

Aug, 1967

# OUR TIMES

A SURE FAITH IN A SURE FUTURE





## ONE MORE DAY by Sanford T. Whitman

HE had spent his life under the wide sky of the high country, and the mountain world had its mark on every detail of his appearance and manner. Now, with the eightieth milestone of life behind him, he had come down to the city and a doctor's surgery. An hour later he was on the street again, his perspective redefined and finalized as it had never been before.

He was not surprised at the doctor's findings. Indeed, he had expected the verdict. At four-score years one more or less knows. Yet to hear it audibly from the lips of one who is skilled in such matters, is a definite shock.

It wasn't that he was not ready. He had been ready for sixty years. It wasn't that he was not willing. Long ago he had committed his life to God. It wasn't that he was afraid. For many years he had walked with Him who would hold his hand as the shadows gathered. Well he knew the voice he would hear greeting him on the resurrection morning.

As he thought about it on the way home, he realized that it was not for himself that his soul was stirred. It was for others. Others who know not God. Who are without hope. Who are too busy to hear, too careless or stubborn to respond to the pleading of the Spirit. Who are enslaved to habit and custom. Who squander the precious moments of life, seeking gain, seeking pleasure, satisfied with the trivial and frivolous.

How changed our perspective when life suddenly, authoritatively, narrows to a year, a month, or even less! How we scan and re-evaluate the past! How quickly we rearrange our objectives! How belatedly we emphasize the neglected!

One more day of life. One more day of service. One more day of witness. One more lesson to learn. One more day before the last page is turned. Solemn thought!

If we knew certainly that only once more could we say Good Morning and Good-bye to our husband, or wife, our children, our neighbours and friends—how different would be our choice of words, the inflection of our voices, the depth of our sincerity and feelings!

If we knew that God would close the book of our life after one more day, would we care? Would we seek the quiet place of prayer, the experience of repentance and of hope that is based on faith?

What would we do differently from the way we are now doing, if we knew we had only one more day?

The supposition that there will be time tomorrow to do the things we ought to do today, that it will be easier to do them tomorrow than today, is deadly in any area of life. Nowhere is it more so than in matters of the soul.

None of us will ever possess more than a fragment of time—the moment now passing. All that we will ever do will have to be done in the present tense. The past is gone. The future is not ours. No one has ever found salvation more quickly or with less effort by waiting.

We need to underscore the fact heavily, Now is the day of salvation. Now is the time to break with sin. Now is the time to make our commitment total. Now is the time to open our minds to truth, our hearts to love. Now is the time to respond to the wooing of the Spirit. Now is the time to bear the fruits of repentance, to exercise the gift of faith. Now is the time to get ready for heaven. Now is the time to do all the things that God wants us to do in this mortal experience.

"Now is the 'acceptable time,' and this very day is the 'day of salvation.'" 2 Corinthians 6:2, Phillips.

# 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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## COUNTERFEITS

It happened during the depression of the nineteen-thirties.

A hard-earned half-crown had been rejected by the banker, cut in half—presumably according to rules, and the bits handed back to the elderly widow who had brought just a few shillings to deposit in the bank. The half-crown was her morning's pay for slogging away with mop and scrubbing brush as a char.

She keenly felt her loss, as she was only a part-timer.

The trouble was—her precious coin was a counterfeit. She had been deceived by it, but not the expert. Judgment was swift, and decisive.

Counterfeiting is big business today—mostly criminal business.

We recently read of the keen and clever philatelist who, for greater safety, had left his native Europe for Mexico, and from this place he flooded the philatelic market with "rare" and "valuable" stamps—all counterfeits. His imitations of both "used" and unused stamps were so clever, even experts were deceived.

Counterfeits! Bad, and sometimes criminal, in terms of material things. But incalculably worse in terms of life principles and religious truth.

In the sphere of religion, counterfeits are legion. For many people they will prove eternally disastrous. The dud half-crown was a tragedy for the widow we knew so well. But its unprincipled maker was not a whit more guilty than the teachers of errors which are presented as infallible truth.

Indication of how deceptive these are is the Bible picture of the main instigator, Satan, who has all the appearance—not of the traditional fire-breathing nightmare monster with barbed tongue and tail, but of "an angel of light." At the same time his host of evil colleagues, the Bible says, assume the role of "ministers of righteousness." (2 Corinthians 11:14, 15.)

Knowing the truth, and shunning the deceptive counterfeits, is vital to our happiness and eternal salvation. That's why OUR TIMES is dedicated to the task of declaring the wholesome, unvarnished, undoctored, unadulterated truths which God has clearly declared in His Holy Word, and which alone can save us.



# DISCERNING THE TIMES...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE



BY THE EDITOR

## DEAD SAINT or LIVING "QUEEN OF PEACE" ?

**A**N irate defender of the Catholic Church took strong exception to a *Times* leader which disapproved of the Pope's visit last May to the famous shrine at Fatima in Portugal, because, as the editor frankly expressed it, the visit would encourage "deprecated tendencies."

The writer said: "In these grave times, when the Secretary-General of the United Nations is expressing his fears that we are witnessing the initial phase of World War III, it ill becomes *The Times* or anyone else to carp and cavil because the Pope is going to the scene of some outstanding historical events to pray hard for the welfare of mankind in these frightening times." He deplored "the depressingly blinkered and narrow outlook" of *The Times* editor.

We have no doubt that Fatima is as good a place as anywhere else to pray for the peace of the world. But the prayers offered at this celebrated little town by the thousands of pilgrims who visit it, are to Mary, the mother of Jesus, rather than to the Lord Himself. The shrine marks the spot where, on May 13, 1917, three young girls claimed they saw an apparition of Mary. This fiftieth anniversary year of the so-called "astounding historical event," seemed an appropriate time for Pope Paul to make his visit.

Before departing, he appealed "for greater devotion to the Madonna [Mary] whom all Christians had the duty to imitate." He went so far as to call our age "the Marian era," claiming that devotion to Mary has reached a new height. "To speak truthfully," he said, "all periods of the history of the Church have benefited and will benefit from the

maternal presence of the Mother of God." He exhorted "all children of the Church to renew personally their own consecration to the Immaculate Heart of the Mother of the Church."

This all sounds strange to Christians who study and follow God's Word, the Holy Bible. For that sacred Book, which is man's complete guide for life here and hereafter, has not a word to say about Mary as "Queen of Heaven" to whom we should appeal for peace and special favours.

Our Lord gave neither word nor hint that Mary should be given special honour. No one, according to the Bible record, ever prayed to her. Not once do the apostles mention her in their inspired epistles which clearly outline the way of peace and salvation. Though John, in fulfilment of Jesus' request, cared

for Mary until she died, he makes no mention of her in the three practical epistles he wrote; nor is there the slightest reference to her in the Bible's final and most remarkable book, that of Revelation—which John also wrote.

Catholics call Mary "the Mother of God" and exalt her as "the Queen of Angels." They pray to her, rather than the Lord, because, as Rome says, "He came to us through Mary, and we must go to Him through her."

Since the Reformation, Protestants have rightly objected to this unbiblical emphasis on the worship and adoration of Mary. They know that it was an error that crept into the church like many other errors still retained by Rome, as a result of early efforts to popularize and legalize Christianity. When Emperor



Constantine in the fourth century A.D., decreed that the religion of Christ must henceforth be regarded as the State religion, the devotions which had been previously given by pagans to Isis, Athena, Diana, Artemis, Aphrodite, and other goddesses, were simply transferred to Mary. Statues were made to her, as they had previously been made to Diana and others, which were adored, and before which people prayed.

The practice is still vigorously maintained in the Catholic church and positively encouraged. The Second Vatican Council of 1963-65, in its statement on the Church, makes not the slightest concession to Protestants when describing the exalted place assigned to Mary.

With due respect to the many true children of God who are still in the fold of Rome, we wince with horror at the conciliar distortion of the basic Bible truth that "as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

The official document thus remoulds the reassuring truth: "Death through Eve, Life through Mary." We further quote: "The Father of all mercies willed that the consent of the predestined mother [Mary] should precede the Incarnation [of Jesus], so that just as a woman contributed to death, so also a woman should contribute to life." The document cites with approval the claim of Irenaeus (second century A.D.) that "the error of Eve's disobedience was untied by Mary's obedience. What the virgin Eve bound through her unbelief, Mary loosened by her faith." And it stresses the "union of the Mother with the Son in the work of salvation."

Catholics are taught: "She [Mary] is truly a mediatrix of peace between sinners and God."—*The Glories of Mary*, page 82. But the Bible declares: "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5.

The Catholic teaching continues: "Mary is our life. . . . Mary, in obtaining this grace for sinners by her intercession, thus restores them to life. . . . He feels and is lost who has not recourse to Mary."—*Ibid.*, page 80, 94. But Jesus said: "I am the Way, the Truth, and the Life. No man cometh unto the Father, but by Me." John 14:6. He never once referred to His mother as one who should be venerated, or in any way given special honour.

Devout Catholics are further reminded: "The Holy Church commands a worship peculiar to Mary." *Ibid.*, page 30. But the Bible says of Jesus Christ: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Thus we see that Catholic teaching and practice is not simply additional to God's Word, it is, in fact, contrary to it.

In the interests of Christian unity, it was hoped by non-Roman churches that the cult of Mary worship would be allowed by the Catholic church to atrophy. But with the upsurge of papal popularity, there is renewed emphasis on all the distinctive teachings of Rome.

Like all other dead saints, Mary is unconscious, and is completely unaware of the adoration which is lavished upon her by millions of Catholics. For renewed life she is awaiting the resurrection of the dead on the day of the Lord when Christ returns.

But what about Fatima?

The apparition seen there was similar to the ghost of the prophet Samuel seen by King Saul in the witch's reeking cave at Endor. It was what the Bible calls a "familiar spirit," with which we are admonished to have nothing to do—because all such spirits are, in fact, "materializations" by hostile beings whose sole intent is to deceive. (See Deuteronomy 18:10-13; etc.)

Which shows the urgent need to know and to accept what God's Word teaches, to reject firmly all that is contrary to it, and with God's help to live in harmony with the divine directions which are so clearly given.

In the whole of Holy Writ there is recorded but one command given by Mary. Speaking of the Lord she said: "Do whatever He tells you." John 2:5, N.E.B.

Neither the Pope nor anyone else of earth's teeming millions would need to be praying for peace today, if this command were universally obeyed. R.D.V.

Nearly two million pilgrims gathered at the shrine near the Portuguese village of Fatima, marking the spot where, fifty years ago, three peasant children claimed they saw an apparition of Mary. The pilgrims gathered to hear Pope Paul VI pray for the peace of the world.

Opposite.—Pope Paul acknowledges the acclamations of the crowd as he drives through their midst to the image of Mary which he adorned with a costly rosary.



## A DOCTOR'S VIEWPOINT



THE rising incidence of drug addiction is causing serious questioning among responsible people and the authorities. Its sudden explosion in the Press would appear to have got some people so off guard that they can only bury their heads in the sand and cry: "Press Scare!" As if that will do any good.

But the increasing surge of Press reports from different places: the new phenomena of breaking into chemists' shops for drugs: the social with-it-ness of the week-end teenage party—and what it means: the cocking a snoot at authority and tradition in all its forms, whether long-haired beatniks, *avant-garde* art, queer cacophonous sounds masquerading as music, *et seq.*, all add up to what is but the tip of an iceberg.

You wouldn't be far wrong if you propounded the theory that it may mean the collapse of society and the casting away of all the anchors of stability and uprightness. You would have the support of Holy Scripture too, if you decided to preach a sermon about it.

### **Why talk about drugs?**

You might indeed, ask why a doctor should talk about drugs and their addiction in a theological journal. We believe it is necessary because psychiatrists are divided both as to the cause and its treatment. Some advise the "play it by ear" approach; others recommend the "cold turkey" method; while a great number procrastinate by asking for the collection of more and more statistics. The medical profession is cautious, hardly believing its ears that so many drugs are available—when we have been prescribing more and more millions of an ever-widening range of brilliantly coloured pills and capsules. *With it has been a lessening on the demands that ought to be made on the patient's own reserves and resolves, self-disciplines, and restraints.*

Our politicians dawdle in their assessment of the situation and one would like here to commend the few brave voices trumpeting their warnings to the nation. The police are handicapped, but struggle manfully on with depleted forces and sometimes with a dreadful lack of co-operation from some of the public.

### **Confused witness**

The Church must do its duty. But here again, a note of urgency is too often lacking. How can the minister who smokes the weed and sips his liquor point the way to virile Christian living? Like the local Medical Officer of Health who tried to stop his children from smoking by getting them to try cigarettes at the age of ten: "Try it," he said, "it will make you sick, and then you won't smoke again."

This is dangerous nonsense, even if astonishingly naïve. Since a quarter of the boys have started before the age of eleven, and 34% of all boys at the age of sixteen are smokers, it would seem foolish and unsuccessful advice as well. "Try it" has been the cause of the whole problem of the vicious circle of drug addiction as well. The fallacious advice of "try anything once" is both wicked and disastrous. The sergeant in the Army is sometimes heard to advise recruits to "sow their wild oats." Wrong again. And

# GUARD THE AVENUES



DRUG ADDICTION  
AMONG YOUNG PEOPLE  
IS A NEW  
AND FRIGHTENING  
PHENOMENON  
IN BRITISH SOCIETY.  
A CHRISTIAN DOCTOR  
HERE OFFERS  
WISE COUNSEL  
BASED ON THE  
UNFAILING WORD  
OF GOD

by Dr. L. G. WHITE

ignorant. We might just as well recommend: "Try sin, and see how it works and then you will leave it off."

This negligent and lazy dictum ignores the deceptiveness of sin and the start of habituation. How can the clergy direct the young man and woman to the spiritual and ethical heights stumbling over burnt-out fags and empty beer-cans?

### **More direct call needed**

We need a much more direct, positive, and trumpet call for example and action.

This is the duty of the Christian. This, dear reader, is where you come in. This Seventh-day Adventist Church teaches the need for a complete regeneration of body, soul, and spirit. The avenues to the soul are too often blocked by smoke and bemused by alcohol. The climate of our twentieth century civilization is built around the social custom of smoking and drinking. Contracts are signed in business deals through a blue haze. New mammoth buildings are completed by the free distribution of liquor. Football and cricket wins are celebrated by a party and drinks, and the same alcohols are used as solvents for the sorrows of the teams and supporters who have lost.

These are the "done" things, and woe to the one who stands outside in the name of sense, sobriety, and reason. This lunatic attitude of using any and every excuse for a smoke and a drink has recently

been highlighted by the drug menace. The poisoning of our teenagers by narcotics, heroin, marijuana, "reefers," LSD, is socially a disgrace. Yet the drunk and the tipsy, the buffoonery of the alcoholic, is good for a laugh. Any comic on the stage can get a big hand by mimicking a drunk. But he would not dare to mimic a heroin-addict. Why is one "accepted" and the other rejected? They are both drugs. Both narcotics. It doesn't make sense that heroin is socially reprehensible while alcohol is socially a "must." Here is where the call from the Church is needed.

### **Complete breakthrough achieved**

In our 5-day Stop Smoking clinics we achieve a complete breakthrough by demanding the highest possible standards of clean living. It is not enough just to "cut down" cigarettes. It must be the complete STOP. For some this is a major struggle. For others only a few suggestions are necessary to make the will click into action.

My last clinic found a client who stopped smoking but said that she did none of the things asked for! In her case the simple attendance in the atmosphere of winning through was all that was necessary to start her on the right road. But it is more than this, too. Each one has an aura of influence and he wins best who seeks to help others. My charge to the clients is therefore that they shall be missionaries, evangelists, advertisers, spokesmen and women, advocates, preachers, etc., for the good life, both by precept as well as example.

### **Enlistment of will**

With my minister-psychologist friend we enjoyed the experiences of seeing the evil drug demolished and complete victory attained. This is how sin is overcome. The will must be enlisted in the cause of righteousness but sometimes it is necessary first to break the narcotizing effect of drugs, nicotine, alcohol, etc., which blur the reason, destroy the will, and bemuse the higher faculties of mind and soul.

Our first parents were dazzled and led astray by the glitter and beauty of the external show. This same trap is Satan's most successful ruse today. "How can a young man keep life clean? By keeping to Thy Word." Psalm 119:9, Moffatt's translation. The Greek of the Septuagint suggests that the "keeping" is a guarding, protecting, and conjures up immediately the picture of Greek soldiers in armour, standing as sentinels at the gates of the city.

Thus must the young man or woman guard the avenues to the soul. "Try it" is certain danger, and a trap. The Septuagint itself uses a different Greek word for the question. "How can a young man direct his way? How can he keep it straight?"

I am reminded of the use of the same word in surgical orthopaedics, which you will know means primarily the keeping straight of the bones of a child—an apt simile for keeping straight the mind and soul of the growing generation.

### **Abstinence—the only wise counsel**

The only wise counsel is safety. Abstinence from noxious poisons, influences, and social gatherings whose standards deteriorate in proportion to their length of time and the amount of food, smoke, noise and drink.

The emperor needed a charioteer who could drive like Jehu. The first candidate did well as he skirted the edge of the cliff. Number two was a fire-eater and the bits of rock and dust flew off the side of the precipice as his wheels skidded and dragged along the edge. The third man kept just as far as he could from the edge. *Only he was good enough to drive for his king.*



A recent "Five-Day Stop Smoking" clinic was conducted in the Seventh-day Adventist church hall in Walthamstow. Dr. L. G. White congratulates a "patient." Beside him is Pastor W. G. Nicholson.



Another clinic scene in Surrey. The local M.O.H., Dr. L. G. White, and Pastor K. H. Gammon are at the table (below). Clinics are 80% successful. Above are four cured patients.



**"TURN  
RIGHT  
RIGHT"**

**In the great race of life we cannot afford to go wrong.  
Fortunately, a trustworthy guide is available.**

**by A. J. WOODFIELD, M.A., Ph.D. (Lond.)**

**S**UTTON in Surrey had quite a hilarious time recently. The local road safety folk put up some nice posters with clear diagrams showing exactly how you should turn right. These were to impress upon drivers how necessary it is to be in the correct position before making those perilous turnings across the path of fast-moving traffic. In England traffic moves on the left. Then they boldly advised: "Turn right right, don't turn right wrong." And the motorists perversely turned right wrong and ended up in angry confused circles. It wasn't long before blistering complaints streamed in and the posters faded discreetly out.

A story is told of a man who wanted to join the Roman Catholic Church but was bothered about the bleak prospect of meatless Fridays. "If you feel tempted," advised a priest, "just say over and over to yourself: I'm a Catholic not a Protestant, I'm a Catholic not a Protestant." The following Friday the priest dropped in to see how his friend was getting on. As he approached the house he could hear a sort of chant from the kitchen. He pushed open the door, saw the man caressing a juicy steak, and heard him steadily declaiming: "You're a trout not a steak, you're a trout not a steak."

This getting on the right track is a ticklish business—hard for those giving the directions and hard for those receiving them. The Sutton motorists admitted to a man that they hadn't read the sign properly. Some read only the first part and took the first turn to the right; others read the second half and turned left. If only they'd read it all they'd have got the point. And our friend the lover of steak followed his priest's advice but doctored it up a bit to suit himself.

### ***We can't afford to go wrong***

Going wrong can be bitterly disappointing. Not long ago Vic Elford drove a Ford Lotus-Cortina to victory in the Italian International Rally of Flowers, and Tony Fall in a B.M.C. Mini-Cooper was also well up in the lead. It was the first time British cars had got into the first ten places in the rally; but both were disqualified. A scrutiny of Elford's gear box revealed only 27 teeth on the second gear; the registration form had said there were 28. Tony Fall had only taken a paper element from his air filter while fixing a spot of carb trouble. Offering to replace it was no good. The organisers took the drivers' word that

they had not tried to cheat; but they disqualified them all the same.

Life's a great race too—a rat race is the popular phrase—and you can't afford to go wrong. You need to see clearly where you're going and you need all your wits about you to get there. If you go wrong, blistering complaints won't help at the end. The trouble in this race is that we can't rely on ourselves, though we think we can. We say seeing's believing, but there are such things as optical illusions, and tricking the senses is not difficult. Another thing we need to remember is that this race is more than keeping up with the Joneses. It's a race for tremendous stakes, for nothing less than our destiny in another world. And the part we rely on most in this aspect of the race, our heart, is even less reliable than our eyes: it is deceitful and desperately wicked. It'll tell us a steak is a trout if we want it to; it'll tell us to forget such nonsense as religious scruple if it puts us behind the Joneses; it'll tell us we're not the bad chaps preachers make us out to be, certainly we're better than that Jones fellow who goes snivelling to church one day and cheating us the next—if we give him the chance; it'll have us turning right wrong and tearing our hair out in circles of frustration. It'll ruin us as surely as rebellious hearts ruined God's own people and had them trudging round and round in a stony desert for forty years when they could have turned right right in less than a year into a Paradise of milk and honey, of figs, and grapes, and pomegranates.

### ***Infallible Guide***

But there's no need to go wrong. God's directions, His Word, are a lamp to our feet and a light to our path. They are the clearest instructions on how to turn right right. The snag is that our heart doesn't read them properly because they don't tell us what we want; they tell us to put God first and Mr. Jones next. So we do a bit of doctoring and go round and get nowhere.

It's about time we realized our peril and cried out: "Create in me a clean heart and renew a right spirit within me." As soon as we do this we'll turn right right; it'll get us out of the rat race and set straight for the heavenly goal.





Mounting supernatural phenomena will mark the world's final chapter. Miracles, ghostly sights, spirit voices, will captivate and convince those who are unaware of the truth

# DECEIVING THE ELECT

by A. S. MAXWELL

## **Crowning deception**

E. G. White, long-time contributor to the *Signs of the Times*, wrote at length concerning this extraordinary event, soon to occur:

"As the crowning act in the great drama of deception, Satan himself will personate Christ, . . . The great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness. . . . The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate

It is in fulfillment of Bible prophecy that spirit forces, working under a multitude of deceptive and plausible guises, are becoming increasingly popular and effective. Only a thorough acquaintance with Bible truth will provide the means of distinguishing between the counterfeit and the genuine.

ALL sorts of "spooky" things are happening nowadays. More and more people are claiming that they have seen apparitions, while others affirm that they have been eye-witnesses of miraculous occurrences of one kind or another.

The strange thing is that all these mysterious happenings seem to have a good purpose, suggesting that God must be responsible for them. As a result, many Christian people point to them as evidence of the pouring out of the "latter rain" promised in Scripture—whereas they could be evidence of the exact opposite.

In the February issue of *Guideposts*, the editor tells of an apparition that appeared to J. B. Phillips, translator of the New Testament into modern English. While weighed down with mounting pressures of preaching, lecturing, broadcasting and translating, Dr. Phillips suddenly became aware that his old friend C. S. Lewis, the famous author, who had died a few days before, was sitting in a chair a few feet from him, "large as life and twice as natural." In his old, familiar way, Lewis said encouragingly: "It's not so hard as you think, you know."

At this Dr. Phillips felt all his burdens drop away. Emerging from "the dark night of the soul" in which he had been temporarily engulfed, he immediately regained vitality and creativity and returned to his massive work of translating the Old Testament.

The message was most appropriate and helpful. Who could find fault with it? But did it come from God? It couldn't have, for C. S. Lewis was dead, and the dead don't talk. (Ecclesiastes 9:5, 6.)

In such ways, the "elect" are conditioned for the greatest deception of all. Certainly the most subtle approach by the arch-deceiver would be to suggest something perfectly right and proper.

"Satan himself," said the apostle Paul, "masquerades as an angel of light. It is therefore a simple thing for his agents to masquerade as agents for good." 2 Corinthians 11:14, N.E.B.

Someday the great enemy himself will appear as Christ and all who have been taken in by his pious-appearing miracles will flock to him by thousands.



themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; . . . This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'—*The Great Controversy*, pages 624, 625.

### **Miracles are not an infallible test**

Convinced of the imminent approach of this "overmastering delusion," this same writer uttered warning after warning against miraculous manifestations of one kind and another, affirming that miracles are not necessarily a test of God's favour and approval.

"Satan will work in a most subtle manner to introduce human inventions clothed with angel garments," the same writer recorded. "But the light from the Word is shining amid the moral darkness; and *the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it.*"—*Selected Messages*, Book Two, page 48, (italics ours).



## **WE HAVE BEEN ASKED**

### **Ghostly phenomena**

Referring to strange voices and appearances, E. G. White wrote: "How can these manifestations of great power, and these wonderful impressions, be accounted for, except on the ground that they are given through the influence of that miracle-working spirit that has gone forth to deceive the whole world, and infatuate them with strong delusion that they shall believe a lie."

"We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those who are charmed with them now, or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. . . . It is the lying wonders of the devil that will take the world captive."—*Selected Messages*, page 51.

### **Jesus' warning**

Speaking of the same perils, Jesus warned: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

The elect need not be deceived, but they will have to be for ever on their guard against supernatural manifestations of every kind. Their deliverance will depend upon constant and total trust in the Word of God.

by WILLIAM A. FAGAL

### **CURE FOR BITTERNESS**

QUESTION: I have a friend, a very talented nurse, who is so bitter and unforgiving that I dread to be in her company. Nothing I do or say has so far changed her attitude in any way. Though she is friendly to me, when I, or others of her friends, mention the necessity of forgiving, she flies into a rage and states, "I have nothing for which to be forgiven," thus reversing our meaning. She speaks so bitterly, expressing wicked wishes for her other acquaintances, that all of us who know and love her are at a loss to know how to help.

ANSWER: Your friend's extreme hostility may demand treatment before it gets completely out of hand. Since she is a nurse she might be encouraged to counsel with some trained medical person who could bring insight into her apparently unreasonable and irrational behaviour. However, the unconverted heart is almost always unforgiving, bitter, and self-centred. According to the Scriptures, the evidences of a converted life are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. A true spiritual conversion of life could completely change your friend's attitude and make her an entirely different person. "If any man be in Christ, he is a new creature." 2 Corinthians 5:17.

### **WHAT YOUR FRIENDS THINK**

QUESTION: I have always been taught that Sunday is the day to observe. Now, however, I believe that the seventh day is the Sabbath of the Bible. How could I have been blind to this all these years? I cannot go on with Sunday worship because it will never seem right again. But will my friends at church be able to understand? And what shall I do if they don't?

ANSWER: Your question is similar to that of Peter regarding a fellow disciple. "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? follow thou Me." John 21:21, 22. Naturally you would like your friends and associates to understand your new point of view based on your study of God's Word. However, recognize that they might never see things just as you do, and some may even try to dissuade you from your convictions. But their acceptance or rejection should in no wise influence you, for like Peter of old, your primary concern is to follow the Lord Jesus Christ. With the inner assurance that you are doing God's will, the attitude of your fellowmen need not disturb your serenity. Serve the Lord in the way which you know to be right. At every opportunity witness to what the Lord Jesus means to you and tell of what He has done for you.

**Christian unity makes sense. Christ prayed for unity. It is claimed that the modern church unity movement is in harmony with our Lord's desire. But there are dangers which inevitably disturb and alarm all who are concerned about a true understanding of the will of God**



challenging the new theological Radicalism of Dr. Robinson, Bishop of Woolwich, and its associated "situation ethics" or New Morality, they affirm belief in a personal God as "the sovereign Creator and Sustainer of the universe."

They proclaim Jesus Christ as the incarnate Son of God and our Saviour, who was "crucified, raised," and "ascended" into heaven, where He is now "reigning," in anticipation of His "coming again."

They declare faith in Scripture as "the supreme authority in all matters of faith and practice, both for the Church and for the individual." And they set forth their understanding of the Gospel as "a message of undeserved grace to hopeless and helpless sinners," which promises to those who accept it "in repentance and faith in Christ," a "newness of life . . . enabling us to love God's law and empowering us to keep it," and promising to the overcomers a part in "the final consummation of all things in Christ."

by W. L. EMMERSON

## IS PROTESTANTISM SELLING OUT?

Left.—The Archbishop of Canterbury at the Congress of Anglican Evangelicals recently held in the Keele University.

THE recent Congress of Anglican Evangelicals at the new Keele University in Staffordshire, has not only added a new symbol, N.E.A.C., to the ecclesiastical groupings in Britain, but was important enough to be described as a "turning point" and a "pivotal point" in the history of English Evangelicals. "Nothing comparable," it was said, "has been attempted within living memory, if ever before," and, as a result of Keele, English Evangelicals "will never be the same again."

Such statements are not exaggerated, for just as the Anglican Church represents the *via media* between the Protestant churches and the Catholic churches of Orthodoxy and Rome, so the Anglican Evangelicals represent the link between the "free" Evangelical churches and the Church of England. And just as developments in the Anglican Church show the direction in which it is travelling on the "unity" highway, so developments among the Anglican Evangelicals may be expected to indicate how they are relating themselves to the unity movement, and the programme they intend to commend to all other Protestant Evangelicals.

The Statement which has emerged from Keele does just this. That is why it can truthfully be said that it marks a "new era" in the relations of the Protestant churches to the modern ecumenical movement.

### The "faith" eminently biblical

The early sections of the Keele Statement on the "faith" of Protestant Evangelicals are eminently biblical and could hardly be faulted. Vigorously

All this is unexceptionable, and indeed an admirable re-statement of the "faith which was once delivered unto the saints." Jude 3.

So also is its declaration of the "mission" of the Church in "proclaiming . . . Christ throughout the world in our generation" by every means of communication at our disposal, including "person to person" evangelism, preaching, Christian literature, radio, and television.

Some questions might arise in the section on "The Church and the World" as to the extent of "Christian involvement" in the problems of society, but we can entirely endorse its affirmation that "the full Christian ethic cannot be enforced by law."

Now if the Statement had ended at this point it would not, in any sense, have merited description as a "turning point" or a "pivotal point" in the history of English Protestantism. No, it is only when we come to the final sections on "The Church and its Worship" and "The Church and its Unity" that these terms prove startlingly true, and have understandably sounded an alarm among non-Anglican Protestants. For in these sections we sadly note the "straws in the wind" which reveal that the Anglican Evangelicals have committed themselves to unity at the expense of truth, and hope to persuade the "free" evangelical Protestants to tag along with them.

### Unbiblical stand on baptism

We look first at the Keele declaration on baptism, which is the symbol of union with Christ and His Church.

"We affirm," it states, "our belief in the scriptural foundation of infant baptism." By this assertion, even though the Anglican Evangelicals object to the use of

the phrase, "this child is regenerate," in connection with this service, they proclaim their determined adherence to the Catholic principle of incorporation into the Church of Christ by an "act" of the Church, without personal profession of faith, and by sprinkling, rather than the consistently biblical conception and invariable practice of the early church of baptism by immersion on profession of faith by the believer.

To this they add: "We reject rebaptism as unscriptural . . . destructive of the sacrament . . . also hurtful to the unity of God's people." By so doing, they pronounce a "Catholic" condemnation on any church which administers biblical baptism to those who have come to see that infant baptism is no baptism at all. They likewise condemn individuals "baptized" in infancy, who seek publicly to express their personal faith in Christ by believer's baptism. And these categorical statements are made at a time when some Anglican Evangelicals are actually leaving the national church in protest against its unbiblical position on Christian baptism!

### **Catholic conception of "the Lord's supper"**

Going on to the subject of the "Lord's Supper," the Keele Statement reveals the same un-Protestant trend.

The Archbishop of Canterbury was invited to give the opening address of the Congress, and in speaking of the "Centrality of the Cross," he took the opportunity of asserting that some found the centrality of the cross expressed through "sacramental confession" and the "Eucharistic sacrifice." Whether or not this had any influence on the Keele Statement, the fact is that in its declaration on the "Lord's Supper" it said: "We have failed to do justice, in our practice, to the truth that the Lord's Supper is the main service of the people of God, and . . . we have let the sacrament be pushed to the outer fringes of church life, and the ministry of the Word be divorced from it." Therefore "we determine to work toward the practice of a weekly celebration of the sacrament as the central corporate service of the Church."

It was against the development of the memorial Supper, instituted by our Lord, into the Mass as the central service of the Church and the primary means of grace, that the Reformers proclaimed the centrality or primacy of the proclamation of the Word of God. The declaration of the Anglican Evangelicals on the centrality of the Eucharist is clearly therefore a weighting of the scales in favour of the Catholic, and a denial of the Protestant, conception of the sacred ordinance.

### **Relations with Rome**

After this one is not surprised that Dr. Philip Hughes should be able to talk about the "friendly, relaxed, and fraternal relationship" which is now possible with Rome, and that in the final section of the Keele Statement on "The Church and its Unity," we should learn that the Anglican Evangelicals desire "to enter this ecumenical dialogue fully." Admittedly, they say they "could not contemplate any form of reunion with Rome as she is," but they "recognize that the Roman Catholic Church holds many fundamental Christian doctrines in common" with themselves, and they "welcome the new possibilities of dialogue with her on the basis of Scripture," as also

the parallel conversations with the Orthodox Churches.

In the section on Anglican-Methodist Reunion, they take exception to some features of the proposed Service of Reconciliation, but their counter-proposal of the "South India Method" of reunion merely postpones for thirty years or so the emergence of a church united on the episcopal or Catholic basis essential to eventual union with the Orthodox and Roman Catholic Churches.

It may be retorted that the Keele Statement does specifically repudiate certain unbiblical doctrines which are harboured by the Roman Church and the Anglo-Catholic section of their own church, such as "explicit petitions for the departed," misleading "sacrificial" terminology in the revised liturgy, and its lack of "adequate reference to the Second Coming," but its fundamental concessions on baptism, the Lord's Supper, and episcopacy clearly tilt the Keele Statement in a "Catholic" direction and indicates the way in which the Anglican Evangelicals are travelling on the ecumenical highway.

That we are not alone in noticing the potential Protestant sell-out at Keele is evident from the approving comments of the Anglo-Catholic wing of the Church of England and the consternation of some of the "free" evangelicals of the non-Anglican churches.

On the one hand, Margaret Duggan in the Anglo-Catholic *Church Times* notes with pleasure the appeal at Keele "for a proper [i.e. Catholic] reinstatement of the Holy Communion as the focal point of Evangelical worship," and finds satisfaction in the fact that Evangelicals who wanted to say contentious things about "vestments . . . the use of wafers," etc., "were shouted down without mercy."

"The gulf between the Evangelical and Catholic standpoints," she declared, "seemed to me to narrow perceptibly" during the days at Keele.

The Roman Catholic *Tablet* was equally happy to note the "emphasis laid in the addresses and in the Congress Statement on the centrality of Holy Communion," which it asserts, "lays the basis for a fresh discussion of the nature of Christian worship." This journal also goes so far as to assert that "the winds of Evangelical ecumenism blow more strongly in our direction than toward their Anglo-Catholic brethren."

### **Staunch Protestants worried**

But what the *Church Times* and the *Tablet* find so satisfying, about Keele, was what worried the more staunchly Protestant journals. "We see in our national church," says the *English Churchman*, "definite steps taken away from its Reformed position. In an effort to counteract this, we see some Evangelicals going quite a long way along the road of compromise to try to avert the worst consequences of the return to pre-Reformation practices. . . . The old slogans characteristic of Evangelicals must, it is said, be abandoned, and the party drum silenced. We must be prepared to see traditional landmarks disappear. Our attitude to the Church of Rome must be different. All this is to be part of the new Evangelicalism."

At the Annual Assembly of the Fellowship of Independent Evangelical Churches in Cardiff, the Rev. Bendor-Samuel in his inaugural address as the new president, said:

"The Church faces as great a challenge today as any she has known since the Reformation.

"It seems to me that there are two things within the professing church today that threaten her very

life. The first is surrender to the modern mind with its rejection of the supernatural. The second is the pursuit of unity at the expense of sound doctrine.

"As things are developing in the churches today, it is the truth that is in danger of being lost through compromise in the pursuit of unity, and it is for this reason that we stand apart.

"It is not unity we reject—we seek to promote evangelical ecumenicity—but unity achieved at the expense of truth."

In the unity movement, says a Statement issued by the Baptist Revival Fellowship, it is asserted that there is a "growing influence of the largely unreformed and non-Protestant Orthodox Churches," and many are adopting attitudes and policies toward the Roman Catholic Church which arouse concern. In consequence the Statement protests at the Baptist Union being

involved in the trends of the modern anti-Protestant ecumenical movement.

"We do not believe," it says, "that the Reformation was a mistake. . . . Nor are we convinced that the modern ecumenical movement in its general trends is a movement of the Holy Spirit."

With this summing up we are in entire agreement, and with the Rev. Bendor-Samuel, the new president of the Fellowship of Independent Evangelical Churches, we would say:

"We are inescapably challenged more than ever to seek separation from apostasy and true evangelical unity" based on the foundation of the pure Word of God.

Expressed in biblical terms, we seek, by grace, to be among those who "keep the commandments of God, and the faith of Jesus." Revelation 14:12.



## TEST YOUR WORD POWER

by RICHARD H. UTT

**A** RECENT quiz featured Bible allusions in use today. Here are ten more, out of hundreds that might be cited. Answer as many of the questions as you can, choosing your answers from the list at the bottom of the page.

1. What book of the Bible uses the expression "the skin of my teeth?" .....
2. From whose sermon have we borrowed the phrase "the strait and narrow way"? .....
3. Who first asked, "Am I my brother's keeper"? .....
4. What Bible author tried to be "all things to all men"? .....
5. The title "Grapes of Wrath" is taken from one of the Old Testament prophets, who wrote "I have trod the winepress alone; . . . for I will tread them in Mine anger, and trample them in My fury." Who wrote these words? .....
6. To "heap coals of fire" means to return good for evil. Who authored these words? .....
7. Ever since the days of ..... people have been "selling their birthright."
8. "Neither cast ye your pearls before swine," taught .....
9. "By the sweat of one's brow" is taken from the Biblical expression, "In the sweat of thy face shalt thou eat bread." These words were spoken to .....
10. To "kill the fatted calf" is an expression taken from one of Jesus' parables told in the book of .....

**ADAM, CAIN, ESAU, ISAIAH, JESUS, JOB, LUKE, PAUL, SOLOMON**

(Answers on page 30.)



# On being recognized

NOTHING IS MORE IMPORTANT THAN THAT WE BE RECOGNIZED BY THE UNIVERSE'S GREATEST "SOMEBODY" IN THE LONG PROMISED DAY OF HIS RETURN

by MARY J. VINE

A slight misadventure, but with possible permanent unshapely results, necessitated my attendance recently at one of London's most well-known specialized hospitals, and had my name been Rockefeller instead of that of an insignificant beneficiary of the National Health System, I could not have fared better. Under the care of "the greatest in the world" (so at least I was assured) in his particular field, I am glad—and tremendously thankful—to report an almost hundred per cent successful cure.

Sometimes the great man himself was not there, and I saw one of his assistants instead. Such, I remember, was the case on my second visit. But as I left the hospital, there he was, just coming in. I must admit I looked at him a little timidly and tentatively. After all, he was he, and a real Somebody, and who was I? Just one of his list, and at most he had not seen me for more than five minutes weeks before. But with a most reassuring smile he held open the door. "Hello," he said, and his eyes twinkled, "and how are you?"

It's nice, isn't it, when you think of yourself as a nobody, to be recognized by somebody whom you know for sure is Somebody.

In fact, I will admit it, that is my greatest ambition, and I hope it is yours. But of that later.

It's nice to be recognized in any case, just so long as the recognition is sweetened by respect and by mutual pleasure. As in a story I can never read without a lump in my throat, particularly as we are proud to count Eric Hare, from whom we first heard it, as one of our friends. He told it very much as he later wrote it, and as I found it again in his book for young people, *Make God First*.

## "I'm a Christian"

He and four other missionaries were fleeing from the war in Burma in March, 1942. They were in a group of about two hundred evacuees. One afternoon as they came down the hillside to the camp, the captain shouted: "There's only enough water for eighty people. Drink only half a cup of water each, and no

face washing and no tooth brushing."

"It made us feel more thirsty than ever," wrote Eric Hare, "but when we reached camp, the good people formed lines by the five-gallon cans of chlorinated water, each waiting patiently to get a drink. Not so the selfish ones though. When they came they pushed and shoved and snatched water from others, and soon it was all gone."

Then someone shouted: "There's a spring coming out of a rock not far away," so over to the spring they all went. The line was too long, however, so Eric decided to wait until after the evening soup and the camp-fire worship that he and his friends still maintained together. At that time there were just six Indians waiting, so, with his own and his friends' waterpots, he took his place at the end of the queue.

"Push up," said the first man to leave, "you're a white man. They are only coolies."

"Not tonight," Eric replied, "I'll wait my turn like a Christian."

But let him tell it himself.

"Then the five men in front of me began to jabber," he wrote, "'Ta-ta-ta-ta-ta-ta,' said the man in front of me, as he wriggled his fingers up and down, and I knew he had recognized me as the man who had played the trumpet at camp-fire. It felt wonderful to be recognized as a Christian at night-time in no man's land. Just then the next man moved away, and we all took one step nearer to the spring. And the next thing I knew that man had filled my waterpots from his can of water. Then, pointing to my heart, he lisped in broken English, 'You Clistian.' Then, pointing to his heart, he lisped, 'Me Clistian.'"

"I tried," Eric continues, "to talk to him in English, in Hindustani, in Burmese, in Karen, but it was no use. So I just threw my arm over his shoulder and patted his back, and he threw his arm over my shoulder and patted my back, and together we said over and over, 'You Clistian; me Clistian.'"

There is nothing sweeter than to be recognized for a Christian; nothing sorrier than to be accounted not so.



The world's most spectacular event will be the second coming of Jesus Christ. His appearance in glory, witnessed by the whole world, will take place on "the great and terrible day of the Lord." Not everyone will be recognized by Him as belonging to His family.

### **The supreme Somebody**

Which brings us to the crux of my thought for today. It is true that I, just a nobody, have no greater desire than that I should be recognized kindly by a certain very special Somebody, the supreme Somebody in fact, in that day when, according to His Word, He will rejoice over His ransomed even as a bridegroom over his bride (Isaiah 62:5); when He will sing, even He, for joy at His final undisputed possession (Zephaniah 3:17); when, and oh the wonder of it, "He shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11.

There could be no loftier ambition than that, could there, than to be able, in that day, to contribute to that satisfaction?

There won't be any doubt about *my* knowing *Him* in that eventful day. We shall all know Him then, even those of us who would rather not.

Like Annas and Caiaphas.

"Art thou the Christ, the Son of the Blessed?" asked the High Priest as Jesus stood bound before him. (Mark 14:61.)

"I am," Jesus replied, "and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

And so they will. The Scriptures say so. Annas and Caiaphas will surely be among "they also which pierced Him" (Revelation 1:7), but how awful if we, because hitherto unbelieving, were reckoned to be of the same ilk. There will certainly be no room for denial in that day, when "the heavens are rolled back as a scroll" and He comes "in all the glory of His Father with all the holy angels with Him." Oh, there is no doubt about it, we shall all know that it is He, our Lord Himself coming for His people in all His power and majesty.

But how will He know us?

### **No hitch!**

When one of our children left recently to work in another country, I was thankful that I had a good friend right there on the spot, ready to help her in case of necessity, and to meet her on her arrival. I wrote and told her how she might recognize her, the colour of her coat, her luggage, her hair. We sent a photograph. There wasn't a vestige of a hitch.

Is there, by any chance, the possibility of a hitch in that day when we—you and I—hope to effect the greatest of all meetings? "One shall be taken and another left," the Scriptures say. Could it be possible that we shall be passed by, we who are looking for Him?

The question is, *Are* we looking for Him? If we are, then, praise be, we have all the comfort and assurance that we need. For therein lies the whole secret. As the apostle Paul wrote to the Hebrews, "Unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

There will, in fact, in the day of His appearing, be only two classes of people, those who are looking for Him and those who are not, and if we are among the former we can look forward, and that neither timidly nor tentatively, but with the utmost assurance. Our upturned, joyous, welcoming faces, in such contrast to the terror-stricken countenances of the others, will be more than enough indication that we are His.

If we do not look forward to that day as we should, then may the Shepherd of our souls make the evidences of His guiding hand increasingly plain to us as the days go by, but if we do—then let us show that we do, every day and in every way doing all that we can toward the hastening of His glorious Kingdom. For "Behold, I come quickly," says the Lord. (Revelation 22:7.)

"Even so, come, Lord Jesus."  
May that be our daily prayer.



BY JOHN R. LEWIS

**THE GREATEST EMPIRE IN ANCIENT HISTORY — ITS DESTINY CLEARLY AND ACCURATELY FORETOLD BY THE BIBLE'S PROPHETIC OUTLINES OF WORLD HISTORY WHICH STRETCH FROM OLD TESTAMENT TIMES TO OUR OWN DAY, AND ON TO THE VERY END OF TIME**

**A modern motorist on roads that were made by Imperial Rome, hears the voices of ancient prophets**

**T**HREE hours after cock-crow, the morning sun already like a Roman bronze, and the Anglia, 1964 standard model, warming up well, we cross the green lights at the Angel, Islington, with two hundred and seventy eight miles to travel to Newcastle, Pons Aelius, as Roman guardsmen knew it once.

The Anglia's tubeless tyres will travel the once Roman roads, and pass once Roman forts far more quickly than the chariot wheels of the Emperor Hadrian and the IX legion in A.D. 120.

Up Holloway Road with its Nags Head, Archway, Finchley Road, Hendon Way, and before the six thousand legionaires who marched up this road to York in A.D. 71 could have fastened the thongs of their armour, the Anglia is on the A 41, past Aldenham reservoir, soon to join the M1 at Watford. Travelling at a steady fifty-five, one wonders how it must have felt to walk in sandals, the seven hundred miles from Rome to York as the soldiers of Augustus did. From as early as 250 B.C. the Latins had left their city state on the Tiber, and marched. They had tramped with mailed feet, first upon the Etruscans of North Italy, later upon South France, then as far as Spain and Gibraltar. Here were the Pillars of Hercules, beyond which there was, according to their coin inscription—*Ni plus ultra*, nothing further.

### ***Desire for conquest***

An insatiable desire for conquest drove them north through Gaul, and in sixty-oared triremes to Deal in Britain. They subjugated the Danube lands, subjugated Greece, Asia Minor, Palestine, the cities of Egypt, Carthage and Algiers. The senate exacted tribute and took slaves from Carlisle to Carthage. Like Woolworth's counters found in every town between Thames and Tyne, so Roman markets from Chester to Cairo pocketed the denarii and solidi of the nobles, centurions and standard bearers, and local conquered.

*Thus, unwittingly, the Romans fulfilled the divine prediction concerning themselves, as the "fourth kingdom" on earth, "strong as iron," "strong exceedingly," able to "devour the whole earth" which it would stamp upon and "tread . . . down." Daniel 2:40; 7:7, 23.*

The fly-over at St. Albans Road, the bridge over the Hempstead Road, and three miles eastward, out of sight is the town of St. Albans and its long-naved cathedral. Here was the Roman town of Verulamium, city of baths, coins, inscriptions, pavements, and villas, and the headless corpse of Albanus, the Roman who was martyred for his acceptance of Christianity. (A.D. 303)

Rome built her empire with the conquests of men like Scipio, Trajan, and Julius Caesar. The empire

# ROME

## The PROPHECY of DANIEL Chapter Two

HEAD of GOLD

BABYLON

605-539 B.C.

BREAST of SILVER

MEDO-PERSIA

539-331 B.C.

THIGHS of BRASS

GREECE

331-168 B.C.

LEGS of IRON  
168 B.C.-A.D. 476

ROME

FEET of IRON and CLAY

DIVIDED NATIONS OF EUROPE

A.D. 476-2nd ADVENT





was held by wise administrators and lawyers, and edified with great orators and writers of whom Horace, Livy, Tacitus, and Cicero were a few.

### **Great civilization, but pagan**

Rome loved culture and gave the world the undoubted benefits of a great civilization. But the Romans had no place in their thinking for the God of Judaism or Christianity. Rome would not tolerate the people whose God had such exclusive claims. Thus for five hundred years, Rome meted out cruel deaths and torture to Jews and Christians; death by flagellation, by the jaws of wild beasts, by crucifixion, by burning. The Bible prophet saw Rome as a "beast, dreadful and terrible," a hideous monster . . . that "devoured and brake in pieces," a "beast . . . exceedingly dreadful, whose teeth were of iron, and his nails of brass," the "abomination that maketh desolate." Daniel 7:7, 19; 11:31. True to the prophetic image, the "brightness (of Rome) was excellent . . . ; and the form thereof was terrible." Daniel 2:31.

Then it is Dunstable, Towcester, and across the railway and past the gasholders at Leicester, the Beatling Parvas, the Harborough Magnas to Doncaster, (Danum), each a Roman fort or city, a few of the two hundred Roman settlements which governed the lives of Britons for as long as five hundred years—almost a quarter of England's political life!

The far-flung British Empire, red in the atlas in 1920, now the Commonwealth, was governed by the Crown for less than one hundred and fifty years, but the Roman senate and Caesars administered their conquests three times as long.

### **The Latin tongue still with us**

The Latin tongue of Rome is still with us in our University, legal, medical and scientific worlds. Every grammar schoolgirl studying Latin, would agree with the Jewish prophet Daniel when he wrote of the Romans as a "King of fierce countenance, and understanding dark sentences." Daniel 8:23. The "dark sentences" of Livy were enjoyed in villas beside the Thames and Soar, Wash and Ouse for as long as Shakespeare has been enjoyed. The knowledge of Christ was brought to England in the Roman tongue, the news of the severe ten years persecution under Diocletian (Revelation 2:10), came to Londinium in the Latin speech. For fourteen hundred years, the only Bibles in England were penned in the Latin language.

### **Guide to the future**

With another four gallons of Regular in the tank, a pint of Castrol in the engine, a snack for the driver, and the car spins on, one market town after another receding into the past. Travelling makes one somewhat like the Lord. One not only has a knowledge of what is



Remains of the Roman amphitheatre, at Verulamium, St. Albans.

past; one has knowledge also from the map, Ordnance Survey, half inch, of what is still to come into view. In a way, it is a symbol. God "knows the end from the beginning." He "maketh known what shall come to pass hereafter." The Bible is a guide book, a map, a chart in which human history has been written in advance. The traveller in life may know the future.

As sign boards, on the road give warning of approaching towns, so signs in heaven and earth warn "those with eyes to see," of the coming changes in history which God planned many years ago.

The motorist must watch the road signs: the traveller to the Kingdom must watch the "signs of the times." (Matthew 16:3.)

### **Sir Isaac Newton's testimony**

When passing the A 52 to Grantham, there was thought for England's great scientist, Sir Isaac Newton, who lived in Grantham. Sir Isaac, Christian and Bible Scholar, recognized that the prophets of the Bible wrote history in advance. In his book, *Observations upon the Prophecies of Daniel*, he related the prophecies of Daniel to the four world empires of Babylon, Persia, Greece, and Rome.

The Roman empire had expanded rapidly, she had "waxed exceeding great." She had conquered Macedon in 169 B.C.; "the east"—Syria, in 65 B.C.; "the pleasant land," Judea, in 63 B.C.; and "toward the south," Egypt in 30 B.C. and even "stood up against Christ, crucifying Him, A.D. 31. Newton showed that each event had been foreseen by the prophet. (Daniel 8:9.) The empire of the Romans, repeatedly attacked by barbarians, fell in A.D. 476, and disintegrated into what were to become the ten kingdoms of modern Europe. Newton showed how this too, had been foretold. (Daniel 7:24.)

*Continued on page 21.*

ONE of the most vital problems in the creation of animal life upon the earth was the supplying of energy for the life processes. All living creatures have to carry on their body functions and move about in search of food and suitable dwelling places, and this requires energy. How is it supplied?

Practically a universal plan exists in the animal kingdom. Plants—to begin with, at least—furnish materials that can be used by animals as a source of food. The scheme is very simple, yet wonderfully efficient.

The Bible record of the days of creation is significant, when viewed from the angle of direct creation rather than evolution. On the third day plants were created; on the fourth day the sun appeared in the heavens in its full glory; on the fifth and sixth days animal life was created. This is a logical sequence.

### **How food is synthesized**

In the atmosphere there is always a certain amount of carbon dioxide ( $\text{CO}_2$ , as the chemists designate it), and water vapour ( $\text{H}_2\text{O}$ ), and oxygen ( $\text{O}_2$ ). Carbon dioxide passes into leaves through pores on the underside, and water is taken up through the roots. In the cells of the leaves sunshine acts on these two compounds and combines them. The chemist would indicate the reaction thus:  $6\text{CO}_2 + 6\text{H}_2\text{O} \rightarrow \text{C}_6\text{H}_{12}\text{O}_6 + 6\text{O}_2$ . That is, in common language, six molecules of carbon dioxide combine with six of water to produce one molecule of glucose and six of oxygen. The oxygen passes out into the atmosphere, while the glucose enters into the various substances that the plant is producing. For storage it usually becomes a much more complex compound known as starch; however, before it can be used as food by an animal it is digested, or broken down, to glucose again.

In the muscles of an animal the glucose enters into combination with phosphorus, forming a substance which, when brought into contact with oxygen and properly stimulated by a nerve impulse, breaks down with explosive rapidity, releasing energy instantly to be used in muscular contraction. Thus we can readily see how important a free supply of oxygen is to any animal that needs to move quickly.

### **Oxygen is vital**

Most of the lower animals have gills or some kind of structures by which oxygen dissolved in the water can be taken up into the blood. This action varies greatly in its efficiency. But we must realize that the higher animals, from the fishes to the mammals, must have ready availability of oxygen at all times, or their movements would be impeded. In order to see how this has been arranged, let us take a look at a typical water animal, the common shark.

The next time you are in an aquarium where dogfish or any other kind of shark is kept, look carefully at the throat region, and you will see five slits. These are the gill slits or clefts. Possibly you may also observe swallowing motions, as the mouth is at work, pumping water back into the throat, where it passes out through these clefts.



If you could look inside the clefts, you would find them lined with gills. These are made of numerous slender filaments through which pass capillaries from the aorta, the vessel leaving the heart. Soon after the blood leaves the heart, it is forced through two branches, the right and left, and then into these fine capillaries. Here, brought into contact with the water circulating through the clefts, it picks up oxygen that is in the water. In this way the blood flowing from here along the back side of the body cavity and all through the tissues is richly supplied with oxygen for the needs of the fish.

### **Wonderful adaptation**

How wonderfully this mechanism is adapted to the needs of the animal is illustrated by an experiment I once performed in the physiology laboratory at the university. All fish, sharks included, are, as we know, cold-blooded. That is, their bodies are the same temperature as the surrounding water. Now, it is a rule of physiology that chemical processes in living cells go on faster at higher temperatures than at low ones. Obviously, if the body processes are going on rapidly, more oxygen is needed. To test this principle, we placed a small fish in a dish of ice water and observed the rate at which he pumped water through his gills. Then we placed the dish over a flame and began to heat it. The warmer the water became, the faster was the rate of respiration. I hasten to add that we stopped the experiment before we cooked the fish to death.

But here we have a remarkable co-ordination between the oxygen needs and the breathing mechanism, operated, of course, through the nervous system. To me, this is but another proof that intelligent planning went into the anatomical structure of this fish.

All fish take their oxygen this way, with the exception of the lungfish and a few other rare species. These have, in addition to gills, an air bladder which can breathe air directly.

# MARVELLOUS MECHANISM of LIFE



ONLY AN ALL-WISE CREATOR COULD  
HAVE DEvised SO INGENIUS A PLAN

by HAROLD W. CLARK, Ph.D.  
Professor Emeritus, Pacific Union College

## **Amphibians**

As everyone knows, the early, or larval, stage of frogs, toads, and salamanders, which we generally call tadpoles, is passed in the water. Here the immature animals must live exactly like fish. So they are provided with gills. Sometimes the gills are external, sometimes internal as in fish. Some salamanders that pass their whole life in water, retain the gills permanently. But in most of them, as they metamorphose to the adult form, the gills are lost as the lungs develop and the animal is transformed from a water animal to an air-breathing animal.

## **Gill-slit theory—a myth**

Biology textbooks often carry the idea that gill slits also occur in the embryos of reptiles, birds, and mammals, even though these are nonaquatic animals. The reason, they say, is that here is an inheritance from the past; these higher vertebrates having descended from the lower, still retain in their embryonic development certain traces of their ancient ancestry.

There is not a word of truth in this whole theory! Embryos of reptiles, birds, and mammals never have gill slits. Where, then, does the idea arise? Simply this: In all vertebrates the throat region goes through similar development. A series of folds takes place, from which certain structures grow. But as to gill slits—the idea is all nonsense. Here are the facts:

The series of folds develop cartillages. From these arches develop the jaw and throat structures, such as the larynx. In fishes and the larvae of amphibians clefts or slits appear between the arches, and on them the gills are formed. But in higher vertebrates the regions between the arches are known as pouches, not slits. In fact, if a slit ever shows up, it is purely accidental and has no function. These pouches become structures of the ears, tonsils, thyroid glands, and so on. *The idea of calling them gill slits is homage paid to the evolutionary theory, pure and simple, and has no basis in fact. It is purely imaginary.* So, now, we can dispense for ever with that hangover from a time when science did not know as it does today the true significance of the development of the throat region.

## **Why create sharks?**

Since we have been speaking of sharks, it might be well to answer a question that often arises, Why should God ever create such a horrid creature? In answer let us point out that as a whole sharks are no worse than many other creatures, such as lions or tigers. It is true that a few of them are harmful to man. But there are many that are perfectly harmless. Take, for instance, the whale sharks, large specimens fifty or more feet long. These peaceable creatures feed only on plankton, the floating plants and microscopic animals of the sea. Inside their mouths their gill structures are covered with fine mesh, adapted for straining out this plankton as the water is passed out through the gills. When enough accumulates, it is swallowed.

After all, if we question why such animals were ever made, we must remember that "the whole creation groaneth and travaileth in pain together until now." Romans 8:22. The original creation has been corrupted, and many things now to be seen in nature are far from their original plan. To what extent some of the adaptations now observed were planned by the Creator, and how many have come about by changes since sin entered, it is impossible for us to say. On the other hand, there are so many adaptations obviously the result of intelligent design that we should not allow the few problems we encounter to shake our faith in the wisdom of the Creator.

## **A remarkable feature**

One of the most remarkable features seen in sharks and a few of the bony fish is what is known as the spiral valve. This is a peculiar structure in the intestine. We might illustrate it this way: Take a carpenter's bit and place it in a tube that it will exactly fit. Then if you try to force anything through the tube, it will have to go round and round, following the spiral of the bit, before it comes out. Thus the pathway is much elongated. Now this is exactly what happens in the spiral valve of sharks. Food being digested has to go the long way round instead of going

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## JOANNA and THE BOX



Joanna Southcott, 1750-1814.

**C**RIME and banditry, distress of nations and perplexity will continue to increase until the bishops open Joanna Southcott's box." So runs an advertisement which may still occasionally be seen in British newspapers. Such a ready solution to the world's ills may well prompt us to inquire as to the identity of Joanna Southcott and the contents of her box.

Joanna was born in Devon in 1750, the daughter of a small farmer. As a young woman she became a serving-maid in Exeter and there began to have "visions." One of these enabled her to foretell a rise in grain prices and the encouragement of the local farmers who profited by holding back their crops until the rise took place led her to declare herself a prophetess. Although scarcely literate she began to write out her visions and during her lifetime produced some sixty-five books and at least twice as much unpublished manuscript material, most of it in doggerel verse. This was deposited in a specially-made box. Joanna, however, never seemed sure of her prophetic call and constantly busied herself in sending her writings to the bishops and clergy of the Church of England with a request that they be "proved." Even had the ministers been willing, this would have been a difficult task as the writings were in an almost illegible hand.

If the clergy were not impressed with the prophetess' claims others were, and she began to collect adherents. The foremost of these were given charge of the box which was sealed, as were the believers themselves from 1902 onward, who received from the apocalyptically-minded Joanna a piece of stamped paper certifying their election to the 144,000. When the number of her followers should have reached this mystic figure, Joanna declared, the end of the world

To confirm they were genuine members of the spiritual "elite," Joanna's followers were issued with special seals—until one of them committed murder. As our Lord prophesied, persons would arise claiming to be Christ. This would be especially so in the final period of world history

would come. This climactic event apparently made slow progress for by 1807, after five years' work, only 14,000 had received the seal and in that year it was presumably postponed indefinitely when the sealing was discontinued as a result of the conviction for murder of one of the sealed. In 1802 Joanna had moved to London where a series of public "trials" or "provings" of her writings were staged; but all attempts to persuade the bishops to take part (and Joanna insisted that the whole bench of prelates must participate at the same time for the trial to be valid) failed.

Joanna's creed, despite the multiplicity of the words used to set it forth, was simple. A woman's failure had brought sin into the world; therefore another woman must be found to succeed where Eve had failed. To parody the well-known hymn, it was to be a case of "A second Eve to the fight and to the rescue came." Such doctrine, however acceptable to the Devonshire farmers, did not make much impact in London, and it was only after Joanna added a corollary to it in March, 1814, that she attracted widespread attention.

In that month she announced that she—now aged 64—was to bear a son who would be Shiloh, the "third" (*sic*) person of the Trinity. The press got hold of this story, and from then on Joanna was a public figure. As the predicted time for Shiloh's birth drew near, crowds assembled nightly outside Joanna's house and gave the prophetess plenty of reason to lament the sceptical ribaldry of the London mob. An enterprising shopkeeper constructed a crib for "Shiloh" and displayed it in his shop window. Doctors were called in and some gave one opinion and others a directly contrary one. The months passed and at last Joanna herself privately admitted delusion. But, as so often happens in movements of this nature, some of her followers were "more papal than the pope" and refused to admit their mistake. For an explanation of the inconvenient but apparently incontrovertible facts, they turned to the Book of Revelation and there found the escape they needed. Ingeniously they argued that Joanna was the woman prophesied of in chapter twelve. According to them, she had, as the prophecy indicated, brought forth a man-child but this, in the biblical words, had been caught up immediately to heaven to preserve it from the wrath of the dragon. So precipitately had it made its appearance and disappearance that no one had seen it save its mother. That lady—perhaps fortunately for her face-saving followers—did not live either to confirm or deny this story for on December 27, 1814, she died, a broken and disillusioned woman.

In accordance with her wishes as revealed by her will an autopsy was carried out. It was negative. Joanna was given a secret funeral in St. John's Wood, London, but today no trace remains of her grave. However, unlike so many other false prophets and messiahs, she still has an organized following—the Panacea Society of Bedford, which pays for those press advertisements and presumably holds the box.

# ROME

*Continued from page 17.*

## **Doom of city foretold**

Only eighty miles to go now. The massive towers of York Minster, now in danger of imminent collapse, catch the eye. They were not built when the IX legion captured York (Eboracum) in A.D. 71, a year after Titus had captured Jerusalem. No prophecy had foretold the fall of York; but Jesus Christ, quoting and enlarging the prophecy of Daniel, had foretold the destruction of Jerusalem by the Romans. Daniel had written prophetically: "The people of the prince that shall come shall destroy the city and the sanctuary." Daniel 9:26.

Jesus had commented: "Ye shall see Jerusalem compassed with armies . . . and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down." Luke 21:20, 24.

When the flames of burning Jerusalem were reflected in the armour of Roman soldiers which clashed and clanked amid the ruined walls of the city, many recalled that this doom had been foretold. "There hath not failed one Word which the Lord hath spoken."

## **Constantine—British born**

The massive and magnificent Gothic Cathedral, one of England's proudest buildings, owes its existence in part to a Roman. Around the year A.D. 300 a Roman noble was born in the garrison at York (though some say Colchester). The lad's name was Constantine. He was to become one of the empire's great emperors.

Due to the influence of his mother he became a Christian—the first Christian emperor. He removed the three-hundred-year-old ban on Christianity, raised it from obscurity, and made it the official religion of the empire.

Unfortunately it was an imposed religion, so that the population of the Roman world now worshipped Peter instead of Jupiter, and Mary instead of Diana. Constantine of York's act was to pave the way to bring in the era of great church buildings and cathedrals all over Europe and England.

All the usual War Department signs show up in Leeming Lane as Catterick camp is passed. This was also a Roman camp, Cataractonium.

Then over the Tees at Croft Spa, and on to Durham. The counties have been passed one by one, like the passing of the prophetic empires.

## **Sunset on the empire**

There is little sand in the hour-glass now the day draws to a close. The car runs down Gateshead Fell, the last two mile descent to the Tyne with its bridges and castle, and the famous wall which Hadrian had built from Wallsend to Carlisle. The wall is now a ruin. The sun sets on the wall at the end of the journey just as the sun set one day on the empire. For beyond the wall were barbarians, the ravaging hordes of Picts and Scots, waiting, strengthening, getting ready to ravish and conquer the land which

Rome was losing the power to hold. No wall could keep out the barbarians.

So it had been written, so it was to be. The prophet had declared that the rulership of Europe by the emperors of Rome would have to come to an end.

## **Imperial collapse foretold by prophet**

The Prophet Daniel had described Rome's strength as strong as "legs of iron," but he added, she was to "be divided" into "feet of clay." Daniel 2. The time for the rule of the "ten kingdoms" in her place was to come. (Daniel 7.)

Thus there swarmed over the empire, the Saxons; then Genseric and his Vandals; Alaric and his Goths; and Attila, the "scourge of God," with his Huns. They swept over the empire in engulfing waves. They came over the wall, over the Tyne, over the Rhine, over the Danube, and over the seas. By A.D. 476 the empire of the Caesars was no more. Even the city of Rome was sacked and burned. Rome had disintegrated like a piece of broken pottery.

Roman imperialism had a part to play in history, as she had in Bible prophecy. She played her part, now the memory of her is virtually forgotten. Only the Word of God abides for ever.

## **Home at last**

*Rome's successors, the "ten kingdoms," will also pass away. Then the kingdom of God, as a "Stone cut out of the mountain without hands" will supplant them. "The kingdoms of this world" will "become the kingdoms of our Lord and of His Christ." Revelation 11:15. This kingdom will "never be destroyed." It shall "stand for ever." Daniel 2:44, 45.*

*There, the traveller will be home at last.*

Section of Hadrian's Wall, Northumberland, built by the Romans for easier defence against the pagan Picts.



**S**EATED on the Mount of Olives with His disciples, Jesus listened patiently to their questions. As they looked over Jerusalem, with the Temple standing prominently in the foreground, the disciples, thinking of Jesus' remarks regarding its destruction, asked: "Tell us, when will this happen? What will be the signal for Your coming and the end of this world?"

"Be careful that no one misleads you," returned Jesus, "for many men will come in My name saying 'I am Christ,' and they will mislead many." Matthew 24:4, 5. J. B. Phillips.

Although "great signs and wonders" will accompany some of these claimants, yet Christ clearly

We are warned in the Scriptures against "seducing spirits and doctrines of devils," 1 Timothy 4:1. We anticipate the "spirits of devils working miracles" (Revelation 16:14) and even now we see evidences of this.

While some years ago most Christians would have shunned psychic phenomena and spiritualistic manifestations completely, this is not the case today. Increasingly we observe the interest that is being shown by Christians in these paranormal and metaphysical incidents. The Churches' Fellowship for Psychical and Spiritual studies in England and the Spiritual Frontiers Fellowship in America, are both

by DONALD P. McCLURE

# Psychic Phenomena

indicated that He would overcome all and would appear in person "in the clouds of heaven" with the holy angels who would "gather together His elect."

## Hope of believers

We are happy to affirm our trust in the "blessed hope" of believers—namely, that Jesus' second coming is a real event that will soon take place, according to the fulfilling of the signs that Jesus has mentioned. We return to this glorious theme as there are certain recent developments which call our attention to the prophecies of Jesus.

Jesus went on to say: "If anyone says to you then, 'Look, here is Christ!' or 'There He is!' don't believe it. False christs and false prophets are going to appear and will produce great signs and wonders to mislead, if it were possible, even God's own people. Listen, I am warning you. So that if people say to you, 'There He is, in the desert!' you are not to go out there. If they say, 'Here He is, in this inner room!' don't believe it. For as lightning flashes across from east to west so will the Son of Man's coming be." Matt. 24:23-27. J. B. Phillips.

This appears to be straightforward. Any false claim is to be shunned because when Christ really appears He will not be on earth but in "the clouds of heaven;" "every eye shall see Him," and the event will be as vivid as the lightning.

## How the enemy works

One thing is certain—the coming of Christ cannot be stopped by the great deceiver of mankind, the devil. Although Satan is not able to halt Christ's appearing he certainly is able to give false ideas regarding this great event—and, in fact, he will do this. Not only will he circulate false ideas, but he will actively seek to keep people unprepared for the real advent of Christ. He will accomplish this by pulling "red herrings" across the track in order to divert attention from this all-important event and he will also seek to produce a counterfeit advent.

**HISTORY'S GREATEST EVENT, AFFECTING BOTH LIVING AND DEAD, WILL BE THE SECOND ADVENT OF JESUS CHRIST. THE ADVERSARY OF TRUTH EVER SEEKS TO BECLOUD THE ISSUE. THE WRITER OF THIS ARTICLE FOCUSES ON A SPIRITISTIC MOVEMENT WHICH FITS THE BIBLE'S PROPHETIC PICTURE OF THE LAST DAYS**

One of the most outstanding examples of spiritualistic manifestation recorded in the Bible, was the "materialization" of Samuel by the witch in the cave at Endor. Consulting this spirit was King Saul's crowning sin.



concerned with a similar aim: "To encourage the study *within* the Churches of psychic phenomena as related to personal immortality, spiritual healing, and prayer." (Italics supplied.)

### **Christ's warning**

It is regarding the relationship of some psychic phenomena to the glorious truth of the second advent that we wish to write.

"Be careful that no one misleads you," said Jesus. While we know that the devil is behind spiritistic manifestations and we are forbidden in the Scriptures

"There will be many and more substantial manifestations to follow so that the prophecy of my coming may remain kindled."

"My coming again—this refers to the new vibration and divine energy that is feeding my universe at this moment. I mean the new age by the coming again."

"No one can know the day nor hour when my great universal revelation will be enacted. However, by the first second of the first hour of Christmas morning, 1967, I will have revealed myself to the universe through the medium of nuclear evolution. This is my plan which is absolute."

This last message was originally given in September

# and the **SECOND ADVENT**

to resort to those who hold converse with "familiar spirits" purporting to be the "dead," we realize that he uses various avenues of approach to appeal to different people and we must ever be on our guard. However, some of the agents (or mediums) are unaware of the evil forces at work and sincerely believe they are able to bring messages of help to mankind. Therefore there is all the more reason to take note of Jesus' warning "that no one misleads you." It may be an unintentional misleading, but it is still from the wrong source.

We believe this to be the case regarding the "Universal Link" revelation. Some astounding messages have been received for five or six years now by Mr. Richard Grave from a spirit being who appears in solid form. This cosmic visitor calls himself "Truth," and is also known as "The Master, Limitless Love, and the All-knowing One" interchangeably. Mr. Grave moved from Worthing to St. Annes-on-Sea, Lancashire, at the direction of his visitor.

Another person involved in this manifestation was Mrs. Liebie Pugh, who also, was directed to move to St. Annes-on-Sea. In 1958, three years before Mr. Grave had his first contact with his visitor, Mrs. Pugh had made a model of a head of "The Master" at the direction of a medium, Katherine Hayward. When Mrs. Pugh heard of Mr. Grave's unusual experience she called on him and shortly afterward, he returned the visit. Mr. Grave was astounded when he saw a photograph of the model, now called "Limitless Love," and declared it to be an exact likeness of the entity who was visiting him—a pleasant, bearded figure resembling the usual Christian concept of Christ.

### **"Universal events"**

Mr. Grave was directed by his visitor (who appears on average about six times a day) to hand the messages to Mrs. Pugh for general distribution, which has been done since 1961. Mrs. Pugh died last December but Mr. Graves still has daily visits. One message received this year states: "Universal events on a human level will shortly leave nothing to the imagination." Three more statements from this being tie in with some people's concept of Christ's second coming. They are:

1962 and has been repeated several times since so that there will be an awareness of events which are supposed to occur this year.

Throughout the world there are many who believe in this manifestation and several have seen the same visitor as Mr. Grave. Associated with Mr. Grave is Mr. Anthony Brooke, a world traveller who has contacted various groups in a "Universal Link." He recently addressed the Spiritual Frontiers Fellowship in America and related certain of these incidents identifying them with the prophecies of the second coming of Christ. To his Christian audience he appealed: "Surely it is the true vocation of the Christian Church as far as possible to prepare the peoples of the world for this event." Mr. Brooke was not seeking for an acceptance of Richard Grave's visitor, "The Master," as Christ. This would be rejected by Christ's words; "If they say, 'Here He is, in this inner room!' don't believe it." Matthew 24:26 (J. B. Phillips). What Mr. Brooke did say was that the messages of this "Master" were clearly portraying events which Christians could equate with their expectation of what the second coming of Christ would be like. He mentioned Christ's "warning that everything would appear to be going along perfectly normal, when *suddenly*, as lightning strikes from the east to the west, this great cosmic event would be upon us, and take a great many of us unprepared." "No one can know the day nor hour," says the message to Richard Grave, but it will be before Christmas, 1967.

### **"Seducing spirits"**

Mr. Brooke also addressed a conference of the Churches' Fellowship for Psychical and Spiritual Studies held at Scarborough in April. He regards the incidents and messages connected with this visitor "to be by far the most significant spiritual and psychical events of our time." Mr. Brooke reported that another person at St. Annes-on-Sea, Kathleen Fleming, has also seen the same entity as Mr. Grave. Referring to "the Day" when a "Herald in the sky" will be seen, she received this message: "The Herald in the Sky is none other than a superimposed picture relayed from space. . . . The Herald will appear not very high

above the earth. Four or five miles. It will appear solid and will be photographed. There will be music from it and my voice shall be heard speaking to my people. All shall hear but not everyone will understand."

We are not in a position to indicate exactly what will take place nor the precise time of its happening. In fact, in spite of this universal expectation by many of various faiths, both Christian and Oriental, we do not accept these messages as Truth. We do not deny the existence of the spirit world—the Bible clearly warns of the existence of evil spirits—but they are known as "seducing spirits" who perform "lying wonders." This could be a spirit hoax, but on the other hand some miraculous cosmic event could well take place.

### **Truth about the advent of Jesus**

*However, what we wish to affirm most emphatically is: Whatever may or may not occur, the real coming of our Lord Jesus Christ with power and great glory cannot be stopped, nor properly counterfeited. Our Saviour stated to His disciples on the Mount of Olives, and had His words recorded for our understanding today: "Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will wring their hands as they see the Son of Man coming on the clouds of the sky in power and great splendour. And He will send out His angels with a loud trumpet-call and they will gather together His chosen from the four winds—from one end of the heavens, to the other." Matthew 24:30, 31 (J. B. Phillips). Associated with this is the great and glorious resurrection of the dead, who will rise to meet their Redeemer at His return. (See 1 Thessalonians 4:16-18.) The second coming of Christ is not only visible and audible, but it is unmistakable as it is accompanied by the resurrection.*

We sound a warning to be on the alert for all false Christs and universal psychic phenomena. These very assertions which are being accepted by some Christians as being an answer to their hope for the return of Christ will lead many astray. These messages and "prophecies" of the "Master" or "Truth" are definitely not the revelation of the way that Christ will come. They are, instead, another indication to the true believer of further signs of the times which reveal the nearness of the real coming of the Lord Jesus Christ.

The Lord revealed through Paul that "our fight is not against human foes, but against cosmic powers, . . . against the superhuman forces of evil in the heavens." "Finally then, find your strength in the Lord, in His mighty power." Ephesians 6:12, 10, N.E.B. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7.

We thank God for the assurance that "all power is given unto" Christ. We eagerly await the appearing of "this same Jesus" who shall come to bring an end to the reign of sin, deception, and death. Then the redeemed shall sing in triumph: "Hallelujah, for the Lord God Omnipotent reigneth." "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 19:6; 11:15.

May you, dear reader, prepare your heart for that great day, and through the grace and power of Christ be among that victorious number who will acclaim Jesus as their Saviour and King.

# MARVELLOUS MECHANISM OF LIFE

*Continued from page 19.*

straight through. Thus the time for digestion and absorption is increased without there being a very long intestine.

*But how did such a structure originate?* No animal below the shark shows it except the lamprey eel, which has a very short one. Some bony fish, such as the sturgeon, have this structure. If the spiral valve had been an evolutionary development, it is indeed queer that it was not retained in the higher fish. But it seems to have been "lost" somewhere along the way, for in most bony fish the intestine is long and slender.

In fact, the type of digestive tract found in fish appears to be definitely correlated with the type of food eaten; either that or fish have taken to a certain type of food because they have a digestive tract capable of handling it. Fish that live on vegetable matter have long, slender intestines, through which the food must pass slowly, thus giving it time for thorough digestion. The ones that live on other fish have short digestive tracts, and their food digests quickly and is rapidly absorbed.

### **Evidence of divine wisdom**

Again the reader may ask: Did God plan it that way? All we can say is that whatever the original plan may have been, His wisdom is manifested in the fact that even now, under the conditions prevailing in the world, living creatures show remarkable adaptations and are able to maintain themselves. Whether God would have planned the world differently had He not had to deal with the problem of sin, we cannot tell. But it is wonderful that with all the changes that have developed in nature, its economy can still operate so efficiently.

In closing this study we present a fact that will be surprising to many of our readers. Sharks have only a cartilaginous skeleton—no true bones. Therefore all that we know about fossil sharks is derived from a study of their teeth, fin spines, and scales. These differ greatly, and are used as a basis for classification. On the other hand, to try to establish any kind of evolutionary sequence on such features is risky business indeed. Who can prove that these structures indicate more than casual structural features? Evolution can, as Mark Twain once remarked, prove so much from such a small bit of fact! Would it not be far more sensible for us to take the animal kingdom as it is than to try to explain how it came about?

I am reminded of the remark made by a teacher I once had in a university laboratory. When asked about how some of these things came into existence, she replied: "How am I supposed to know? My advice is to take them as you find them and not to worry how they got that way."

If we could always remember this principle, it might save us a great deal of useless conjecture, while on the other hand, we might be better able to trace the handiwork of the great Creator in nature.





# Why I believe . . .

## SALVATION IS BY GRACE THROUGH FAITH

by ROY E. GRAHAM, M.A.

This article reveals the great secret of Christian assurance, of how to face the future with confidence. Here is the secret of how to get right and to keep right with God; and how to know, without any doubt, that you are a member of His family

OUR title is taken directly from a trenchant passage of Scripture. Writing of what God has done for man, the early Christian preacher reminds the people of Ephesus that in God's great love "even when we were dead in our sins" He saved us by grace. "How great," he exclaims, "His kindness to us in Christ Jesus. For it is by His grace you are saved, through trusting Him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of." Ephesians 2:5-9, N.E.B. They are simple sentences, simple in structure and vocabulary, but profound in their teaching. They speak of first things—man's need, and God's provision, and above all they explain how such issues are removed from the theoretical to the plane of daily life. We will consider now their implication.

### **Our natural condition**

We hardly need reminding of man's natural condition. Every one of us lives very close to ourselves. While we may not understand why, we know that, unaided, we follow our own instincts and desires. The promptings from within are baffling but so real. Sometimes they are for good, often they lead to actions and experiences which may be momentarily sweet but are ultimately bitter and nauseating. And even in moments of quiet reflection, when the desire to do the good and the right is clearly dominant, such

strength of purpose vanishes tantalizingly at the very point of carrying out our good intention. Personal peace appears as an impossible theory, and God is elusive if not unapproachable.

*This is life when the veneer is peeled away.* When the intoxication vanishes and leaves the stark problem as real as before; when the illusion of luxury is shattered by the harsh glare of the cleaner's lights next morning; when the supposed conviviality of the country club ends in the divorce court; when the result of abandoning reason momentarily, issues in the burden of an illegitimate child; when the climax of temper is the maimed body of a child or wife; when the years of inner fightings and repressions produce a warped and irritable personality; *then we are face to face with the reality of what the Bible declares is sin.*

### **What is sin?**

But sin is not an entity. It is not something that can be amputated as one would a gangrenous limb. It is not something that can be cut out as the surgeon would a cancerous growth. Sin is a condition of estrangement, of separation. Consistently God has declared that which Isaiah repeats: "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isaiah 59:2. Thus does the Bible move from the symptoms to the cause. To be sinful is to be separated from God, and there



can be no reconciliation unless God does something about it, for man has become weakened and incapable of doing what he desires, as we have already seen. Like his historic forbears his present natural inclination is to hide from God, though often he has a moment of realization that he needs God.

### **God steps in**

So God has stepped in. He took the initiative and as the Scripture states: "From first to last this has been the work of God. He has reconciled us men to Himself through Christ." 2 Corinthians 5:18, N.E.B. This great act of reconciliation has provided man with the possibility of a new life, a life that was described by one who accepted this provision as follows: "the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved me and sacrificed Himself for me." Galatians 2:20, N.E.B. Here is salvation, rescue from sin.

And how emphatic is the Scripture that this is God's work and His alone. Neither man's education nor his culture, neither the exercise of his will power nor sheer human effort can accomplish the real change that is necessary. Man needs a power from outside himself, that will work within to effect a new life. "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." 2 Corinthians 5:17, N.E.B.

### **What is grace?**

We owe all this to God's grace. This has often been described as "God's unmerited favour" to man. And there is truth in this, but it is certainly not a complete statement. "God's grace" describes God's will for man; it is God's power demonstrated and provided for man; it is God's triumph and victory which He gives to man. All this is seen in the phraseology of Ephesians where the "immense . . . resources of His grace" and the greatness of "His kindness to us" are said to be "in Christ Jesus." Ephesians 2:7, N.E.B. In the life and death of Jesus Christ God demonstrated His real concern and desire for man. Jesus came, lived and died, that all might see and understand God in action.

So it is that in the Scripture every facet of the experience of reconciliation, of salvation, finds its source in grace. "God so loved . . . that He gave . . ." Grace started it all. The initial stage as far as man is concerned—the turning to God—is originated by grace. It is also a gift, "for you have been granted the privilege . . . of believing in Christ." Philippians 1:29, N.E.B. Those who believe are said to have become such "by God's grace." Acts 18:27, N.E.B. And the resulting experience in the lives of such individuals—the placing of men in a relation with God just as if they had not sinned, is again asserted to be the result of grace: "Being justified freely by His grace through the redemption that is in Christ Jesus." Romans 3:24.

### **None can save himself**

The very connotation of grace is that it is something apart from the individual's effort. As it is so clearly stated by the apostle: "But if it is by grace, then it does not rest on deeds done, or grace would cease to be grace." Romans 11:6, N.E.B. And so to em-

phasize grace as we are doing, we are simply emphasizing that salvation is all of God in its inception and provision. It is not of human devising. No man can save himself, all is of God.

### **A gift which must be accepted**

But the gift provided must be received. No matter how beautiful or bountiful the gift may be in the hand of the one presenting it, unless there is acceptance the transaction is incomplete. Even so is it with God's gift. We cannot earn it or buy it. We are to receive it and this is to be done "by faith." But, you may protest, I do not have faith. We have already seen that God *gives* us faith, and remember He has said: "Ask and you will receive; seek and you will find; knock and the door will be opened." Luke 11:9, N.E.B.

When Jesus lived on earth this was the lesson He tried to teach the people then, and it is recorded by inspiration for our benefit today. As the sick were brought to Jesus He did something that was visible to all—He healed them. *He did this so that people would have confidence in those areas of life in which Jesus said He would also work on their behalf, even the intangible, invisible areas.*

So He endeavoured to build up their confidence that they might know His power to deal with sin. Hence He reasoned: "Is it easier to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? But to convince you that the Son of Man has the right on earth to forgive sins—He now addressed the paralytic—'Stand up, take your bed, and go home.'" Matthew 9:5-7, N.E.B. And the Gospel writer referring to his inspired selection of Christ's miracles affirms that these signs "here written have been recorded in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess eternal life by His name." John 20:31, N.E.B.

In plain language then we are called to take God at His word. This fantastic offer of deliverance from sin which we all so desperately need can be ours, if we will accept. We are not to wait until we feel we should respond, we do not even have to make certain preparations. "All the fitness He requireth is that we sense our need of Him." And then we are to trust His Word and claim His promises because He has *said* He will receive us.

Here is the answer to the questings of mankind. Here is true assurance. Salvation by grace through faith. Through the long years this has been the watchword of true Christianity. Today it is as valid as when it was first announced. May we allow the Spirit of God to make this truth real in our experiences today and every day until the day dawns when the faith becomes sight, and we can express ourselves to our Saviour face to face.

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

# PARABLES OF THE OLD TESTAMENT

by J. A. McMILLAN

When the prophet Hosea married a harlot and had children, it was more than a simple outworking of affection. It was a real life parable with vital lessons not only for the Lord's ancient people, but also for His people today

## THE PRODIGAL WIFE

**M**OST of us have heard the story of the prodigal son who went to a far-off country and wasted his substance in riotous living. Not so many are acquainted with the story of the prodigal wife, and the lessons that God sent to Israel and to us through this parable.

The story has its setting in the days of King Jeroboam II of Israel (793-753 B.C.)—a period of material prosperity and spiritual declension, very similar to the days in which we live.

Hosea was called by God to preach to the indifferent people of the northern kingdom of Israel and he presented his messages through the medium of his domestic experiences.

### ***"Marry a harlot"***

To bring home to the rulers and people of Israel that they had departed from the worship and service of Jehovah—thus committing "great whoredom, departing from the Lord," Hosea was instructed: "Go, take unto thee a wife of whoredoms and children of whoredoms." Hosea 1:2. Dr. Moffatt translates the passage: "Go and marry a harlot of a woman and have children of a harlot."

So Hosea married Gomer and they had three children, two sons and a daughter. Each of these children was given a name that marked a chapter in the dealings of God with His erring children. In the lessons brought to view by these christenings, one hears again the plaintive cry from the heart of God: "I have nourished and brought up children, and they have rebelled against Me." Isaiah 1:2.

Hosea's first-born was named Jezreel, and two thoughts were presented here. First is the idea of "scattering" the people who had turned their backs on the covenant of God and were determined to continue in perversity. It is significant in comparing the two kingdoms of Israel and Judah that whereas Judah had a number of godly kings and three religious revivals, Israel had no good kings and their spiritual decline was consistent and progressive.

Hosea's message—couched within the naming of his children, was aimed at the nation's conscience, warning of the inevitable harvest of their sowing, i.e. scattering. As they scattered the seeds of evil living, so the nation would be scattered and sent into captivity.

### ***Jungle law***

The second reference is to "the blood of Jezreel upon the house of Jehu." Jehu had trapped the entire



God's compassionate concern for the well-being of mankind was clearly seen in the life and ministry of Jesus Christ. Left, is William Hole's famous picture of Christ weeping over the city of Jerusalem which was soon to crucify Him.

house of Ahab within the city of Jezreel and exterminated them. (2 Kings 9:6, 7; 10:17.) When men depart from the law of God, the law of the jungle takes over, and the seeds of destruction produce a fearful harvest. So it was then—so it is now—and ever will be to the end of time.

When Gomer's daughter was born, her name was Lo-ruhamah. The meaning applied to this by Paul and Peter signifies—"not beloved" and "not obtained mercy." Romans 9:25; 1 Peter 2:10.

The context seems to suggest that Lo-ruhamah was not Hosea's child. Moffatt renders Hosea chapter 2:4, 5: "On her children I will have no mercy, for they are born out of wedlock; their mother has played the harlot, she who conceived them has been shameless."

The promoters of the "new morality" would do well to ponder the lessons of Israel's descent into immorality and sin. In every age, where restraint and moral behaviour have been despised, the consequences have ever been the same. God's protecting care has been withdrawn from those who reject the moral principles of His government, and they are left exposed to garner the harvest of their ways.

### **"Not my people"**

The second boy was born and given the name—Lo-ammi, which means "not my people." Hosea 1:8. This is comparable with the lament of Jesus over Jerusalem on the eve of His betrayal, rejection, and crucifixion.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37.

Hosea was one of those sent to Israel, but the sad record of history repeats the heart-broken cry of Jesus: "Ye would not." And the dire result of this wilful rejection of divine love and compassion—"Behold, your house is left unto you desolate." Matthew 23:38.

### **God's unflagging love**

Three important lessons emerge from a study of Hosea's writings and experience. The first is the deep and unflagging love of God for His people. This theme runs through the fourteen chapters like a refreshing and life-giving stream.

"When Israel was a child,  
then I loved him,  
and called my son out of Egypt."

Under the figure of a faithless wife, the Lord pleads with Israel—"Plead with your mother, plead." "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her."

As Israel wandered more resolutely into wickedness, the heart of God cries out:

"How shall I give thee up, Ephraim? . . . mine heart is turned within me, my compassions are kindled together." Hosea 11:1; 2:2, 14; 11:8, R.V.

### **No soft sentimentality**

The second lesson, so needed in our day, is to recognize that the divine love is not mere sentimentality.

God's love is strong to deliver, but it is also strong to amputate when rottenness endangers the life and salvation of mankind. Ponder the following:

"Ephraim is joined to idols:  
let him alone."

"Israel is swallowed up:

Now shall they be among the nations as a vessel wherein is no pleasure." Hosea 4:17; 8:8, R.V.

This is consistent with the biblical picture of the unsparing God of righteousness who "loves righteousness and hates iniquity."

He "spared not the angels that sinned."

He "spared not the old world . . . bringing in a flood upon the world of the ungodly."

But—wondrous truth!—He "that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." Hebrews 1:9; 2 Peter 2:4, 5; Romans 8:32.

### **Love will triumph**

The third great lesson of Hosea's message is that God's love and grace will ultimately triumph over all diabolical wickedness and human weakness.

Israel was to be deposed, the monarchy destroyed, and the people dispersed, but God's purpose of redemption through His Son would be taken up and carried out by the despised Gentiles. The third child's symbolic name would realize its significance in the coming generations when "in the fullness of time" Jesus the Messiah would pour out His soul unto death" for Israel's transgressions; when the apostles of the Gospel would "turn to the Gentiles" and a new "Israel" would emerge to carry out the will of God.

Peter catches the meaning of Hosea's parable and applies it to the creation of a church composed of believers who could not trace their fleshly lineage back to Abraham.

"But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for His own, to proclaim the triumphs of Him who has called you out of darkness into His marvellous light. You are now the people of God, who once were not His people; outside His mercy once, you have now received His mercy." 1 Peter 2:9, 10, N.E.B.

Thus is fulfilled the prophecy that followed the birth of Lo-ammi:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Hosea 1:10.

### **Loss of divine favour**

The Lord God delivered Israel from Egypt. She was like a "precious vine"—transplanted to a richer soil, where God "looked that it should bring forth grapes, [but] brought it forth wild grapes." ("Poisonous berry."—Spurrell). Hosea takes up the theme and declares:

"Israel is an empty vine,  
he bringeth forth fruit unto himself." Hosea 10:1.

Whenever a group or an individual becomes self-centred and turns the gifts of God into a means

of self-congratulation and aggrandizement—from that moment the divine favour is withdrawn. How desperately the Church needs to heed the lesson today.

"When Ephraim spake trembling,  
he exalted himself in Israel;  
but when he offended in Baal,  
he died." Hosea 13:1.

Our Lord makes the final application of this to the people who rejected Him. He told the parable of a householder who expected fruit from his tenant-farmers, but his servants were beaten, stoned, and even killed. At last he sent to them his son. "They will respect my son," he said. But when they saw the son the tenants said to one another: "This is the heir; come on, let us kill him, and get his inheritance." Jesus concludes this parable with the plain words: "Therefore, I tell you, the kingdom of God will be taken away from you, and given to a nation that yields the proper fruit." Matthew 21:33-43, N.E.B.

### Lesson for today

What a lesson is here for the last-day church, that is to herald His glorious return and see the consummation of the plan of salvation. Will it follow in Israel's tragic steps and fail miserably? Or will it loyally carry out the divine design and produce the fruit of the Spirit to the glory of God.

Hosea and John give the same answer to this question: there will be both a spiritual and a literal resurrection from death to life. "I will ransom them from the power of the grave; I will redeem them from

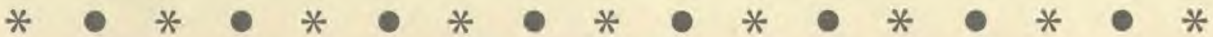
death." "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Hosea 13:4; 14:4.

To the Laodicean church—the seventh from Ephesus—the Lord addresses this compassionate message:

"But because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. You say, 'How rich I am! And how well I have done! I have everything I want in the world.' In fact, though you do not know it, you are the most pitiful wretch, poor, blind, and naked. So I advise you to buy from Me gold refined in the fire, to make you truly rich, and white clothes to put on to hide the shame of your nakedness, and ointment for your eyes so that you may see. All whom I love I reprove and discipline. Be on your mettle therefore and repent. Here I stand knocking at the door; if anyone hears My voice and opens the door, I will come in and sit down to supper with him and he with Me. To him who is victorious I will grant a place on My throne." Revelation 3:16-21, N.E.B.

Such is the Saviour's appeal to the Church today. May she be a faithful spouse—fulfilling all the tender desires of her Lord, not following in the ways of wayward Gomer, the prodigal wife, but emulating the fidelity of Ruth, one of the Gentile progenitors of Jesus who expressed her love in the immortal words:

"Intreat me not to leave thee  
or to return from following after thee:  
for whither thou goest, I will go;  
And where thou lodgest, I will lodge:  
thy people shall be my people,  
and thy God my God." Ruth 1:16.



# HERALDS of COMING JUDGMENT

by RAYMOND H. LIBBY



## ALONE WITH YOUR BIBLE

*Of what fact may we be sure?*

"He hath appointed a day, in the which He will judge the world in righteousness." Acts 17:31.

*Who have been appointed to forewarn men of impending judgment?*

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

*What ancient example of such forewarning is cited?*

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Hebrews 11:7.

*Note:* Genesis 6:3 tells us that this warning was given over a period of 120 years. During these years Noah not only preached but constructed the ark that

eventually saved him and his family when the Flood occurred. See 2 Peter 2:5.

*Why did not God destroy the wicked of those days without warning?*

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

*How many heard God's call to repentance and were saved?*

"The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:20.

*What two ancient cities were known for their gross wickedness?*

"The cry of Sodom and Gomorrah is great, and because their sin is very grievous." Genesis 18:20.

*How is their sin described?*

"Behold, this was the iniquity of thy sister Sodom,

pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away." Ezekiel 16:49, 50.

*Note:* The moral corruption of these cities matched that of the race before the Flood of Noah's day. God bore long with them, but the protests of righteous Lot went unheeded. 2 Peter 2:7, 8.

*How did God punish these cities?*

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly: and delivered just Lot." 2 Peter 2:6, 7.

*Note:* Genesis 19 tells the graphic "tale of two cities" which were blotted off the face of the earth by fire and brimstone.

*What warning to Jerusalem went unheeded in Jeremiah's day?*

"But if ye will not hearken unto Me to hallow the Sabbath day, . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:27.

*Note:* Babylonian armies destroyed Jerusalem, leaving it a total ruin.

*How did this city meet its doom a second time, following Jesus' warning of judgment?*

"There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

*Note:* In A.D. 70 Roman armies laid siege to Jerusalem, and tens of thousands died in the terrible struggle that followed. Buildings were torn apart and the ground ploughed. Failing to heed God's warnings, the city again suffered awful judgment.

*Will God ever bring judgment upon the whole world?*

"But as the days of Noah were, so shall also the coming of the Son of man be." Matthew 24:37.

*Note:* When degeneracy has reached its limit, God will move suddenly to end sin on this planet. His delay stems from His longing to save sinners for whom Christ died.

*Will God actually destroy this world in final judgment?*

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

*Note:* Isaiah tells us that in that day God will "smite the earth also with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isaiah 11:4.

*Do present world conditions indicate the imminence of judgment?*

"You must face the fact; the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no

piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God." 2 Timothy 3:1-4, N.E.B.

*Note:* These conditions existed in Noah's day. They were prevalent in Sodom and Gomorrah. Who can read or hear today's news without recognizing that these conditions are becoming increasingly common? Our generation is rushing madly toward the brink of disaster.

*Will any be saved out of this coming judgment?*

"And then shall appear the sign of the Son of man in heaven. . . . And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matthew 24:30, 31.

*What is the great question confronting us now?*

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

*Note:* In Jesus Christ is our only salvation. John 3:16. Failure to accept Him as our personal Saviour invites eternal loss. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

## TEST YOUR "WORD" POWER

(See page 13.)

ANSWERS.—1. Job (Job 19:20); 2. Jesus (Matthew 7:13, 14); 3. Cain (Genesis 4:9); 4. Paul (1 Corinthians 9:22); 5. Isaiah (Isaiah 63:3); 6. Solomon (Proverbs 25:22). Also Paul quoted the words (Romans 12:20). (Score one point for either name); 7. Esau (Genesis 25:31-34); 8. Jesus (Matthew 7:6); 9. Adam (Genesis 3:17-19); 10. Luke (Luke 15:11-32).



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# EXILED

Chapter ten of her true life story by Serpouhi Tavoukdjian

**THE STORY SO FAR:** This true story tells how an exiled Armenian girl held fast her Christian faith in face of great personal tragedy. It carries us back to the First World War. The author's family were wealthy Seventh-day Adventists. With war came severe hostility against Christian Armenians. Uprooted from their homes, they found themselves joining what proved to be a death march toward exile. Her sisters died en route from starvation; but at Hamah, Serpouhi was purchased by a kindly Arab, as his adopted daughter. Though tattooed as an Arab, efforts to persuade her to become a Moslem and to give up her Christian faith, failed. The war over, Armenian girls in exile were ordered back to their relatives, or to the Near East Relief Orphanage. Soldiers sent to collect Serpouhi were bribed to report she had run away, and Allel Moose hid her for some weeks in the home of his fourth wife. Shortly after, Allel Moose died. His fortune was willed to Serpouhi but this she forfeited so that she could return to Aleppo, and thence to Ovajik, where her natural father still lived. At Aleppo she was cared for by her cousin Onnig. He was kind, but seemed in no hurry for her to complete her journey.



## FINDING MY FATHER

ONE day an Armenian woman, who before the deportation had lived near my home, but now, with her three girls, was living here in Aleppo, came to see me at the hotel. I told her my anxiety, and how I did not like to stay there longer, under such circumstances. She invited me to come into her home until we were ready to undertake our journey. Onnig consented to this, and he was so good, and came to see me so often, and brought me so many things! I began to be really happy, and accepted him to take the place of the dear older brother I had lost. If I had been older and more experienced, I would have suspected his intentions and refused his gifts and care. But I was young, and very innocent of the ways of the world.

Then came the rude awakening. One of the little girls of my hostess laughingly confided to me a secret. She had been listening while Onnig talked confidentially with her mother. He said he meant to marry me. He hoped I would consent to become his wife, for he knew I was very fond of him, though he was aware that no thought of marriage had entered my mind.

I was horrified. Marry Onnig Chamechickian! Marry anybody! No, indeed! I was going to do just one thing—find my father! From that moment I refused to see him. All the old pleasant relationship was gone. He still came often, but he was always obliged to visit with the lady of the house, because I was "out."

Then one evening while I was frolicking with the children just at bedtime, the same little eavesdropper who had spoken before, told me, right in the midst of a pillow fight, that Onnig was coming that very evening to put his question to me. If I would not consent willingly, then he would force me to consent because of the many things he had done for me. I was almost petrified with fright. One thing I knew, I was not going to be married—not to anybody—until I had found my father. But I also knew that I must think fast and act without delay, for it was almost time for him to appear.

"Do not tell anybody," I whispered to the little girl, "but I am going to run away."

Twilight was even then falling. I went downstairs and said to my hostess that I would take a little walk. As I often did this in the evening, she said nothing, but suggested that I should not go far and come home soon.

Once outside, I asked myself: "Where shall I go?" I remembered hearing of an orphanage somewhere in the city where Armenian girls were taken for protec-

tion until their own relatives could be located. I decided, yes, I would go there. By this time it was getting very dark, and I walked as fast as I dared, I did not run because I did not wish people to know that I was running away.

I think I asked everyone I met: "Where is the French orphanage?" They would say: "This way," or: "That way," and then I would hurry in the direction they gave. Finally I saw a large building ahead, surrounded by a wall. I found the gate and knocked. By that time it was very late, and the streets were dark, there being only a very few lights. The night watchman came with his torch. I told him I was an Armenian girl from Arabia, and asked for shelter and protection. He looked at me closely, and seeing the tattoo marks on my face, swung the big gates open and took me inside. How glad I was! I was given a bed, and slept soundly until morning. Somehow, for the first time in weeks I felt at peace and really safe.

When morning came, I went straight to the superintendent of the orphanage, and told him my story. I hid nothing. He was a kind man, and told me I might remain with them, and he hoped I would be happy there.

Onnig learned of my whereabouts, and that very day came to claim me as his sweetheart. But I refused to see him, and the officials of the orphanage respected my desires. He came day after day, but every time it was the same.

It was while in this place that I learned for a certain truth that my father was alive and was again living in Ovajik. With this definite news, my longing to see him became so strong that I felt I *must* be on my way home. I told the superintendent about it, and he suggested that I go to see the Red Cross. He said he would gladly sign my release from the orphanage if they would be responsible for my journey.

So, following his directions, I found the Red Cross office and made my plea. I asked them if they would help me to go to my father. They consented to do this, and the next morning came to the orphanage for me. The papers were signed and I was free to go. Then the kind officials in charge introduced me to another Armenian girl who was to travel with me. They provided us with blankets and warm, comfortable clothes, and gave us a small amount of money. Next they took us to the railway station and put us on the train for Constantinople, in care of the railway officials. They could not have been more kind and thoughtful.

When I finally settled down in my seat, and looked out of the window of the train, who should appear

on the platform but Onnig Chamechickian and the widow with whom I had stayed before I ran away. I was very much frightened. Somehow they had learned that I was leaving. But they *must* not see me! I slid down in my seat and turned from the window and hid my face. How thankful I was when the train started and I passed out of the city of Aleppo. I felt that once more God had been my deliverer.

Now it seemed to me that the train fairly crawled. Why did it not go faster? I was so anxious to see my dear father. My mind was full of dreams of the home we would re-establish together, where I would make happy his declining years. For were we not the only two of the family now living? Sometimes strange fears beset me. Would father know me? Would he accept me as his child? Four years had made many changes in his little girl of ten. And then there were the tattoo marks on my face!

The journey lengthened to five weary days. At every stop Red Cross workers came aboard the train to see us and help us. They brought us the little money we needed, and also some food. When the train arrived in Yenibasat, and I knew that in a few hours I would be in Ismid, I could hardly contain myself for impatience. How excited I was as we neared that city of such bitter-sweet memories. My heart pounded as I looked anxiously out the window as we pulled into the station. I was hoping to catch a glimpse of just one familiar face.

When the train stopped, I did not think even to say good-bye to my travelling companion, who was going on to Constantinople. I rushed out to the platform. There were hundreds of people there, each looking for relatives among the returning exiles. I began to shout as loudly as I could: "Does anyone know my father? Does any one know Aaron Tavoukdjian?" Finally a boy said: "Yes, I know him. He is in Ovajik, I will take you there."

Hurriedly I gathered my baggage and followed him. We came to the shore of the bay which lies between Ismid and Ovajik. There he had a rowing boat tied, and we rode across the water.

Now once more I was walking familiar streets, and I went at once toward our dear old home. I was shocked at its appearance. Such a wreck! The windows were broken, the doors hung by one hinge, the garden was overgrown with weeds and filled with rubbish. It did not look like my home. But there was a small store where once my father had presided over his large and beautiful salesroom. The boy, who was still with me, said that this was my father's new place of business. He suggested that perhaps he had better go ahead and tell my father that his daughter had come. He did so. But my father did not believe it. He insisted that no daughter of his *could* be alive. He was sure we were all dead, for he had heard nothing about us for more than four long years. Then I rushed in and threw my arms about his neck, and I cried for joy. "Which daughter is it?" he asked, as he held me off and looked closely at me. "And what have you done to your face?"

This reunion seemed like a dream to both of us. I had prayed so long that the good Lord would help me find my father, and he had prayed so earnestly that if any of his dear ones by any chance were still alive, they might come home. He longed to know of a certainty just what had happened to his beloved wife and children on that cruel, terrible death march.

We were very happy to be reunited, and had much

to say to each other. About six months before I arrived, he had married a widow with one son about my own age. So I found a stepmother presiding over the old family home rooms on the second floor. This apartment was badly wrecked, but the good woman had done her best with the little she had at hand to make the living quarters comfortable.

As I have said, my father had started a little store where his larger one had been. Of course, he was obliged to start again with nothing. But he felt that the wartime outrages were now in the past, and he had every hope for a prosperous, peaceful future. I helped in both the home and the shop.

One day my father went to Ismid to purchase some stock. In the afternoon I sat out in front with my sewing, keeping watch for customers and waiting for his return. Suddenly I looked up and saw a man coming toward me. He looked very queer. He was dressed only in his underwear. His head and feet were bare, and his hands were folded across his breast, while his hair hung down over his eyes. He seemed so dazed and acted so strangely that I thought it must be an insane man, and hurried to close the door. But he came right up and knocked on the door, and spoke my name. When I heard his voice, I knew it was my father, and when I drew him inside, I cried in alarm: "O father, what is the matter? What has happened to you?"

He only replied, "Thank God, my life is spared."

When we had ministered to him, and he was somewhat recovered and rested, he told us that as five of his merchant friends and himself were returning from Ismid with their goods, masked robbers had waylaid them. They had taken all the money he had, his clothes, and the things he had purchased. Then they had beaten him cruelly. His body was literally black and blue.

When he had finished telling this experience, we did not say a word, but all of us fell on our knees and united in thanking the heavenly Father that he was alive and not seriously injured.

Of course, there were still some goods in the shop, but so crippled his business that father decided to move immediately to Ismid. He felt there would be better business opportunities there, and also that we would be safer in a larger city. He did not now have so much confidence in the goodness of the Turks as heretofore.

*To be continued.*

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# THE CHILDREN'S PAGES



## GARDENS

by ANNE PHILLIPS

SUMMER is the time when gardens are appreciated. How cool and refreshing it is to wander there in the evenings to admire the beautiful flowers and listen to the lovely notes of the blackbird calling to his mate. I wonder if you have a garden of your own. Perhaps the seeds that you planted in the spring are now fully grown. You will feel very proud of your efforts I am sure.

During the summer months, you may go with Father and Mother to visit some of England's stately homes. Many of these have lovely gardens, too. Have you seen Chatsworth House in Derbyshire? The grounds there are very beautiful. I love to sit by the waterfall and dip my toes in it when no one is looking.

Shakespeare's garden at Stratford-on-Avon is also well worth a visit. The Knot Gardens, as they are called, have been designed to look exactly as they would have been in Shakespeare's lifetime. Plants and shrubs mentioned in his plays are cultivated there.

If you go to North Wales, do not miss seeing the Bible Garden near Bangor Cathedral. This is unique! It consists of plants, trees and shrubs that we read about in the Bible. They are planted in order from Genesis to Revelation, so you have the interesting

experience of walking through the Bible lands.

On the south side of the curved walk you will see plants which are associated with festivals and the saints. You will find holly, the symbol of Christmas, and the Lent lily: or narcissus.

If you follow the walk carefully, you will be travelling with the Israelites, and see "the corn which was in Egypt" planted near the pool.

The small dogwood tree grows in the Bible garden, too. There is an old legend about this. Tradition says that the cross on which Jesus died was made of dogwood, and the tree was so ashamed, that Christ promised it should never again grow big enough to be used for timber.

Kent, a very beautiful county, is often called the Garden of England. So also is the Isle of Wight.

I wonder if you have ever made miniature gardens at school. They are great fun to do. You find an old biscuit tin, or a bowl—you could even use an old wheelbarrow and paint it white. Fill your container with soil and then plant the most colourful flowers you can find. Make a pool with a little mirror, or sink a tiny paste jar filled with water into the soil. There are many ideas for you if you use your imagina-



tion. Perhaps you might like to organize a competition among your friends to see who can produce the best garden. Japan has many miniature gardens.

When I was a teacher, I always had an Autumn Garden Competition. The boys just loved doing this. I am sure that you would, too, so just let your fancy run free and see what kind of a miniature garden you can make. It will be very beautiful, I know.

## CHERRY TREE FARM

by RONALD JAMES

I HAVEN'T done my beastly holiday task yet," groaned Tim to his sister Kay.

"What is it?" inquired Kay sympathetically.

"Essay about the sea-shore and its attractions," replied Tim gloomily.

"Well, that's easy enough," said Kay in surprise.

"I know, but everyone will write about cliffs and caves and sea-birds,

shrimps, crabs, and starfish. I want mine to be different."

"Well if you aspire to be a literary giant, you must accept the work and worry that go with such aspirations," laughed Kay. "You've left it late enough."

"I know that without you telling me," snapped her brother. "As a matter of fact I've got a writing pad with me now. When we reach that

potty little cove you insist on seeing, I'm going to have a quick swim and then start writing."

Directly they reached the cove, Tim commenced to grumble.

"Why did you want to come here? Low cliffs, no caves, and the tide is still too far out to have a swim."

"I came here because old Andrew said it's a good place to get seaweed," Kay answered. "I want an extra good lot this year. I always take some back for Lijah and Sam, and I've promised to take some for several girls at school."

"Well, there's certainly plenty of the beastly stuff here," growled Tim.

"It's all over the beach. Jolly fine niff, too!"

"It's good for you," said Kay. "Stop grumbling, and help me collect some."

"Seems to be a lot of different sorts," exclaimed Tim in some surprise.

"Yes, I'll get some of several kinds," Kay replied enthusiastically. "Here's a monstrous piece. I'll give that to Lijah."

"I count that's a masterpiece of sea-weed. It's wonderful kind of you, and thank you for me," said Tim, in a fair imitation of their ancient friend's voice. "Come on; you've got enough now. The tide is nearly in, let's have our swim."

But an unpleasant surprise awaited them. The water was dark, almost black with sea-weed.

"My word!" cried Kay. "I'm not going in in that stuff."

"Nor I," agreed her brother in disgust.

"There's one thing," said Kay, always sensibly looking on the bright side. "You will have more time to write your essay."

"Well, I'm not going to write it here; there's not room to sit down without sitting on sea-weed."

"Hallo! you've got enough sea-weed there, Kay," said Farmer Jones laughingly, as Kay and Tim entered the house where they were staying.

"Beastly stuff!" growled Tim. "We

couldn't go swimming because of it. Beats me what good it is."

"It's put to many uses, Tim," his father assured him. "Iodine is obtained from it and some species are edible. There is a kind called Carragheen Moss, which can be substituted for gelatine, used for thickening textiles, and also for a vegetable glue."

"I read somewhere it's used as a fertilizer, too," put in Kay.

"Wizard! I'll make that the main subject in my essay," cried Tim. "See-weed didn't waste our time after all," he chuckled.

At which atrocious pun, Kay pretended to faint, much to the amusement of her father.



## YOUR LETTER

*My dear Sunbeams,*

NEAR my home, a number of saplings have been planted. A stout stick is firmly fixed into the ground beside each

one, and to this the tree is fastened to help it to grow tall and straight.

One tree isn't shapely like the rest, and it seems to be hanging its head in a tired fashion. Something will have to be done about it, or that little tree will grow bent instead of upright.

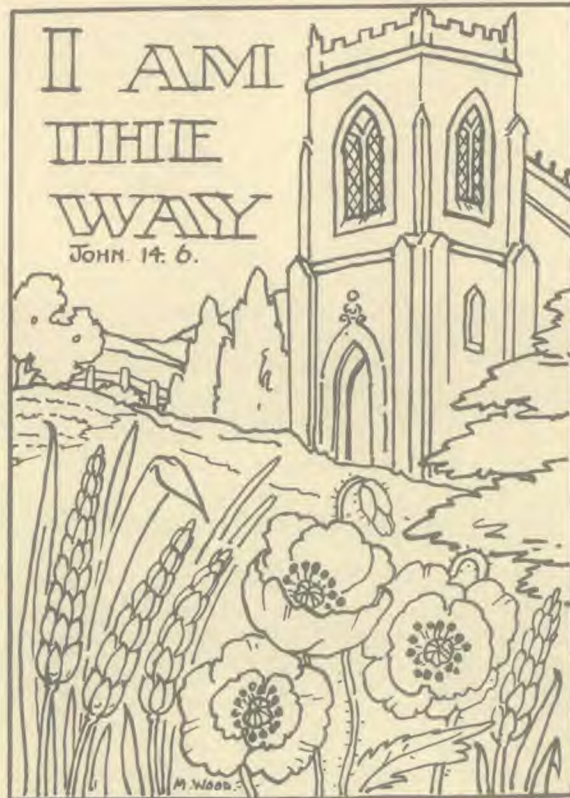
I once read the story of a boy who tied the thin trunk of a tiny sapling into a knot. Years later, the now grown man passed the same spot, and was filled with remorse as he saw the once straight little tree, now stunted and misshapen. Gladly would he have untied the knot, but it was too late. The wood was set, and the tree would never be anything different—simply through a single thoughtless act.

Young people are like young trees.

Minds and bodies are pliable now, and can be moulded in youth by right habits of living. Now is the time, Sunbeams, to form a good and upright character which, when fixed in later life, will not be spoiled by ugly knots of wrong living.

Yours affectionately,

AUNTIE PAM.



See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Alma Park, Grantham, Lincs., not later than September 5th

## RESULTS OF MAY COMPETITION

*Prize-winners.*—Rosslyn Tuson, 1 Rays Road, Edmonton, N.18. Age 11. Jayne Dilks, 33 Rousebarn Lane, Croxley Lane, Croxley Green, Herts.

*Honourable Mention.*—Rosemary Dalton (Yelverton); Sandra Ford (London, W.2.); Eleanor Hinton (Ballymena); Beverley Dilkes (Hyde); Nadia Huzar (Watford); Alison Smith (Sidcup); Christine Baldwin (Watford); Gail Lake-Johns (Dawlish); Susan Sikes (Troo); Martin Sharp (Hornchurch); Roderick Crawford (West Moors); Anne Crawford (West Moors); Teresa Deards (Bristol); Deborah Crouch (Andover); Yvette Reddall (Nottingham); Sarah Sikes (Troo); Victor Hulbert (Larne); Alan Mahoney (High Wycombe); Margaret Lacey (Gr. Missenden); Kim Middleton (Ealing, W.5.); Julie Rigby (Norwich); Kathryn Spencer (Arnold); Susan Lusty (Gloucester); Stephen Benham (Rayleigh); Philippa Martin (Beccles); Browla Glasford (Birmingham, 11); Frances Pownall (Swansea); Lester Taylor (London, N.W.2.); Raymond Palmer (Southend-on-Sea); Marion Hurford (Wellington).

*Those Who Tried Hard.*—Lemuel Peter (London, E.15.); Richard Gallivan (Watford); Joan Harris (Birmingham, 12.); David Goyder (Rawdon); David Dyer (Norwich); John Crittenden (Stafford); Sylvia Peters (Banwell); Trevor Henstridge (Salisbury); Kathleen Murphy (Wandsworth); Helen Baskeyfield (Stoke-on-Trent); Diane Wall (Wolverhampton); Denise Moore (Grantham); Linda Baldwin (Watford); Shirley Hamilton (Avonbridge); Karen Hill (Wednesfield); Margaret Bacchus (Birmingham, 8.); Georgina Margetts (Bunford); James Cooper (York); Kathleen McCaffry (Ballymena); Joyce Haigh (Clackheaton); Malcolm Coombs (Watford); Margaret Chamberlain (Kettering); Judith Rogers (Rhondda); Nicholas Lovelock (Kings Langley); Jantie Wylie (Lerwick); Kathryn Gallivan (Watford); Sandra Cordice (High Wycombe); Lydia Peter (London, E.15.); Pauline Lane (Cheltenham); Therese Moore (Grantham); Andrew Cowdery (Goring-on-Thames); Rosemary (Bourton-on-the-Water); Lloyd Houghton (Kettering); Mary Freidmann (Lowestoft); Patrick Morgan (Birmingham, 27.); Eima Morgan (Birmingham, 27.); Mavis Oliver (Goxhill); Joy Oliver (Goxhill); David Baldwin (Watford); Cullen Cunniff (York); Peter Goyder (Rawdon); Sandra Imrie (Siammamun); Josephus Hall (Birmingham, 27.); Wendy Mace (Norwich); Alison Friend (Plymouth); Susan Staples (Nottingham); Lynette Jenner (Hullisham); Sandra Campbell (Grewton); David Colwill (Par, Cornwall).

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## OUR TIMES

**INFANTICIDE.**—Vietnam provides a classic and tragic example of the innocent suffering with the guilty. Since the 'war' began, a quarter of a million children have been killed. In one hospital (Da Nang) 60 to 70% of the burned patients were under twelve. "Torn flesh, splintered bones, screaming agony are bad enough. But most heart-rending are the lily faces and bodies scorched and seared by fire. Napalm and its more horrible companion, white phosphorus, liquidize young flesh and carve it into grotesque forms. The little figures are often scarcely human in appearance. Another three quarters of a million children have so far been wounded in the war." Such conditions in this modern age, with its awareness of the need for peace and brotherhood, underlines the need for the second advent of Christ, of whom the inspired guarantee is given: "He maketh wars to cease unto the end of the earth." Psalm 46:9.

Vietnam is one of multiplying signs that God's day of divine vengeance is almost upon us.

**PACE LAG.**—Omitting China and Japan, the number of children learning to read in Asia in 1960 (the last year for which a reliable figure is available) was 67 million. Yet last year only 3 million Bibles were sold.

**CATHOLIC CO-OPERATION.**—For centuries the Catholic church has shown little interest in putting the Bible in the hands of any but the priesthood. But we now see the commendable and incredible situation of Catholic scholars collaborating with Protestant scholars in Bible translation and circulation. Together they are working in twenty new Bible translation projects. —(Church of England Newspaper.)

**GOGGLE BOX.**—James Cameron, journalist and author, speaking to high school seniors at a London seminar on illiteracy, said: "You just can't trust the goggle-box to do much more than divert or entertain, and if people have not got the resources of the written word, then the telly is merely a distraction and indeed can easily become a terrible menace. . . . The thing about the telly is that it can influence people without persuading them, and convince them without instructing them."

**JUST ONE.**—Edward Hale, a former Chaplain of the U.S. Senate: "I am only one, but I am one. I can't do everything, but I can do something. And what I can do, that I ought to do. And what I ought to do, by the grace of God, I shall do."

**ADVICE.**—"Never accept a negative until you thoroughly explore the positive."—B. Richey.

**PENANCE PLEA.**—Writing to the editors of the "Universe" (May 5th) on behalf of a Catholic fellowship group (the Sodality of Our Lady), a member reports a discussion and makes a plea about mechanical recitation of prayers such as "Our Father" and "Hail Mary." That the recitation of these for a given number of times should be assigned as penance and as a way of "expressing sorrow to God for having offended Him by sin," strikes us as a strange procedure. Rather like reciting a penitential poem or the words of a hymn for a given number of times (the number determined by the magnitude of the offence) to a person one has offended. The writer made a plea for priests to impose on penitents the reciting of "more unusual prayers (which one may require to look up) or perhaps a reflection on the Sunday Gospel."

Prayer generally should not be "vain repetitions"—which in some cases are "aided" by such devices as Catholic rosaries, Buddhist prayer flags, and Tibetan Lama prayer wheels. It should rather be an earnest, spontaneous expression from the heart, a talking with God as to a Friend.

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