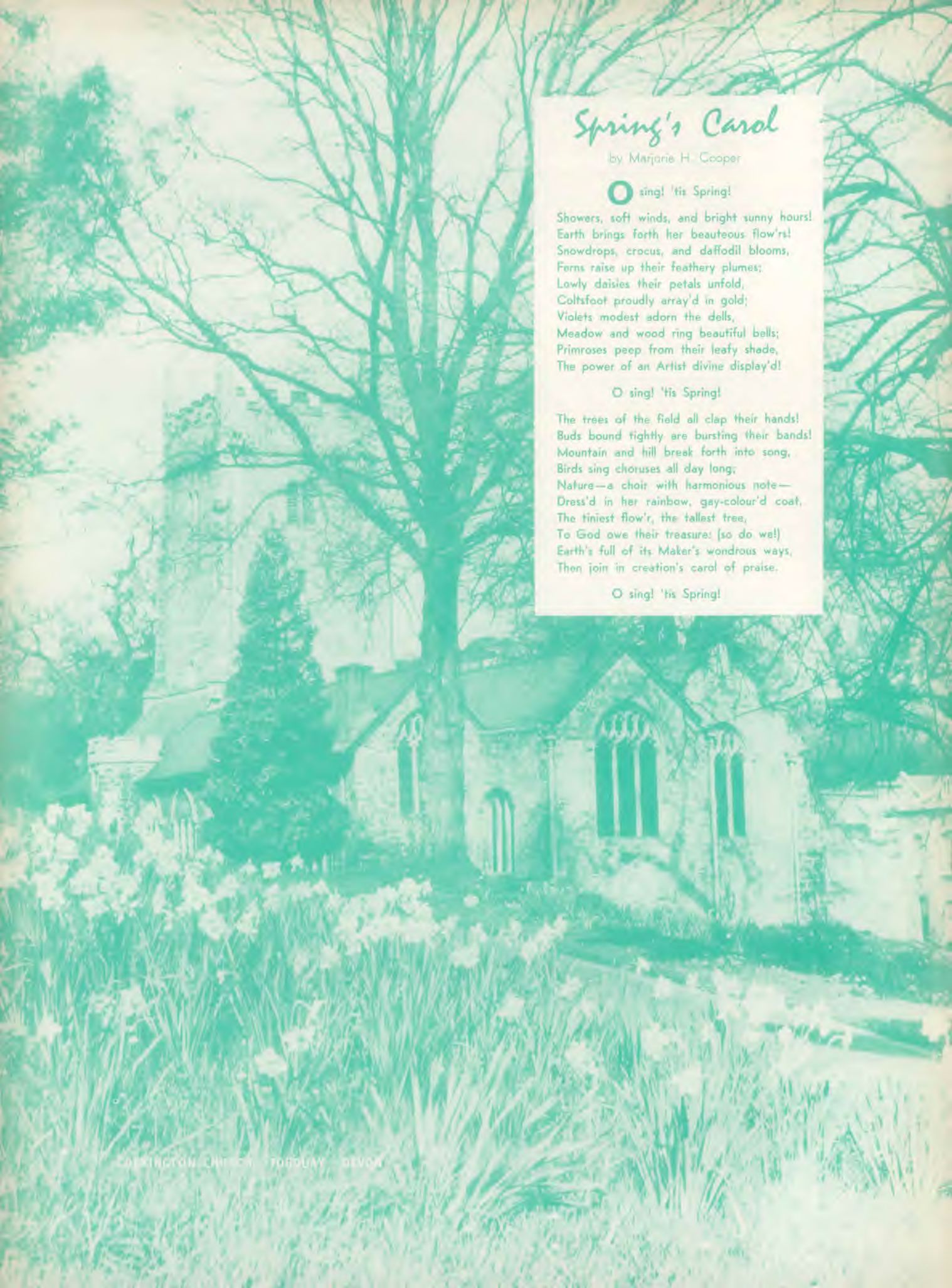




SPECIAL SPRING NUMBER

OUR TIMES

Vol. 52
March, 1966



Spring's Carol

by Marjorie H. Cooper

O sing! 'tis Spring!

Showers, soft winds, and bright sunny hours!
Earth brings forth her beauteous flow'rs!
Snowdrops, crocus, and daffodil blooms,
Ferns raise up their feathery plumes;
Lowly daisies their petals unfold,
Coltsfoot proudly array'd in gold;
Violets modest adorn the dells,
Meadow and wood ring beautiful bells;
Primroses peep from their leafy shade,
The power of an Artist divine display'd!

O sing! 'tis Spring!

The trees of the field all clap their hands!
Buds bound tightly are bursting their bands!
Mountain and hill break forth into song,
Birds sing choruses all day long;
Nature—a choir with harmonious note—
Dress'd in her rainbow, gay-colour'd coat,
The tiniest flow'r, the tallest tree,
To God owe their treasure: (so do we!)
Earth's full of its Maker's wondrous ways,
Then join in creation's carol of praise.

O sing! 'tis Spring!

THE BIBLE and *OUR TIMES*



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

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COVER PICTURE: "Spring is Here!"

This month . . .

THIS is the Special Spring Number of *Our Times* and it is appropriately introduced by Marjorie H. Cooper's lovely poem, "Spring's Carol." We hope you will enjoy every page.

So completely have many in this secularized age banished God from their thoughts that the question is sometimes asked, "Is God Dead?" J. A. McMillan provides evidence that He is still very active in human affairs.—Page 4.

It has been said that the Bible is a difficult Book. True, it is the most profound Book in the world, yet it is also the most simple, asserts Ernest Cox in "You Can Understand Your Bible."—Page 6.

As man-made rocket vehicles penetrate farther and farther into space, we may well wonder whether we will ever contact beings akin to ourselves in other worlds. F. C. J. Pearse draws on Bible evidence to answer the intriguing question, "Are Other Worlds Inhabited?"—Page 8.

Recalling his impressions of the closing days of the momentous Vatican Council in Rome, A. S. Maxwell writes on "Echoes of Vatican II."—Page 10.

As a special feature of this Spring Number we recall, under the title, "Footprints of Faith—Yesterday and Today," some of the men of faith who have made Britain great spiritually, as well as in a material sense, and whose resolute stand for truth and freedom has influenced the whole world.—Pages 12-17, 22-24.

Then right up to the minute is the story of Teehu Makimare, the Bible-loving Maori who has just been honoured as "the bravest man in the British Commonwealth." You will be inspired by V. H. Cooper's story of "A Maori's Faith."—Page 18.

The two great themes of the Bible are the first coming of Christ to die on the cross for man's redemption, and His second coming to establish His everlasting kingdom of righteousness and peace. The latter is the theme of a new series by Spencer G. Maxwell entitled, "Heralds of His Coming."—Page 25.

All the regular features will be found in this issue, and specially for the children is the wonderful story of a little heroine of the faith, "Mary Jones and her Bible."—Page 32.

IS GOD DEAD?

by J. A. McMILLAN

MRS. MARTIN LUTHER once dressed herself in widow's weeds and sat down to dinner. When Dr. Martin saw her he expressed surprise at her visible emblems of bereavement and asked, "Who's dead?" "God is dead," she replied. "Don't be blasphemous, woman," retorted the reformer. "What makes you say such a silly thing?" "Well," she replied, "the way you have been acting and talking lately, I thought God must be dead."

Now, we all suffer at times from fits of depression, even the most optimistic of us, but this is not a formal denial of God's existence or of our deep-seated faith in Providence.

Unbelief is "the sin which doth so easily beset us" because of our frailty and temperament, but this is very different from the deliberate attitude of those

*"That strove to pull Jehovah from His throne,
And in the place of heaven's eternal King,
Set up the phantom Chance."—Glynn.*

In olden times the sovereignty of God was challenged by Pharaoh, who asked, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Exod. 5:2.

It has ever been thus. Idolatry and vested interests have a blinding effect on even the keenest sighted. And Pharaoh had too much to lose to lightly acknowledge the existence of God and the claims of Jehovah on the services of Israel.

A foolish claim

A king of an entirely different attitude wrote in later days: "The fool hath said in his heart, There is no God." Psa. 14:1.

Nowadays, the fool is not content to harbour atheistic notions in his heart; he feels compelled to shout them from the house-tops.

In David's day, the theory of evolution had not emerged. Philosophic abstractions were confined to this terrestrial globe, and bounded by a narrow geographical and political horizon. The Greeks, beginning with Aristotle (384-322 B.C.), challenged creation by fiat and began to speculate about evolutionary origins, propounding ideas which

smouldered in men's minds for centuries. Darwin's *Origin of Species*, published in 1859, popularized the evolutionary theory of man's animal ancestry, and the church capitulated to the onslaught of scientific unbelief. At first, Genesis was sacrificed; then, to use the modern word, a system of escalation was stepped up; and today the inevitable result is with us—the church has been stripped of its authority and its inspired revelation as clean as Samson was stripped of his locks. Speaking of Samson, we are reminded of the pertinent thought expressed after his hair cutting: "And he wist not that the Lord was departed from him." Judges 16:20.

So the modern church faces a hostile and sceptical world with its "eyes put out," and the consequent denial of God and the revelation purporting to come from Him is inescapable. As Miss Barrett wrote:

*"There is no God," the foolish saith,
But none, 'There is no sorrow:'
And Nature oft the cry of Faith
In bitter need will borrow.
Eyes which the preacher could not school,
By wayside graves are raised;
And lips say, 'God be pitiful,'
That ne'er said, 'God be praised.'"*

Shall He find faith?

The Christian, however, who derives his faith from the Bible and not from scientists or philosophers, turns to the Author of his religious teachings and aspirations for guidance in this sceptical age. What light does Jesus give to His followers in these difficult times?

"He spoke to them in a parable to show that they should keep on praying and never lose heart: 'There was once a judge who cared nothing for God or man, and in the same town was a widow who constantly came before him demanding justice against her opponent. For a long time he refused; but in the end he said to himself, 'True, I care nothing for God or man; but this widow is so great a nuisance that I will see her righted before she wears me out with her persistence.'" The Lord said, 'You hear what the unjust judge says: and will not God vindicate His chosen, who cry out to Him day and night, while He listens patiently to them? I tell you, He will vindicate them soon enough. But when the Son of Man comes, will He find faith on earth?'" Luke 18:1-8. (N.E.B.)

It may surprise many people to discover that the Bible consistently predicted that the times in which we live would be characterized as faithless and godless. It is a neglect of this basic fact that leaves so many Christians defenceless in the face of militant materialism and atheism.

The thirsting soul

A deep conviction about the existence, personality, and purpose of the living God must depend on two fundamental factors. One is the personal experience of the heart that has found rapprochement with God. This the Bible prophets knew. David wrote: "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee." Psa. 63:1.

John expresses this by using two words in the Greek language that describe objective knowledge (external facts) and subjective knowledge (that derived from personal experience). "We know that the Son of God has come [this is historical knowledge obtained from records] and given us understanding to know [by personal experience] Him who is real; indeed we are in Him who is real, since we are in His Son Jesus Christ. This is the true God, this is eternal life." 1 John 5:20. (N.E.B.)

John adds, and this is extremely pertinent, "My children, be on the watch against false gods." Verse 21. (N.E.B.)

This is why objective knowledge about God is so important today. Heart knowledge is essential, the mystical blending of spirit with spirit, but this can become distorted into mere sentimentality and mysticism, divorced from the world of time and sense. We need the factual, historical, intellectual knowledge of God as well to balance the inward light, the ecstasy of spiritual fellowship supported by factual evidences.

To meet this need of frail and sinful humanity, God takes the initiative. "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Isa. 48:3-5.

The exact fulfilment of predictions recorded many centuries before the event, constitutes an incontrovertible evidence in support of the existence of a Supreme Being "who worketh all things after the counsel of His own will." Eph. 1:11. Jesus recognized the force of fulfilled prophecy and said to His disciples, "And now I have told you before it came to pass, that, when it is come to pass, ye might believe." John 14:29.

The New English Bible translates it: "I have told you now, beforehand, so that when it happens you may have faith."

Bible prophecies are numerous and varied. They concern individuals and nations and the destiny of our world. Their time of recording and the subsequent fulfilment are beyond dispute. When the mind has satisfied itself that these exist, then reverence

and faith take the place of scorn and doubt, and the language of the soul is: "O depth of wealth, wisdom, and knowledge in God! How unsearchable His judgments, how untraceable His ways! Who knows the mind of the Lord? Who has been His counsellor? Who has ever made a gift to Him, to receive a gift in return? Source, Guide, and Goal of all that is, to Him be glory for ever! Amen." Rom. 11:33-36. (N.E.B.)

Another attribute of Deity that confronts the questing spirit of man is the work of creation. This again is an appeal to man's reason, and is consistently appealed to throughout the Scriptures as evidence of the living God. "For every house is builded by some man; but He that built all things is God." Heb. 3:4. Note the harmony between the Old and New Testaments on this:

*"O Lord, how great are Thy works!
And Thy thoughts are very deep."
"For the Lord is a great God,
And a great King above all gods. . . .
The sea is His, and He made it:
And His hands formed the dry land.
O come, let us worship and bow down:
Let us kneel before the Lord our Maker.
For He is our God;
And we are the people of His pasture,
And the sheep of His band."*

Psa. 92:5; 95:3-7.

"For all that may be known of God by men lies plain before their eyes; indeed God Himself has disclosed it to them. His invisible attributes, that

(Continued on page 31.)



THE Bible stands unique as the world's simplest, and yet most difficult, Book.

Long before we were fully acquainted with all the mysteries of the alphabet, we probably learned a good deal about Scripture from Bible picture-books eagerly studied at Mother's knee. The days of creation, the animals surrounding Noah's Ark, Bethlehem's picturesque manger, and a winsome portrayal of the Good Shepherd, were all probably firmly implanted in our infant minds long before we could read.

But soon pictures were aided by print. We began reading Bible stories for ourselves. Later on still, our more mature reading was concerned with theology and prophecy. A few of us were eventually privileged to gain some knowledge of the original biblical languages, and we became aware that God's Book, besides enthralling the infant and delighting the child, can also engross and sometimes perplex the most experienced and scholarly theologian.

Essentials are simple

For the Bible is the one Book which is both easiest and hardest to understand. The *essentials* of salvation are simple. "Wayfaring men, though fools," need not "err therein." Isa. 35:8. But the details of God's extended dealings with men are sufficient to tax the finest and most erudite minds.

Significantly enough, the Bible continually emphasizes that our personal salvation depends much more upon our fervent spirituality than upon our intellectual capacity. Some people are naturally far more gifted than others. But they are not, therefore, the more assured of eternal life. Indeed the Lord readily accepts the simple believer, whereas He sternly rejects the sophisticated agnostic. "His mercy is on them that fear Him," but "He hath scattered the proud in the imagination of their hearts." Luke 1:50, 51.

Many people today, of apparently liberal education, nevertheless complain that they cannot understand much of the Bible. They contend that it is, in many parts, an unduly difficult Book.

Their problem is not due to lack of capacity. Indeed the Bible itself declares that their basic need is spirituality. For Paul asserts: "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Thus the Book of God cannot effectively be understood without the help of God. It was originally written by "holy men" who "spake as they were moved by the Holy Ghost," and without the further aid of the Spirit the Scriptures can never really be appreciated, still less can they be savingly applied. (2 Peter 1:21.)

Physical blindness obtains when the afflicted person's retina, for whatever reason, is insensitive

to light. In the same way, the unconverted man is largely insensitive to the glory, the power, and the winsomeness of Him who is the "Light of the world." John 8:12; 9:5. The unbeliever is tragically insensitive also to the Bible's most exalted truths, and he is continually affronted by its more searching claims. He prefers to remain "willingly ignorant" concerning the veracity of its history and the certainty of its prophecy. (2 Peter 3:3-7.)

Willingly ignorant

The Bible further declares that, especially in these last days, when scientific and technological knowledge are being extolled and pursued as never before, religious knowledge will be generally despised. An intelligent understanding of God's way of salvation will be considered of little present worth or future value. Wickedness will blind men's eyes and pervert their judgment as to what is, and what is not, of supreme and eternal importance. "Many [of God's saints] shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the [righteously] wise shall understand." Dan. 12:10.

The inspired prophet here points out the direct and logical connection which is bound to exist between moral wickedness and spiritual ignorance. The wicked man may be arrogantly wise in the ways

YOU CAN

of the world, but he will remain profoundly ignorant of the way of salvation. The Bible, as God's message of grace, will be a closed Book to him. He may appreciate its literary merit. He may value its historical range. He may even be mildly interested in its prophetic pronouncements. But he will tragically *miss* its main intent, which is to save his soul! "None of the wicked shall understand" even the simple essentials of salvation.

In these latter times the Lord has made His Word wonderfully available to all. It is only just over four centuries ago since Gutenberg *printed* his first copy of the Scriptures page by page with cumbersome type. Today mighty high-speed presses are pouring forth a steady stream of Bibles of many styles, translations, shapes, and sizes, to suit every taste and pocket, and in over a thousand languages. So that there are very few people alive now who do not have ready access to God's Word—very few who can really plead ignorance of His simple plan for their salvation.

Reading and misreading

However, one of our greatest modern dangers is not so much that God's Word is *not* read, but rather that by so many sincere Christian people it is very much *mis-read*. Its plainest truths are often ignored when they contravene popular convention. Its clearest standards are deprecated to allow for modern "liberalism." Its simple appeals for personal goodness are drowned under a multitude of minor issues. For example, many good souls today are being led to believe that the Bible condones palpable transgression of the Ten Commandments, but it also unequivocally condemns any life-saving by blood-transfusion!

Such a palpable mis-reading of the Scriptures can only be tragic in the extreme. It seeks to find a "divine sanction" for human laxity, and a "thus-saith-the-Lord" for what is really misguided and mis-informed dogmatism. On every page the Bible upholds the moral law. It rightly forbids the ancient, heathen rite of ceremonial blood-drinking, which was, both in intent and practice, vastly different from our modern, medical blood-transfusion. (Deut. 12:29-31; 1 Peter 4:3.)

Even in apostolic times, Peter had occasion to speak very strongly against some who were not careful rightly to interpret Paul's epistles. In these epistles, Peter admitted, there were "some things

Fortunately, our Saviour Himself gives us guidance. "If any man will do His will," He declares, "he shall know of the doctrine." John 7:17.

Jesus here definitely makes adequate knowledge dependent upon ready obedience. The Lord will fully enlighten our minds when He sees that we are completely determined to accept His daily guidance wherever it may lead.

The Lord desires that our Christian experience and knowledge should not remain static, but that they should be daily, and steadily, progressive. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. "When He, the Spirit of truth is come," Jesus added, "He will guide you into all truth." John 16:13.

The Bible may be, to some, a "difficult," even a discouraging and frustrating Book. But it need never remain so.

For to the humble, believing child of God it becomes an exciting and unending source of delight, an ever-expanding revelation of our loving Father's will, and unerring guide to His heavenly home. We cannot read it regularly and prayerfully for long, before we are joyfully led to agree with John, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

UNDERSTAND YOUR BIBLE

by ERNEST COX

hard to be understood." 2 Peter 3:16-18. These things, Peter warned, the theologically "unlearned" and the spiritually "unstable wrest, as they do also the other Scriptures."

Peter further affirms that careless or wilful mis-interpretation of Scripture can be fraught with the most serious consequences. For those who wrongly interpret and mis-apply God's Word, do so, he declares, "unto their own destruction."

Understanding and obedience

Finally, the important question arises as to how we may know that we are understanding God's Word aright, and that our daily conduct is according to God's will.

This is an extremely vital question, and obviously demands the highest Authority of all for its answer.



WITH man-made satellites out in space and encircling the earth every ninety minutes, man has at last broken away from the gravitational hold of this planet and has established his first foothold in space. Space flight, which only a few years ago was confined to science fiction, is today taken seriously and scientists speak with certainty of the day not far distant, when man will land on other planets.

As we sit on the exciting edge of cosmic discovery, the most intriguing question coming into our minds is, "What shall we find on these other planets?" "Will they be inhabited? What sort of beings could they be?"

Many astronomers, after surveying the skies through powerful telescopes, supplemented by other modern scientific equipment, say there is every reason to believe that there is life on other planets. The late Sir James Jeans, one of Britain's leading astronomers, concluded that "there must be myriads of worlds capable of supporting life as we know it here." While Sir Harold Spencer Jones, the Astronomer Royal says:

"With the universe constructed on so vast a scale, it would seem inherently improbable that our small earth could be the only home of life."

Our world a cosmic dot

Notice that he refers to our planet as "our small earth." We can begin to appreciate the smallness of our world as we think of the universe about us. Let us in imagination look with the astronomer through a powerful modern telescope into space. First, we see the sun which is the heart of our solar system. It would take 1,300,000 worlds like ours to make one of its size. Then we fix our gaze on the family of nine planets that are continually revolving about it. First comes Mercury and then there is Venus. Our



ARE OTHER WORLDS INHABITED?

by F. C. J. PEARSE

little world comes next in relative distance from the sun, and beyond us is Mars. Then come Jupiter, Saturn, Uranus, Neptune, and Pluto. Pluto is approximately 4,000 million miles from London.

So far we have only been looking at our own solar system. This earth with the other eight planets revolving about the sun are really only next door neighbours. We live as it were in the same street. We must remember that our sun is not the only sun in the universe. It is only one of forty thousand million suns that go to make up what is known as the Milky Way System, a lens-shaped assemblage of glowing suns or stars. Suppose every one of these suns had a family of nine planets like our sun. There would be 360 thousand million planets in the Milky Way System. And if only one planet in every nine were inhabited, just think of the hundreds of millions of inhabited worlds in the Milky Way!

But even this isn't the end. Our Milky Way System is merely the doorstep to the universe, for astronomers tell us that it is only one of at least 200 million other galaxies which they know exist. And they also say that they have no idea how far the universe extends beyond the 200 million galaxies they can see!

As we begin to realize the vastness of the universe about us, we must surely agree with Sir Harold Spencer Jones that, "it would seem very improbable that our small earth could be the *only* home of life."

Made to be inhabited

Now let us take God's Word and see what it has to say on this very fascinating subject, for we must remember that the Scriptures spoke of "the circle of the earth" (Isa. 40:22) centuries before man discovered the fact. The Bible is God's Book of true science, and man's scientific discoveries merely verify what Scripture has declared for centuries.

In Hebrews 1:1, 2 we learn that God through Christ "made the worlds." Notice the plural, "worlds." And Ephesians 3:14, 15 says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Scripture here indicates that we on this planet are but members of the "whole



family in heaven and earth." Now let us turn to Isaiah 45:18 where God tells us why He created this planet.

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it *to be inhabited*."

God tells us that He "formed," or organized the earth "to be inhabited." He also indicates that if this world were not the abode of life, its creation would have been "in vain"—or useless. Would it not naturally follow that if such be true of this little speck of cosmic dust, then much if not all of God's creation would likewise be in vain if not inhabited? Is it reasonable to restrict life to this planet alone? Did God make many houses and put inhabitants in only one? Little wonder that Bernard DeFontenelle, a prominent astronomer, has said that "to think that there may be more worlds than one is neither against reason nor Scripture." There is indeed sufficient evidence both in the sky above us and in the Scriptures that other worlds are inhabited.

Only one planet in rebellion

But though this earth is not the only planet that is inhabited, it seems that it is the only planet whose inhabitants are in rebellion against God. Notice what the Scriptures reveal to us about the inhabitants of other worlds.

"Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their

host, the earth and all that is therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee." Neh. 9:6.

The family of heaven worships God. This world alone has disputed His claim to worship. This world alone is a planet in rebellion. Consequently these other worlds, unlike this world, have never known fear or pain. Their inhabitants have never looked on the face of death. The tragedy of evil which has overtaken our human race is the result of rebellion against God.

This earth is the only sheep in God's great flock which has wandered away. Ninety-and-nine in the fold, and only one went astray. But in one mighty demonstration the God of the whole universe revealed His great love for that one little planet that was lost. "For God so loved the world"—this world—"that He gave His only begotten Son." John 3:16. Nineteen centuries ago the Son of God stepped down from the right hand of His Father and visited this planet. He came to "seek and to save" the little planet that was "lost." Luke 19:10.

Among the unnumbered universes, this earth is like the tiniest grain of sand on the face of the desert. The nations of this world "are as a drop of a bucket, and are counted as the small dust of the balance." Isa. 40:15. And man is nothing. But measured by the cross of Calvary, man is of great value. Calvary declares the value that the God of the universe places on you and me.

Christ visited this planet to die upon the cross and begin the work of bringing the inhabitants of this world back into harmony with God and reuniting them with the rest of His great family of created beings. To complete the work, He has promised to return and receive them to Himself. (John 14:1-3.)

Space flight for all

Scientists today are busy designing and experimenting with space ships and space suits which, they hope, will make it possible for humans to escape from earth's gravitational pull and launch freely into space, where they may set their course for any planet they choose.

Will man's plans for space travel ever materialize? Of one thing we can be sure. Man will never set foot upon any inhabited planet of another world, for God would never permit this rebellious human race to destroy the peace and joy of God's beautiful universe. The inhabitants of the earth are infected with the disease of sin and God would not permit them to contaminate the inhabitants of other worlds. Until man has been decontaminated of sin, God has placed him under quarantine.

The Bible does however predict that a sizeable segment of the human race—those who have permit-

(Continued on page 30.)

THE historic conclave has passed into history. Cardinals, archbishops, bishops, and counselors are back home again shouldering their various responsibilities around the world. The tiers of benches, which for three years made St. Peter's resemble an auditorium have all gone. Rome has returned to normalcy.

Yet the Council lives on. Its actions are being vigorously discussed in every Catholic diocese, seminary, monastery, college, university, and publishing house. They will echo down the halls of history for all time to come.

Vatican I (1869-70) is remembered chiefly because of its momentous decision on papal infallibility. Vatican II (1962-65) will stand out as the Council of *Aggiornamento*, when this centuries-old church

of this Declaration can only be measured by the vastness of the terror it supersedes.

During Vatican II the church adopted a new attitude toward the Bible. In the schema on *Revelation* scholarly research into the Old and New Testaments was approved, while the reading of the Bible by the laity was warmly encouraged. Far from being a "Bible-burning" organization, as it was often accused of being in days gone by, the Church of Rome has emerged as an outstanding champion of the Book of books. In an extraordinary reversal of roles it has taken the place once held by Protestants who, in a tragic apostasy, have for the most part dismissed the Bible as a collection of myths and folklore.

ECHOES of VATICAN II

by ARTHUR S. MAXWELL

set out to "update" itself and bring its policies into harmony with twentieth century thought.

If for no other reason than this it will be reckoned the greatest and most significant Council since Christianity first took root in Rome. For here the church which once claimed that it never changes *did* change. Urged on by the "progressive Fathers" it abandoned one after another of its long-cherished concepts and started out on an entirely new course.

A new attitude emerges

Vatican II marked the end of anti-Protestant bias—which had been held and fostered since the Council of Trent in the sixteenth century—and the emergence of a policy of friendliness toward one-time foes. The word "heretic" was replaced by the far kindlier term, "separated brethren." At the same time the Jews were exonerated from collective guilt for the death of Christ.

Vatican II repudiated persecution as a means of protecting and advancing the cause of Christ. At the risk of being charged with insincerity and opportunism it endorsed the position on human rights long held by Protestants. In the *Declaration on Religious Liberty* it proclaimed that every man is free to follow the dictates of his conscience in matters of religion. Had the church always taken this position there would have been no Inquisition, no attack on the Waldenses, no St. Bartholomew massacre. Indeed the significance



Vatican II also dealt courageously with social, economic, and international problems, bidding for recognition as the world champion of peace and justice. In its declaration on *The Church in the Modern World* it offered advice on all manner of subjects, as if convinced that it has the right and duty to act as counsellor to the nations. Considerable interest was expressed in the work of the United Nations, accented by the personal visit to the General Assembly by Pope Paul during the Council proceedings.

It is too early yet to assess the long-term results of Vatican II, but some developments appear to be inevitable.

Will "progress" be arrested?

Within the Church itself the struggle between "progressives" and "conservatives" is bound to increase. While in attendance at the Council we heard rumours of a possible "schism to the right"—a breaking away of those who feel strongly that the new policies will bring the church to ruin. Other

schisms may eventuate as the shock waves of this epochal gathering move out to the ends of the earth.

Writing in *Life* magazine, October 15, 1965, J. K. Jessup referred to this possible sequel: "Pope Paul, secure in faith, lives with risk while administering his church. Risk is the very essence of this whole Council and of the church's adventure in re-entering the modern world. In some ways John opened a Pandora's box. Catholicism, whose seemingly monolithic structure conceals a wide spectrum of opinions and temperaments, is in a ferment of public and private argument about everything from birth control and the meaning of the Eucharist to the quest for common ground with Communists, a married clergy, the psychoanalysis of monks, and what Paul himself

increasing emphasis on the desirability of the unifying of all Christian bodies in one all-embracing church fellowship, with the Pope, of course, at its head. Step by step events will move toward the climax foreshadowed in Bible prophecy when "the whole world" will go after this friendly, cultured, modernized religious organization "in wondering admiration." Rev. 13:3. (N.E.B.)

A providential opportunity

But Vatican II may have its most profound effect upon the Protestant churches which in the past have taken a strong anti-Catholic position in the face of Roman claims. How can they spurn the now outstretched hand?



has criticized as an 'altered notion of sin.' . . . If the progressives' stampede into modernism is not reined and governed, the Catholic faith itself is in danger of attenuation on the one hand or schism on the other."

Another result of the Council may be equally explosive. As Catholics reverently study the Bible—as they may now do with the benediction of the church—they will discover that many teachings they once considered orthodox have no biblical support. What they will do about it is anybody's guess, though we recall that it was just such a discovery as this which, four hundred years ago, led to the great Reformation.

A further consequence will be increasing fraternization between Catholics and Protestants. Hands will be outstretched across the gulf which once separated them. Priests will preach from Protestant pulpits and ministers from Catholic pulpits. Leaders from both branches of Christendom will appear more and more frequently at the same religious gatherings, particularly at ecumenical functions. There will be

LEFT.—The closing ceremony of the Second Vatican Council in the piazza in front of the great basilica of St. Peter.
CENTRE.—The procession of cardinals across the square for the closing service.

RIGHT.—Pope Paul VI was borne through the crowds to the service on his ceremonial chair.

Certainly more thorough Bible study will be called for to meet the challenge of the multitudes of eager seekers after truth in the Catholic church, now opening the Word for the first time with pastoral approval.

Should Vatican II result in Catholics and Protestants getting together to study the Bible more diligently, in a mutual effort to discover the will of God, it will mark the dawn of a new day in church relationships. And if many, following the true light shining from heaven, should unite with the remnant people who "keep the commandments of God and the faith of Jesus," all mankind will be stirred. (Rev. 14:12.)

Such a development could well be the loudest echo of the Council the coming years will hear.

ISLANDS always have a fascination in their diversity, from the tiny islets on a loch to the larger islands like Ireland itself. Many of the early Celtic missionaries for Christ seemed to have a predilection for islands and so the story of the Gospel in Britain may be described as the story of the sacred isles.

established a Benedictine abbey here in the twelfth century, brought the remains of two other great Irish Celtic saints, Columba and Brigid, and interred them there beside Patrick.

Patrick's faith

From this revered spot, the smooth outline of the Mourne Mountains hangs like a purple backdrop behind the peaceful meadows. It evokes a sense of peace and calm, a fitting place of rest for those sleeping missionaries for Christ of bygone days who wait the lifegiving call of their Saviour at the last trumpet. This will sound on the day of Christ's re-



Coming to Northern Ireland by air we get our first view over Strangford Lough, and gaze down on the spot where many centuries ago Patrick arrived in Ireland. It looks like a blue jewel flecked with green islets and set in an emerald crescent and we do not wonder that it is called the "Emerald Isle." And from it we follow the "footprints of faith" of the Gospel pioneers Patrick, Columba, and the rest.

The great Christian advance into Ireland began beside Strangford Lough. As we climb the hill to the memorial statue of Patrick, the whole area is laid out in a panoramic view from the mountains of Mourne in the south-east, over the waters of the lough to the north, and round to the Irish Sea with a glimpse of Scotland in the east. In the middle foreground westward is the beautiful little church at Saul, "sabhal" in Gaelic, meaning "barn." Here a modern building occupies the traditional site of the barn which Patrick first used as a meeting place.

Tracing the footsteps of Patrick westward we come to Downpatrick where tradition fixes one of the most hallowed spots on Ireland's soil. For on a wooded hill beside Downpatrick Cathedral, which some consider to be on a site of Patrick's foundation, is the last resting place of the great saint. A large unhewn granite stone from the mountains of Mourne marks the spot and on it is the simple inscription, "Patraig." It is recorded that John de Courcy, who

turn to this earth, about which these pioneers preached so long ago. Patrick wrote: "We look for His coming soon as the Judge of the quick and the dead." (*Confession*, par. 4.) Columba also had this hope and taught of "Christ the Most High Lord coming down from heaven." (*Altus Prosator*, stanza 20.) They truly believed they were living "in the last days" and eagerly anticipated the return of Christ.

We follow the footprints of Patrick still further westward to Armagh, the city of twin cathedrals. The first view of Armagh over pleasant rolling fields, is of the two hills each surmounted by a cathedral—the historic Protestant one on the site of Patrick's principal church foundation in Ireland, and the splendid Roman Catholic one erected just over one hundred years ago. This city was selected by Patrick as it was already a "metropolis" of importance in his day, having a history stretching back to 3000 B.C. and named after a famous Queen Macha. "Ard Macha" means "the Hill of Macha."

From here one can look back over the centuries and recall the archbishops of this historic church. We think of Archbishop Alexander and his wife who wrote the well known hymns, "There is a green hill," "All things bright and beautiful." We remember too a very different Archbishop Malachy, who used his influence in the twelfth century to make the church in Ireland conform to the Roman Catholic practices



of Christianity, in a sense undermining so much of the work done by his illustrious predecessor, Patrick.

In imagination we see Patrick walking up the hill to his church on the Sabbath day to present a stirring message of truth from the Word of God, bringing conviction and comfort to the congregation assembled there. For here, as elsewhere, the early Celtic leaders were great students of the Bible. From the *Book of Armagh*, which contains the Life of Patrick and the New Testament, and from other sources like various *lives* of the saints and particularly *Old Irish glosses*, which are comments on Holy Scripture, we find a wealth of material which shows Celtic teachings to be biblically based without the emphasis on allegory and the fanciful interpretations



of some of the Church Fathers. We today must hold to the same sincere teachings of the Scriptures which alone are able to make us wise unto salvation.

Perhaps we have time to take a glimpse at other important and interesting sites of early Celtic churches and colleges such as Bangor and Moville, Co. Down, where the great Columba studied. But then we must press on northward across the moors and the wild Sperrin Mountains to Londonderry. Although most famous for its great siege of 1689, we are looking for the site of earlier onslaughts against the gates of heathenism and superstition, where Columba established his first important ecclesiastical centre.

Columba the prince-missionary

Standing on the south-west corner of the present city walls, we look down the hill to the River Foyle, and remember that here Prince Columba, who had some claim to the royal line of the kings of Ulster, fought valiantly for the Gospel of the King of kings. His is a message which tells of deliverance to captives

UPPER.—Iona Cathedral is built on the site of Columba's first settlement.

LOWER.—Ruins of the ancient church and monastery on Holy Island, off the Northumberland coast.

beleaguered and besieged by Satan and his hosts. Columba reveals his faith in Christ's death on the cross in one of his verses:

*"As Thou didst suffer on the cross
To save a guilty race,
Show me Thy power, with Thy love
And glory grant with grace."*

Columba's teaching is reflected in the Old Irish commentary on Romans, chapter three, that man is justified "by faith only, i.e. by faith of belief in Jesus Christ."—Quoted in *Thesaurus Paleohibernicus*, Vol. 1, page 505.

One of the most famous of Columba's foundations was, of course Iona. To reach it we must travel across the sea from Ireland and sail up the west coast of Scotland. This enchanting coastline is made up of many islands and mainland promontories separating a maze of sea lochs and kyles (narrow channels). Columba and his party had to carefully navigate these treacherous waters where sometimes the boat lurches violently as it plunges into a tide-race between islands like Corrievreckan Whirlpool near the Garvelloch Islands, where was an outpost from Iona. The mode of travel in those days was only for the hardy, for

(Continued on page 21.)

HEROES of the WEST

by CHARLOTTE HASTINGS

TRAVELLING through some of the most varied scenery in England, over the rolling uplands of the Mendips and Cotswolds, through picturesque villages with houses built of mellowed chrome oolite, we made our centre at Bath, the gracious Georgian city of terraces and crescents, which goes back beyond the beautiful Abbey, a fine example of English Perpendicular architecture, even to the days of the Romans who soon after their invasion of Britain, reached this place. It was they who developed Bath as a city because of its wonderful mineral waters. From the old Roman reservoir, some twenty feet below the Pump Room, half a million gallons a day still gush up at a constant temperature of 120 deg. Fahr. We saw this and the Great Roman Bath, with its original lining of lead mined by the Romans from the Mendip Hills, almost 2,000 years ago. In those days Bath was named Aquæ-Sul, the waters of Sul. And close to the baths, was their temple to the Goddess of the Waters' Sul Minerva.

First centre of Christianity in Britain

From Bath we went out to Glastonbury, perhaps the oldest Christian foundation in the British Isles, for in the Abbey the Chapel of St. Joseph recalls the legend which has persisted through the centuries that after the resurrection, the apostle Philip sent Joseph of Arimathea to preach the Gospel in England, and here he built the first Christian church in this country.

This could of course be true. But of supreme importance is not who brought the Gospel to Britain

but that the doctrine of Christ did come; and that not so very long after Christ died on Calvary's cross there were dedicated followers of Christ in these isles.

The Bible in English

But it was not in search of the Romans or even to recall the legend of Glastonbury that I had come to the West Country, but to trace the story of the Bible in Britain.

During the long centuries of papal supremacy throughout Europe, the quenching of liberty of thought brought the true faith to its lowest ebb. The first to pierce the gloom of these Dark Ages, was John Wyclif, "Morning Star of the Reformation." Impressed that enlightenment could only come by a knowledge of the Holy Scriptures, he trans-

lated the Latin Bible into the English tongue and organized his band of itinerant evangelists to preach the Gospel up and down the land.

However the copies of his Bible, so painstakingly written by hand, were expensive and comparatively few could afford them. Then, twenty years after his death, came the ban, on pain of excommunication, on translating the Bible into English. It seemed as if this noble attempt at reformation was to be eradicated.

But that which had been sown, despite the seemingly arid soil, was not to die. Deeply influenced by the writings of Wyclif was John Huss of Czechoslovakia, who acknowledged only the authority of Holy Scripture, and rejected that of the Pope. Martyred at Constance for his witness to the faith, the place where he was burned at the stake is now marked by a large, inscribed boulder, the Husenstein.

Following Wyclif and Huss, other resolute heroes of faith and action stood uncompromisingly against error and falsehood. My present journey was in search of one of the most illustrious of these, William Tyndale, the heroic translator of our English Bible.

Down in the little village of Slimbridge in the beautiful valley of the Severn, well known to television viewers as the home of Peter Scott's Wildfowl Trust, is the old brick farmhouse, once called Hurst Manor where Tyndale spent his childhood and probably where he was born. Not far away on the hillside at Little Sodbury is the lovely old gabled manor house with its massive black oak door and peep-hole, mullioned windows, and high pointed eaves which sheltered his attic room. When we were there an im-



To William Tyndale more than any other man we owe our English Bible.

mense log blazed in the open fireplace of the stone-paved banqueting hall, and cast flickering shadows on the ancient oaken beams supporting the lofty peaked roof. There is a lovely view over the silvery estuary of wide river to the mountain-etched horizon of Wales.

As chaplain to the household of Sir John Walsh and tutor of his children, it was here that William Tyndale was first inspired to translate the Bible, not from the Latin like Wyclif, but from the original tongues, into the English language to give to this nation its greatest treasure and priceless heritage—the open Bible.

In conversations with "abbots, deans, archdeacons, doctors, and great beneficed men" who often visited the home of the hospitable Sir John and Lady Walsh, he always had with him his Greek Testament, and on disputed points of doctrine would turn to the infallible words of Holy Writ, saying, "Look and read."

Tyndale and the open Bible

To the celebrated bishop who, much annoyed at Tyndale's insistence on referring to the Bible, exclaimed, "We had better be without God's laws than the Pope's," his memorable reply was in years to come to be literally fulfilled. "I defy the Pope and all his laws; and if God spare my life I will, before many years have passed, cause the boy that driveth

the plough to know more of the Scriptures than you do."

At North Nibley on a rocky knoll of the undulating Cotswolds stands the 111 feet high cenotaph to brave William Tyndale, who suffered exile, persecution, penury, hostility, and in the end martyrdom in order to fulfil the mission to which he had dedicated his life.

Other heroes of faith who, in spite of ridicule and persecution played their part in dispelling the darkness over this part of England were the Lollards, followers of Wyclif, often imprisoned and put to death for proclaiming the Gospel. Then there were the Christian Brothers who circulated William Tyndale's editions of the New Testament, printed in Germany and the Low Countries, and smuggled into Bristol among other ports. Here one named Garret was arrested, and paid the supreme penalty for engaging in this noble work. Others were scourged and imprisoned.

Revivalist of the west

Following them came the great Bible-preaching revivalist of the west, John Wesley. In the Horse-fair, now in the midst of this bustling, important commercial city is the first Methodist Chapel. At Broadmead is the famous equestrian statue of him,

(Continued on page 31.)

John Wesley achieved perhaps his greatest success in the West Country, where many memorials of his powerful evangelistic ministry still stand.



NINETY-SEVEN, ninety-eight, ninety-nine," I counted half aloud as I surmounted the last three steps and came out once more into the daylight and the fresh air.

"No," said a voice beside me, "it's one hundred; you forgot to count the last one!"

I turned quickly and was surprised to see a man, all alone on the top of Carfax Tower. I had imagined that I was the only visitor to climb those steps that rather dull November morning. And in fact I was, for the gentleman who now stood beside me was not another visitor, but a guide stationed in that draughty position to point out to those who climbed the tower the points of interest in the city of Oxford, which was spread out below us.

It took me a few minutes to get my bearings—never an easy task after ascending a spiral staircase.

Soon, however, I realized that I was looking almost due east along Oxford's famous High Street, and far in the distance I could see the unmistakable square tower of Magdalen College, near the river. I had come, armed with map, guide book, and camera, determined to see as much of this ancient city as I possibly could in the space of a few hours. Cynics may, with justification smile at such a plan; many weeks, I knew full well, could be spent in the profitable and enjoyable task of visiting the many colleges and interesting sights here. However, I had carefully planned my itinerary and knew exactly what I wanted to see; so despite the threatening skies I was determined to carry out my plan.

The guide on top of Carfax Tower told me in great detail what I must on no account miss. I thanked him sincerely, and made my way cautiously back down the narrow iron stairs. When I came out of the tower I turned left along Magdalen Street to make sure that I did not miss, above all, the famous Martyrs' Memorial.

The Martyrs' Memorial

This takes the form of a slender and most beautifully carved stone monument designed by Sir G. G. Scott, the first stone of which was laid in 1841 by Dr. Plumtre, the then Master of University College.

On the north face of the memorial is a statue of Bishop Cranmer holding a Bible marked "May, 1541" on the cover, this being the year that the Bible was circulated by the King's order.

Ridley is represented on the east side, while on the west is Latimer with his arms folded over his breast. Under Cranmer's statue are the words:

"To the glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot yielded their bodies to be burned, being witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this monument was erected by public subscription in the year of our Lord God MDCCCXII."

It was not, however, erected, as the inscription plainly states, on the exact spot of the martyrdom, and to see this I had to retrace my steps a few yards and turn left into Broad Street.

"A cross let into the roadway marks the place of execution," said the guidebook simply, but to find it was quite another matter. Finally I stopped a passer-by, but just at that very moment I saw the mark, not ten yards from where I stood. It is quite unpretentious, but strange emotions arise when one stands there and tries to picture the scene as those brave men faced the flames.

This spot is just outside what was then the northern gate of the city. One tower of this gate alone stands today, but in that part of the gate which formerly spanned the road were rooms used as a prison called the Bocardo, and it was here that the martyrs spent their last night, within a stone's throw of the place of their death.

From Broad Street I made my way northward into Banbury Road, and soon turned right into Keble Road, and thus to Keble College.

"The Light of the World"

My reason for coming to this college, founded in 1868 as a memorial to the Rev. John Keble, was to see the chapel where hangs the original painting, "The Light of the World," by Holman Hunt.

Quite unsure of the correct procedure for gaining admittance to these places, I asked the porter at the gate.

"Why, yes—you'll find the entrance over there on your right," he said; so I followed the direction he had pointed out and soon found myself at the doorway of one of the loftiest of the college chapels of Oxford. I entered. I was quite alone. In the hush of this beautiful sanctuary I walked slowly around. On the walls were mosaic panels depicting scenes from the Old and New Testaments, and at the west end was one showing the second advent of our Lord.

But where was "The Light of the World"? There was no-one to ask, so a little private exploration seemed to be indicated, and a door in the south wall of the chapel appeared to be a good place to begin.

I opened the door cautiously and walked in. Here was a tiny chapel only about fifteen feet by eight. Several rows of chairs were arranged, and

OXFORD'S APOSTLES and MARTYRS

by EDGAR A. WARREN, F.R.G.S.



I had the strange unaccountable feeling that the chapel had been in use only a few minutes earlier. I turned to my right and there in a beautiful gilded frame was the famous masterpiece.

I was amazed at its small size—only about two feet wide by four feet high, but its beauty was captivating. I stood enthralled as the light from the nearby window shone upon it. This particular picture was painted in 1853. Another "Light of the World" was also painted by Hunt forty years later and now hangs in St. Paul's Cathedral, London. But the original is this one here in Keble College Chapel.

Having thus achieved the second major objective of my visit to this city, I left the college and followed Parks Road southward. Soon I came to the New Bodleian Library at the other (east) end of Broad Street. Most reluctantly I passed by this building and crossed the road to the Sheldonian Theatre which was built during the years 1664-69 by Sir Christopher Wren. This building was designed to provide a place for those university functions which up to that time had been held in St. Mary's Church in the High Street.

Just behind the Sheldonian theatre is a building known as the Divinity School, completed in the year 1480. In this hall Latimer and Ridley were brought in 1555 to answer for their "heretical" beliefs.

Just over a hundred years later, in 1665, the House of Commons, driven from London by the plague, met here; and near the end of that century, Sir Christopher Wren restored the building in his own inspired way.

On my way back to the High Street along Turl Street, I came to Lincoln College, founded in 1427 by Richard Fleming, Bishop of Lincoln.

One interesting possession of this college was a manuscript copy of Wyclif's Bible which is now in the safe keeping of the Bodleian Library, but it was for its association with one of the world's greatest evangelists that I had made Lincoln a "must" in my day's programme.

Wesley's "Holy Club"

John Wesley is not often thought of as a Master of Arts. In actual fact he was; and it was here at Lincoln College that he spent several years of his life. Here, too, he founded his famous "Holy Club," and I had been told that his room was open to the public from 2 p.m. each day.

So, benefiting from my earlier experience at Keble, I found the college porter and made my request.

His answer was an unpleasant surprise.

"Sorry; you can't see it during term time. It's

(Continued on page 29.)

The Martyrs' Memorial, Oxford.

ON Manihiki, a tiny coral atoll in the Cook Islands in the Pacific Ocean live 1,000 light-skinned Maori-speaking people. Four hundred are Seventh-Day Adventists.

On Monday, August 12, 1963, thirty-two-year-old Teehu Makimare a Seventh-Day Adventist and one-time pearl-diver, with six companions sailed from their island home twenty-five miles to the neighbouring island of Rakahanga, to collect vegetables, bread-fruit, and coco-nuts. On the sixteen-foot open sailing boat *Tearoha* there was Taia Tauraki, forty-two, an elder of the Seventh-Day Adventist church and owner of the boat which he had inherited from his father, and Tupou Papai, thirty-three, also a Seventh-Day Adventist. There was tall, thin, Enoka Dean, half Maori and half English, a Catholic by religion and by trade a maker of canoes and planter of bananas. There was Kita Marsters, another Catholic, and plump Toka Tuhe a member of the London Missionary Society. Then, youngest of the group, was twenty-



A Maori's

**THE
BRAVEST
MAN
IN THE
COMMON-
WEALTH**

five-year-old Tom Tangimetua from Rarotonga.

After a mission pastor had offered prayer for their safety they set out on the return journey the following Thursday with a loaded boat. All the eighty island inhabitants joined in singing the Maori hymn for mariners. It came floating across the lagoon to Teehu Makimare and his companions:

<i>Iehouae, K'arataki</i>	<i>(O Jehovah, lead me,</i>
<i>Mei te tuitarere au,</i>	<i>Like a stranger,</i>
<i>Mama toou, 'au tei ngere.</i>	<i>Thou has power</i>
	<i>I have none.)</i>

Tupou Papai had with him his Maori Bible and a Scripture calendar.

Driven before the storm

The weather forecast was "Moderate easterlies. Partly cloudy with moderate showers. Seas moderate. Outlook little change." But by four o'clock in the afternoon the darkening sea and swirling clouds warned of the coming storm. As the wind howled and the mast leaned over to the sea the little boat began to ship water and the wind increased to a gale. All night they rode the storm and the exhausted

Teehu Makimare, the brave Maori whose faith in God sustained his companions in their fearful experience adrift in the Pacific.

OPPOSITE.—Teehu talks with Bible Society officers and others in London after being honoured as "the bravest man in the British Commonwealth." The author of this article is standing second from the left.

s faith

by VICTOR H. COOPER

Enoka Dean handed the tiller over to Teehu Makimare. They were drifting helplessly west of their island home while the people of Manihiki prayed and Tapita, Teehu's wife, stood terrified in the rain all night. Night turned to day and night again and after four days of search by cutter and flying-boat, Commissioner Ollie Dare bowed to the inevitable and reported on Sunday morning that the men must have been drowned. They were not, but by now they were far away from home on the wide ocean.

At about 4 p.m. on the fourth day the wind dropped, the sea calmed, and Teehu Makimare organized the crew of the damaged *Tearoha* to mend the bow-sprit and keep a watch for the island of Pukapuka. They expected to reach it between the fifth and seventh day, and prayed before settling down for the night that God would guide their boat. With sore legs and buttocks, from the pounding of the waves, they had no room to lie down. Water was rationed to two mouthfuls a day. Because their food had been thrown overboard in the storm, their empty stomachs were craving for food, and by the tenth day they knew that in spite of their careful watch for land they had passed Pukapuka. Samoa was 600 miles farther on!

Only a miracle could save them

The crew of the *Tearoha* were men of simple but strong faith. They felt that their prayers, said three times a day, would save them, and so would the prayers of their friends and relatives who would be praying on Manihiki. In their hearts, though, they realized that only a miracle could save them.

And yet there were signs that they were not forsaken, for when their water ran out, the clear skies suddenly darkened and rain which they caught in their spread out mainsail fell as if by divine decree. They believed God miraculously provided them with not one but fifteen octopuses lifted out of the sea and plonked in a pile beside them.

On the thirty-second day at sea there was another change in the weather and, caught again in a storm, they were all thrown into the sea and their boat turned turtle, refusing to be righted.

They fought and prayed, giving up in despair and then fighting again with all they could muster. For four hours they struggled—perhaps it was six—until it was dusk and in the darkness Kita and Tom were lost on a raft which floated away.

Enoka had only just survived and that night he went into a coma. By 3 a.m. he had died and the rest were too weak even to move away from him. Next day the four of them, using the paddles, rolled Enoka's body over the side, with the words, "We commit his body to Thy care, O Lord."

Then on Thursday—a miracle. Four blue flying fish landed on the boat, one for each man. After they had given thanks they ate them raw. The juices were like the balm of Gilead to their cracked lips, swollen gums, and parched throats.

Some days later a seaplane flew 200 feet overhead, but all the waving and shouting they were capable of, left them unnoticed and terribly depressed as the sound of the two engines faded away.

Then when they had been without water for a



week the rain came. But it was only a shower. Light-headed and confused, they hoped to catch it in the attaché-case lid, but they didn't get much. They licked the wet planks, but that only tantalized their cracked lips and swollen tongues. Then more showers but they only managed to collect a few spoonfuls apiece. They were covered with sores. Taia was so weak that Teehu wondered that he was still alive. Teehu still led out in prayer, three times a day, but increasingly pain racked their empty stomachs. They had ever lengthening spells of double vision, feverish dreams, and hallucinations.

"Look, an island"

Now only Teehu kept watch on the horizon. On the fifty-sixth day he saw a cluster of clouds on the horizon that seemed an emblem of hope. Then he shouted, "Look, an island." After that everything went blurred and Teehu could see nothing. Tupou and Toka struggled to their feet in an effort to see and when finally Teehu's eyes cleared, he was able to point out to them the high flat-topped island perhaps twenty-five miles away. Taia was too exhausted to stand and see.

But the island got no nearer and Teehu had no ability to steer the *Tearoha*. The current alone decided the direction of their craft and only an island directly in their path would ever offer them the haven for which they hoped and prayed.

Only a miracle could save them—and it happened. After sixty-four horrific days in the blazing sun Teehu Makimare, once fifteen stone in weight, now only five stone and his three companions reached the island of Erromanga, 2,000 miles from their home. The boat capsized on a reef and they were carried to hospital on stretchers by rescuers who found them on a beach exhausted by the five yard walk to safety and too weak even to shake ripe fruit from a tree. One survivor died three days later.

The bravest man of all

Yet, but for the courage, faith, and seamanship of one man Teehu Makimare, they would all have died. That is why he was invited to come 15,000 miles to England to be presented with the Stanhope Gold Medal by the Duke of Gloucester. This was awarded to him by the Royal Humane Society as the bravest of all the brave men and women in the British Commonwealth reported to them during 1964.

Asked what he most wanted to see in London he said, "I'd like to meet Queen Elizabeth," and so he did. He smiled slowly and broadly and said, "God bless you," to which Her Majesty replied, "God bless you."

At the British and Foreign Bible Society, in the presence of various church leaders, Dr. N. J. Cockburn, the general secretary, presented him with a

new Maori Bible, and Bibles for his friends and the relatives of those who died in this epic adventure.

Teehu also accepted a four-volume set of *Footprints of Jesus* written by the editor of OUR TIMES, as a token of admiration for his bravery and faith. This was presented by Pastor Victor Cooper on behalf of his Seventh-Day Adventist fellow members.

In the foreword to *The Man who Refused to Die*, a book recounting this amazing story, by Barry Wynne (Souvenir Press Ltd.), Mr. Keith Holyoake, the Prime Minister of New Zealand says, "In these pages Makimare and his companions set before us an example of courage and steadfast faith. I am proud that these men are New Zealand citizens and that their renown will now reach far beyond the South Pacific where their struggle for survival took place."

The Seventh-Day Adventist Church too is proud of Teehu Makimare, whose faith in God and whose strong constitution preserved and developed by healthful living have blended into an outstanding Christian.

On December 17th last, together with Mr. Wynne, I saw Teehu off at London Airport. He was anxious to spend Christmas with his little wife Tapita and their two sons. He had a collapsible silver Christmas tree under one arm and a pair of slippers for Tapita, the only person in the world who never lost faith that God would care for Teehu.

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THE GOSPEL and the SACRED ISLES

(Continued from page 13.)

there was no shelter from the storm in their coracles, or currachs. These were made from skins stretched over laths and propelled by the muscles of strong men at their oars aided by a small sail. It took rugged men with a rugged faith in God to go forward on such enterprises.

Light of the western isles

Columba's party made their way to a place off the western tip of the Isle of Mull, to the Isle of Iona, set like an emerald jewel in a sea of aquamarine. This tiny isle, which the seals and seagulls shared with the "saints" of the Celtic church became the greatest influence in Scotland in its day, for here the kings and governors sought strength, advice, and consecration, and men travelled the world to visit it.

From the shores of this sacred isle many a Celtic missionary set off with the precious Gospel of Christ. One can picture them with their coarse, undyed, woollen garments, with a cowl on their head of the same material, their hair cut off from their forehead back to a line drawn from ear to ear, and long hair flowing down behind. With sandalled feet they trudged along, a staff in their hand and a leathern water-bottle by their side. Most precious of all was the satchel on their back which comprised both pantry and library, containing bread and books—for both material and spiritual nourishment. Such would have been Aidan, the great apostle to Northern England. Of him, Bede wrote; "All those who bore him company, whether they were shorn monks or laymen, were employed in meditation, that is, either in reading the Scriptures, or learning Psalms. This was the daily employment of himself, and all that were with him, wherever they went."—*Ecclesiastical History*, Book 3, chapter 5.

But now we must cross over to the north-east corner of England to another sacred isle—Holy Island and Lindisfarne. In this region the beginning of the end set in for Britain's first church. It was first the centre from which Aidan, who had studied at Iona, evangelized northern England and then of other Celtic leaders Finan and Colman until the clash with Rome came at Whitby. From the settlement on Holy Island these valiant preachers of old went far to the south and, in Finan's time, reached even as far as Tilbury on the Thames.

When the light went out

We think sadly of Whitby and the synod held there in A.D. 664 which marked the turning point in British church history. The original abbey was founded by King Oswy, and Abbess Hilda was the spiritual leader who had had earlier experience

in Hartlepool. It was then called Streonaeshalch, meaning, according to Bede, the "haven of the watchtower," for the abbey had been built on a previous signal station or watch tower of the Romans, and even today the abbey ruins are a prominent landmark for miles around and at sea. Whitby was a famous "double-monastery," a training centre for both men and women which according to Bede, attained a high reputation for piety.

The Celtic church practised baptism by immersion, they worshipped on the seventh-day Sabbath, and continued in other scriptural elements of faith which were different from the practice of Rome. They also had a different way of calculating Easter and it was this particularly that occasioned controversy with the Roman leaders who had come northward from Augustine's mission in Kent. Sad to say the Roman influence prevailed, and in process of time the biblical practices of the Celtic church were submerged by the traditional practices of Rome.

Whitby today stands as a warning and a challenge to all who sincerely seek to understand the Bible and to follow the Lord completely. We are exhorted, "Watch and pray, that ye enter not into temptation." Matt. 26:41. We must not allow the enemy to shake our firm hold on the Lord and His Word. Let us be as watchmen on the watchtower, alert against the inroads of evil and looking for the dawn of that better day to be ushered in at Christ's return. As the question is anxiously asked today, "Watchman, what of the night?" the answer comes, "The morning cometh." Isa. 21:11, 12. The morning of eternity is about to dawn when "the isles" shall again "wait for His law," when the call will go forth, "Let them give glory unto the Lord and declare His praise in the islands." Isa. 42:4, 12. Indeed the day is coming soon when the whole "earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

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JOHN BUNYAN'S Christian, who could not be discouraged into giving up his pilgrimage, was of the same sturdy Puritan stock that flourished, even under bitter persecution, in the parts of England lying between the Humber and London and in many of the great progressive centres of population like Leicester, Ipswich, Norwich, Bristol, and Plymouth. From this stock were born the many who had "to face jeers and flogging, even fetters and prison bars," but who pressed on undeterred, pilgrims for the truth of God. Their pilgrimage, both spiritual and geographical, has left a great name behind and bequeathed us some of the most cherished liberties of our democratic way of life.

The Puritan pilgrimage starts in the time of Queen Elizabeth. The Queen's accession in 1558 gave new hope to the Protestant reformers; the Marian exiles hurried back from abroad to continue the good work so well begun by King Edward VI and so cruelly interrupted by the reign of Mary. But to halt the confusion the Queen forbade all preaching and change until Parliament could meet to settle the religious issue.

When Parliament met it was strongly Protestant,

when he preached, that the windows had to be taken down. Cartwright's boldness cost him dear: his degree of doctor in divinity was withdrawn; he was forbidden to read any more public lectures; he lost his fellowship; and was driven out of the university.

Pilgrims who could not wait!

A further stage in the Puritan pilgrimage for spiritual truth also developed in and around Cambridge and led eventually to a pilgrimage beyond the sea. It involved a more radical move than any that had hitherto been made. Cartwright and his predecessors and colleagues had never dreamed of seceding from the church. It was Christ's church, it was their duty to work within it for its complete renewal. They were prepared to wait patiently for better things. But Robert Browne, a kinsman of Lord Burleigh, Elizabeth's Lord Treasurer, was not. He preached separation from the church. Browne's impetuosity is evident in his writings, and the urge for "reformation without tarrying for any" which he published in 1582 is typical of this father of Independency.

His family was ancient and honourable, long settled in Rutlandshire. He too was a product of Cambridge, where he became an ardent Puritan. After leaving the university, little time elapsed before his zeal embroiled him with the authorities. The Bishop of Norwich handed him over to the sheriff in 1580. On the intervention of his kinsman he was

PILGRIMS FOR

but the Queen was worldly-wise and wanted to unite the nation in a national church with uniform worship and to prevent any other form of religious service. The new settlement was politically expedient, but for expediency's sake it tolerated features that were definitely looked on as Catholic. Consequently those who wanted "a thorough and godly reformation" were keenly disappointed; many simply disobeyed regulations and began to work for the removal of such Catholic customs as signing a child with the cross in baptism, kneeling to receive communion, and the rule that the clergy should wear surplices.

From the start Cambridge was the rallying ground of a dour opposition. Neither the Queen nor the bishops liked the prominence given to preaching by the reforming party. Perhaps the best known Protestant theologian there was Thomas Cartwright, fellow of Trinity College, appointed Lady Margaret professor of divinity in 1569, "a courageous man, a popular preacher, a profound scholar." Such enormous crowds of students thronged St. Mary's church

freed only to get himself arrested once more.

It may have been on his kinsman's advice that Browne eventually decided to take the congregation he had gathered from the national church out of the kingdom to be the first of many to find refuge in Holland. From Middelburgh he launched attacks on the inaction of those who remained in the church and elaborated the teachings that gave rise to Independency, the Congregationalism of today.



Browne's ideas spread rapidly. There was a constant struggle between the authorities and the Brownists, as his separatist followers were soon dubbed, especially in and around East Anglia. Brownists were seized and thrown into jail, there to stay often for years. Many were thrust into prison at Bury St. Edmunds to rot there without bail or trial. For some, like William Denis of Thetford, "a godly man and faithful in his place," John Copping, and Elias Thacker, it meant being "faithful unto death." In 1583 they were brought forth and hanged. Two Anabaptists had been burnt at Smithfield in 1575, Matthew Hamont at Norwich in 1579, and Francis Kett, a Cambridge man, had to burn in 1589. Yet still the cause of separatism went on. When separatism was under discussion in Parliament, Sir Walter Raleigh asserted that the Brownists had grown to at least 20,000 and were scattered about in congregations all over Norfolk, Essex, and the environs of London.

Ordeal in London's prisons

London indeed soon became a focus of Brownist development. Here an independent church formed under Francis Johnson, pastor, John Greenwood, teacher, four elders, and deacons. They began meeting in 1592 in Nicholas Lane, in apostolic simplicity, but despite constant changes of meeting place, this London congregation was at length arrested one Sunday in Islington in the very place where the



Behind the walls of old Newgate prison many Protestants were imprisoned for their faith.

Protestant congregation had been accustomed to meet during the reign of Queen Mary. All fifty-six of them were scattered into the London jails, where they joined some of their unhappy brethren who had already languished there, in some cases, for years.

Confinement in London prisons was a grim ordeal. In a petition to the privy council drawn up later, the

TRUTH

by A. J. WOODFIELD, Ph.D.

LEFT.—Scrooby church and the post house where William Brewster changed horses for travellers on the Great North Road.

RIGHT.—The manor house where he ministered to the little company of dedicated Bible-loving Christians who later formed the nucleus of the Pilgrim Fathers.



incarcerated Brownists drew a pitiful picture of their plight: "Some of us they have kept in close prison four or five years with miserable usage, as Henry Barrowe and John Greenwood now in the Fleet." They had been tumbled in with criminals, and many "innocents" had perished during their four-year confinement. So had many widows, old men, and maidens. In the Bridewell some had been beaten with cudgels; some had died. They begged for release on bail, but the privy council did nothing.

Henry Barrowe wrote up a second plea to the council, concluding, "That which we crave for us all, is the liberty to die openly, or live openly in the land of our nativity; if we deserve death let us not be closely murdered, yea starved to death with hunger and cold."

But soon some of the prisoners were called upon to die openly before their fellow-countrymen. Five



On his tombstone in Woodham Mortimer churchyard, royal physician Dr. Peter Chamberlen witnesses to his faithful observance of the true Sabbath for thirty-two years.

of them, including Henry Barrowe and John Greenwood, were hailed before the Archbishop and the Lord Chancellor and sentenced to death for writing seditious attacks on the Queen and her government—for so publications against episcopacy were construed. Three were eventually released but Barrowe and Greenwood died at Tyburn.

The severity of the Act of 1593, under which Barrowe and Greenwood suffered, showed that the authorities were seriously alarmed at the multiplication of the separated Puritan churches. Though their leaders had been dealt with so harshly, most of the Separatists were released after the Act had been passed; and the government determined that it would be better for the future to banish Brownists than to hang them. Hundreds of Puritans began to flee into Holland. Within three to four years Greenwood's church had settled in Amsterdam, though it was another four years before their imprisoned pastor, Francis Johnson, could join them.

The Scrooby pilgrims

In the parishes around the village of Scrooby in Nottinghamshire there were several Puritan ministers quietly nurturing the principles of the Brownists; and in Scrooby itself, the rector Richard Clyfton, had been the means of many conversions.

This nascent company of believers decided to form a church at Gainsborough under the ministry of

Pastor John Robinson bids farewell to the Pilgrims as they leave Delft in Holland for the New World.



John Smyth, a former fellow of Christ's College, Cambridge. Only two years later they were joined by an even better known person, John Robinson, also a former fellow of Cambridge, who had been a lecturer (preacher without a church) in Norwich and who had been suspended for nonconformity. The church included many distinguished members, the most influential of whom perhaps was the elder, William Brewster. Brewster had been private secretary to one of Elizabeth's statesmen; he was a close friend of Sir Edwin Sandys, a son of the Archbishop of York. He became postmaster of Scrooby and lived at the manor house which was owned by the archbishop. He had been most diligent in spreading Puritan principles in the district of Scrooby. But these activities were risky; the believers' homes were scattered; they had to travel far in some cases to get to Gainsborough; there was always the danger of discovery. In 1605 the members who lived near Scrooby discontinued their journeys to Gainsborough and began to meet in the chapel of the manor house. The next year their Gainsborough brethren crossed over to Amsterdam. Life was now so dangerous—some had been thrown into prison, the houses of others were under constant watch—that the church at Scrooby decided to follow their brethren.

Their plans had to be careful and secret: Robinson had already made frustrated attempts to emigrate. In 1602 he had contracted for a ship to embark his people at Boston at a secret meeting place. The members had assembled on time, but the boat was late in appearing. At length it arrived under the cover of darkness, and the whole party with all their possessions went on board. Then the captain calmly handed them all over to the port authorities, who led them off through mocking crowds to be locked up in jail. A second attempt the following spring to sail from a remote spot between Grimsby and Hull was surprised during the embarkation. The ship made off in a panic with the men on board before the women and children could join them, and it was years before they were reunited. Finally Robinson was successful. In 1608 he escaped with all his people to Amsterdam and settled at Leyden.

In search of a new world

For eleven years John Robinson's church lived at Leyden, where the blamelessness of their lives won them the esteem of the city magistrates, who testified: "These English people have now lived among us these ten years and never any complaints or accusation has been brought against any of them." But as the years went by the older members began to die off and the younger ones to marry into Dutch families; it seemed that soon their identity would be lost.

Accordingly they opened protracted negotiations in England for founding an English colony in wild

(Continued on page 30.)



by SPENCER G. MAXWELL

HERALDS of HIS COMING

IT was the first Sunday in Advent. I sat in the church of Saint Aldhelm, in the parish of Radipole. The vicar gave as his text John chapter fourteen, verses one to three. Then he began, "I wish to talk this evening on a subject which many of you perhaps will not want to hear. It will cut across your life plans. It concerns the second coming of our Lord Jesus Christ in power and glory." There followed a stimulating and challenging sermon emphasizing many of the texts of the Bible which mention this great event.

I was impressed with the fact that the Church of England bears annual witness in the church year to the coming of Jesus Christ as the great hope of the church. Article IV of the Thirty-Nine Articles states clearly that this is a fundamental belief of the Anglican church. It is recited every Sunday by congregations everywhere in the Apostles' Creed: "I believe in God the Father Almighty . . . and in Jesus Christ His Son, . . . who sitteth at the right hand of the Father Almighty; from thence He shall come to judge the quick and the dead."

In the Augsburg Confession (Part 1, Article XVII), the Westminster Confession (Chapters 32, 33), and the Articles of Religion of the Methodist Church (Article 111), as well as in many a statement of belief of the evangelical churches, is the witness that the founding fathers of all the great Reformation churches held in common the basic principle of the return of Christ in glory at the end of the world.

A vital truth

One cannot escape the conclusion that the second coming of Christ is a biblical teaching of the greatest importance. An editorial in a recent issue of *Chris-*

tianity Today analyzed this subject in relation to the New Testament. "All but four of the New Testament books refer to it, with a total of 318 verses in which it is set forth within the 216 chapters of the New Testament. A broad approximation is that one-fifth of the Bible is prophecy, one-third of prophecy relates to Christ's return, and one-twentieth of the New Testament deals with the subject. Another approximation is that it is mentioned twice as much as the atonement, and eight times as much as Christ's first coming."

The importance Scripture has placed on the second advent of Christ has been recognized in the great Ecumenical Creeds of the church. In addition to the Apostles' Creed, mentioned above, the Nicene Creed says, "He shall come again with glory to judge both the quick and the dead." And the Athanasian Creed states, "At whose coming all men shall rise again with their bodies, and shall give account for their works."

In spite of the growth of modernism with its critical attitude to the authoritative statements of the Bible and the evolutionary teaching that man is sufficient of himself to develop toward perfection, there are noted theologians of the twentieth century who are not afraid to confess their belief in the imminent return of Christ according to the Scriptures.

The faith of Karl Barth

In a recent interview with Karl Barth, the professor of divinity at Heidelberg University, Germany, he is reported to have said: "From beginning to end the Bible is replete with this topic [the second coming of Christ]. Every chapter contains a direct or implied thought dealing with the 'last days.' Eschatology [the doctrine of the last or final things], is the essence of the kingdom of God, the basis of Paul's teachings, and the kernel of Christ's message and life. It is the hope, the only hope, of the church."

When asked if he really believed we were living in the last days, he replied, "Yes, we are now in the time of the end." Did he believe in the literal coming of Jesus? "Yes, I do, 'for every eye shall see Him!'"

A number of notable church conferences in recent years have revealed that the Advent hope is in no sense dead or out-of-date. Mention should be made of the International Congress on Bible Prophecy which convened in New York City some years ago. The Calvary Baptist church, the venue of the gathering, bore the words, "Signs of our Times." Baptists, Presbyterians, Episcopalians, and other bodies participated, with many observers present from various denominations. In all there were thirty-one speakers from the United States, Great Britain, and Canada. Some were well-known teachers in seminaries and colleges and Bible institutes. Others were editors of prominent religious journals.

The imminent, literal, personal, and pre-millennial return of our Lord was emphasized. Broadcasts from the church which circled the globe on short wave served to emphasize the importance of the subjects presented: the "Return of Christ," the "Hope of the World," "Waiting for Christ's Return," and "If Christ should not Return."

In one of his addresses, Dr. W. M. Smith paid tribute to the evangelical body which sponsors this journal when he said: "The most important histories of the interpretation of prophecy and of the doctrine of the second advent have been done . . . by Seventh-Day Adventists." He had prepared a special brochure for the Congress, entitled "Preliminary Bibliography for the Study of Biblical Prophecy," and on page forty-eight made reference to the four-volume work by L. E. Froom which put Seventh-Day Adventists in the vanguard of prophetic exponents of the second advent.

The "hope" of the world

When the Second Assembly of the World Council of Churches met at Evanston, U.S.A. in 1954, representatives from 163 churches around the world came together in session. For over two weeks they were guided by the Council's theme, "Christ, the Hope of the World." The attempt to feature the second

coming of Christ in such a cosmopolitan gathering had prompted misgivings for some time previously. But heralds of His coming were not lacking in those who addressed this great assembly. Of particular mention was Dr. Edmund Schlink, of Heidelberg, Germany, whose clear-cut message at the opening plenary session set before the delegates the great doctrine of the second advent. His presentation was based strictly on the Word of God with a "Thus saith the Lord" for each phase of the blessed hope. He was ably supported by many other theologians from Europe and America.

The modernist camp, however, opposed the idea of a literal return of Christ in glory, and though much discussion took place on this great subject, the final report of the Assembly failed to do justice to the greatest of all Bible themes. And why? Because while many churches pay lip service in their creeds and beliefs to our Lord's return, they are not prepared to let it affect their daily lives as a truth of vital importance.

Witnesses to the "hope"

That some were beginning to realize their shortcomings in this respect was noticeable in a statement from the Hungarian churches, who confessed with repentance before God and their fellow Christians that they had failed to express their faith by deeds. In face of severe persecution the Advent hope had not been upheld. But, they said: "From now on we live in the joy of the presence of Jesus Christ in our midst and in the hope of His glorious coming. Therefore we gird about our loins and try to perform all our services of earthly stewardship in believing obedience." The statement was entitled, "The Witness of the Hungarian Evangelical Churches to the Christian Hope."

In the next four issues we hope to trace the story of this "blessed hope" and see how it has been passed on by faithful witnesses through the long centuries of the Christian church to our day.



OUR FATHER'S CARE by E. Pratt

DID you hear the little sparrow
Chirping at the break of day?
Though he be a humble creature,
"God loves me," he seems to say.

When you wander in your garden,
And behold the beauty there,
Do you hear a soft voice saying,
"God for flowers too, doth care"?

If He clothes the hills with beauty
And provides the sparrows' food,
He will not forsake His children,
They shall not lack any good.

Let us, then, believe His promise,
Seek Him first in everything,
He will guide and keep us ever
Till with the redeemed we sing.



The seventh article in the series
by **ERIC HARDY, F.Z.S.**



One of the ancient olive trees in the Garden of Gethsemane.

THE WOOD OF THE CROSS

IT is not necessary to have been present at the crucifixion in order to make a reasonably accurate identification of the wood of the cross. Just as the biblical archaeologist requires scientific training to understand and date remains of pottery and stones at excavations on biblical sites, so he who would identify the wood of the cross must understand the botanical ecology of the dry and stony hills around Jerusalem and the way in which they point to the flora of the historical past.

But first let me state what the cross was not made of. I was astonished to find dogwood suggested in some compilations. Books like the guide to the Bible-garden at Bangor Cathedral mention *Cornus florida* without realizing that the American dogwood never grew within thousands of miles of Calvary. Dogwood in any case has too slender, rod-like a

trunk to provide the broad timber of the cross.

Biblical Palestine had many more trees than the modern land, for the Turks deforested much of it to fuel their railways in Ottoman times. Cypress, Palestine oak, acacia (the shittim tree of Exodus 5:10-23), sycamore, olive, terebinth (pistacia), and cedar were the chief ones. Cedar had to be brought to Jerusalem from Lebanon, acacia from the hot Dead Sea depression or the southern Negev and Sinai. These were valuable woods, kept for special works like the Temple. Crosses upon which robbers were hung were obviously made of the cheapest local timber.

When wild plants are left to struggle among themselves for domination, like a garden run wild, certain kinds find the physical conditions and the climate more suitable and succeed until they become the commonest. Eventually after years, and providing the physical conditions (the ecology as we call it), do not change, the flora is fixed with certain dominant plants in control. This is called the climax flora.

By selecting various areas and allowing the vegetation to revert back to this condition, and by mapping the outlying relics of the past in plant rarities and historic specimens, we can remap the local flora back in time. In this way, and knowing that no major climatic change has taken place in Palestine since biblical times, we know that the climax tree flora of the hills around Jerusalem was dominated by olive trees. Olive still is the commonest general wood for both fuel and woodwork. It must obviously have been so then. Hence with no other major source of cheap timber at hand, it was the most obvious choice for the cross.

The Bible makes many references to it. It was the first tree to grow after the subsiding Flood. The olives on the Mount of Olives were cut down by the Romans during their siege of Jerusalem and very few grow there today. I saw some very fine old olive trees in the Valley of the Cross and at Hebron. The Garden of Gethsemane's olives are the best known, and, nearby, the site of Mary's tomb contains in its floor the presses used for extracting olive oil from their fruits. Olive trees shed their flowers copiously in spring, as described in Job 15:32, recalling the loss of blossom from some English fruit trees. Paul's reference to the grafting of wild olive shows how it was cultivated, for modern varieties are still grafted onto wild stock for strength.

Botanists are agreed that several of the olives at Gethsemane are well over 1,000 years old, but none is likely to have been contemporary with Christ, as some travellers suppose. But it is agreed that the trees are directly descended from those of the story of the first Good Friday. Olive orchards still exist in plenty on the dry hills. The Arabs in particular cultivate them. But on the Mount of Olives they are now almost extinct.

YOUR BIBLE QUESTIONS ANSWERED

★ "WE KNOW THAT AFTER THE SAINTS ARE IN HEAVEN THEY WILL NEVER SIN AGAIN. IS THIS BECAUSE GOD WILL PREVENT THEM FROM SINNING, SO THAT THEY CAN'T SIN EVEN IF THEY WANTED TO? OR IS IT BECAUSE THEY WILL CHOOSE OF THEIR OWN FREE WILL NOT TO SIN?"—S.D.

God created man with the power of choice. He has always dealt with man on that basis, and we may be sure He will never reduce man to the status of a robot. Whether there will be anything in the new earth corresponding to the tree of the knowledge of good and evil in the Garden of Eden as a test of man's obedience and loyalty, we are not told; but the saved will have seen and experienced the results of sin, and sin will have no attraction for them.

Sin, when it is finished, brings forth death; but in the new earth there will be no death, no sorrow, no crying, no pain. (James 1:15; Rev. 21:4.) We are also told that "there shall be no more curse." Rev. 22:3. Since the curse was the result of man's sin (Gen. 3:17), we can say with confidence that there will be no more sin in the new earth.



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★ "PLEASE EXPLAIN 2 CORINTHIANS 6:17, 'WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE.'"—A.F.K.

At various times God's call to His people has been to "come out." To Abraham He said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. (See also Micah 6:4.)

To His people scattered among the nations at a later time, He said, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52:11. At a still later time, the call came to come out of Babylon. "Flee out of the midst of Babylon, and deliver every man his soul." Jer. 51:6.

It is in the words of God spoken through Isaiah that Paul appeals to the Christians of Corinth, and hence to all Christians: "Wherefore come out from among them, and be ye separate."

Because there is no fellowship or communion between the servants of Christ and of the world, He would have them separate themselves from the worldly influences about them that would draw their affections away from Him. This does not imply that Christ's followers should become hermits in order to separate themselves from the world. Though in the world, they are not to be of the world. (John 15:19; 17:15, 16.) They will not partake of the ways or the spirit of the world, but they are to be the light of the world. If they will let their light shine, their separation from the world will be a blessing both to them and to the world.

Near the end of this world's history a final call will be sounded to His faithful people in the last faithless age, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

★ WHY DID ADAM NOT DIE ON THE DAY THAT HE SINNED? GOD THREATENED DEATH TO ALL WHO SINNED.—F.S.T.

WE are told that "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." John 3:16. (N.E.B.) The Bible says further that Christ "sacrificed Himself to win freedom for all mankind." 1 Tim. 2:6. (N.E.B.)

The lives of Adam and Eve were spared, therefore, as a result of Christ's becoming their substitute. He became "the Lamb slain from the foundation of the world." Rev. 13:8. From that day forward, the life of man was the purchase of Christ's blood, so that when the Lord came into the garden on the evening of that eventful day, He came not to execute Adam and Eve for their transgression, but to preach the first Gospel sermon ever delivered to man, with the wonderful promise that the Seed of the woman should bruise the serpent's head. (Gen. 3:15.)

OXFORD'S APOSTLES and MARTYRS

(Continued from page 17.)

occupied and we must respect the person's privacy."

I quite understood, but maybe I looked as disappointed as I felt. Anyway the porter seemed to soften a little.

"I'll tell you what I'll do," he said. "Just come with me and I'll see if the room is actually occupied at the moment. It may be that he is attending a meeting just now."

The porter led me diagonally across a corner of the grounds, and asked me to wait as he entered a narrow door and climbed a flight of stairs.

A moment later he reappeared.

"Yes, you can go up for a minute or two; there's no-one there."

Quietly and almost reverently I climbed the stairs and turned toward the door on my left. I knocked gently just in case I had made a mistake, but encouraged by the fact that there was no reply, I walked in.

This, then, was the room. The walls were beautifully wood panelled; there was a table, a couple of old chairs, and an oil painting of the famous evangelist on the wall. Books and papers were everywhere. By the window, looking out over the quadrangle, was a bust of the preacher. On a table by the door a telephone seemed wholly out of place. The room has been beautifully, and one might almost say, lovingly restored through the generosity of American Methodists, to whom the College and the whole Christian world must be deeply grateful.

In the chapel of this same college is the pulpit from which Wesley preached when he was a Fellow of Lincoln. I hadn't the courage to ask the porter for any more favours, so I moved on without seeing this part of the college.

It only took me a few moments to walk from the gate of Lincoln down Turl Street to the High Street. Here I turned left and soon came to the Italian style entrance to the church of St. Mary-the-Virgin.

This church, built in the latter part of the fifteenth century, is on the site of an ancient Saxon church, which later was succeeded by another, built, it is said, in 1189.

"Do you want to climb the tower?" asked a gentle voice soon after I entered. I replied politely, No. I had had enough of towers for one day! Anyway I had come here, not for another pigeon's-eye view of Oxford, but for the church's interesting associations.

It was here, for one thing, that John Wyclif had preached, but even more fascinating was its connections with the three Oxford martyrs, Cranmer, Ridley, and Latimer, who were brought here to take part in a debate concerning the actual substance of the

bread and the wine in the communion service. Here, too, on September 7, 1555, these same three champions were summoned for trial. Also on March 21, 1556, Cranmer was brought to publicly recant of his Bible-based beliefs

Cranmer witnesses to his faith

He was escorted from the Bocardo prison at the north gate of the city. "Entering the church," says Foxe in his book of martyrs, "the psalm-singing friars brought Cranmer to his standing, and there left him. There was a stage set over against the pulpit, of a mean height from the ground, where Cranmer had his standing." Having repented of his weakness in denying his faith, Cranmer was allowed to speak, and concluded by saying, "Forasmuch as my hand offended in writing contrary to my heart, it shall be the first burnt. As for the Pope, I utterly refuse his false doctrine; and as for the sacrament, I believe as I have taught in my Book against the Bishop of Winchester, which my Book teacheth so sure a doctrine of the sacrament that it shall stand at the last day before the judgment seat of God, when the papistical doctrine contrary thereto shall be ashamed to show her face."

When I expressed my interest in seeing the place where the "standing" was erected for Cranmer, the lady in attendance left her desk and showed me how one of the pillars of the church had been cut away to support the platform on which Cranmer stood. She expressed the opinion that another mark on the same pillar might have been connected with the steps that led up to the stage.

From this church, then, Cranmer set out for the place in Broad Street which I had seen earlier, there to place first in the flames that hand which in a moment of human weakness, had signed the recantation.

Daylight was beginning to fail, when I at last reluctantly tore myself away from these historic associations and hurried to the bus station in the heavy rain. I thought of the words of Nathanael Hawthorne. He said: "It is a despair to see such a place and ever to leave it; for it would take a lifetime, and more than one, to comprehend and enjoy it satisfactorily."

As I had had only a few hours in this beautiful city, I could heartily agree!

READERS WHO WOULD LIKE TO KNOW more about the great truths of the Bible, are earnestly invited to avail themselves of the special, free, HOME BIBLE STUDY GUIDES advertised on the back cover. Editor

PILGRIMS for TRUTH

(Continued from page 24.)

Virginia. In 1618 Robert Cushman and John Carver went to negotiate with the London Virginia Company, a group of merchants interested in colonizing South Virginia. Sir Edwin Sandys approved of their plans, but the king's favour was withheld. Negotiations then switched to the Plymouth Virginia Company which existed to settle North Virginia. With an indirect assurance from the crown that they would not be molested for their religion in America they proceeded to raise money to finance their venture. Exile however had made them poor; to finance the undertaking some of the members sold their property and formed a common fund. From this fund they made their first investment in a sixty-ton ship, the *Speedwell*. The *Speedwell* sailed back from England with the negotiators on board and docked at Delft to embark as many of the Leyden congregation as were willing to face the dangers of the wide Atlantic. Meanwhile, another ship, the *Mayflower* of 180 tons, hired in London to carry supplies, was provisioning for the expedition.

John Robinson's farewell

Thus an event that was to be momentous in the history of the world, and which was the climax of one of the greatest spiritual pilgrimages ever experienced for truth, drew on. When all preparations were complete there was a day of prayer and fasting at Leyden, during which John Robinson uttered this unforgettable farewell:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

If God reveal any thing to you, by any other instrument of His, be as ready to receive it as ever you was [sic] to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth to break forth out of His Holy Word. . . . I beseech you remember, it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you, to take heed what you receive as truth, examine it, consider it and compare it with other scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of such antichristian darkness, and that perfection of knowledge should break forth at once.

And so, with a parting exhortation they set out for Delft Haven, where the whole church spent the

last night together. On the morning of July 22, 1620, John Robinson knelt down on the wet seashore at Delft and with a fervent prayer committed the *Speedwell* and her company to the protection of God.

After joining the *Mayflower* at Southampton the pilgrims set sail for America in the middle of August, but had to put in at Dartmouth for repairs to the *Speedwell*. When they were once more well on the way the captain and crew of the *Speedwell* declared that the ship could not undertake such a perilous journey. Once more the expedition put into an English port, Plymouth; and all who had lost heart were allowed to remain behind. The remaining 101 men, women, and little ones, some of the women expecting babies, set out in the frail *Mayflower* from Plymouth on September 16th to face the unknown dangers and the fierce storms of the Atlantic. Behind, the jagged rocks of Land's End faded in the misty sea. Never again would most of those pilgrims ever see the well-known villages and towns of their native land. Theirs had been a long and arduous pilgrimage, tearing them from the security of home and launching them now on the stormy wastes of the vast Atlantic where their tiny *Mayflower* tossed about like a scrap of driftwood. Beyond long miles of stormy water lay their destination, a wild and hostile land, unknown and strange. But they arrived in safety to build a new and better England. There their descendants gradually recovered more and more of the truths of God's Word until now there are many thousands who through their influence "have the faith of Jesus" and by His grace "keep" all "the commandments of God." Rev. 14:12.



ARE OTHER WORLDS INHABITED?

(Continued from page 9.)

ted the precious blood of Christ to decontaminate them of sin—will be privileged to engage in space flight in the not-too-distant future.

This, however, will not come about through atomic-powered rockets, but through Christ's return with divine power. The apostle Paul describes this wonderful event with these words:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

To some, such an experience may appear fantastic and the subject of ridicule. But if man with his finite capacities hopes soon to penetrate farther and farther into space, is it not reasonable that God, who made the millions upon millions of blazing suns,

together with their satellites, should be able to travel among the heavenly bodies He has created?

While scores of thousands of people have submitted their names for the first flight to the moon, few, comparatively few are making application to make the flight to glory when Jesus comes. Why shouldn't there be many more people who want to go to the city of God? Scientists inform us that there is no life on the moon, no atmosphere, nothing except uninhabited regions in which no man could survive even for a few moments without modern scientific gadgets to assist him. But concerning the place Jesus has gone to prepare, the Scriptures declare: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. What a day that will be when the whole family of the universe will be one again! Not only the angels of heaven, but the unfallen beings of other worlds will rejoice to see the one lost sheep brought back into harmony with God and His great family of created beings.

Will you not prepare now for this wonderful journey? You can actually begin the journey now by coming to Christ and by grace bringing your life into harmony with His.



IS GOD DEAD?

(Continued from page 5.)

is to say, His everlasting power and deity have been visible, ever since the world began, to the eye of reason, in the things He has made." Rom. 1:19, 20. (N.E.B.)

I have a battery-operated radio. From time to time reception fades and then dies away. Why? The battery becomes exhausted. It dies! But the music and the messages are still there, in the atmosphere. The dead battery does not kill the transmissions, or the transmitters, only the reception is dead.

So the individual, "dead in trespasses and sins," may be unable to contact God or be impressed by His Spirit, but that does not annihilate God, it simply demonstrates a dead battery, for all such "live blind-fold in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness." Eph. 4:18. (Phillips.)

There is only one way to really know God. It was recorded centuries ago, and the experience of millions has verified it through the ages:

"Today, therefore, as the Holy Spirit says, Today if you hear His voice, do not grow stubborn as in those days of rebellion. . . . See to it, brothers, that no-one among you has the wicked, faithless heart of a deserter from the living God; but day by day, while that word 'Today' still sounds in your ears,

encourage one another, so that no one of you is made stubborn by the wiles of sin." Heb. 3:7, 12, 13. (N.E.B.)

In the experience of Daniel, we have a classic blending of the intellectual and spiritual perception of God. "I Daniel understood by books . . . whereof the word of the Lord came to Jeremiah the prophet, . . . and I set my face unto the Lord God, to seek by prayer and supplications, . . . and I prayed unto the Lord my God." Dan. 9:2-4.



HEROES OF THE WEST

(Continued from page 15.)

the Bible in one hand and the reins of his horse in the other. At the rear of the Wesley Chapel is the statue of Charles Wesley, brother of the evangelist and a prolific hymn writer. Of over a thousand hymns by him perhaps the best known is "Jesus, Lover of my soul."

In the Mendips to the north, we saw the immense cleft rock of granite, where, sheltering from a violent storm which swept down the wooded vale of Burrington Gorge, Toplady was inspired to write that other well-loved hymn of the West Country, "Rock of Ages, cleft for me."

One of my last memories of the West Country was the privilege accorded me at the Bristol Baptist Missionary College by the librarian, of holding in my hand the only known perfect copy of the first edition of William Tyndale's New Testament. In the glass cases of the library were other precious Bibles, ancient manuscripts, and facsimiles, but none had such a story attached to it as this small quarto volume, bound in dull red hide, gilded, and beautifully hand-illustrated. It was one of those originally smuggled into the West Country, perhaps hidden in a sack of grain or bale of cloth, and eventually placed in the home of a person eager to read its contents, by a colporteur at the risk of his life.

Willing to surrender their all so that their countrymen could have an understanding of the saving Word of truth, these heroes of the West Country were following the example of the Master they loved. Jesus at His trial answered Pilate: "My task is to bear witness to the truth. For this was I born; for this I came into the world, and all who are not deaf to truth listen to My voice." John 18:37. (N.E.B.)

Shall we not today test our faith by the standard He has given? "To the law and to the testimony: if they speak not according to this Word; it is because there is no light in them." Isa. 8:20. May we cherish the light for these momentous times shining from God's infallible Word, brought to us at such infinite cost. And with all the redeemed may we be found worthy to have a place among the citizens of the Holy City of God.

The children's pages



Mary Jones left her bed at dawn and began her long walk to Bala.

THE Principality of Wales has varied claims to fame. It is proud of its steel from Ebbw Vale, its coal from the Rhondda, and even its gold for royal wedding rings from Merioneth. The tiny town of Llanistumdwy will always be associated with that silver-tongued orator, Lloyd George, and Hawarden with the "grand old man," William Gladstone. Near to Barmouth, in the little hamlet of Llanvihangel, lived Mary Jones, the weaver, whose childish aspirations triggered off a movement which was to distribute ten million Bibles last year.

Many thousands of tourists pass through Ruabon and Welshpool to enjoy the unsurpassed panorama of the Snowdonia National Park, the beauty of Lake Bala, and Dolgelly. But how many know that in a cottage on the slopes of Cader Idris lived the girl who is ever remembered for her outstanding struggle to obtain a Welsh Bible?

"I must have a Bible"

Mary Jones was born in 1784. In those bygone days, existence among the hills was bleak, and since there was no television, no radio, no cinema, not even a school, only endless work into the lamp-lit night, the weekly walk with a lantern to the mission hall was a welcome occasion. Here Mary Jones surrendered her imagination to the stories of the Bible, often returning home to lighten the long hours by repeating over and over the passages of Scripture which she

The first coins saved were two halfpennies, one from her mother and one from her father. Later came another halfpenny earned by gathering sticks for a widow; later there was another halfpenny for selling eggs; then an occasional halfpenny for washing children's clothes, or a farthing for collecting tiny children from school. A whole year passed, and the box was emptied. After twelve months of stint, self-denial, and hard effort, her savings amounted to eleven pence three-farthings! Her father

MARY JONES

had heard. Then night after night she whispered her prayer, "O God, please make a way for me to learn to read, and know more about the Bible."

She was not to know, even as she was praying, that the Rev. Thomas Charles of Bala was planning to open a school at nearby Abergynlwyn, but soon Mary Jones was walking the four miles there and back every day. Her progress was rapid. Then came the opportunity to visit the farmer Evans. Every Saturday afternoon she spent several hours exploring the different books of the farmer's massive brass-bound Bible, spelling out the verses slowly at first, gaining facility as the winter months passed. And all the time there was the over-mastering longing, "I must have a Bible of my own."

Seven years of saving

While her father was making her a wooden box for her savings, she encouraged herself by learning chapter seven of Matthew's gospel, and found a promise which was to be full of meaning for her, "Ask, and it shall be given you."

added another farthing to make up the shilling.

The following summer and winter saw her savings amount to 2s.-7d., which included some coins for doing needlework at one halfpenny an hour.

During the third year, Jones the weaver fell ill; Mary had to help the home. Only one penny was saved in the whole twelve months.

And so it continued, the patient putting away of every farthing. Learning from her teacher that he had saved two years for his Bible, she said, "I shall go on saving until I have enough." At last, when she was fifteen years old, after seven years of saving, she had enough.

Where now could she buy her Bible? At Bala, twenty-five miles away. Mary Jones left her bed at dawn, and began her long walk. Over the slopes of Cader Idris, and on to Dolgelly, then on and on once more along the hidden track which the Romans had once taken from Chester to Carmarthen, along the side of Bala lake, until the square tower of St. Mary's church came in sight.

Early next morning, Mary Jones



in her poor home-spun clothes, and with rough hands, called upon the minister, and told her story, all the years of endeavour giving an air of intensity to her request, Had the Rev. Charles a Bible which he could sell her?"

"I do not have one to give you."
Then the bewildered numbness

which he gave generously from his private income, heard the singular story of Mary Jones. A great impression was made, a most sympathetic impression. "If we help Wales, why not the whole world?" asked the Rev. Hughes. That question marked the beginning of a new epoch in Christian witness. The idea caught hold, £700 was subscribed at once, and a new body was formed whose sole object was "to encourage the wider circulation of the Scriptures without note and without comment." Thus the British and Foreign Bible Society began.

Mary Jones lived to the age of eighty, a weaver and teacher of the Word. Her famous Bible, kept for some years at Bala College, is now an exhibit in the Society's library in the Bible House in London.

The Rev. Thomas Charles is commemorated by a plaque upon his old house in Bala, now a branch of Barclay's Bank. There is a statue to his memory in front of the Welsh Presbyterian church in Tegid Street.

A thousand tongues— and more!

But the best memorial to the efforts of Mary Jones and the Rev. Charles is the growth, beyond the wildest dreams, of the Bible Society itself.

It was in 1671 that the earliest complete Arabic Bible was printed. In 1714 the Tamil Bible was published, the earliest in any language in India. By 1800, in whole or part, the Bible was circulating in 71 languages; by 1900, this was increased to 567 languages, and in 1950, the Scriptures were circulat-

ABOVE LEFT.—Mary Jones's Bible, now an exhibit in the library of the British and Foreign Bible Society.

ABOVE.—Mary walked along the shore of Bala Lake, until the tower of St. Mary's church came in sight.

BELOW.—The world famous British and Foreign Bible Society, Queen Victoria Street, London, which really owed its beginning to Mary Jones.



ing in 1,000 languages, dialects, and tongues. Last year ten million copies of the Scripture were circulated!

It remains to say that Mary Jones loved her Bible because of the life and teachings of the Man within the Book, the Lord Jesus Christ. The millions of Bible readers all have the same desire, to find out more about the "Mighty God," the "Everlasting Father," the "Prince of Peace." The world and you and I will ever be the happier as we get to know more about this wonderful Man within the Book.

and her Bible

by JOHN R. LEWIS

of a soul to whom a refusal was wholly unthought of, a collapse into uncontrollable weeping, and the minister sitting in silence, incapable of words to meet the situation.

The minister took from a cupboard a Bible ordered and reserved for a far more influential person, and gave it to her; and with tears of joy, Mary Jones returned to Llanvihangel, neither mountains nor miles now wearying her.

An idea was born

Back in Bala the Rev. Charles spoke: "There is a terrible need for the Bible in Wales; I will never rest until I get something done to relieve this want; I will go to London to plead for more Bibles."

In May, 1802, a committee of the Religious Tract Society, to which that evangelical M.P., William Wilberforce, belonged, and to



YOUR LETTER

My Dear Sunbeams,

Isn't it wonderful to see the longer days and shorter nights of spring again; to have more daylight hours in which to play and enjoy other out-of-doors activities?

Officially, spring begins about the middle of March, but for a long time now, we have seen signs of the awakening of Nature from her long winter sleep.

A walk in the country will reveal the gay decorations on the bare twigs of the alder branches. Bright golden tassels are waving in the sharp March wind, as if to say, "We've arrived, and all the other lovely colours and sights of spring are right behind us!"

Do try to get into the country for a ramble just now, and discover for yourself the magic of the hedge-row and field. And it is a sort of magic, because only folk with the

right kind of vision can see these wonders. Some just fail to see the beauties around them, and still others deliberately deface lanes, brooks, and spinneys, with old tins, mattresses, and suchlike ugly disfigurements, proving how little they appreciate the beauties of Nature or the right of others to enjoy them.

However, if you get well into the country, you can still find the hedge-rows where shy violets hide and primroses cluster. And, by the way, Sunbeams, do you know how many petals a primrose has? Five? I used to think so; and this is the usual number, but I have found some with four, and others with six petals. There are also two distinct kinds of primrose flower—one with long stamens and a short pistil, and the other with short stamens and a long pistil.

Our friends the birds, are coming back to us this month, and one of the first arrivals is the perky little chiff-chaff, whose song, though not musical, nevertheless cheers us as it heralds the warm spring days.

It is not possible to list here all the exciting finds which abound now, but it is an excellent idea to use some of your pocket money to buy a nature book which will help you to know what to look for, and so increase your enjoyment of the great out-doors. If you are short of cash, the popular Ladybird book, *What to Look for in Spring*, will provide you with a cheap but valuable guide.

Do write and tell me about some of the signs of spring which you have seen on your country walks, and in the local parks. I shall look forward to your letters.

Yours affectionately,

Auntie Pam

COMING AGAIN

As flowers in the springtime,
As songs in the night,
As light in life's darkness,
And calm in fear's fright;
As joy in deep sorrow
And comfort in pain,
Is the promise that Jesus
Is coming again.

Coming once more,
Not to travail and die.
Coming once more
In a radiant sky;
Coming as surely
As night follows day;
Coming as King
To be ruling always.

As stars in the night sky,
As shade from the sun,
As rest in the evening
When toil is all done,
As pool in the desert
And sun after rain
Is the certain assurance—
Christ's coming again.

Muriel M. Howard.

FOR YOU TO COLOUR



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

RESULTS OF DECEMBER COMPETITION

Prize-winners.—Elaine Hall, 46 Leicester Street, Norwich, Norfolk. Age 12; Rosanna Horne, 6a Britannia Road, Westcliff-on-Sea, Essex. Age 12.

Honourable Mention.—Gillian Sappell (Tottenham); Shirley Lane (Kingshurst); Laura Herbst (Blackburn); John Concardo (Stamford); Lesley Caskey (St. Annes-on-Sea); Christine Davies (Grays); Paul Joseph (Garston); Louise Hall (Plympton); Owen Shaw (Kettering); Cora Cander (Portadown); Mary McArdorey (Ballymena); Angela Reade (Ditton); Victor Hulbert (Drains Bay); Rosemarie Penford (Oxford); Margaret Ibbitson (Hull); Sandra Sharp (Thorpe Bay); Susan Wickham (Norwich); Jennifer Hill (Norwich); Andrew Ruddick (Enfield); Ian Tweedie (Stockport); Janet Whittingham (Arnold); Fay Bonney (Sheffield, 2).

Those who tried hard.—Geoffrey Sommers (Weston-super-Mare); Alison Tweedie (Stockport); Marian Jefferies (Ipswich); Carol Fay (Billericay); Jacqueline Weller (Binfield); Elizabeth McIntosh (Huddersfield); Sheila Walmsley (Goxhill); Luther DeGale (Fulham); Carmina DeGale (Fulham); Michael Vaughan (Kettering); Sarah Howard (Cheddar); Robert Wood (Ashton-under-Lyne); Samuel Gay (Huddersfield); Harriette Bacchus (Birmingham, 8); Griffith Gay (Huddersfield); Helen Newhouse (Yeaddon); Linda Douglas (Welwyn); Rona Wood (Dublin, 6); Joy Price (Newport); Stephen Shellard (Ruislip); Lorraine Ferguson (Aberdeen); Stanley Robertson (Aberdeen); Susan Hobbs (Ruislip); Philip Fidler (Renishaw); Peter Allen (Bucknell); Ann Williams (Port Talbot); Kathleen McDonnell (London, E.5); Angela Lean (St. Austell); Mary Ellen (Garston).



MIRROR

OF OUR TIME

Taming global revolution

"THE threat of world war," says the *Sunday Times*, "has moved from Europe to Asia, where it is likely to overhang not only 1966 but the next few years. . . . The task is nothing less than the taming of a global revolution fired by Communist fervour and furnace by Chinese power."

Science and spirituality

IN a chapter on "Science and Spirituality" in his new book, *Voices from Space*, Arthur C. Clarke says: "One cannot have superior science and inferior morals. The combination is unstable and self-destroying."

Moonday replaces Sunday in Ceylon

FROM the beginning of this year Buddhist Ceylon has replaced Sunday as a day of rest by the Poya days based on the moon's phases, and which occur every seven or eight days. Provision is made for non-Buddhists to attend religious services at their customary times.

Middle East arms race

ALL the nations of the Middle East, Egypt, Jordan, Syria, Lebanon, Iraq, Saudi Arabia, and Israel, are building up their armed forces, with the Soviet Union and the West vying with one another to meet the demand. A spark here could set off a new international crisis.

Archbishop to visit Pope

FOLLOWING the example of Archbishop Geoffrey Fisher, who made a "courtesy call" on Pope John XXIII in 1960 for the first time since the Reformation, Dr. Michael Ramsey, Archbishop of Canterbury, will pay Pope Paul VI a visit in March this year. "I greatly welcome the increase of friendship and theological understanding now evident among the churches of Christendom in spite of the divisions between us," he said in a statement about the forthcoming meeting.

Soft landing

WHILE up to now the Russians have failed to soft-land a vehicle on the moon, U.S. scientists hope to succeed in May by a combination of retro-rockets and radar. If all goes according to plan the speed of the moon vehicle should have dropped to 15 miles an hour for the last stage of the descent.

Billy Graham campaigns

A SURVEY of the results of Billy Graham's 1961 campaign in the North of England in *Crusade* finds that of the 325 inquirers, 137 were still "going on" in the Christian life. It is significant, however, that 121 of these were churchgoers before the campaign and only sixteen were non-churchgoers before they attended the meetings.

U.S. Crime

CRIME in the United States is growing six times as fast as the population. It has risen 58 per cent since 1958. A serious crime is committed every 12 seconds, a murder or rape every 2½ minutes, a robbery with violence every 5 minutes, and a burglary every 28 seconds.

Swedish "modern" New Testament

WHEN Dr. David Hedegard produced his translation of the four gospels in "refined colloquial" Swedish a year ago, it was hailed as "the book market sensation of the year." Now the whole New Testament is available. It has taken nine years to complete.

World Jewry

LATEST figures compiled by the World Jewish Congress show that there are 13,887,000 Jews in the world, of whom 5,612,000 live in America. The Argentine has 550,000; France 500,000, and Britain 450,000. Poland has only 25,000, less than one per cent of the pre-war figure, and Germany 32,400, of whom 31,000 are in West Germany, compared with 600,000 before World War II.



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