

The Bible and
OUR TIMES





Aerial view of the Vatican City, with St. Peter's Basilica in the centre.

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VATICAN SAYS "NO"

By Arthur S. Maxwell

★ THERE was great rejoicing in the camp of the calendar reformers when, on June 28th, an announcement appeared in *L'Osservatore Romano* to the effect that the Roman Catholic Church was prepared to collaborate with the United Nations for a reform of the calendar.

In a front-page article in the official Vatican newspaper, simultaneously distributed by the Vatican Press service, Rev. Daniel O'Connell, an Irish Jesuit who now heads the Vatican Observatory, outlined the familiar equal-quarter plan, naming its "blank" days "white" or "extra" days, an interesting innovation.

"With regard to the attitude of the Catholic Church," wrote Father O'Connell, "there are some who think that the church must necessarily be opposed to all attempts at change. This belief is in fact not correct. I think it is true to say that the church has no reason to oppose in principle any modification of the present calendar. If there were a general desire for reform motivated by the serious requirements of the economic and social

life of the peoples of the world, the Catholic Church would not fail to consider the question, provided naturally that certain conditions that she herself cannot overlook are observed."

Coming upon the eve of the eighteenth session of the United Nations Economic and Social Council, which had an Indian proposal for calendar reform on its agenda, this significant word from Rome seemed to be all that was needed to bring the controversial subject to the forefront of world attention, and to ensure its swift approval by the sixty governments making up the United Nations.

But the rejoicing of the calendar reformers was short lived. Apparently the Rev. Daniel O'Connell spoke out of turn. Only two days later the Vatican officially informed the United Nations Secretariat that it does *not* support the project for calendar reform now before the Economic and Social Council.

Just what went on behind the scenes during those two days nobody knows, but it is clear that

the highest authorities in the Roman Catholic Church have no intention of approving a calendar which they have not devised and sponsored. Seeing that the present Gregorian calendar used in the Western world, and to some extent elsewhere, was promulgated by Pope Gregory XIII in 1582, it is but natural that the Vatican should feel a proprietary interest in any changes that may be made thereto. And it may be taken for granted that no plan for calendar reform stands the slightest chance of adoption unless, and until, it is approved by the Vatican.

It should be noted that the plan proposed by the Indian delegation is none other than the so-called "World Calendar" invented and promoted by Miss Achelis of New York City. This, too, is the selfsame calendar advocated, albeit somewhat prematurely, by the Rev. Daniel O'Connell in the *L'Osservatore Romano*. And we venture to

suggest that neither the Indian delegation nor Father O'Connell has ever taken time to consider the serious defects in the proposed "reform." These defects are so carefully camouflaged in the zealous propaganda of the World Calendar Association that the innocent reader would never suspect that they existed. Yet they are real and vital, and if the proposed World Calendar were ever to be adopted without the elimination of these defects it would cause confusion beyond imagination.

The peril lies in the little-mentioned device known as the "blank" day which the calendar reformers would insert into the calendar in order to even-up the years. Because of the pernicious effects of these "blank" days they have been given fancy titles such as "World" days, "Year-end" days, "United Nations" days, etc.; and now, thanks to the Rev. Daniel O'Connell, "white" days or "extra" days. But no-one points out that the insertion of even one blank day a year would—for the first time in history—break the weekly cycle, and cause the true seventh day, or the true first day, to wander for ever through the new synthetic week.

Unless sincere observers of the first day should keep a private calendar of their own, they would never know which day to observe as their holy day. The same would be true of all observers of the seventh day, such as Jews and Seventh-Day Adventists, and all observers of the fifth day, such as Mohammedans. All religions which for centuries have based their religious life upon the seven-day week would be torn apart by conflicting factions, some supporting and some opposing the new calendar, with hardship falling most heavily upon the pious individuals who insisted on keeping what they considered to be the right day no matter what the new calendar might say.

We are glad that the Vatican has said No to this plan. This will give time for the Indian delegation, Father O'Connell, and many others, to restudy the matter. It is to be hoped that they will all read propaganda literature about calendar reform a little more cautiously in future.

The Proposed World Calendar

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The proposed World Calendar, with a square marked "W" (blank day) after June 30 for Leap-Year Day and also after December 30 for Worlds-day. This synthetic calendar is being sponsored by the World Calendar Association as a substitute for the present Gregorian calendar. The use of this extra day, without including it in the weekly cycle, actually results in an eight-day week, thus disrupting the continuity of the historic weekly cycle, causing Sunday, the first day of the week, Saturday, the seventh day of the week, and Friday, the sixth day of the week, days of special religious significance, to stagger through the week.

Resisting "Unbidden Guest"

☒ At the Third International Poliomyelitis Congress in Rome, delegates from forty-nine nations were told that science is on the verge of finding a vaccine to control the polio disease—a "dark and unbidden guest of civilization, increasing as men improve their standard of living."

The Bible Tells of

SEVEN FOOLS!

Which Category Do You Fit Into?

★ No-one likes to be classed as a fool, for usually such a person is regarded as destitute of reason, or at least as not having the normal powers of understanding. But while not one of us would desire to be classed as such, I believe that the great majority of us can be fitted into one of seven classes of fools which are mentioned in the Bible. You may be interested to see just where you perhaps *do* fit in.

The first group are described in Psalm 14:1, where we read: "The fool hath said in his heart, There is no God." We are surrounded with a myriad evidences of the existence and creatorship of God. As the Psalmist says: "The heavens declare the glory of God; and the firmament showeth His handiwork." We have only to go out on a clear night and view the spectacle of the heavens to

By C. R. Bonney

recognize that the innumerable hosts at which we gaze, moving with such precision that their movements can be timed to a spilt second over a period of years, have not just "happened" by chance. When David penned those words he could view, with his unaided sight, only about 6,000 heavenly bodies, but today the astronomers, by the aid of powerful telescopes, can see thousands of millions of heavenly bodies; some of them being infinitely larger than our sun.

How can a man study the heavens and not be devout? The irreligious astronomer is a contradiction, for astronomers think God's thoughts after Him. The man who studies the heavens must become humble as he considers his own limited knowledge in comparison with the infinite grandeur and glory of the One upon whose works he

looks. Chisled upon a marble slab in the astronomical observatory at Williams College, are the words of Isaiah 40:26: "Lift up your eyes on high, and behold who hath created these things."

If we turn from the telescope and use the microscope in a study of the wonders of nature with which we are surrounded, we still find the wonderful works of the same Creator. The infinitesimal fragments of the natural world cry as loudly in their living testimony, "The hand that made us is divine." How amazing that some should continue to say, "It just happened." No wonder the Bible states: "The fool hath said in his heart, There is no God."

The Rationalistic Fool

The next group of foolish men are referred to by Paul in 1 Corinthians 15:35, 36. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die."

We may call such, a rationalistic fool. He denies all that cannot be demonstrated and will accept only a system of opinions deduced from reason. He subjects all religious teachings to the test of human reasoning. He will not allow for providential overruling or intervention. In writing his first letter to the Corinthian church, Paul refers to such a state of mind. In his second chapter we read: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Verse 14.

The natural, unaided mind cannot grasp the things of God for they are beyond its comprehension. Because of this, many look upon the providential workings of God as mere foolishness, not recognizing that they can be comprehended only by spiritual insight.

As a result of this attitude, the virgin birth, the resurrection, creation, and all miracles are denied. The fact is that the wise men of this world may possess every advantage the world can give, but apart from divine revelation, they can never, through their own wisdom and learning, find out God or understand the miracles of Providence. According to them it is foolish credulity to accept the fact of the resurrection, but the inspired Word says: "Thou fool, that which thou sowest is not quickened [that is, brought to life], except it die." 1 Cor. 15:36. The resurrection is man's hope.

A third group of fools is found in a well-known statement of our Lord, in His Sermon on the Mount. Here it is in Matthew 7:26 and 27: "And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Now, if we were to see a builder erecting a house on sand without any solid foundation, we would very quickly class him as foolish, knowing that his work was doomed to an early failure. Christ uses this illustration to make clear the difference between a man who builds for eternity upon the solid Rock, Christ Jesus, and His Word, and the one who may know the Word or will of God yet depends upon his own theories to enter the kingdom of heaven.

Let it be observed, that it is not the one who only hears and believes the words of God, whose building will stand when the earth and its works come to an end, but the man who does them, the man or woman whose life is moulded and guided by the will of God as found in the inspired Word. How easy it is to join this group of the foolish when the will of God cuts across our own ambitions. All earthly ambitions perish with us, but the life that is founded on the Rock, Christ Jesus, will ride the storms of this life and the end of the world, and go on into eternity.

Have you placed yourself in one of the groups already mentioned? I hope not, but there are four more to come!

Playing with Sin

The wise man will give us our fourth group. "Fools make a mock at sin." Prov. 14:9. And surely, only fools would do so. How many today play with sin thinking that they can stop at any time they want to, and how many have been deceived! Sin is a power that we cannot afford to play with. It is far worse than a fatal disease which takes this transient life only, for the final

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Local tradition has it that this collapsed building on the sands of Bournemouth Bay, was built as a challenge to Christ's suggestion that a house with only sand as its foundation, was doomed.



Know Your Bible

HOW THE SABBATH WAS CHANGED



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Which day is the biblical Sabbath day?

"The seventh day is the Sabbath of the Lord thy God." Exod. 20:10.

Is this true also of the New Testament times?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

Which day preceded this Sabbath day?

"And that day was the preparation, and the Sabbath drew on." Verse 54.

Which day followed the Sabbath?

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared." Luke 24:1.

Three days are here specified. The preparation day is the day preceding the Sabbath and this particular day on which the crucifixion of our Lord took place has been known in history as "Good Friday." Then the day following the Sabbath is called "the first day of the week." This day is known hereafter as "Easter Sunday." So the Sabbath is the day between Friday and Sunday, the seventh day of the week as the Bible, history, and the calendar testify.

Why then do Christians keep Sunday?

"There is no place in the New Testament where it is distinctly stated that Christ changed the day of worship from Saturday to Sunday. . . . *The Catholic church*, going back to the days of the apostles, made that change because it was necessary to emphasize the fact that the Old Testament had come to an end; and the further fact that our

divine Saviour chose Sunday for His resurrection, and for the sending of the Holy Ghost into the church as its life principle. *Protestants follow tradition in observing the Sunday.*"—"Our Sunday Visitor" (R.C.), June 11, 1950. (Italics mine.)

Has the church been authorized to change God's law?

"Go ye, therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20, R.V.

The church is the custodian of eternal truth. It is her privilege and responsibility to present, preserve, and perpetuate the truth, but never to alter or withhold it. Jude charges us to "earnestly contend for the faith which was once [for all] delivered unto the saints." Verse 3.

What warning was left by the apostle Paul?

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

"Towards the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modelled the cause."—Robinson in "Ecclesiastical Researches," ch. 5, page 51.

"At the same time many evinced a disposition

to supplement the silence of the written Word by the *aid of tradition*."—W. D. Killen in "*Ancient Church*," Sec. 2, ch. 5, par. 7.

What were some of these "traditions"?

"As the stream of Christianity flowed further from its pure fountain it became more and more corrupt; as centuries advanced, ignorance and superstition increased; and unauthorized mortifications and penances, rigorous fastings, vows of celibacy, . . . tales of purgatory, . . . the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the Book of God was laid aside for legendary tales and '*the traditions of men*.'"—Dr. J. C. Woodhouse, D.D., in "*Annotations on the Apocalypse*," page 133.

Does the church admit this charge?

"It is permitted the church to use for purposes of piety the ceremonies which the pagans used for

By J. A. McMillan

purposes of impiety in a superstitious religion."—Cardinal Baronius in "*Ecclesiastical Annals*," ch. 36.

What religion especially challenged Christianity in those early centuries?

"In the middle of the third century, Mithraism seemed on the verge of becoming the universal religion."—"*Encyclopedia Britannica*," 11th edition, Article "*Mithras*," page 624.

"A considerable amount of a sort of theocrasia seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult."—"*Outline of History*," by H. G. Wells, Vol. 1, page 590.

What was Mithraism's special day of worship?

"The devotees of Mithra held Sunday sacred because Mithra was identified with the 'invincible sun.'"—W. de C. Ravenel, 1923.

"Sunday, over which the sun presided, was especially holy."—Dr. Franz Cumont in "*The Mysteries of Mithras*," page 167.

How does an Anglican scholar record the change?

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday,

. . . the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the Gospel."—Dr. Morey in "*Six Dialogues on the Lord's Day*," pages 22, 23.

What text may be appropriately applied to the altering of God's law?

"*Professing themselves to be wise, they . . . changed the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever.*"
Rom. 1:22, 25, R.V.

Who actually changed the day of worship?

"*He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws [the law, Moffatt].*" Dan. 7:25.

"But some will say it [the Sabbath] was changed from the seventh to the first day. When? Where? And by whom? . . . No; it never was changed, nor could it be, unless creation was to be gone through again, for the reason assigned must be changed before the observance or respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is Dr. Antichrist."—*Dr. Alexander Campbell*.

What boast do Roman Catholics make?

"The Bible does not contain *all* the teachings of the Christian religion, nor does it formulate all the duties of its members. Take, for example, the matter of Sunday observance. . . . You believe that the Bible alone is a safe guide in religious matters. You also believe that one of the fundamental duties enjoined upon you by your Christian faith is that of Sunday observance. But where does the Bible speak of such an obligation? I have read the Bible from the first verse of Genesis to the last verse of Revelation, and have found no reference to the duty of sanctifying the Sunday. The day mentioned in the Bible is not the Sunday, the first day of the week, but the Saturday, the last day of the week. It was the Apostolic Church which, acting by virtue of that authority conferred upon

(Continued on back page.)

The Hope of the World.—2

★ A FAMOUS cartoon entitled, "The Twentieth Century Looks at the Future," depicted a young man gazing at a vast question mark. That indeed is a picture of our age. Many and diverse hopes have been offered to this modern generation, but all have proved illusory.

The first service of worship of the World Council of Churches at Evanston, Illinois, and the magnificent Festival of Faith on the evening of the first day at that famous Soldier Field stadium bore a striking testimony to the great theme of the Assembly, "Christ the Hope of the World"—the one and only hope of redemption for lost man, and the one and only hope for the redemption of the world.

It was, however, when the Assembly began its discussions of the main theme in the specially built McGaw Memorial Hall, two miles to the north of the campus of North-Western University, that it became evident that there was a great line of cleavage in the thinking of the constituent churches of the World Council on the *nature* of the Christian hope, which was spilt wide open at the first plenary session.

The great hall, which can comfortably seat 7,000 people, was packed to capacity as the presidents took their places on the red leather chairs beneath the enormous backcloth depicting the cross and boat symbol of the World Council, the secretariate and main speakers seated themselves on the blue and white draped rostrum below, the delegates moved to their tables occupying the centre of the hall, and the public crowded into the tiers of seats which rose fifty feet right to the back of the hall.

To the large and expectant audience Bishop Lesslie Newbigin of the Church of South India set forth the basic issue of the main theme of the Assembly: "It is not a question," he said, "whether Christ is the Hope of the World." That was fundamental to the thinking of all who had come to Evanston. "It is a question of *in what way* He is the Hope of the world." And the two distinguished speakers, one from Yale University in New England, and the other from Heidelberg University in Germany, to whom fell the responsibility of opening the discussion, made it very



Interior of the McGaw Memorial Hall during one of the sessions.

What Christians

manifest that their convictions as to the nature of the Christian hope were as opposite as the poles.

"Our theme," began Professor R. L. Calhoun, professor of historical theology at Yale, "as all the world knows by this time, requires that we seek some common understanding of Christian eschatology," or "the last things." And right away he made his position clear. "Preoccupation," he asserted, "'with the end' as if it were a date on the calendar—the final date, the only crucial one that still awaits us," leads to a "neglect of 'the present' as comparatively trivial," and is a distortion of the Christian hope.

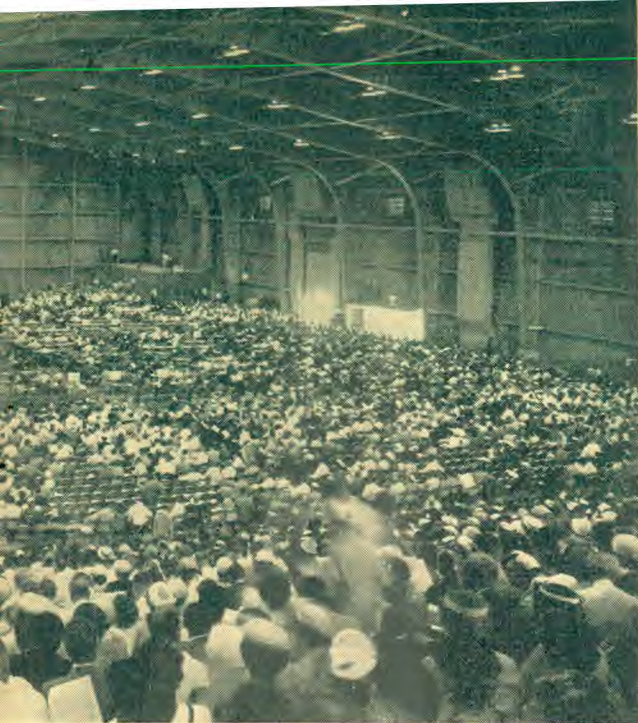


Photo by Evanston Photo Co.

ary sessions of the World Council of Churches in Evanston, Illinois.

What Do We Hope For?

Can the World Be Rebuilt?

In America, Professor Calhoun continued, the Christian hope is conceived of as "hope for a better life tomorrow, for our children, for the increasing number of those who depend upon us and for whom we feel responsible." It is "life here and now" with which we are mainly concerned. American Christian thought has been "concerned less with the structure of biblical and traditional doctrines, and more with the task of redressing injustices in the . . . social and political scene."

This attitude, he continued, finds support "in the moral and social interpretation of the Gospel in Ritschlian thought, which many of our biblical

and theological teachers studied in Germany and adapted to the American situation. . . . For many reasons it seemed, and it still seems, to many devoted and sincere American Christians the most relevant way of preaching the Gospel to a vast, diverse, hurrying society, widely convinced of the positive values of the sciences and technologies, and the present obligations of free men and women."

"For such theology, the kingdom of God, the Lordship of Jesus Christ, and the power of the Holy Spirit, have had very concrete, present, and imperative meaning."

Those who hold this view of God's method of working, he went on, believe they have "found signs of the breaking in of God's kingdom . . . in the advancing conquest of disease and hunger, the abolition of chattel slavery, and the extension of Christian conscience from private to public affairs. Its hope has been centred in the manifest power of God to overcome evil with good here and now, and throughout man's future on earth. . . . It does not forget the final judgment, nor the life everlasting, but its chief confidence has been in God's grace from day to day, and its chief stress on the duty of every Christian to live as a devoted follower and servant of Jesus Christ."

Professor Calhoun admitted that on this view "it is perilously easy for us to identify God's promises with the peculiarly American way of life: to suppose that the kingdom of God is, at least, in principle, our republican form of government, the economic system we call free enterprise, the social and cultural heritage we cherish."

But he believed that if we avoid the dangerous distortions of confusing "the will of God with our way of life," and supposing "that the kingdom will be fully realized within earthly history," they were right in giving this emphasis and direction to the outworking of the Christian hope.

The Bible Announces the World's End

In contrast to this conception of the Christian hope expressed by Professor Calhoun, which, it should be said, is not confined to America, but is a world-wide category of thought, overpassing both national and confessional boundaries, Pro-

By W. L. Emmerson

essor Edmund Schlink, rector of Heidelberg University presented a very different, in fact dramatically antithetical conception, of the Christian hope, which stemmed back, not to his fellow-countryman Ritschl, but, we truly believe, to the authoritative Word of God.

"Whenever we ask about the future of the world," he declared, "we come immediately and unavoidably in the New Testament to the announcement of the end of the world. 'The fashion of this world passeth away.' 1 Cor. 7:31.

... The New Testament further announces that great tribulations shall befall the world before it finally does pass away: war and hunger, the disintegration of all community, mass destruction, and national disasters are to be expected. We are," in fact, "told to watch for such things to occur."

Because God has clearly revealed the course of this sinful world, Dr. Schlink went on, "the world defends itself by means of its own hopes," and sad to say many Christians "have grown deaf to the proclamation of the world's end," and dismiss it "as mere Judic-apocalyptic thinking."

Our times, however, have given the lie to the false hopes of the world, and to Christians who have been beguiled by them.

History Vindicating Bible Forecast

"It is clear," he said, "that today people are afraid that humanity is doomed. . . . Everywhere the thoughts and dreams of men are filled with the visions of the horror that may be waiting for us. Men fear that we shall see the return of the destruction of two world wars in even greater and more horrible forms. Men see before them the possibility of ruined skyscrapers and annihilated

cities. The further development of the atom bomb has opened before our eyes in a very clear and concrete way prospects of the end of humanity and the breaking asunder of the earth."

These events have thus begun to turn men's minds, both outside and inside the church, to the "blessed hope," to the outline of the future presented by the Bible, offering comfort and real confidence to man in his present extremity.

The world, the Bible clearly states, will not be destroyed by man, for God Himself will step in and bring an end to its sad history. "It is from God's throne that the orders go out that send the apocalyptic riders over the earth. . . . The end of the world is the day of divine judgment."

Moreover, we are told that God has appointed Christ to be both the world's Judge and its Saviour.

The decisive question, therefore, is not how we can rebuild the world as the kingdom of God, for which the Bible gives no grounds for hope whatever, but how we can be delivered from God's certain judgment upon this doomed world, and obtain hope in His redemption. "Our real threat does not come from men, 'powers,' or the forces of nature, but from God whose judgment no man can escape. . . . The important question is this: Is there any deliverance from God's judgment?"

The True Basis of the Christian Hope

The answer, Dr. Schlink asserted, is that "Christ who is our Hope is the Christ who was crucified," who "is risen," who is now "interceding at the throne of God for those who cry unto Him," and "who will come as Judge and Saviour of the World."

"Only through faith in Him will we find salvation at the day of judgment and will in spite of our sins, be judged 'not guilty.' For God has made Him who was crucified our righteousness."

"Jesus Christ then," said Professor Schlink, "is the hope of the world not because He guarantees the preservation of the world, but because He liberates us from all the binding ties of the world. Christ is the hope of the world because He calls men out of the world."



Photo by Evanston Photo Service
Professor Edmund Schlink (left) and
Professor R. L. Calhoun (right), chatting
with Dr. Visser't Hooft, general secretary
of the World Council of Churches.

"When He comes, He will accept some and reject others. He will raise up some to life and some to death. To some He will say, 'Come, ye blessed of My Father,' and to others, 'Depart from Me, ye cursed.' Matt. 25:34, 41. He will smash the rule of the mighty, the rich, and the self-centred and all their unrighteousness . . . but the poor in spirit, they that mourn, they who hunger and thirst after righteousness . . . and those who watch longingly for the day of His coming—all those He will save."

"This future separation," he continued, "is already happening now. Even now, the faithful are in this world being acquitted before the future judgment. . . . Here in this world Christ is gathering His people to live together with Him in the new life. In the church the coming new creation is already a present reality. . . . When He returns He will make His victory apparent to every eye and bring to an end all the revolt of this world."

The Time of God's Patience

Rebutting the idea that because "nearly two thousand years have passed since the coming of Jesus Christ" we can "no longer believe in the promise of His future coming," Professor Schlink said: "The length of time is no refutation of His promise. . . . Rather this time in which we live is the time of God's patience. . . . But when the body of Christ shall have grown to full stature, when the numbers of the elect have been completed, then shall the world pass away and then shall the new creation appear as from a hiding place."

Professor Schlink's address was a masterly presentation of the biblical hope, yet it must sadly be recorded that of the two addresses it was evident that the position taken by Professor Calhoun found most favour.

It was not much to the credit of one delegate's study of the Scriptures when he remarked that he could neither "stand nor understand" Professor Schlink's position.

Another asked the question, "Is Christ the hope of today's world, or of the future world?" as if Professor Schlink had suggested there was no hope for man in "today's world."

Others drew a contrast between the two addresses by characterizing Professor Schlink's exposition as an attitude of "passivism" as against the "activism" of those who believe that, by the power of Christ, the kingdom of God can be brought upon the earth *now*. This, too, is a wholly false distinction.

Those who believe, on the strength of the Scriptures, that this world order is doomed to pass away to make room for the "new heavens" and the "new earth" which Christ will break into history to bring, are "activists" in the fullest sense of the term.

Bible Christians Not "Passivists"

As Professor Schlink vigorously pointed out in his address, because such ones believe that men must acquire citizenship now in the kingdom that Christ is coming to establish in the earth, they go forth into all the world with an intense earnestness to preach the Gospel of the kingdom. Those who have been freed from the binding ties of the world are deeply burdened to call others into a like freedom in Christ.

Again, as long as God's mercy and patience are extended to an arrogant world, those who hope for the coming kingdom of God are active in every endeavour to create conditions of comparative freedom and justice and peace upon earth in order to enable men to decide for Jesus Christ. The difference, however, between those who have the true biblical hope and the so-called "activists" is, as Professor Schlink well put it: "We do not preach the Gospel in order that the world may be preserved. Rather we accept the responsibility for the preservation of the world in order that through the Gospel salvation may be offered. . . . We do not preach the Gospel in order to bring about earthly justice. On the contrary, we try to establish justice in order that we may preach the Gospel."

"Christ," Professor Schlink said, in a final crystallization of what he believed, and what we as verily believe, "is not the hope of the world;" He is "the hope of the church," and to that hope "the church must call the world."

So in the opening plenary session was staged the first, but by no means the last, of the antitheses which were to become manifest in the discussions of the World Council of Churches at Evanston.

A Courageous Decision

It was indeed an act of great courage when the Central Committee decided to make a discussion of the "Christian Hope" the "main theme" on the agenda.

Dr. Visser't Hooft, the general secretary, expressed his belief, in a report submitted the next day, that the "main theme" would "prove to be a uniting and inspiring theme." Certainly it should be, for it is the very heart and basis of the

Gospel message. But the conversations among the delegates which followed the two addresses on the theme which developed in keenness as the private group discussions began, and filtered to the press conference held each day in the Cahn Hall of the University, revealed a cleavage of conviction which no amount of explanation could obscure.

Nevertheless, we believe that it was in the providence of God that the tensions of thought within the churches should come to the surface and be taken seriously, and we honour the responsible officers of the World Council that they made no attempt to obscure them in order to achieve a false impression of unity.

It is the revelation of this and other tensions, to which we shall refer in later articles, that indicate that the World Council of Churches has come to the decisive point in its history. We can only hope and pray and work that the truth of God may prevail.

(To be continued.)

Seven Fools!

(Continued from page 5.)

result of a sin-controlled life is the loss of eternal life. Sin will not enter the realms of heaven. The Bible tells us to beware "lest any be hardened through the deceitfulness of sin." Sin is often very attractive and so very deceitful. It attacks us where we may be weak. It is very subtle and often takes us when off our guard.

Some years ago a stage actor trained a young boa constrictor to creep along the stage at a given signal and encircle his leg and then go back to its corner when ordered to. This act, which held the audiences in rapt attention, went on for many months. The serpent was growing almost imperceptibly, so that the time came when it would wrap itself not only around the leg of the actor but his whole body. At one show when thousands of people were present, the actor as usual signalled the constrictor to come from its corner. Amid the amazement and great applause of the audience the now mighty serpent entwined itself around the actor. The time came for the order which usually sent the serpent back to its corner again, but it refused to go. The actor sensed danger, so tried to wriggle it off, but the more he tried, the tighter the serpent bound the man, until when

it did go back the man was left crushed to death. We may think we can control sin when it is small, but it grows on us imperceptibly until the time comes when we are no longer the master; we become crushed by it. How true it is that "fools mock at sin."

Our Lord refers to still another class of fools in one of His well-known statements found in Luke 12:16-20: "And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

The "Love of Money"

Perhaps we can call this man the industrious fool. He gave all his time, energy, and thought to earthly prosperity. Not that it is wrong to be industrious or a sin to prosper, but always there is the temptation to enhance one's own earthly position and prosperity to the detriment of one's own salvation and contact with God. To be overcome by the "love of money" is, as Christ said, to be a fool, because such an one comes to the end of this life a spiritual bankrupt. How foolish it is to imagine that a man's comfort and peace can depend upon temporal things when we have an eternity to face!

The advice of Jesus on this point is apt: "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." Matt. 6:33. The gift of salvation through Christ is the most valuable asset one can possess. All the gold of this world cannot buy it, but through the love of God it can be yours.

Our sixth group is brought to our view by Paul in Romans 1:20-22. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

Confident fools would be a fitting title for such men. How often men are more willing to be guided by their own imaginations or theories rather than by a revelation from God. Because we are surrounded by evidences of God, there is no excuse for not having some knowledge of His creatorship and power. His invisible perfections are manifested by His visible works, and may be comprehended by what He has made. Man is so reticent to give God the glory for the wonders of His love. He prefers to draw attention to himself and his own philosophies and is not willing to recognize that "the hand that made us is divine."

Paul says, "Professing themselves to be wise, they become fools." He speaks from experience, for he had the highest education of his day, and gloried in it; but when once he had seen the full salvation from God he realized how futile and unreliable were the philosophies of men when God is left out. "The wisdom of the world is but foolishness with God." May we be among the wise as we accept the true knowledge as given in the inspired Word.

Now have you placed yourself in any of the six groups I have already mentioned? I hope that you have not. Well, there is just one more and here it is in 1 Corinthians 4:10: "We are fools for Christ's sake." It makes all the difference whether we are considered fools by God or by men. The previous six are fools in the sight of God; this last one is such in the judgment of men. As soon as we accept the way of the cross and salvation we are made a "spectacle unto the world." Our closest friends sometimes call us fools because we do not indulge in some questionable pleasure, or because we do not accept the modern way of thinking of the Bible. It may be that some in your own family think that you are simple-minded because you are a follower of Christ. Do not allow yourself to be deterred by the judgments or ridicule of men. Jesus was despised and rejected of men. His brethren pronounced Him foolish. Such has been the lot of God's people from the beginning. Oh, that more would be willing to become "fools for Christ's sake"—for theirs will be the kingdom of heaven.



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about world events and the future as planned by God?

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THE CHILDREN'S



Pages

Red Skinned Angels

By Dalles L. Carr

"LEAVE us, Black Wolf! Don't take her away! Oh, please!" Lora sat up in the bed screaming. Then she relaxed. Of course, she had only been dreaming, but what a terrible dream it had been. She thought she had seen Black Wolf taking baby sister away.

Black Wolf was an Indian chief who lived nearby. Often he had come to their house and played with the little children. He especially seemed to like baby sister, and many times he would say to Father, "How many ponies do you want for her? How many skins? Indian he pay many ponies, many skins." Father, of course, always shook his head.

Lora and the older sister had watched baby sister carefully, because they were so afraid Black Wolf or one of his braves might steal her. But they had made the same mistake children usually make when they judge others. Black Wolf was a good man, and he proved to be a friend in need. He it was who sent the red-skinned angels.

"Lora," Mother called, bringing Lora back from her fearful dream. "Wake up your sisters, and come help me get the breakfast." Lora hurriedly got up and awakened her sisters, remembering that this was the day that Mother and Father were going

to town. They would be alone for three days. The girls hurried around and helped Mother prepare breakfast before Father came in from the chores. While she was eating, Lora felt uneasy about being left alone, but she tried to brush the thought quickly away, for hadn't her parents gone to the settlement many times before and left them home alone? She was almost fourteen

and her sisters were old enough to share in the work.

They lived by a salt creek in the Middle West where they had built up a small trading business. They had a little store and made salt to sell to the Indians who came to the store with their loads of wood. They would bargain for the salt and other groceries, paying for them half in money and half in wood.

All too soon, it seemed to Lora, Father and Mother were waving good-bye. The girls turned back to the house. There was plenty of work to do—the dishes to be washed, butter to be churned, and many other tasks to be done. They must keep the fire burning under the vats of salt water. When the water was evaporated, the salt was spread out on large trays until dry; then it was sacked and taken over to the store to be sold. Lora liked the responsibility of caring for the business while her parents were away.

About mid-afternoon Lora came up from tending the fires

See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than November 11th. In case *Our Times* arrives late, still send your entry. All attempts will be considered.



under the vats, when her younger sister called, "Oh, Lora, a man on a horse is coming." She looked out of the window and saw a man riding toward the house at top speed. Quickly she went to the door to see what he wanted. "The Indians are on the warpath," the messenger shouted. "Tell your father to take his family to the fort for safety." Rearing the horse on its hind legs, he wheeled and was gone to warn others before Lora had a chance to reply.

What should she do? It was a long way to the nearest neighbour. Father and Mother had the horses and wagon. There was no place to hide. Then she thought of the many Indian friends they had. Surely they would not harm them. Looking at her sisters' frightened faces she said, "Have we forgotten that we have a Friend who is ever with us, who says in His Good Book, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them'? Let's kneel down and ask Him to keep us safe from the Indians and give Mother and Father a safe journey home." They each sent up a prayer asking God's protection upon them in their hour of need.

Very early next morning the girls saw something that struck fear to their hearts. Far down the road was a cloud of dust. As they watched, Indian warriors, some on ponies and some on wagons, came closer and closer. Dashing into the wide yard in front of the girl's home, they stopped their wagons in a half circle, unhitched, hobbled the ponies, and surrounded the house, every man carrying a gun.

In the house the frightened children watched a tall painted warrior come to the door. It was Black Wolf! Lora opened the door quietly and said, "Why you come? White father go away. Indian come, kill papoose. White father come, no papoose. White father cry."

The old Indian shook his head vigorously as he pointed over the hill. "Enemy, he come, kill papoose. White father cry. No! No! No!" he said. Then he pointed to his warriors. "Warriors kill braves, warriors kill Indian, warriors no kill papoose."

All day the Indians kept their places around the house, but toward evening, when no enemy had appeared, they gathered their ponies, and the old chief came again to the door.

"Sun he go down," he said, pointing to the west. "Enemy no come." Then counting on his fingers he said, "Three suns enemy come. Indian he come first save papoose. Three suns," he repeated as he left the girls. Then mounting his horse, he joined his braves, and they rode off toward the setting sun.

Next afternoon Mother and Father returned. How happy they were to see their home still standing and their children waiting for them. As they drove into the yard, the children ran up and told them all about their guard of red-skinned soldiers, and how they had promised to protect them.

This proved to be the last Indian uprising. Many times previously the Indians had swooped down upon the unsuspecting settlers, killing them, burning their homes, and driving away their cattle. The uprisings were over. From now on Indian and white man settled down and lived at peace as neighbours and friends.

That night the happy family thanked the Lord for protecting them and giving them so many red-skinned friends. Then Father read from the Bible, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"Yes," Lora mused. "The Lord sent red-skinned angels to encamp around about us. Black Wolf was our friend after all."

Your Letter

My dear Sunbeams,

Most boys and girls love to hear tales about the adventures of the Pale-faces and the Red-skins, so our story this time is bound to be a popular one. It must have needed a lot of courage to be left, without a grown-up in the house, as Lora was, and surrounded by such unfriendly Indians as used to inhabit North America.

Would you like to know where the verse is found which brought such comfort and courage to the hearts of Lora and her sisters at this time? Find your Bibles and turn to Psalm 34, verse 7.

I'm sure that every Sunbeam will want to learn this text, for it is a wonderful promise to repeat when one is in any kind of trouble or danger. And remember, Sunbeams, this promise is for you, just as much as for anyone else.

It may be that you will suddenly find yourself in some danger one day. But in answer to your prayers, mighty angels will come to help and protect you. This kind of experience is happening to boys and girls every day.

Good-bye and God bless you,

Yours affectionately,

AUNTIE PAM.

Results of Competition No. 17

Prize-winners.—Lynda Brant, "Brooklyn," Wokingham Road, Bracknell, Berks. Age 10; Heather Payne, Leyton Lays, Butts Lane, Woodmancote, Nr. Cheltenham, Gloucester. Age 7.

Honourable Mention.—Richard Payne (Woodmancote); Antony Peart (Cheltenham); Pauline Cox (Langley); Sylvia Smith (Mitcham); Lorena Greenard (Woodbridge); Regina Dixon Fyle (Sierra Leone); Amy Randlesome (Beccles); Nigel Payne (Woodmancote); Rodney Nicholls (Bodmin); Margaret Peart (Cheltenham); Ann Garland (Taunton); Dilys Waterhouse (Langley).

Those who tried hard.—W. Whitfield (Leeds); Leslie Fletcher (Tottenham); Patricia Weavers (Woodbridge); Margaret Fletcher (Tottenham); Anne Day (Liverpool); Margaret Taylor (London, N.I.).

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STRAWS IN THE WIND

Crime Last Year

⊕ Though criminal statistics for Britain show some improvement in the moral behaviour of Britons, over seven hundred thousand were found guilty of some offence in 1953. Of these, 31,625 were under the age of 14; 32,145 were between 14 and 17; 50,150 between 17 and 21. Three types of crime showing increases, mainly among the younger age groups, were sexual, crimes of violence, and robbery. Compared with 1938, however, crime increase in Britain is substantial.

White House Motto

⊕ A MOTTO, which is actually a Jesuit one, has, at the request of President Eisenhower, been inscribed above the presidential desk in the White House: *Suaviter in modo, fortiter in re*. It is suggested by some apologists that it is possibly a Latin version of the motto of "rough-rider President Theodore Roosevelt:" "Speak softly, but carry a big stick."

Inhabitants of Other Worlds

⊕ Writing in the Dusseldorf *Rheinische Post*, on the belief that rational beings exist on other worlds, Dr. K. Staab, of Wurzburg, writes: "It would be surprising if our earth alone were meant to have rational and moral beings with a supernatural destiny."

Roman Catholic Father Philip Dessauer, of the Oratorians, in an article published in *Wort und Wahrheit*, accepts the evidence of U.S. Major Donald Kehoe, based on findings of the U.S. Air Force, that the earth has been under observation from rational beings of some other planet for the past eight years, at least.

Catholic Population

⊕ Out of a total of six hundred million in the Western World, three hundred and sixty million, it is claimed, are Catholics. *The Catholic Herald* records that of the West's annual increase of seven million people, five million are Catholics. It is

estimated that in thirty years' time, sixty-six per cent of the West would be Catholic.

These facts were mentioned recently by Prof. Zeegers at the International Catholic Migration Congress in Breda, Holland.

Know Your Bible

(Continued from page 7.)

her by Christ, changed the observance to the Sunday in honour of the day on which Christ rose from the dead, and to signify that now we are no longer under the Old Law of the Jews, but under the New Law of Christ. In observing the Sunday as you do, is it not apparent that you are really acknowledging the insufficiency of the Bible alone as a rule of faith and religious conduct, and proclaiming the need of a divinely established teaching authority which in theory you deny."—Father J. A. O'Brien, Ph.D. in "*The Church: The Interpreter of the Bible*" (1950).

Are the Scriptures a sufficient guide?

"All Scripture is given by inspiration of God, and is profitable for doctrine, . . . that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

What principle is involved in this matter of worship?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

What is the Christian's true attitude?

"We ought to obey God rather than men." Acts 5:29.

