITH CONFIDENCE**

Please help!



To the Editor

THE BIBLE and OUR TIMES

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I have read with interest the ever expanding
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**Let
Daniel
speak!**

By Leslie Shaw

Tracing in Daniel's
second vision, the
rise of the Great
Apostasy of Christendom

ANTICHRIST UNMASKED

IN previous articles we have studied the oft-repeated prophetic outline of the four great kingdoms of the ancient world, the fragmentation of these kingdoms, the emergence of the nations of modern times, with the final establishment of the kingdom of God. And our faith has been strengthened as we have seen the marvellous accuracy of the prophetic forecast.

Now, in the latter part of Daniel seven, we notice that the prophet is especially troubled by the vision of the fourth beast, the "little horn" that arose among its other ten horns. Daniel says: "I Daniel was grieved in my spirit . . . and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. . . . I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows. I beheld and that same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High." Dan. 7:15-22.

There is a striking difference between the characteristics of the fourth beast and its three predecessors; and equally there is as startling a difference between the characteristics of the ten horns and the "little horn."

The difference between the "beasts" is seen not only in their behaviour, but also in their ultimate fate. After the first three beasts are overthrown, the prophet declares, "A prolonging of life is given unto them." Dan. 7:12 (margin). This indicates that they



continue to exist after their overthrow, even if only as subject kingdoms; but the fourth beast continues until the prophet sees it consigned to the "burning flame" or destructive fires of God's judgments in the last days.

Taking the mantle of the Caesars

At first sight this seems difficult to understand. Was not the fourth or Roman beast dismembered by the barbarian tribes which pressed in from the north and east? And was not this dismemberment completed by the year A.D. 476? Secular historians, quite apart from any thought of or reference to Bible prophecy, have agreed that the break-up of the Roman Empire in the west did not bring the Empire to its end. In the East, the Empire continued, with its seat of government at Constantinople, until overthrown by the Turks in A.D. 1453. But this was not all. In the West, the Roman Empire was revived as the barbarian kingdoms were fused into the "Holy Roman Empire" when Charlemagne was crowned Emperor by the Pope in return for his support of the papal system. And with the steadily increasing power of the Papacy the authority of the fourth beast was taken over by the "little horn," and continued in him. This is further emphasized in the prophecy of Daniel eight, where we see the "little horn" waxing "exceeding great," and inheriting the seat of imperial Rome, and taking upon itself the mantle of the fallen Caesar.

What was this "little horn" power which became so "exceeding great"?

"Long ages ago," writes the Rev. James P. Conroy in the *American Catholic Quarterly Review*, "when

Rome through the neglect of the Roman emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule over them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the Popes. And meekly stepping to the *throne of Cæsar*, the vicar of Christ took up the sceptre to which the emperors and kings of Europe were to bow in reverence through so many ages."

This remarkable transition is also strikingly described by Adolf Harnack in *What is Christianity?*:

"Whatever Roman elements the Barbarians and Arians left . . . were . . . put under the protection of the Bishop of Rome, who was the chief person there, after the Emperor's disappearance. . . . *The Roman Church in this way privily pushed itself into the place of the Roman world-empire, of which it is the actual continuation*; the empire has not perished, but has only undergone a transformation. . . . That is no mere 'clever remark' but the recognition of the true state of the matter historically, and the most appropriate and fruitful way of describing the character of this church. It still governs the nations. . . . It is a political creation, and as imposing as a World-Empire, because the continuation of the Roman Empire. The Pope who calls himself 'King' and 'Pontifex Maximus' is Cæsar's successor." —Pages 269, 70.

Now if these two historians are right in their assertion that the heritage of the Cæsars was continued in the Popes of papal Rome, we should find a perfect correspondence between this latter power and the "little horn" which "waxed exceeding great" upon the ruins of the dismembered empire. Let us look.

Beginnings of Antichrist

The "little horn" of Daniel seven must be a "kingdom," for a horn in symbolic prophetic representation invariably signifies a "kingdom." Dan. 7:24. Did the Bishop of Rome, a spiritual ruler within the Christian church, acquire kingship? The answer is, Yes, in the year A.D. 755 when he received, at the hands of Pepin, king of the Franks, what has been called the "Donation of Pepin," and the "Patrimony of St. Peter," the gift of the conquered Lombard lands. These lands, from that time until the rise of Garibaldi and King Victor Emanuel in 1870, were the Papal States over which the Pope ruled as king. When those states were wrested from the Papacy, to create the modern kingdom of Italy, as a united kingdom, the Pope exiled himself within Vatican City.

In contrast with its attainment of kingly power, the spiritual growth of the Papacy had no such sudden beginning. Little by little, through various

means, policies, and agencies, it gradually arose to a position of pre-eminence, though not without opposition and many contests, until at last in the year A.D. 533, by decree of the Emperor Justinian, the Papacy was granted universal spiritual supremacy over the church of the empire.

Next we ask, did any of the kingdoms which arose from the process of dividing up the old Roman Empire in any way obstruct the policies of the Papacy, and to any such extent that it was necessary to remove them, so that the Papacy might have supremacy? The answer again is decidedly in the affirmative. Three of these nations had accepted the Arian faith, and because of this, were clearly opposed to the supremacy of the Bishop of Rome. These three nations, the Heruli in Italy, the Vandals in North Africa, and the Ostrogoths later in Italy, were all "uprooted" because of their opposition to Rome, the last, the Ostrogoths, being driven from Rome in A.D. 538.

So, gathering up the four points of identification as set out in Daniel chapter seven, we see them all fulfilled in the Papacy. She arose "among" the ten kingdoms which succeeded to the Roman Empire, for she arose in Italy itself. She arose "after" them, for she gained her spiritual supremacy by imperial decree in A.D. 533, and her temporal power and sovereignty in A.D. 755. Before her, three of the original ten kingdoms were plucked up that they might not go on opposing and suppressing her. And lastly, she was "diverse" from the other kingdoms inasmuch as she was not a normal earthly kingdom or monarchy, but a religio-political monarchy with the religious element the dominant feature.

It is this last feature which now comes into prominence, in the prophecy, and which identifies her as none other than the "Antichrist" or "man of sin" of the New Testament prophecies of Paul. (2 Thess. 2:3-12.)

In the angel Gabriel's explanation of the religious aspects of this great new power, he declares that it would speak "great words against the most High." Dan. 7:25.

Pope Leo XIII, in an encyclical letter, declared: "We hold upon this earth the place of God Almighty." And Ferrari's *Ecclesiastical Dictionary*, Art. "Pope," says: "The Pope is of so great dignity

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and so exalted that he is not a mere man, but as it were God, and the vicar of God."

Surely no comment is needed about such claims. The specification of the "little horn" power fulfils exactly the specifications of the "antichrist."

Another characteristic which Gabriel explains about this power is that it will "wear out the saints of the most High." Dan. 7:25. This, too, is decidedly antichristian, for it does all in its power to destroy the true church of God. In the Roman Catholic magazine, *Western Watchman*, we find the following: "The church has persecuted. Only a tyro in Church History will deny that." And Edward Lecky, in his book, *The Rise of Rationalism in Europe*, says: "That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind will be questioned by no Protestant who has a competent knowledge of history."

Varying estimates of the numbers of her martyrs have been made from as low as 50 millions to as high as 120 millions, but the more generally accepted figure is around 90 millions.

Duration exactly specified

Leaving for the time being the statement that the "little horn" power would seek "to change times and laws," the final characteristic brought to view, in this prophecy (Dan. 7:25), is the time of its endurance in absolute spiritual power within Christendom. It is declared to be a "time, times [dual number = two times], and the dividing of time," or half a time. A "time" equals one whole year, as shown by Daniel 11:13 and margin. Three and one-half times, therefore, equal three and one-half years. But in prophecy, when symbols are used for time periods, a "day" is made to represent one year. (See Ezekiel 4:5, 6 where the prophet Ezekiel enacts a prophecy to Israel and Judah, and each day is given to represent a whole year.) As there are 360 days in the prophetic year, three and one-half prophetic years will equal 1,260 days, or years, as each day equals one year of actual time.

Now as the Papacy received its spiritual power by decree of the Emperor Justinian in the year A.D. 533, and the Emperor's armies made this decree effective in the year A.D. 538, the period of time ends 1,260 years later, or between 1793 and 1798.

Can we discover an epochal event similar in character to those which raised the Papacy to its power, but in this case terminating its supreme power among the nations? Most decidedly we can. In 1793 the revolutionaries in France passed a decree against the authority of the Papacy, and five years later, in 1798, exactly at the final terminus of the 1,260 years, the armies of France, under their commander General Berthier, took the Pope a prisoner, and he ended his days in exile in France.

So it is, that tracing through this important prophecy with our Protestant forefathers, we find no difficulty in identifying the "little horn" power of Daniel seven and eight with the "Antichrist" and "Man of sin" of the New Testament which was to play so important a part in the history of the Christian era, even down to the very end of time.

May God grant that the eyes of His servants everywhere, in these last days, shall be anointed with the heavenly eyesalve that they may see, and wake up to the tremendous dangers that are now threatening the Christian world, before the resurgent Papacy of the last days, as predicted in the book of Revelation, gains an advantage over them. May they stand up nobly for our spiritual heritage, and beware of any rapprochement with Rome which could only destroy our Protestant faith!

★★★★★★★★★★★★★★★★★★★★

BEYOND THE BRINK

(Continued from page 7.)

until "every nation, and kindred, and tongue, and people" shall have heard His last entreaty, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7.

The searching and the sealing are proceeding now as the brink draws ever nearer and time runs out.

Invisibly but untiringly God is preparing for that inevitable day when the world will go beyond the brink to catastrophic ruin. He is preparing a glorious surprise, a wondrous reward, for all who give their hearts and lives to Him.

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THE ROAD

BETWEEN

by D. N. MARSHALL

SOME years ago I visited the home of a pious old lady, deep in the heart of the countryside.

I say "pious" because, although I saw no other manifestation of religious belief in her home, there were numerous devotional tomes on the ancient mahogany sideboard—typical of the nineteenth rather than the present century—and three enormous framed pictures on the walls: one, a copy of de Vinci's "Last Supper," another of the Crucifixion by a less famous painter, and, third, the one which particularly engrossed my attention, a picture of two roads. One road was narrow, traversing a steep uphill gradient, with but few travellers and was marked with two signs, "The Way to Salvation" and "Few there be that find it." The second road was wide and downhill, teeming with travellers and again with two signs, "The pleasures of this life" and, in glaring colour, the word "DESTRUCTION."

I had seen that picture before and it always seemed to me to have something wrong with it. The two roads became wider and wider apart as they progressed and both were encased by high walls—there was no road between!

Now I know that it was intended to show that if we take the road away from the cross the end cannot

but be destruction, but I always think when I look at it that there should be exits along the way of destruction giving access back onto the way of life. For while there is life the Saviour, with outstretched hands, offers hope to the sinner: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Matt. 11:28. He promises that "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. In Revelation 22:17 the Saviour extends an invitation to all: "Let him that is athirst come. And whosoever will, let him take the water of life freely." No strings attached! No catch-clause at the bottom in small print to modify the great invitation. The Saviour extends the arm of forgiveness to all: the word "whosoever," although it is difficult to classify grammatically, is all-inclusive, it leaves no-one out. In that last great "day of the Lord," so graphically portrayed in second Peter chapter three, "in the which the heavens shall pass away with a great noise . . . and the earth also and the works that are therein shall be burned up" our Lord gives a comprehensive assurance of the infinite love of God in saying, that God is "not willing that any should perish, but that all should come to repentance." Verse 9.

The ever-seeking love

A "way" without hope for the sinner would be anathema to God, for although He is all-just and all-powerful, He is also the personification of love (1 John 4:8): love motivates and has motivated His every thought and His every action, and this great love was vindicated at Calvary. The claims of the law of God demanded death as a penalty for sin (Rom. 6:23), but God's law itself is founded upon love: the first four of the Ten Commandments of Sinai can be compressed into: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5), and the précis of the last six is: "Thou shalt love thy neighbour as thyself." Lev. 19:18. God saw that if the claims of the Law were to be met, man reclaimed from the sad state into which he had fallen, and a reconciliation effected between God and man, He must Himself provide a sacrifice for sin, that through His divine atonement mankind could ask forgiveness and repent of sin. No slain lamb could of itself provide a sacrifice for sin—it was merely a typical atonement; no angel in that mighty throng who looked on as wicked men nailed their Champion to a cross on the hill of Golgotha could take His place. Jesus Christ, with His divine and human natures inseparably merged, had to pay the penalty. Yet on no level was this merely a sacrifice intended to appease an angry deity, for God Himself was the offering. "God so loved . . . that He gave" (John 3:16); "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19); and in fact all the three Persons of the Godhead had a part in the great sacrifice—"Christ . . . through the eternal Spirit offered Himself without spot to God." Heb. 9:14.

Glories of the cross

On hearing of the excruciating agonies of our Saviour's death on the cross a little boy is said to have exclaimed: "Poor Jesus! But why did He bother, Mummy?" Let us consider in tabulated form what Christ actually gained for mankind by His cruel death. First and foremost the possibility of forgiveness after repentance: "Through this Man is preached unto you *the forgiveness of sins*" (Acts 13:38); second, reconciliation with God—"All things are of God, who hath *reconciled* us to Himself by Jesus Christ" (2 Cor. 5:18); third, deliverance from the chain of sin—"Who has *delivered* us from the power of darkness" (Col. 1:13); fourth, justification—"As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto *justification of life*" (Rom. 5:18); fifth, sanctification—"By the which we are *sanctified* through the offering of the body of Jesus Christ once for all" (Heb. 10:10); and finally, eternal life—"Whosoever

believeth in Him should not perish, but have *eternal life*." John 3:15. No wonder the most important question in every person's life, as in Pilate's, is: "What shall I do with this Jesus which is called Christ?" For on its answer depends, not only happiness and peace of mind in this life, but eternity! And one day your heart will be asking, "What will He do with me?"

Father Stanton of St. Albans, Holborn, once counselled: "Never be ashamed of the blood of Christ. . . . You are blood-bought Christians. . . . The uniform we Christians wear is scarlet. If you are ashamed of your uniform, man, for goodness sake leave the service. Oh, never be ashamed of Christ."

If we are to enjoy the benefits of a daily walk with God, if we are to look to God as our Guide and Protector and Jesus Christ as our Redeemer, and if we are to look forward to the life eternal, we must make our decision for Christ and, like the apostles of old, "forsake all and follow Him." An essential prerequisite is that sin is renounced in the life and the benefit of the cleansing blood sought. But sin cannot be renounced until we see its sinfulness. With repentance comes not only a sorrow for sin, but a turning away from it, and until we turn away from it no change can be reflected in the life. Not like the man who said: "I know that God loves to forgive sin; therefore, I will go on sinning."

Our motive in seeking repentance should not be solely fear of the consequences, as with Judas Iscariot, who, realizing the enormity of his guilt cried: "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4), but, like the Psalmist, after his great sin, we should seek a complete renewal of our hearts and lives. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:7, 10. When the heart and life are renewed and a fresh surrender made to Jesus Christ the "Light, which lighteth every man that cometh into the world" illumines the secret chambers of the soul and quickens the conscience. (John 1:9).

By grace alone

In Revelation 3:20 Christ is saying, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." You see, nowhere in the Bible does it say that the sinner must repent before he can heed the invitation of Christ: Christ makes the first move. His invitation is there to be accepted or rejected. It is the virtue that goes forth from Christ, that leads to genuine repentance. Through the pleadings of the Holy Spirit the sinner is able to appreciate the sacrifice of Christ and, taking Him as his standard in all things, to see that

his own righteousness is indeed like "filthy rags." In his humility the sinner is able to see his condition as it really is and pray with the publican, "God be merciful to me a sinner." Luke 18:13. Man, in his own strength can make no change in his life. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. Help comes only from God. As Mason says in *The Faith of the Gospel*: "The help man needs must come from without and from above. God alone can undo that which by his fall man has inflicted on creation and on himself."—Page 121.

Yours for the asking

The help is there for the asking. The decision is ours. Procrastination will not help, for as the day of salvation is put off, the heart becomes hardened, the impulses deadened to the pleadings of the Holy Spirit. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. Let us not, like King Agrippa, say, "Almost thou per-

suadest me to be a Christian." Acts 26:28. For he who hesitates is lost. Those who say "almost" have become embedded into what J. S. Mill called "the deep sleep of settled opinion," their place of bivouac has become a place of entrenchment, and for them the day of march never comes!

In her little book *Steps to Christ*, E. G. White says: Christ "is wooing by His tender love the hearts of His erring children. No earthly parent could be as patient with the faults and mistakes of His children, as is God with those He seeks to save. No-one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than does He. All His promises, His warnings, are but the breathings of unutterable love."—Page 27.

Thank God there is a pathway between! Thank God that, through His death on the cross, His Son has broken down the walls that encompass! While mortal life continues, there is a pathway to life eternal—will you take it?



THIS GOSPEL MUST BE PREACHED

(Continued from page 11.)

The Gospel must first be preached. This sowing of Gospel seed in the hearts of men produces a harvest. This sowing and reaping, repeated in each generation, will finally culminate in the great harvest envisaged by both Jesus and His servant John. Jesus said: "The sower of the good seed is the Son of Man. The field is the world; the good seed stands for the children of the kingdom, the darnel for the children of the evil one. . . . The harvest is the end of time. The reapers are angels. . . . And thou the righteous will shine as brightly as the sun in the kingdom of their Father. If you have ears to hear, then hear." Matt. 13:37-43, N.E.B.

This is a pithy summary by Jesus of the evangelism carried out by all true believers since that initial Pentecostal experience recorded in Acts two. Since that time the Gospel seed has been sown in many lands and produced a harvest of souls. But multitudes have fallen "asleep in death" and they await "God's trumpet-call" when "the Lord Himself will descend from heaven; first the Christian dead will rise, then we who are left alive shall join them, caught up in clouds to meet the Lord in the air. Thus we shall always be with the Lord." 1 Thess. 4:13-17, N.E.B.

Here then is the divine chain-reaction in God's plan. The Gospel must first be preached to the ends of the earth and a society of redeemed souls prepared by the grace of God for immortality. The order is

revealed by inspiration: "As in Adam all men die, so in Christ all will be brought to life; but each in his own proper place. Christ the first fruits, and afterward at His coming, those who belong to Christ. Then comes the end, when He delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power. For He is destined to reign until God has put all enemies under His feet; and the last enemy to be abolished is death." 1 Cor. 15:22-26, N.E.B.

Here is the hope of the Christian—the end of all sin and suffering. The end of all griefs and sorrows. The end of crime and war. The end of disease and death. "Now at last God has His dwelling among men! He will dwell among them and they shall be His people, and God Himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!" Rev. 21:3, 4, N.E.B.

What an incentive and challenge this is to every Christian, to witness by life, by word, by pen; to preach the Gospel to every creature, to "look eagerly for the coming of the day of God and work to hasten it on." "But before the end the Gospel must be proclaimed to all nations."

The task may appear utterly beyond our resources and strength, but Jesus not only calls us to accomplish it, He works with us: "Go forth therefore and make all nations My disciples; . . . and be assured, I am with you always, to the end of time." Matt. 28:19, 20, N.E.B.

PROMISES
TO THE
OVERCOMER

4

By E. B. Phillips,
M. Th.

REIGNING WITH CHRIST

IF you look at a map of the journeys of the apostle Paul, you will see that the town of Thyatira lay to the west, and a little south, of Pergamos. In fact, all the seven churches were in a relatively small part of the Roman province of Asia, which formed only a little part of what is now known as Asia Minor. While we are especially interested in the application of these messages to the successive periods of the history of the world church, from the age of the apostles until the return of Jesus, we realize that the Holy Spirit also chose these particular seven cities as fitting types of the experiences through which the church would pass as years went by.

Even the names of the cities in some cases were symbolic of the times and conditions of the believers in these successive periods, and some have thought that the name Thyatira means "sweet savour of labour." It is interesting to note that the only other reference to this city in the New Testament, is in connection with an early convert, Lydia, who was a seller of purple from Thyatira. Somewhat smaller than the other cities in that region, Thyatira was known for the many trades which flourished there, and especially for the manufacture of purple from the madder root, and it was purple-dyed cloth which Lydia sold.

Tracing the history of the world church, we come, after the assumption, by Rome, of supremacy over all the bishops, to a long period when the Pope was recognized as the ruler over all Christendom. During the early centuries, Christianity had been proscribed as an illegal religion, and the very fact of a person's professing the name of Christ stigmatized him as a traitor to the State. It is true that persecution ebbed and flowed, and the dissolute Emperors were often too busy with their vices to trouble about searching out Christians, but all the same, Christianity was legally banned as a religion subversive to the well-being of the State. All this was altered when Constantine became Emperor in the "Pergamos" or "exalted" period of church history. Before his time, it was the State against the church. But after the setting-up of the Papacy, the conflict was transformed into the apostate State church against the true church, the church of Christ, which has been appropriately described as "the church in the wilderness." This condition of affairs continued for about a thousand years, until the great Reformers arose, and is rep-

resented by the Thyatira period during which God's faithful people were indeed a "sweet savour" to God.

Resisting the "woman Jezebel"

The faithful in Thyatira are commended for their works and for their love, in the face of "that woman Jezebel." We read of this wicked queen in the books of Kings as the wife of Ahab king of Israel. She was a worshipper of the sun-god Baal, and cruelly opposed God's true people of that day. She, in the Old Testament, and Herodias in the New, are types of utterly perverted womanhood. In prophecy Jezebel represents the fallen and apostate church of the Papacy. Jezebel seduced the church to commit adultery: that is, to adopt false teachings. This was very true of Rome. It was during this period that the false doctrines and practices of Roman Catholicism were developed. Erroneous doctrines were introduced into the teachings of the church and pagan rites and

Queen Jezebel who introduced Baal-worship into Israel when she married King Ahab, is used in prophecy as a symbol of the great Roman apostasy of the Christian era.



ceremonies were modified and adopted. The bishop of Rome claimed universal authority, and those who dared to differ from his rule were denounced. Later crusades were organized against groups which upheld Bible truth, such as the Waldenses, and persecution was intensified against God-fearing believers everywhere.

Rome demanded that all churches yield to her supreme authority. One instance of this occurred when the Roman church came into conflict with the ancient British churches at the Synod of Whitby, in A.D. 664. Wilfrid, for the Papacy, challenged Colman, the representative of the Celtic church: "Were the keys of the kingdom entrusted to Columba as they were to Peter?" When Colman hesitated, King Oswy of Deira, who presided at the Synod, said, "I cannot contradict the door-keeper, lest there be no-one to open heaven's door for me." So England came under the Pope, and the ancient Celtic church had to retreat into Scotland.

In the Middle Ages it was the custom for kings to receive their crowns from the hand of the Pope, who thus claimed them as his fiefs. It was so with Charlemagne. When William, Duke of Normandy, planned to invade the territory of Harold, the Pope sent the duke a banner which he had blessed. After William had become king of England, Hildebrand, Pope Gregory VII, wrote to him, demanding unconditional obedience. The doughty Conqueror refused, but it was otherwise with Henry IV. At first he too refused, but when the Pope brought influences to bear on him he was reduced at Canossa into abject submission. It was much the same with King John. He first defied the Pope, with the result that the Pope excommunicated him, and put England under an interdict. John snapped his fingers at that, but the Pope stirred up Philip of France against John, until the latter, cringing at the feet of the Pope's legate, surrendered his dominion to Rome, and received it back as from his liege lord.

Power over the nations

This boastful claim to have power over the nations however is to issue in disaster, for prophecy tells us that Rome will, in the end, crumble and perish. By contrast the promise to the overcomers is that they shall be given power over the nations. The faithful servants of God have been despised and downtrodden, while the apostate church has arrogantly exalted herself. On this earth wrong is ever on the throne, and truth and right are cast down, but this will be reversed when our Saviour returns in glory. Then He will share His kingdom with the humble and the meek, and the saints shall inherit the earth.

In the latter part of the Thyatira period, the omens began to foreshadow that the arrogance of Rome was to be humbled. There were signs of revolt against

her. In England as John Wyclif stood up boldly for reform, he defied the power of the priests, and paved the way for the Reformation by translating the Bible from the Latin Vulgate into the common speech of the people. Following in his footsteps, Huss and Jerome on the Continent bravely championed the truth and gave their lives in its defence. In the next century, Martin Luther opened his attack on the apostate church in the Reformation movement which spread over the major part of Europe.

"Hold fast till I come"

The admonition to the church of Thyatira was, "That which thou hast, hold fast till I come." Christians were beginning to look in eager anticipation for the return of their Lord. Some of the Reformers believed that Christ would come within 300 years. Actually, it was just that length of time to the great Second Advent movement which began to stir the world at the beginning of the nineteenth century.

There was need for those heroic believers of Thyatira to hold fast and not throw away the truths for which they had suffered. How much more needful it is for us, "on whom the ends of the world have come," to gird up the loins of our minds, and run with patience the race set before us. "For He that shall come will come, and will not tarry." To us also is given the promise that we shall share the rule of the nations. Did not Paul say that the saints should judge the world, even angels? (1 Cor. 6:2, 3.)

It is to him who overcomes and keeps Christ's works that "the morning star" will also be given. As the Lord said, "He that endureth unto the end, the same shall be saved." Matt. 24:13. May God grant that we all shall be kept faithful and win the prize reserved for the overcomers in His coming kingdom.

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THE TWO-MINUTE MESSAGE
AND PRAYER IS CHANGED
DAILY

WHAT WILL ROME DO ABOUT RELIGIOUS LIBERTY?

(Continued from page 6.)

erly, that the rights of the individual can never be absolute, and that the rights of each group must be reconciled with the rights of other groups. The maintenance of this balance between the rights of individuals and groups in society, stated the document, is the responsibility of the civil authorities. This, it said, is a very difficult responsibility because civil authorities have no direct power to regulate the relationship of their citizens with God, and they are, in themselves, incompetent to judge religious truth. So, in order to guide the State in this exercise of its authority, certain principles were laid down:

1. Religious groups must not be subjected to the temporal aims of the State.
2. The State must not discriminate against religion, but rather protect and encourage religious liberty.
3. Such restrictions as may be necessary must be applied only when there is "grave conflict with the end of society."

Here again, Cardinal Ruffini and Cardinal Ottaviani led the opposition. Public officials, the former declared, are right in officially adopting a religion they believe to be true, and having done so they have a responsibility to protect that religion by legislation. This, he said, is the traditional position of the Catholic church as expounded by Pius IX and Leo XIII, and is the basis of concordats made by the Holy See with different nations. If this right is not admitted, it would be necessary to reject most concordats.

With him Cardinal Ottaviani

fully agreed. The State, he declared, is competent to choose between religions, and when it chooses the Catholic religion and enters into a concordat with the Holy See, it has a right to defend the Catholic faith its subjects profess. It has the right to protect marriage and religious education, and it has a right to restrict the spread of a religion which would harm and weaken its unity as a Catholic nation.

From all this it will be seen that the document submitted to the Third Session of the Vatican Council was a truly "progressive" one, setting forth the principles of equal rights of belief and practice for all, the neutrality of the State in matters of religion, and the limitation of religious liberty only in cases of grave danger to the common welfare of society. Certainly, if promulgated, it would go a long way to meeting the complaints of the non-Roman churches.

Father Courtney Murray of Woodstock College, Maryland, who was largely responsible for the document, argued at a Press conference, that while these positions may seem to be "new," they are entirely in line with historic Catholic teaching. The rigid conservatives, however, dispute this and demand a radical revision of the declaration, making a clear distinction between the rights of truth and error, the responsibility of the State to support true religion, and its right to restrain the propagation of error in the interests of the common good.

The radical "progressives" are all in favour of pressing for Father Murray's interpretation of Catholic teaching, but the moderate "progressives" feel that he may have "unwittingly played into the hands of the conservatives by his drastic revision."

Until the Fourth Session we shall not know which view has prevailed, or what the ultimate fate of the document will be, but judging from

the resistance it has already encountered, it would seem that if it is ever passed, it will be so cautiously framed that it will not be the turning point for which many, both within and outside the Roman Catholic Church, have dared to hope. And unfortunately, the long delay in getting out the declaration seems already to be retarding the trends toward increased religious liberty which were beginning to manifest themselves in some lands, like Spain, where Rome holds sway.

The story of the religious liberty document seems to be confirming the doubts of many in the non-Roman world about Rome's real intentions in respect of "reform" and "rapprochement," and it was not without cause that one distinguished non-Roman observer remarked at the close of the Third Session, "We have seen the naked face of what we have always feared in Rome."



Seek the Lord!

Seek the Lord with all thine heart,
Oh, seek and ye shall live;
Seek! He will be found of you.
Reward He'll richly give.

Safe the soul that seeks the Lord,
Secure in His strong Tower.
Satan knows his time is short
Seeks only to devour.

Seek His kingdom first of all,
He'll add all else you need,
Seek those things that are above,
Sweet peace be yours indeed.

Seek the One who guides each star,
Who rules the ocean wave,
Seek the Man of Calvary,
He seeks for you to save.

MARJORIE H. COOPER

THE LEPER'S GOSPEL

(Continued from page 16.)

thread." Lev. 14:4. Here is the suggestion that the cedar wood acted as a kind of handle to which the hyssop was tied by scarlet wool for ease of application of the blood.

Free to fly again

When the cleansed leper had gathered together these various objects he brought them to the priest who ordered one bird to be killed over running water, and the other living bird and the cedar wood and the hyssop and the scarlet wool were plunged into the blood-stained water. Then the living bird was let to go free.

There is the leper's Gospel, there is the good news for the sinner, for leprosy is a type of sin. Jesus, who, like the sparrow, "had no form nor comeliness," shed His blood on Calvary that the sinner might go free.

As death approached, Jesus was given vinegar which was poured onto hyssop and put in His mouth. This must have been raised upon a pole of some kind, and who can say it was not made of cedar and tied with scarlet thread!

Soon after "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34. How beautifully Toplady expresses it in his famous hymn, "Rock of Ages,"

*"Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the perfect cure,
Save me from its guilt and power."*

But the cleansed leper and the saved sinner cannot stop at this point. They must manifest their entrance into the new and fuller life. And so seven days after the ceremony of cleansing, the leper had to "wash his clothes, also he shall wash his flesh in water." Lev. 14:9. When the converted sinner has come to a full realization of his former state of sinfulness he will want to demonstrate to others his change of life and will present himself to one of God's ministers for the sacred rite of baptism. Ananias put it to Saul the persecutor: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. He went through the water and there emerged a new man, Paul the apostle.

By the power of the Spirit

Later in the ceremony for the cleansed leper, oil was taken by the priest and sprinkled on him, and the remainder "of the oil that is in his hand shall

the priest put upon the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and the great toe of his right foot." Lev. 14:17. Henceforth his head, his hands, and his feet were dedicated to God. The oil is a symbol of the Holy Spirit in the power of which the forgiven sinner now lives. Everything he does is under the control of the Spirit. Paul told the Roman believers, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:13, 14.

If, my dear friend and reader, you have never taken Jesus to be your Saviour, why not accept Him now as the One who paid the price for your sin? If you have done this and have not been baptized into Christ, do not leave it any longer. If you are failing in your Christian life, ask the Spirit of God to take full possession of you. He wants to do it for you. If you have done all this, then go on your knees before Him and thank Him for His unspeakable Gift in Christ Jesus our Lord.

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An African Boy's Best

by MARY J. VINE

MARK Alisiobi Odoemmelem—that's an unusual name isn't it, but that is his name—is a black boy in West Africa. Doubtless, some day you'll see him, not just in a picture, but really and truly!

Yes, I mean it!

You love Jesus, don't you?

Of course you do!

And so does Mark! You can see it in his happy face.

Well, just naturally you'll meet him, for in a very short time, now, Jesus will be on His way to fetch all those who love Him, Mark and us as well. And somewhere in the heavenly streets we'll be bound to bump into him.

Mark Alisiobi Odoemmelem—you will say his name properly if you pronounce every letter.

At the time of this story, the people in the town where Mark lived had a strange idea.

They had no use for old and worn pennies, and they disliked shilling coins almost as much. If you had wanted to buy a shilling's worth of yams in the market and had proffered a shilling for them, they would have given you exactly ninepence-halfpennyworth, no more! And they just simply wouldn't accept a worn penny.

But the Government wouldn't send out an extra issue of pennies just because in one little district they had this silly idea in their poor heads—and so you can see what happened. Bright and shining pennies grew scarcer and scarcer

because the people began to store them; and if you had the misfortune only to have a shilling piece, then you lost on it every time.

Clever, rascally men even began to make a trade of it. They knew that they could get full value for their shillings in the European stores down at the port, so they would buy shillings at tenpence or tenpence-halfpenny each—just a little more, always, than their value in the village market, and they thereby made a huge profit.

It did hit Mark hard, however, this shilling business. You see, he received twelve shillings each month in wages from his missionary master, and when he went to buy his provisions, he lost twopence-halfpenny on every one. That's a loss of two shillings and sixpence in all—just no use!

Mark used to get worried about it every month. It seemed so foolish and stupid. Here were twelve good shilling coins, and yet they weren't twelve shillings at all! Twelve pennies just simply didn't make a shilling in that part of the country. And the reason was not because twelve pennies *didn't* really make a shilling, for they did, but because of a silly idea that had lodged in their poor heads.

Mark would scratch his own head and feel quite hopeless about it.

When it came to Sabbath, he might well have done what everybody else did! He might have put his worn pennies into the collection

—for after all, he knew that the minister could easily get rid of them. Worn or unworn, they would be taken to the bank. But it was fast becoming the common practice to take the smooth, unwanted pennies to church. The minister sometimes felt rather sad about it. The people were so obviously bringing to Jesus that which they didn't want themselves.

But not Mark!

Every month Mark gave back to the minister his tithe—one-tenth of what he earned, for that, he knew, belonged to God. And every month it was fifteen shining pennies, every one with a face as bright as the rest! How Mark had found them, or even how much he had paid for them perhaps, the minister never knew.

But one thing apparently Mark was determined, and that was that Jesus should have only the best! Not even the return of one of his original shillings would satisfy him. No, his Friend Jesus must have full value, and so he searched and he searched, nor brought them in, until he had found them all.

Yes, I am sure we shall see Mark on the way up to meet Jesus when He comes to fetch us, for Jesus has such joy in those who always give Him their best.

I hope you will recognize him, but I am sure you will—if not by his face, by the sound of his laughter. You'll hear him, and you'll remember this story, and you'll say: "Why, that must be that Mark; I will go and talk to him."

REN S PAGES



CHERRY TREE FARM

by RONALD JAMES

LINDA Lee can do magic!" announced Kay excitedly to her brother Tim.

"What rot! surely you don't believe such rubbish," replied Tim scornfully.

"It isn't rot," retorted Kay spiritedly. "She can tell fortunes and she charmed Pat Smith's warts away!"

"Anyone can tell fortunes to people silly enough to believe anything they're told. As for warts—her old granny was a gypsy and probably taught her how to get rid of warts. It's not magic, though."

But Kay remained unconvinced.

Some days later, Tim was busy in his garden when he became aware of Kay and a very dark girl, standing watching him.

He correctly guessed Kay's friend to be the redoubtable Linda.

"How's the magic going?" he grinned.

"Don't take any notice of him, Linda," said Kay, frowning.

Linda only laughed.

"I don't mind, I'll put a 'spell' on his flowers if you like!"

She moved closer and made several mysterious passes with her arms, at the same time muttering words which Kay and Tim were unable to understand.

"Oh, what have you done, Linda?" asked Kay in awed tones.

"Nothing very drastic; I'll tell you later," her friend replied.

"If my antirrhinums die, you'd better look out," said Tim jokingly.

In spite of repeated requests, Kay firmly refused to tell him what

the "spell" was. "Just you wait and see," was all she would say, and after a time Tim forgot the matter. A month or so later, his sister came rushing up to him in a state of great excitement.

"It's worked!" she cried. "Real magic!"

"What on earth are you talking about?" inquired Tim in astonishment.

"Linda's 'spell,' come and see for yourself," answered Kay.

Arriving at his garden, Tim stared hard at the antirrhinums.

"Well, they look just the same to me," he grumbled.

"Just wait a little," Kay replied. "Now look at that bumble-bee."

Tim saw a huge yellow and black bee alight on the lip of a flower. It opened, and Master Bee disappeared in the interior. Presently he emerged, his stout, velvet body liberally coated with golden pollen. Other bumble-bees could be seen going through the same process.

"Well, what's so odd about that? Surely you've seen bees at work before," commented Tim irritably.

"You are dull today," answered Kay in gleeful tones. "Can't you see? There are lots of smaller bees about but only bumble-bees visit the antirrhinums. That was the 'spell' Linda put on them. She told me that the other bees would not dare to go in them because of her 'spell.'"

Tim watched with a sceptical expression on his face.

"Well, it is rather queer," he

admitted, after finding that only bumble-bees were entering the antirrhinums. "I'm quite sure there is an explanation though; it's nothing whatever to do with Linda."

"Yes, there is certainly an explanation, Tim," said Farmer



Only bumble bees are heavy enough to enter antirrhinums, where their big bodies get smothered with pollen. The bee above is twice the natural size.

Jones, when asked about the matter.

"The flowers of the antirrhinum or snapdragon are like small, closed boxes. A bumble-bee is a heavy gentleman and when he alights on the lip of a flower, it opens and he can crawl inside. But it is his weight which enables him to do this. Smaller insects are not heavy enough to make the flower open. The bumble-bees' big bodies become smothered with pollen and they visit other antirrhinums, thus spreading the pollen from flower to flower. It is their work."

"But why can't smaller insects do it too, if they could enter the flower?" Tim asked.

"Well, their bodies might not contact the pollen, and then it would mean that they would take the nectar without performing the work of distributing the pollen. It is Nature's way of ensuring that unwanted small insects are kept out."

"Now what about Linda's magic?" chuckled Tim, turning to look at his sister.

But he found her gone! Kay might have believed in magic, but she was not so silly as to linger in the present circumstances. Tim searched everywhere without success.

"Shall have to wait till dinner-time," he thought.



YOUR LETTER

My dear Sunbeams,

A friend told me that when he was a boy in Norway, he used to watch the tiny ants there building tall ant hills which sometimes were

as high as some of you are. What do you suppose they were made of? Pine needles! Just pine needles, and every one meant a special journey for one ant. Suppose one of these little creatures became discouraged and said, "What's the use of my pine needle?" Maybe it wouldn't have made much difference. But if every little ant had given up, the hill would never have been built, and there would have been no ant town.

I hope you won't mind if I compare you to the ants, Sunbeams? Because, although you may not be very big, or strong, yet if you join your efforts with others you certainly can do a great deal of good.

This month, OUR TIMES is a special

Missions Number. If you turn over the pages you will see some pictures of boys and girls and grown-ups too, in far-away lands, who are suffering from all kinds of unpleasant diseases, and are sometimes ill because they lack the right kind of food.

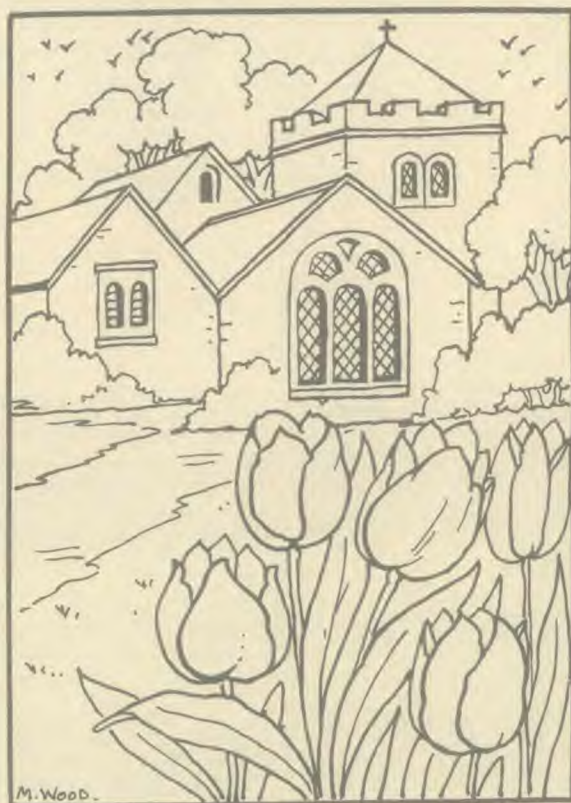
I was particularly interested to read about Sussie, the little African baby who was so thin when the missionary took her into her home and fed and cared for her, that it was feared she would die. Now she is a beautiful baby one year old, who has been given the new name of Linda Sahai, which means, "Beautiful Sunbeam"!

I know you would like to raise some money to help other babies, and boys and girls, and grown-ups too, to learn about Jesus. You can do this by sending your gifts, however small, to "Sunbeam Mission Fund," The Stanborough Press Ltd., Watford, Herts. Don't think your contribution too small to count. It will. Remember the tiny ants, and the big hill they built, just by giving of their best and doing their small bit to help.

Yours affectionately,

Auntie Pam

FOR YOU TO COLOUR



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

RESULTS OF FEBRUARY COMPETITION

Prize-winners.—Martin Clarke, Wood Farm, Denton, Harleston, Norfolk. Age 10; Christine Channon, 33 Woodfield Avenue, Birchwood, Lincoln. Age 8.

Honourable Mention.—Mary D. Lowe (Llandudno); David Hale (Hornchurch); Alison Crawford (Dorset); Lynne Seymour (York); Sylvia Anne Armstrong (Thornton); Susan Jacobs (Cambridge); Deborah Rose (Kingston-upon-Thames); Elaine Francis (Garston); Karen Moore (South Shields); Catherine Keen (Southend-on-Sea); Thomas Grimshaw (Bolton); Brenda Ambrose (Luton); Alison Crawford (Dorset); Peter Millington (Dringhouses); David Bultitude (Watford); Melvin Cottrell (Downend); Kim Horwood (Millend); Stephen Peak (Lowestoft); Jenny Renny (Rosyth); Anne Wallace (Cardonald); Patricia Hadley (Bath); Gordon McDonald (Ballymena); Jill Renny (Rosyth); Gordon Lennox (Ballymena); Raymond Mail (Hull); Clive Helps (Exeter); Jeannie Hind (Fife); Caryn Till (Watford); Paul Lockham (Kings Langley).

Those who tried hard.—Judy Baskett (Theydon Bois); Marion Daly (Watford); Grant Ian Hopwood (York); Keith Jenkins (Swansea); Wendy Redden (Wellingborough); Jennifer Carrott (Leicester); Gary Girdlestone (Norwich); Marianne Collins (East Barnet); Nicky Baskett (Theydon Bois); Michael Vaughan (Kettering); Adrian Ball (Ilkveston); Lynda Stivala (Churbury); Sarah Martin (Dringhouses); Neal Cavan (Newtownards); Billy O'Hara (Ballymena); Heather Charlton (Larne); May McAdoroy (Ballymena); Maria Manning (Northreach); Linda Parry (Newport); Lynn Peacock (Coventry); Martin Sharp (Hornchurch); David Goble (Lancing); Lydia Dean (Yeovil); Sylvia Sturgess (Dorchester); Susan Wren (Acomb); Carol Richardson (Watford).



MIRROR

OF OUR TIME

Incalculable results

IN a message to an international peace conference in New York, Pope Paul warned that a new world war "would have incalculable and frightful results for all mankind."

Giving the Bible to the world

THE United Bible Societies' latest report states that the whole or some part of the Bible has been published in 1,232 languages and dialects, serving ninety-five per cent of the world's population, and that the whole Bible is available to ninety per cent of the peoples of the earth.

Communist monolith no more

AFTER ten years of drifting apart, the Russian and Chinese sections of the Communist monolith have finally come apart. "From this point onward," comments the *Times* on the recent gathering called in Moscow, which China did not attend, Communism ceased to be an organized international movement.

To talk even of polycentrism is confusing if not meaningless. The centre will not hold. There is no centre."

Big change

IN an editorial in *U.S. News and World Report*, David Lawrence comments on "the big change which the United States is undergoing," which he asserts is "not toward more democracy but toward autocracy." Further, he says, "A majority of the people's representatives are unfortunately indifferent to the big change which is under way in America today."

"Intelligent" bishop

IN a Sunday newspaper not long ago the Bishop of Woolwich asserted that he does not know any "intelligent" Christian who believes that the second coming of Christ will be "visible." This makes a number of Bible writers, according to Dr. Robinson's standards, "unintelligent."

Christian missions in India

A STATEMENT issued by the Indian Minister for Home Affairs reveals that there are 114 foreign Christian missions in India, with 4,320 foreign missionaries.

Road deaths

ROAD deaths in Great Britain reached a new high in 1964. The total of 385,499 persons killed or injured represented an increase of eight per cent over the previous year. Actual deaths were thirteen per cent up.

Mendel centenary

IT is just a hundred years ago since Gregor Mendel gave two lectures to a scientific society in what is now the Czechoslovakian city of Brno, which laid the foundations of the modern study of genetics. In the enthusiasm of the time for Darwin's new evolution doctrine, his discoveries were completely neglected, and even today the damaging implications of Mendelism for the theory are not sufficiently recognized.

Church union in Australia

AT a meeting of the Australian Council of Churches in Sydney, the Archbishop of Perth said, "We see a vision of real union within the foreseeable future." It is hoped that the Anglican, Methodist, Congregational, and Presbyterian churches will covenant together for union by 1970 and that all steps will be taken to complete reunion by 1980.

Liberty retarded in Spain

COMPLAINING of increasing difficulty in receiving printed material from churches outside Spain, the Rev. Humberto Capo says in a letter to the Spanish Ministry of Information: "It would be extremely painful . . . to have to resign ourselves to believing that we are really where we were before, in spite of the changes taking place."



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