

June, 1963

A Sure Faith in a Sure Future



★ INCLUDED IN THIS ISSUE

**NOT HONEST TO GOD!
TRADITION OR TRUTH?
YOU CAN HAVE VICTORY**

OUR TIMES

THE SONG OF THE HILLS



By Jean P. Burnham

SO soft are the hills in the rising sun,
Blue shadows lift and the day has begun,
So stirs my heart with a wond'rous delight,
For a new day after darkness of night.
So still are those hills, yet loud is their voice,
Singing in tones that ring and rejoice:
"God is our Maker, all glory to Him,
Through endless ages, whose light ne'er grows dim."

And now as I stand in the cooling breeze
While sunbeams dance over mountains and trees,
Up to the hills I can lift my glad eyes,
Praising my Saviour, the Lord of the skies.
How great is His art, how wise are His ways,
Giving to all the rich joy of new days,
The song of the hills can show us His love,
Pointing the way to our service above.

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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This Month . . .

It is not often that a book on theology makes news headlines, but *Honest to God* by Dr. John Robinson, Bishop of Woolwich, has certainly caused a sensation. Its serious implications for the Christian faith are discussed in our editorial, "Not Honest to God!"—Page 4.

At a time when much modern thought is seeking to banish God from His universe, science is producing new evidences of the wisdom and power of the "Divine Mathematician," as A. H. Cowley shows in his article in this issue.—Page 7.

Not content with eliminating God from human thinking, some psychologists are suggesting that one day human behaviour may be completely controlled by chemical reaction! That salvation will never come by chemistry, however, A. S. Maxwell is very certain. See his article, "Salvation by Chemistry?"—Page 8.

Continuing his series on "Keynotes of the Christian Faith," J. A. McMillan explains in his article, "I'm Sorry," the meaning of repentance, and shows how it opens the door of the heart to the transforming grace of God.—Page 10.

In the light of Rome's desire for more friendly relations with the Reformed churches, Ernest Cox examines another of its divisive teachings in his article, "Man's Tradition or God's Truth?"—Page 14.

This year is the sixteen-hundredth anniversary of Columba's arrival on the island of Iona for the evangelization of the wild Picts of ancient Scotland. We are indebted to Leslie G. Hardinge, M.A., who has given much study to the history of Britain's earliest church, for two articles in this and the next issue on "Columba and His Faith."—Page 18.

By reason of these special articles on Columba, the series on "Heroes of the Reformation," by Charlotte Hastings, is held over until August.

As God spoke through John the Baptist and other worthies of old to their generations, F. C. J. Pearse asks, "Has God a Special Message for Our Time?"—Page 25.

The children have a special quiz this time to test their Bible knowledge.—Page 32-34.



DISCERNING THE TIMES

**CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .**



**By
The
Editor**

NOT HONEST to God!

NO religious book for a very long time has aroused so much interest and controversy as *Honest to God* by Dr. John A. T. Robinson, Bishop of Woolwich. Some have welcomed it as "stimulating" and "emancipating;" others have characterized it as "confusing" and "dangerous." Some have gone so far as to ask whether, in view of the things he has written, Dr. Robinson should continue as a bishop in the Church of England.

Actually, he has not said anything really original. His book has caused a sensation because, as a bishop, he has popularized and set his episcopal seal on the revolutionary thinking of such

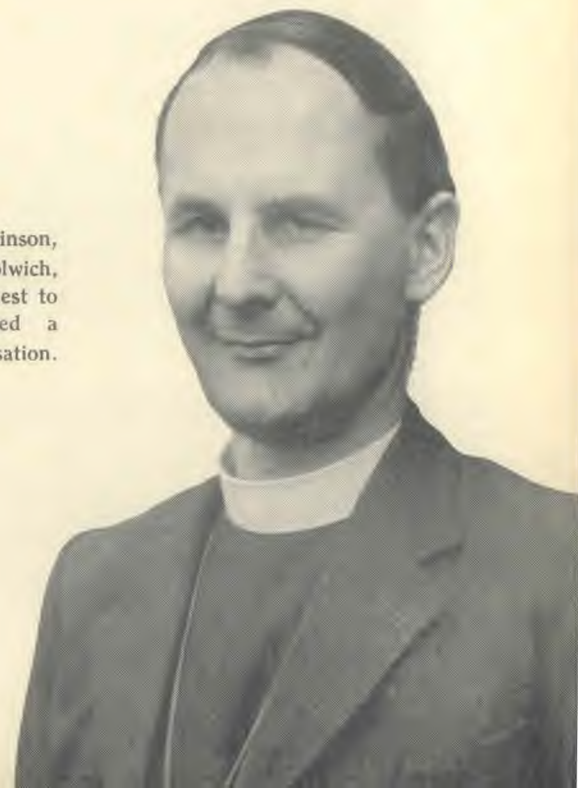
men as Paul Tillich, Rudolf Bultmann, and Dietrich Bonhoeffer, What are these radical views which the Bishop of Woolwich regards as signposts to be followed by modern man in his search for a faith adequate to our time?

First, he says, we need fundamentally to revise our conception of God. Because of the discoveries of science about the universe, we can no longer think of God as a transcendent Being "up there" above the bright blue sky, nor can we even think of Him as "out there," or "beyond" the physical universe as we now know it. In fact, he contends, we cannot think of God as outside the universe at all, but rather as ultimate reality at the heart of all existence, or in Tillich's words, "the infinite and inexhaustible depth and ground of all being."

This ultimate reality, Dr. Robinson believes, is, at its very deepest level "personal," and "personality" is indeed "of ultimate significance in the constitution of the universe," but beyond that he finds himself "prepared to be an agnostic with the agnostics, even an atheist with the atheists."—Page 127.

All that he is sure about is that the most fundamental reality in the universe is Love. "God, the final truth and reality, . . . is Love."—Page 49.

Dr. John Robinson,
Bishop of Woolwich,
whose book "Honest to
God" has caused a
theological sensation.



This leads the bishop to a new conception of Christ. As there is no Supreme Being "up there" or "out there" or "beyond," Christ could not have been the incarnation of such a Being. He was not God in human form. He was a man among men whose uniqueness lay in the fact that He was a completely transparent "window" through which the ultimate reality of Love shone through to the world.

"Jesus is . . . the one in whom Love has completely taken over, the one who is utterly open to, and united with, the Ground of His being."—Page 76.

He is "the disclosure of the final truth not merely about human nature . . . but about all nature and all reality."—Page 128.

On the basis of this reinterpretation of God and Christ, sin is not estrangement from God "out there," but from the "depths" of our own being. Faith is, in Bonhoeffer's phrase, directed to "participation in the Being of Jesus," through which we attain to "participation in the Being of God" (page 76); while the final goal of the new life in Christ is not a geographical "heaven" but "union-in-love with the Ground of our being."—Page 80.

From this radical reconstruction of man's relation to God through Christ, we are led on to an equally radical reinterpretation of worship and prayer, on the one hand, and morality and ethics on the other.

Worship is not communion with our Creator, Sustainer, and Redeemer, but a means of making us "more sensitive to the depths" of our being (page 87), and helping the ultimate reality of Love to "well up," as it were, in our lives; while prayer is "openness to the Ground of our being."—Page 102.

Morality likewise, is no longer obedience to a code of conduct received by revelation from the divine

Lawgiver, but the unimpeded upworking of Love from the "depths." "Life in Christ Jesus in the new being, in the Spirit, means having no absolutes but His love, being totally uncommitted in every other respect, but totally committed in this."—Page 114.

Now what shall we say of this "gospel according to Dr. Robinson"? Would the apostle Paul have owned it as "the Gospel of God" and "the Gospel of our Lord Jesus Christ"? We certainly do not believe that he would. On the contrary, we are sure he would have characterized it as "another gospel" which is not "honest to God," or to Christ, or to the Bible which the bishop is under oath to defend against "all erroneous and strange doctrine" contrary to it.

It is not honest to God because while Dr. Robinson admits that there is ultimate reality, that ultimate reality is personal, and that ultimate reality is Love, he stops short of the obvious conclusion that ultimate reality is a Person. As Professor C. S. Lewis comments in the *Church Times*, "if ultimate reality is personal then God is personal," and if "God is personal" He surely must be "a Person."

Again Dr. Robinson admits that ultimate reality is Love. But love is a person-to-person relationship and is inconceivable unless there is One who loves as well as one who is loved. "We love Him," the apostle John truly says, "because He first loved us." 1 John 4:19.

If Dr. Robinson differs from Sir Julian Huxley in insisting that ultimate reality is personal, he cannot honestly deny that God is a Person who is

From earliest times men have believed that all the worlds in space, and we ourselves, came into existence through the fiat of a personal Creator, outside of and "beyond" the physical universe. Now it is suggested by some modern thinkers that such an idea is no longer acceptable to man "come of age."



"beyond" the universe as well as the "depth and Ground of our being."

Secondly, the Bishop of Woolwich is not honest to Christ. His description of Christ as a "window" through which the ultimate reality of Love is supremely revealed is very expressive, but Christ claimed not merely to reveal Love but to reveal God who is the Source of love.

The bishop asserts that Christ never claimed to be more than man but He told the Jews that He was "before Abraham" (John 8:58) and in His last prayer He pleaded with His Father that He might be glorified with the glory that He had with Him "before the world was." John 17:5.

The name by which Jesus was prophetically announced was "Emmanuel, . . . God with us" (Matt. 1:23) and He Himself went so far as to assert, "I and My Father are one." John 10:30.

The bishop's conception of Christ, therefore, like his conception of God, is not intellectually honest for, on the one hand, he claims that Jesus was the perfect "window" to ultimate reality and then on the other hand, he discards much of what shone through.

Finally, Dr. Robinson is not honest to the men who

wrote the Bible, whom he relegates from being "holy men of God . . . moved by the Holy Ghost" (2 Peter 1:21) to no more than spiritual "teenagers." And in the same category, presumably, he would place all the great Christian thinkers of the last nearly two thousand years. Little wonder that another reader of his book has commented, "I am well content to be a child. I shall be in good company."

The Rev. David L. Edwards, managing director of the house which published Dr. Robinson's book, defended him when preaching recently in Westminster Abbey, on the grounds that he is a "missionary" to the multitudes "out of touch" with the church, but one may seriously question whether the "gospel according to Dr. Robinson" will commend Christianity to the masses more effectively than the Good News which the first apostles went forth to proclaim.

For ourselves we, like them, prefer to take our standing orders from the Great Commission which Jesus gave just before His ascension, and seek to "make disciples of all nations" by making known to them "all things" which "He commanded," and leading them into what the apostle Paul called "the whole counsel of God." Matt. 28:19, 20; Acts 20:27.



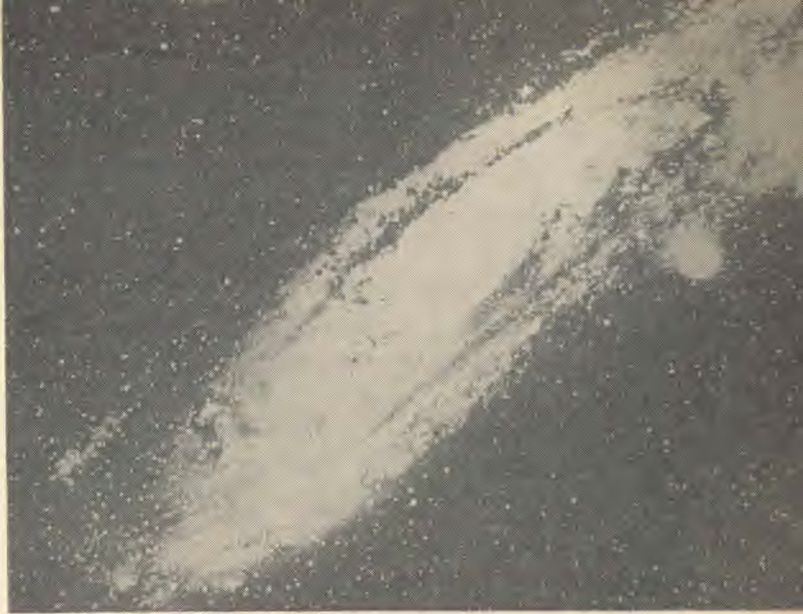
The Roman villa at Lullingstone, Kent, has recently been given an "all-weather" cover so that the whole ruin can be readily viewed.



Above.—The fine mosaic floor of the principal room.

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GOD THE DIVINE



“MATHEMATICIAN”



By
A. H. Cowley

RECENT exploits in space, notably those of the Russian astronauts, have made the man in the street, whether of a mathematical turn of mind or not, stand in awe of the “back-room boys” who feed highly technical and abstruse data into electronic computers and receive back equally abstruse answers which enable radio technicians to send instructions with the speed of light to space vehicles in orbit around the world.

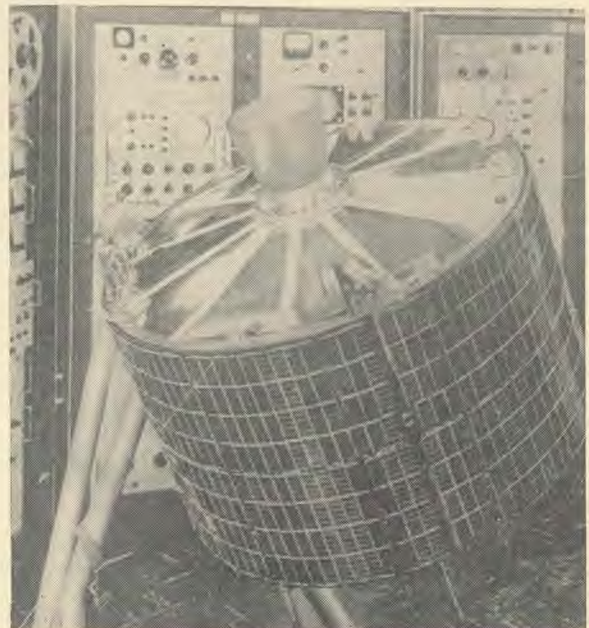
The accuracy with which the calculations have to be made are so critical that a minor error could send a space ship off into the blackness of space (as has already happened) never to return, or land an astronaut hundreds of miles from his intended destination. No wonder that even the scientists keep their fingers crossed until each space capsule is safely brought down more or less at the estimated place of arrival.

The technical skill involved in such exploits cannot be minimized, and the men and women behind the scenes operating computers and making calculations are indeed deserving of our admiration. They serve the cause of science with distinction, in spite of the occasional misfires and errors that get so much publicity. But the astonishing thing about these voyages into the threshold of space is that they have not turned the thoughts of men to the One who not only controls, but created and

ordered the countless satellites and suns, galaxies and galactic systems, which comprise the vast universe in which we find ourselves. If only respected as a Mathematician He surely makes all other mathematicians pale into insignificance. Earth's mathematicians, in actual fact, are only thinking their thoughts after Him who, without the aid of computers and hosts of highly qualified scientists, has designed the weight, size, speed, and orbits of not one or two tiny spheres or capsules, but of countless

(Continued on page 24.)

The almost incredible complexity of the equipment needed by modern scientists to orbit one tiny artificial satellite should increase our reverence for the divine “Mathematician” who created and sustains the whole vast universe.



FAR more fascinating than the latest discoveries in outer space are the results of recent explorations into the mysteries of the human brain. Scientists are now convinced that the brain "is the most highly organized apparatus in the universe . . . a fabulous machine that receives, digests, and gives meaning to all experience."—*Life*, March 8, 1963.

After centuries of conjecture as to the source of human emotions and behaviour, and endless debate as to the supposed separate functions of "heart," "mind," and "soul," it is now admitted that "the human personality is an entity—an incredibly complex blending of many elements," all centred in the brain.

Painstaking research has established the fact that this remarkable organ "consists essentially of 10,000 million or so nerve cells or neurons, together with masses of supporting glia cells. Each neuron has a white, threadlike fibre extending from either end, and each such fibre connects with fibres from one or more other nerve cells, creating a communications network that reaches out finally to every part of the body.

"Messages—'nerve impulses'—flash around this network, within the brain, from brain to body, from body to brain. Every living moment, even during sleep, nerve cells fire a barrage of millions of such impulses toward the brain, which would be addled by too much information if there were no system for filtering and condensing them. This is done partly in the nerve cells and partly at the synapses, the millions of junction points where the nerve fibres meet. Synapses not only block irrelevant messages, but shuttle others to the right route and add to them pertinent information coming in from other fibres."—*Ibid.*

What keeps this amazing machine working? Electricity.

"Asleep or awake, sane or insane, an adult-size brain operates on about twenty watts of electric energy. The source is the individual nerve cells, each of which is in effect a tiny dynamo."

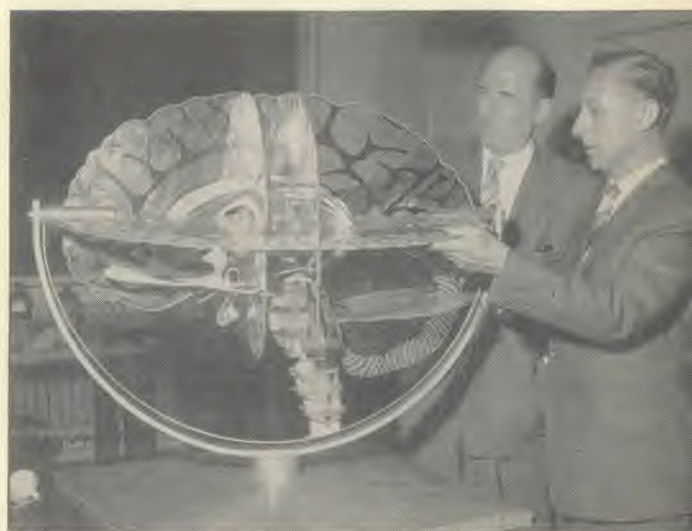
What feeds the infinitesimal dynamos? "A chemical fuel of glucose and oxygen." From this "the cell generates within itself an electrical charge or 'potential,' and when this charge builds to a certain level the cell discharges. Usually the greater the stimulus (danger, sex, hunger, etc.) the greater the rate of charge and discharge. The burst of electrical energy from each discharge is the nerve impulse that speeds down the fibre, carrying a minute message. . . . If enough adjoining or related cells fire the result is a sensation, a pain, a thought, a feeling."—*Ibid.*

Modernistic thinkers today are not content with banishing God from His universe but are even suggesting that one day behaviour may be completely controlled by chemical reactions!



SALVATION BY CHEMISTRY?

by Arthur S. Maxwell



Artificial control of behaviour

Employing the most delicate instruments, scientists have subjected various portions of the brains of animals to electric current of varying voltages. As a result, cats and monkeys performed "like electrical toys." A normally peaceful cat "became a bundle of fury," but reverted to its peaceful ways when the current was turned off. A fight between two cats was started and stopped by the flick of a switch.

With such evidence before them it is no wonder that more and more scientists are coming to believe that human behaviour may also be controlled by electricity.

As an outgrowth of this research another intriguing possibility presents itself: If the brain is activated by electricity, and if the electricity arises from a chemical process, which in turn finds its source in the food or drug intake of the body, why not try to control human behaviour by chemistry?

"The process is not only electrical," says *Life*, "it is electrochemical—and the chemical side of the matter is even more fundamental."

Already many "chemical mind-changers" have been discovered and "the next few decades may



well bring 'pharmaceuticals which change and maintain human personality at any desired level.'"

Nature produces a number of these drugs, the most potent yet discovered being LSD 25, which is derived from ergot, a black fungus that grows on rye heads. So powerful is this "psycho-chemical" that one tiny, tasteless, odourless speck of it, weighing 1/200,000 of an ounce, causes fantastic mental aberrations, the most common being "a tremendous intensification of visual perception," everything becoming "clearer, brighter, sharper," and "endowed with dimensions and qualities never before realized."

This drug is already being used in psychotherapy to facilitate bringing back old memories and enabling patients to relive them with all their original emotional content.

Other drugs that effect the electrochemistry of the brain are now so numerous that they have been classified under various titles. Some are known as "disinhibitors," because they "weaken the controls that normally keep behaviour on a fairly even keel." Alcohol is in this category. Others are called "confusants," because they "cause the victim to lose track of all relationships." Still others are "chronoleptogenics," because they distort the sense of time.

Tranquillizers also do their work through the brain, as do certain common stimulants such as those in tea and coffee. Recently an anti-TB drug was found to be an anti-depressant of great potency, instantly banishing gloom.

With such facts established it would seem but a step to the manipulation of human behaviour by pills containing "properly calculated blends" of various chemicals.

With becoming modesty the author of the two *Life* articles referred to above admits that "science is still a long way from understanding those subtle and interwoven processes that enter into the very highest functions of thought and feeling—the things we call 'conscience,' 'wisdom,' 'spirituality,' 'integrity,' and, certainly not least, 'independence.'" At the same time, however, he declares his conviction that "in the not too far distant future the motivational and emotional conditions of normal daily life will probably be maintained in any desired state through the use of drugs."

Salvation not chemical

We doubt it, and for good reason. For one thing, the religious consequences of such a development would be catastrophic. All religion would become superfluous. What need would there be for preachers, prayer, or worship, if it were possible to change men's lives by chemicals?

If drugs could be found to eliminate men's leanings toward lawlessness, including theft, adultery, and

(Continued on page 30.)

KEYNOTES of the CHRISTIAN FAITH.—5 J. A. McMILLAN explains the meaning of Repentance and shows how it opens the door to the transforming Grace of God.

I'M SORRY" are the two most difficult words to say in the English or any other language.

It is hard for the human heart to acknowledge that it has been in the wrong. The spirit of self-justification was born in Eden. As soon as Adam and Eve sinned, Adam justified himself by blaming Eve, and Eve put the blame for her sin on the serpent, indirectly blaming God for allowing her to be tempted. (Gen. 3:12, 13.)

David revealed the working of the Spirit of God in his heart when he wrote:

"For I will declare mine iniquity; I will be sorry for my sin." Psa. 38:18.

The first step toward God and reconciliation with Him is repentance. And repentance is just another word for being sorry for our sins. Paul speaks of this as "godly sorrow [which] worketh repentance to salvation not to be repented of." 2 Cor. 7:10.

On the climactic Day of Pentecost, when the apostles and disciples of Jesus, following a season of prayer, heart-searching, and communion with each other, were endowed with a marvellous outpouring of God's Spirit, the record tells us that "they were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them utterance." Acts 2:4, N.E.B.

Such an experience, coming to men and women who possessed no learning or scholastic culture, naturally aroused considerable attention, and very soon a large crowd gathered around, in which there were "devout Jews drawn from every nation under heaven." Some fourteen nationalities are listed and their testimony was startling indeed. "We hear them telling in our own tongues the great things God has done." Acts 2:11, N.E.B.

Peter began to proclaim how Jesus had been crucified and raised from the dead. He pointed to the prophecy of Joel to explain what they were witnessing, and he brought home to their startled consciences that it was God's Son whom they had rejected and killed just fifty days before. His message was so forceful, his words so Spirit-filled, that "they were cut to the heart, and said to Peter and the apostles, 'Friends, what are we to do?' 'Repent,' said Peter, 'repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'" Acts 2:37-39, N.E.B.

Peter was here repeating the call made by Jesus Himself and also by our Lord's forerunner, John the Baptist. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Jesus went on to stress that "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Matt. 3:15. He summed up the purpose of His mission thus: "I came not to call the righteous, but sinners to repentance." Mark 2:17. And when He sent for the apostles to proclaim His Gospel, it says of them that "they went out, and preached that men should repent." Mark 6:12.

What is repentance ?

What does it mean to repent? Is it enough to be sorry that we have done wrong? The word used in the New Testament, *metanoeo* means to "change one's mind." As used in the Scriptures it implies a change of attitude to God and His holy law, involving sorrow for sin and desire to make amends. Superficial sorrow for sin, called "worldly sorrow," is generally sorrow for having been "found out." It may cause a sense of shame to develop but no fundamental change of attitude. "He will seek it yet again."

"Godly sorrow" affects the heart and the mind. It is not of earthly origin, for the unregenerate heart of man cannot create true repentance. Repentance, while required by God as a prerequisite of salvation, is not of man, but is actually the gift of God. One of the blessings of the Gospel of Jesus is that He was "exalted . . . to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

We can no more truly repent of ourselves than we can forgive ourselves. But we may accept repentance. We must be willing to be made willing. As we expose our hearts to the unfolding of the love of God, repentance springs forth, for it is "the goodness of God [that] leadeth thee to repentance." Rom. 2:4. When God, by His Spirit, arouses the conscience, and regenerates the heart, "then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations." Ezek. 36:31.

A change of life

But that is not all. A little boy who had attended Sabbath school for a short time, and had truly absorbed the meaning of the Gospel story, was asked to explain what he understood of repentance. "Being sorry enough to quit," he said. And that is just about the heart of the matter.

Listen to the Baptist as he delivered his message to

the motley crowd who gathered to listen to him. "When he saw many of the Pharisees and Sadducees coming for baptism he said to them: You viper's brood! Who warned you to escape from the coming retribution? Then prove your repentance by the fruit it bears." Matt. 3:7, 8, N.E.B. As the margin of the Authorized Version translates it, John called for "fruits answerable to amendment of life" or "fruit worthy of repentance." R.V.

Shameful feelings, good resolutions, tearful sentiments, are not enough. Only when men are "cut to the heart" can genuine repentance take place. "Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life."—*Steps to Christ*, page 18.

This change has been experienced in the lives of countless men and women throughout the ages. As they have caught a glimpse of the holiness of God, their reaction has been the same. Isaiah cried, "Woe is me! For I am undone; because I am a man of unclean lips." Daniel, the godly statesman of Babylon, confessed, "There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." John the beloved disciple, confronted by His resurrected Lord, said: "When I saw Him, I fell at His feet as dead." Isa. 6:5; Dan. 10:8; Rev. 1:17. Each of these experiences stresses the truth that "we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

If our righteousnesses are as filthy rags, what must our sins be in the sight of a holy God? Only an attitude of repentant contrition becomes the

children of men. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psa. 51:17.

We live in an age when "fools make a mock at sin." Prov. 14:9. Immorality, greed, dishonesty, are flaunted before the world. Brutality is a common feature of much that passes for entertainment. The conscience is dwarfed and the moral sensibilities of men lie dormant. There is a crying need for a voice to go forth to the nations reminding men that God "commandeth all men everywhere to repent." Acts 17:30.

Someone has pointed out that there are four ingredients making up true repentance. These are:

1. Conviction of sin. Acts 16:30.
2. Contrition for sin. Psa. 38:18.

(Continued on page 28.)

"I'M SORRY"



THAT Christ is the pattern for every Christian to follow, that He is the ideal, the perfect example for every Christian, is universally accepted. But it is often said that none can reach the standard He has set and indeed that they are not expected to do so; hence the failure of Christianity to make the impact it should, and that it was divinely intended to make upon the world at large.

That Christians should be a very close copy of Christ, the Pattern, is clearly expressed in certain texts in the Bible, for example, Romans 8:29: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Other texts confirm this unequivocal statement such as Ephesians 1:4, 5 and 2 Corinthians 3:18.

Wesley asserted in his book on *Christian Perfection* that Christian perfection is "a perfection of love," and that Christians can be and should be perfect in their love for God. Faults, owing to human infirmity, there always will be, but their love for God can be perfect and complete so that all their actions are

done in love, though at times, through human frailty, imperfectly expressed. Let us pursue this very important matter a little further.

Christ having assumed human nature might be said to have followed a pattern in His witness on earth, inasmuch as He did not do His own will but the will of His Father. "My doctrine is not Mine, but His that sent Me." John 7:16. He further said: "I can of My own self do nothing. . . . I seek not My own will, but the will of the Father which hath sent Me." John 5:30. Thus Christ's witness on earth was after the will, and therefore of the pattern of His Father, from whom He also received power to bear that witness faithfully.

The perfection of Christ

The Scripture says that "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19), and in order to do this He took upon Himself human nature. He therefore had two natures, the divine and the human, but in assuming human nature His divinity was in no way diminished, and therefore sanctified or made holy His humanity; and because of this, though born of a woman, He was born sinless. But this dominance of His divine nature did not in any way make Him any the less a man. He was perfect God and perfect man. Therefore Christ could say speaking as a man: "I do the will of Him that sent Me" and of His own will He freely delighted to do it, but He added, "Of My own self I can



CAN WE BE

do nothing," that is, as a man He could do nothing except power were given Him from God. Thus the perfection of the divine character manifested itself through human faculties wholly devoted to serving God.

Is it possible for twentieth-century Christians to be like Christ, their Master and Exemplar? A great cloud of witnesses have demonstrated that it is possible, and if it was possible in past ages, today we stand without an excuse! Let us see how it is possible, for both reason and revelation give an affirmative answer.

Partakers of the divine nature

The Bible uses several terms to describe a Christian: "Born again," "a new man," "a new creature," "the image of Him who has created him," "a partaker of the divine nature." From these terms it

is evident that a radical change has taken place in the life of the Christian. Deep down in his nature a change has been made so that he is a "new creation." There is from the beginning something about him that is basically Christ-like. We have seen how Christ had two natures, the divine and the human. Now we see that the Christian also has two natures, a human nature and an imparted divine nature. As the divine nature of Christ took control of the human nature with which it was united, so the divine nature planted in man takes control of the human nature yielded to its sovereignty. It is none of the purpose of God that our human personality should be submerged because of this union of the human with the divine, but that part of the human personality which stands opposed to the development of the divine nature must be yielded up, and as this is done, the divine nature becomes dominant, the image of God reappears, and the Christ-like pattern is achieved.

We recall that Christ said that He could do nothing without His Father. It is even so with the Christian, he can do nothing of himself, his human nature will give no place to the divine nature in him unless supernaturally aided, but thus aided, he can measure up to the divine pattern.

Christian perfection

From experience the apostle Paul realized this and declared, "I can do all things through Christ

the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

Let us never forget that to profess before the world to be a Christian and yet fail to be Christ-like is to do the Christian faith incalculable harm. What the world needs today are living Christ-like witnesses; then and then only will the world sit up and take notice, and, as of old, will say: "How these Christians love one another."

Will you cease to say, I cannot be like Christ, but arise and in your God-given strength "put on Christ" your Saviour and Pattern, and prove to your own satisfaction, to your friends, and the world that you can do all things through Christ your Enabler?

June Roses

We love our roses in June,
In their scent take great delight,
Flecked with the morning dewdrops—
A delicate charming sight!

Outshining earth's regal glory,
A message from heaven they bear,
"Our God is Love," they seem to say
To everyone, everywhere.

He's the "Lily of the Valley"
Purest "Rose" in Sharon's vale
The "Altogether Lovely One"
Whose love cannot fade or fail.
Marjorie H. Cooper.

LIKE CHRIST?

by R. T. Bolton

which strengtheneth me." Thus as Christ, the "Son of man" as He delighted to call Himself, yielded all His human faculties to be used to carry out His Father's will, so if we willingly yield up all our faculties to the will of God our Father, we shall be transformed into the image of Christ, and we shall fulfil the purpose of God for every Christian, "That we should be holy and without blame before Him in love." For this purpose God has given some "apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of



WILL ROME

CHANGE ?

ERNEST COX explains why Protestants emphasize "the Bible only" as the ground of faith and why they reject the "traditions" of Rome.

CHRIST Himself frequently drew attention to the conflict which has long existed between the authority of God's inspired Word and the claims of human tradition.

elders" far above a proper obedience to the revealed and written Word of God. "Thus," He reminded them, "have ye made the commandment of God of none effect by your tradition." Although they constantly made a great display of their ceremonial worship and their pretentious prayers, "in vain" were they worshipping God, because they insisted upon "teaching for doctrines the commandments of men." Matt. 15:6, 9.

Probably there has never appeared a clearer definition of ecclesiastical, and particularly Romish, tradition than that. It is simply the teaching of doctrines as being binding upon men, which are, after all, only the precepts and opinions of often very fallible theologians.

Jesus apparently had very little time for the hundreds of positive and negative injunctions which



MAN'S TRADITION OR GOD'S TRUTH

On one occasion, in the Capernaum region, Jesus encountered some of the more learned Pharisees from Jerusalem. They were apparently determined to oppose Him, and sought to do it by confusing the minds of His simple Galilean hearers. Against His saving words of truth they endeavoured to introduce the irrelevant and almost childish dictates of their own inherited traditions.

"Why," they asked Him, "do Thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread?" Matt. 15:2.

Jesus at once drew a sharp distinction between God's clear commands and their traditional, and often quibbling, customs. "Why do ye," He asked, "also transgression the commandment of God by your tradition?"

Our Saviour then went on to show that the Pharisees were continually extolling deference to "the



formed the bulk of the Jewish oral tradition of His day. Indeed, He continually and deliberately flouted any number of petty Sabbatical rules when He performed works of mercy on the seventh day. These fatuous precepts, many of which were later collected into the Talmud, He frequently and sternly denounced, because He clearly saw that they were regarded and esteemed by many people even above a definite "Thus saith the Lord." Jesus also knew that these man-made religious laws were often used to overawe and confuse the humble peasantry, totally misleading them concerning the kindly ways of God.

No wonder that some of the Saviour's sternest denunciations were reserved for those who trafficked in such flagrant misrepresentations of God's attitude to His children. "Woe unto you, scribes and Pharisees, hypocrites!" cried Jesus, "for ye

ified (John 1:1), was justifiably jealous for the honour and exclusive authority of the written Word. (John 17:17.) He knew that to add to that Word any other doctrine which purports to be essential to salvation, can only lead to error, confusion, and grievous loss. Indeed, He Himself declares through John, "I testify unto every man, . . . If any man shall add unto these things, God shall add unto him the plagues." Rev. 22:18.

Thus it was because of their determined and unspiritual devotion to their own traditional teachings that the Pharisees incurred Christ's condemnation. "Blind guides," was how He who sees all, described them, "which strain at a gnat and swallow a camel. . . . Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23:24, 28.

Rome places tradition above the Bible

If Christ so censured the official religious teachers of His day who presume to set aside God's Word in order to promote man's tradition, what can be said concerning the papal position today? Can it really be true that Rome's attitude toward her own body of traditional teaching is analogous to the Pharisees' predilection for their own "elders' " dogmas?

No less an authority than Dr. Wylie writes aptly in this connection: "We may state, that the traditions which the Church of Rome has thus placed on a level with the Bible are the supposed sayings of Christ and the apostles handed down by tradition. Of course, no proof exists that such things were ever spoken by those to whom they are imputed. *They were never known or heard of till the monks of the Middle Ages gave them to the world.* To apostolical is to be added ecclesiastical tradition, which consists of the decrees and constitutions of the Church. It is scarcely a true account of the matter to say that tradition holds an equal rank with the Bible; *it is placed above it.* While tradition is always employed to determine the sense of the Bible, the Bible is never permitted to give judgment on tradition. *What, then, would the Church of Rome lose were the Bible to be set aside?* Nothing, clearly. Accordingly some of her doctors have held that the Scriptures *are now unnecessary*, seeing the Church has determined all truth."—*The Papacy*, page 171, by J. A. Wylie, LL.D. (*Italics supplied.*)

As this author shows, not only does Rome exalt her own traditions to equal, or even superior status to Holy Writ, but she has also weakened the inherent authority of Scripture to her own Communion by including in her editions of the Sacred Volume the uncanonical books of the Apocrypha.

(Continued on page 29.)



The sternest denunciations of Christ were reserved for those who "added to" or detracted from the divine Word.

compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23:15. Such was the Saviour's opinion of those who put the word of man in place of the Word of God!

A moment's consideration will be sufficient to show that there is a clear parallel between the Pharisees' traditions of our Saviour's time, and the papal traditions of today. Both systems of additional doctrine developed among a people professedly serving God and honouring His inspired Word. Both systems originated with well-meaning, but very fallible religious teachers. Both systems were based on the unsound conception that God's Word needs to be supplemented, or can conceivably be equalled by supplementary dogmas.

Jesus, who was Himself the Word of God person-

DO YOU NEED A "LIFT"?

by Lois L. Lane

THERE is a spiritual law of gravity that acts on the hearts and minds of mankind, dragging them downward, earthward. It is known as "original sin," and can be resisted only by earnest and continual effort to "lift up" our eyes, our hands, our heads, our voices, our souls, and our prayers to God.

"Lift up thine eyes round about, and see," wrote the prophet Isaiah. (Isa. 60:4.) What do we see when we look "round about?" There is still a great deal of beauty in nature, and many beautiful things that the skill of man has made; there is still a great deal of moral beauty, unselfish love that strives to serve and bless others without counting the cost; but exceeding and overshadowing all this we see the ugliness and darkness of sin "the corruption that is in the world through lust" (2 Peter 1:4), resulting in misery, pain, and death. We cannot, and we must not, close our eyes to these sorrows, but, as followers of Jesus, who "went about doing good," we must give help and comfort to those in need, and point them to the Saviour who can, and will, provide for those that trust in

Him, and give peace and joy and the beauty of holiness in the midst of "this present evil world."

Lift up your eyes

"Lift up your eyes on high" (Isa. 40:26), we are bidden, for we cannot be a blessing to those around us until we look up to the source of all blessings and receive a bountiful supply both for ourselves and others. When we lift up our eyes on high we see the glory and power of God, and by faith we also see Jesus, "standing on the right hand of God." While on earth Jesus was lifted up to suffer and die that all who believe in Him might have everlasting life, and now He is lifted up "higher than the heavens," and as our High Priest in the heavenly court, is making continual intercession for all who come to God by Him. (Heb. 7:25, 26.) If we look only around us, we could be overwhelmed with doubt and despair; so, for our own sakes, and for our usefulness to others, we must lift up our eyes on high, in worship, in prayer, in faith that the wonderful promises of God may be fulfilled in us and through us to others.

"Lift up the hands that hang down." Heb. 12:12. It is only when people are idle or sick or discouraged that their hands hang down. With our eyes lifted up, it will be easier for our heavy hands to follow and to reach out for the blessings that come down



from above. The prophet Jeremiah, in the midst of his lamentations, wrote, "Let us lift up our heart with our hands unto God in the heavens." Lam. 3:41.

It may be easier to lift up our hands to heaven than to the duties on earth. How leaden the hands become when an unpleasant duty presents itself! It takes great effort to lift them up and set them to the task. When David wrote, "My hands also will I lift up unto Thy commandments," he added the uplifting power "Thy commandments, *which I have loved.*" Psa. 119:48. It is only when we reach up to God and open our hearts to His love that our hands are made willing and strong and active in loving service to those around us.

Lift up your voice

"O Zion, that bringest good tidings; . . . lift up thy voice with strength." Isa. 40:9. The most wonderful tidings of all is the good news of salvation from sin through the life and death and resurrection of Jesus Christ, the Son of God. These tidings must be carried to the ends of the earth, for "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. If all those who have already heard the good news would realize its vital nature and lift up their voices with strength to proclaim it far and wide, it would soon be heard by every soul on earth, and Christ would come to end the reign of sin and create a "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The Psalmist David often prayed, "Unto Thee, O Lord, do I lift up my soul." In all the sorrows that afflicted him, David found he could lift them all up to God and find comfort and deliverance. "The sorrows of death compassed me," he cried, "and the pains of hell found me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul." Then he declares, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Psa. 116:3, 4, 8. However severe the experiences that come to

us, we can lift up our souls to God, and then be able to declare, with David: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God." Psa. 40:2, 3.

Lift up God's standard

"Lift up a standard for the people." Isa. 62:10. No-one can deny that the moral standard as given in the Word of God has been dragged in the dust, and a new code of morality is being advocated as more suited to our present enlightened and advanced generation. But does the practice of these new standards make for greater happiness, peace, and safety? The answer is found in every newspaper and radio broadcast. So it behoves us who still believe that God knows best to lift up again the standard of His law, not only by word of mouth, but by being living examples of its principles.

Finally, the most joyful lifting up of all: "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The disciples had asked Jesus to tell them what should be the sign of His coming and of the end of the world. (Matt. 24:3.) In reply He gave them a glimpse of the future, and among all the signs mentioned, the most definite was that this Gospel must be preached in all the world before His coming. We who believe the Scriptures, have every cause to lift up our heads and rejoice, for in spite of a sad lack of zeal to obey Christ's command to go into all the world with the news of salvation, many are going and the Gospel is being preached. With the modern means of swift communication this Christ-given mission could very soon be accomplished, and Christ would come in the clouds of heaven with power and great glory.

In that great day those who are looking for His coming will be lifted up bodily, caught up with all the redeemed, to meet the Lord in the air. "And so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Jesus bade His disciples in all their service for Him to "look up" continually for heavenly guidance and power.





THE FIRST OF TWO
IMPORTANT ARTICLES ON
THE FAITH AND WORKS OF
BRITAIN'S EARLIEST CHURCH

by Leslie G. Hardinge, M.A.

FOURTEEN hundred years ago, in A.D. 563,* the Irishman Columba, with a dozen companions, landed his currach on the tiny island of Iona, off the coast of Mull, and one of the greatest missionary enterprises in the history of the church began. From Iona the salutary principles of religion and education, the blessings of mercy and tolerance, the disciplines of justice and righteousness flowed gently into the turgid stream of Pictish and Northumbrian life and the Celtic Christian Church came into existence.

Appropriately, therefore, in June this year, the exploits of Columba in the cause of Christ will be celebrated in the rebuilt church on the famous island by the modern Iona community re-established there in recent years.

Columba's historic evangelistic enterprise was not, however, by any means an isolated event. His example was followed by other Christian missionaries from Ireland. Far and wide these "pilgrims for God" ranged the islands of the western seas, lashed by storms. Their frail coracles bore them from Ireland, across to England, and from thence they journeyed into the Continent, ravaged by war. Gildas noted that for these Celtic evangelists "to cross the seas and travel over most large countries was not so much a weariness, as a delight."¹ Commenting upon the mission of Columba and its accomplishments, J. F. Kenney remarked: "From the



point of view of world history the most momentous achievement of the Irish people was the Christianizing of their Pictish and Anglo-Saxon neighbours."²

By the middle of the seventh century the Celtic Church had spread from the Thames to the Grampians, covered Ireland, and had founded outposts on the

Continent and even on some of the western isles.

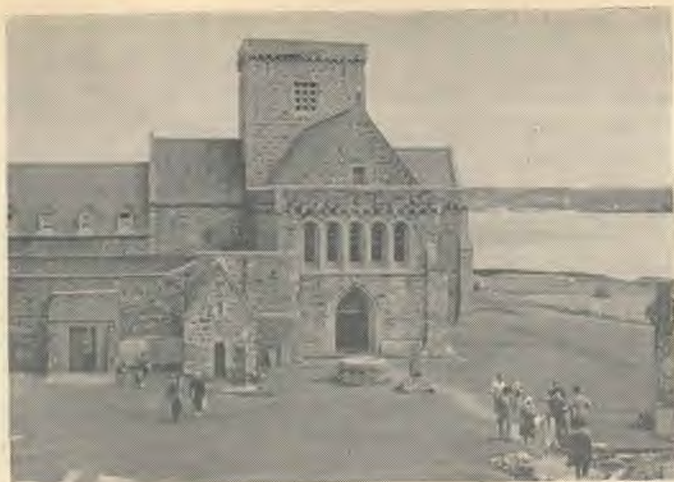
European writers make passing reference to British Christians from the time of the Council of Arles (A.D. 314) to the Saxon invasion of England in the middle of the fifth century. Then for about a century and a half British Christians are lost to historical sight and apparently had no contact with their brethren in the Empire. But these Celtic Christians continued to observe customs and to hold to teachings which had been the heritage of all true believers during the fourth and fifth centuries.

* The date is actually in doubt. It has been placed between 562 and 565.

COLUMBA AND HIS

Faith





Left.—Columba looks across the sea to Scotland where he was to spend a lifetime in Christian missionary service.

Above.—The rebuilt church of Columba on the Isle of Iona.

Opposite page.—The ancient Celtic cross of Iona.

In fact the Christians tenets and practices which Patrick the Briton took to Ireland at the opening of the fifth century represented the form of Christianity held by his father, who was a deacon, and his grandfather, who was a priest about A.D. 350.

Differences between early British church and Rome

It is significant that when contact was made with Celtic Christians by Augustine, who landed in Kent in A.D. 597, the representatives of Rome were amazed that there were so many fundamental differences between them. For when Augustine sought to extend "his pastoral care to the original inhabitants of Britain, and to the Scots of Ireland adjacent to this island of Britain . . . he learned that in their own country the life and customs of the Scots and of the Britons were unorthodox."³

Laurentius, the successor of Augustine, also found "that the Scots are no different to the Britons in their behaviour."⁴ (The term Scot, in Bede's time, and for centuries later, indicated an inhabitant of Ireland.) The Vatican Librarian, Cardinal Baronius, who wrote a history of the church in the sixteenth century, recorded that Laurentius laboured "with might and main for the purpose of extricating the Britons and Scots from their schism, and reconciling them to the Catholic Church."⁵ Bede regretted that this effort at union had failed and that the separation continued into the eighth century. "Even in our own days," he lamented, "the Britons pay

no respect to the faith and religion of the English, and have no more dealings with them than with the heathen."⁶

With the coming of Theodore of Tarsus as Archbishop of Canterbury in A.D. 668, however, Rome obtained its most successful champion, and the Romanizing of the Celtic Christians was eventually brought to a successful conclusion. Southern Ireland capitulated to Rome in A.D. 632-633, and northern Ireland in 697.⁷ King Nectan banished the Columban brethren from Iona across the Grampians in 717,⁸ and installed Roman monks. Cornwall was absorbed by the Roman party about 705, and Wales finally yielded about 777.⁹ The Celtic Church, therefore, is that body of independent Christians who witnessed to the truth of the Gospel in the British Isles from about A.D. 350 to about 775.

Subsequently the records of the Celtic Christians were deliberately interpolated and altered by later monastic scribes in order to correct their supposed "errors." An illuminating illustration of

this is to be found in the introduction to Joceline's *Life of Kentigern*. This work was probably written at the time of the dedication of the cathedral in Glasgow in the twelfth century in honour of Kentigern. The monk-hagiographer recorded that he had come across two old lives of Kentigern which were "swarming with errors," and that as he studied them he had read with horror that "so priceless a bishop's life . . . had been blotted by a relation perverted from the faith." After getting over his initial shock he confessed: "I determined to restore and put together material collected from both books; and, after my measure and according to your command, to savour with Roman salt" what was "opposed to sound doctrine and to Catholic faith."¹⁰ It is tragic that we do not now possess these original priceless lives of Kentigern! But it often happened that these Romanizing biographers overlooked items which were different from their views, and it is for these points that the student of the early Celtic Church must look when he is seeking to portray its doctrines and practices.

What sort of person was the Celtic Christian? we may ask ourselves. What did he believe and practise, that distinguished him from the Roman Christians whom he encountered following the arrival of the Italian mission under Augustine?

The Bible in the Celtic church

One of the most impressive facts about the Celtic Christian was his veneration for the Holy Scriptures.

The Bible moulded his theology and guided his worship. It suggested rules of conduct and modified the ancient laws of Irish and Welsh pagans into Christian statutes. It lay at the foundation of the education of children and youth. It sparked the genius of poets and song-writers, and provided inspiration for the scribes of history and hagiography. Patrick's opinion of the Bible is found in his own *Letter of remonstrance to Coroticus*: "The words are not mine, but of God and the apostles and prophets, who have never lied, which I have set forth in Latin. He that believeth shall be saved, but he that believeth not shall be damned. God hath spoken."¹¹ In Patrick's *Confession* and *Letter* there are 304 citations from 46 books of the Bible.¹² He was saturated with scriptural imagery, and, in fact, quoted from no other book.

Bede underlined this respect with which Celtic Christians held the Bible. Speaking of the followers of Columba who visited Northumbria in the seventh century, the father of English history noted that they "diligently followed whatever pure and devout customs they had learned in the prophets, the gospels and the writings of the apostles." Of their leader Aidan, he further reported: "His life is in marked contrast to the apathy of our own times, for all who accompanied him, whether monks or lay-folk, were required to meditate, that is, either to read the Scriptures or to learn the Psalms. This was their daily occupation wherever they went."¹³

The Welsh Celtic Christian leader, Samson (A.D. + 565) who founded his settlement in Brittany at Dol, was also "very often immersed [sensatus] in searching and learning the Holy Scriptures."¹⁴

The version of the Bible which was used by the early Celtic Christians was pre-Jerome. In fact the

Columba with his followers sail from Ireland to plant the Gospel among the wild Picts of Scotland.



Martyrology of Oengus appears to indicate that the Vulgate did not reach Ireland until the end of the sixth century, brought thither by Finnian, who died in A.D. 570.¹⁵ The Scriptures were regarded as the inspired Word of God. The Old-Irish glossator remarked that "the authority of the Word of God . . . is greater than the word of men."¹⁶ During the sixth and seventh centuries Ireland was the centre of biblical studies for Western Europe. Bede noted:

"There were many English nobles and lesser folk in Ireland who had left their own land during the episcopates of Bishops Finan and Colman, either to pursue religious studies or to lead a life of stricter discipline. Before long, some of these devoted themselves to the monastic life, while others preferred to travel, studying under various teachers in turn. The Scots [or Irish] welcomed them all kindly, and, without asking for any payment, provided them with books and instructors."¹⁷

Faithful to all the fundamentals

Wherever Patrick journeyed he was believed to have left a copy of "the books of the Law and the books of the Gospel"¹⁸ in every Christian community he founded.

It is not surprising, therefore, that Columba and his followers observed the Bible Sabbath, paid tithes and first-fruits, carried out baptism by immersion, and feet-washing, with communion of both kinds, believed in a careful regulation of diet, and held to the fundamental doctrines of the New Testament. Next time we will consider some of these.

(To be continued.)

¹ Gildas in *De Excidio*, para. 67. (See J. A. Giles, trans., *The Works of Gildas*, page 62.)
² J. F. Kenney in *The Sources for the Early History of Ireland, I, Ecclesiastical*, page 225.
³ Bede in *Ecclesiastical History*, II, 4; hereinafter abbreviated to Bede, *HE*. For a good edition see L. Sherley-Price, *Bede, A History of the English Church and People*.
⁴ Bede, *HE*, II, 4.
⁵ C. Baronius in *Annales Ecclesiastici*, Tome VIII column 239.
⁶ Bede, *HE*, II, 20.
⁷ Bede, *HE*, V, 15. Adamnan was the apostle of unity, and succeeded in imposing Roman customs on a large part of northern Ireland. See H. O'Donovan in *Annals of Ireland, Three Fragments, copied from ancient sources by Dubhaltach Mac Firbisigh at the year A.D. 704*.
⁸ W. Stokes, ed and trans., "The Annals of Tigernach," *Revue Celtique*, Vol. XVII (1896), pages 225-6.
⁹ A. W. Haddan and W. Stubbs, eds., *Councils and Ecclesiastical Documents Relating to Great Britain and Ireland*, Vol. I, page 676. For a discussion of the whole question of the subjugation of the Celtic Church to Rome see F. E. Warren, *Liturgy and Ritual of the Celtic Church*, pages 3-11, and W. S. Kerr, *The Independence of the Celtic Church in Ireland*, *passim*.
¹⁰ H. W. Maxwell in *The Early Chronicles Relating to Scotland*, pages 56-7; see also A. O. Anderson in *Early Sources of Scottish History*, Vol. I, page lxxv.
¹¹ Patrick in *Letter to Coroticus*, para 20. For Patrick's *Confession* and *Letter* see the translation by N. J. D. White.
¹² N. J. D. White in "Libri Sancti Patricii, The Latin Writings of St. Patrick," *Proceedings of the Royal Irish Academy*, Vol. XXV, Sec. C, No. 7, (L905) pages 300-316, 323-325.
¹³ Bede, *HE*, III, 5.
¹⁴ See T. Taylor, trans., *The Life of St. Samson of Dol*, paras. XIV, XXI.
¹⁵ W. Stokes in *Martyrology of Oengus*.
¹⁶ W. Stokes & J. Strachan in *Thesaurus Paleohibernicus*, commenting of Psalm 15:1, Vol. I, pages 86, 256. It contains over 11,000 comments in Old-Irish on the Epistles of St. Paul, and is unaffected by the Roman party in Ireland.
¹⁷ Bede, *HE*, III, 27.
¹⁸ W. Stokes in *The Tripartite Life of Patrick*, 11, page 300.

PRECIOUS
PROMISES:
THE SECOND ARTICLE
IN THE SERIES
by E. B. PHILLIPS M.Th.

“ I WILL PASS OVER YOU ”



THIS promise was given to Moses, the servant of the Lord, just before the last and most terrible of the ten plagues was inflicted on the Egyptians. It will be recalled that the children of Israel had been in bondage in the land of Egypt for many long years, and that now God had demanded of Pharaoh that they be freed. When the tyrant refused to let them go, dread catastrophes came upon the land, plagues which increased in severity until finally the death of all the firstborn, from that of the monarch to the child of the servant, was threatened.

Many of the Egyptians by this time feared Jehovah and Moses His servant; they had pleaded with their sovereign that he should relent and send the Israelites away. But the stubborn monarch refused to listen. Thereupon the bondmen were given careful instructions as to their part in the coming deliverance. They were instructed to take for each household an unblemished lamb, to keep it for fourteen days, and then to kill it in the evening. Its blood was to be taken and smeared on the two side posts and on the upper door-post of the houses; its flesh was to be roasted and eaten with unleaven bread and bitter herbs. This had to be done in haste, in preparation for a hurried departure, for in that night God would pass through the land of Egypt and kill all the first-born of man and beast.

With this solemn announcement was a promise which gave hope to the people of the Lord: "And

the blood shall be to you for a token upon the house where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exod. 12:13.

In the original, the word translated "pass over," is the Hebrew verb "pasach." According to the lexicon of Gesenius, it occurs in the proper name Thapascus, where the river Euphrates was crossed. It may also mean to pass by, as well as pass over, or even spare. It is found again in Isaiah 31:5: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will deliver it." Doubtless there is a reference here to the original passover, and Isaiah had in mind to encourage his hearers by turning their minds back to the great deliverance their God had wrought so many centuries before.

Our "Passover"

So great was the importance of this first "passing over" that the Israelites were instructed to celebrate it every year, by eating unleavened bread for a whole week. The Hebrew word has come into familiar usage, for the Jews speak of Easter as Pasch, and the lamb slain and eaten at that time is known as the Paschal lamb. Our Saviour is also so described, for the lamb slain on that far-away occasion, foreshadowed the cross of Calvary and the divine Sacrifice, offered on behalf of sinful man.

(Continued on page 29.)

YOU CAN HAVE VICTORY

IT would be a poor life indeed without it, wouldn't it? An occasional thrill of accomplishment.

Never to have the satisfaction of overcoming some obstacle. Never to feel the glow that comes from the consciousness of some worth-while job well done. Never to explore any new field of endeavour. How dull! How unbearably dull!

For which reason I always feel that we housewives are tremendously fortunate. Given a home and a family, there is no limit to our scope, no channel but what can render substantial dividends.

There is a home I know where every room is cosy with a thick expensive-looking rug. Mother made them—every one.

I know another which is adorned with many a beautiful needle-painting. Without a doubt they took years to produce. Nevertheless, it was the busy lady of the house who embroidered them.

One good lady of my acquaintance has turned a very wilderness of surrounding ground into a small world of beauty, a "garden of the Lord" if ever there was one, *and* she keeps it so, a delight to her whole neighbourhood.

And another is a rare hand with a paint brush, another a marvellous cook. I could wish I were as clever as she.

Nevertheless, I have my moments, even I. We must all do so. They are not denied to any of us. With any degree of intelligence at all, we can all enjoy the stimulation of attainment in some activity or other.

To see a garment that I have made actually *fit* its wearer! Norman Hartnell could scarcely have felt more exalted over his coronation triumph than I over my simple successes. For while to some it seems like child's play to cut out here and enlarge there, some of us, especially such as I, do it with considerable trepidation. So much the greater therefore our pleasure when, incredibly, we succeed. Taking into account our poor ability, we feel we have scored a decided victory.

But of course, as Betty MacDonald once entitled one of her books, *Anybody can do Anything*, provided they want to sufficiently and are willing to persevere long enough.

If only we could realize that the same principle



applies to the things of the spirit. So often mind and hand can be immensely capable, while in the things that reveal our essential selves we can fall horribly short. Unlike the apostle Paul. To the Philippians he wrote, "I can do all things through Christ which strengtheneth me," and he was not talking about manual facility or quickness of mind, things which are of such minor importance by contrast. Without a doubt we wish wistfully sometimes that we could have a similar experience. We are so conscious most of the time of failure.

Someone has written:

"When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or oversight—**THAT IS VICTORY.**"

"When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your

by
Mary
J.
Vine

opinions ridiculed, and you take it all in patient, loving silence—THAT IS VICTORY.

"When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—THAT IS VICTORY.

"When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—THAT IS VICTORY.

"When you can stand face to face with folly,



extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—THAT IS VICTORY.

"When you never care to refer to yourself in conversation nor to record your good works, nor to seek after commendation, when you can truly 'love to be unknown'—THAT IS VICTORY."

Woe is us! Face to face with a standard like that, we feel undone. Like David, we feel lost. "I cannot attain unto it," we cry.

But oh, how comforting is the Word of the Lord. With Him all things are possible, even our spiritual success.

This morning, for my own encouragement, I found a wonderful text in 2 Chronicles 16:9. I pass it on to you now for yours also. "For the eyes of the Lord," it says, "run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

"Strongly to hold"

Beautiful isn't it? But follow your reference to the margin where it tells us that the eyes of the Lord run to and fro throughout the whole earth "strongly to hold with them" whose heart is perfect toward Him.

Can't you picture it? I have seen it so often. A

group of little tots demanding the chance to have a tug-of-war against their older brothers and sisters. "We can. We can," they cry. They are so sure of themselves in their untried little strength. But they haven't a chance. Their opponents are much too hefty, and not generous enough to go softly and make allowances. Miraculously, though, they suddenly begin to hold. They even begin to pull their enemy over. And then a laughing tangle of arms and legs, they have won a complete victory.

"Daddy did it," they crow over their fallen adversaries, not at all abashed that, after all, it wasn't in their own strength they had gained the ascendancy. They identified themselves with him. After all, what are fathers for, if not to be your support and to give you a hand in an emergency?

Likewise our heavenly Father.

But only on the basis of such ungrudging acceptance as the little ones show to their earthly parents, is His sufficient power available to us in abundance.

In many parts of the world at the moment there is in operation what is called "The Five-Day Plan to Stop Smoking," a combined effort on the part of a large group of Christian doctors and ministers to help those who are anxious and willing to overcome the death-dealing tobacco habit. Already, hundreds of men and women have received the assistance that this Five-Day Plan involves, and, thanks be, with resultant victory.

"Heads Up—We're Free of Tobacco," wrote one local editor who himself had participated in the experiment and came through on top.

After having discovered that they are well able, it is the procedure in this Plan, to suggest that the entrants sign an undertaking of abstinence thereafter. "It is after much deliberation and thought," said one business-man, "that I have signed this pledge, the which I mean to keep," and he bore testimony to the great help that "these two fine Christian gentlemen" (the minister and the doctor) had given him. Best of all though, was his concluding admission. He had not been a praying man, he said. He had not been a religious man. During this course, however, he had been advised, in time of need, to call on a Higher Power, and having felt the need to do so, he had done so, and *he had never found that Higher Power to fail*. In the consciousness therefore that that overcoming power was there at his behest, he was giving this affirmation, in full confidence that that Higher Power would give him the ability to stand by it.

And so may we all, whatever our spiritual handicap.

"Who is sufficient for these things?" cried the apostle Paul. Then later, "Our sufficiency is of God." May that be the experience of every one of us, Victory, full and complete, with Him.

God The Divine "Mathematician"

(Continued from page 7.)

millions, of such size and magnificence that words cannot be found to describe them adequately.

This great Designer of the universe once asked a wealthy and powerful man of the ancient world, if he could "guide the mighty Arcturus with his sons." We rightly gaze with awe at a man-made satellite the size of a football and orbiting the earth and sending back signals at the scientist's will. But how much more ought we to stand and gaze with awe upon the precise movements of the "hosts of heaven" and humbly repeat the words of that man of the ancient world, Job, whose reply was, "Such things are too wonderful for me."

Not one faileth

Such is the unvarying accuracy of the movements of the heavenly bodies, that mariners' charts of the heavens can be worked out for years ahead; testifying to the confidence that the astronomical mathematicians have in the calculations of the Almighty. True it is that "not one faileth."

Any attempts to land a probe or a man on the moon will take for granted that the moon will be in a definite position at a particular point in time. Earth's mathematicians will be concerned only with the possibility of human errors of calculation and engineering failures. God, the divine Mathematician, can be trusted implicitly. He spoke and suns and moons and stars appeared, took up their appointed stations, orbiting in space as ordained, at speeds which, with clockwork precision (to use an inadequate human phrase) bring the heavenly bodies year after year into their appointed places in the heavens.

Possibly the greatest human mathematician who ever lived, Sir Isaac Newton, the man who first explained in mathematical language, how bodies in space balance each other, was modest enough to admit, at the end of a distinguished life, that he felt like a small boy standing on the shore of a vast ocean of knowledge idly throwing in a few pebbles to agitate the surface.

Scientists today who are so anxious to reach the moon and then go on to explore the universe, would do well to follow his example and spend time also in the study of God's plan for mankind. For Newton was not only a student of God's universe but a humble student also of His revealed Word, and not least, of the prophetic portions of the Scriptures which relate to God's eternal moral and spiritual purpose for man and his world.

Today, as in Newton's day and before him, scientists are still thinking God's thoughts after Him, whether they acknowledge it or not. The vast increase in modern knowledge that was, in fact, foretold in God's Word, far from disproving, as some allege, the God of the Bible is actually telling us more about Him. In His wisdom He is graciously permitting men to learn a little more of the laws which govern the physical universe as one more means of revealing Himself to mankind and turning the thoughts of men in these closing days of time to Him.

Newton's faith and hope

As Newton believed, God, the Supreme Mathematician has not only appointed a time and place for every physical event, but has just as surely appointed a time to wind up earth's history, and bring mankind to judgment—that event will come to pass without deviating one second from His appointed time.

May the Supreme Mathematician, Designer, and Creator of the universe who is also our heavenly Father, our Redeemer, and our Judge continue to speak through His servants, whatever their profession, so that men and women may avail themselves of the means of salvation while there is yet time, and so be assured of the glorious "afterward" He has promised to all who look for His appearing.

My Voice I Raise

By A. B. Cheesbrough

Oh, blessed revelation,
That Jesus cares for me;
I sing with jubilation
His power to set me free.

Through Him my debt is pardoned,
He's covered all my sin
He's given me hopes of heaven
Where I shall live with Him.

For such a great salvation
My thankful voice I raise
And pledge Him my allegiance
For all His love and grace.

One day He'll come in glory
His promise is so sure
And we shall be for ever
With Him, to dwell secure.

HAS GOD A SPECIAL MESSAGE FOR OUR TIME?

By F. C. J. Pearse

TO one of His prophets God declared, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Here God promises that He will never permit any event of universal import to overtake this world without forewarning of the coming of that event, that man may be prepared for the hour when it overtakes the world.

God fulfilled this promise in the days of Noah. Looking down upon the earth God declared of man that "every imagination of the thoughts of his heart, was only evil continually." Gen. 6:5. The world had reached a crisis hour and the divine judgment of God was inevitable. The world was to be destroyed by a Flood. So God chose and called Noah to be His messenger, giving him the special message for the world at that time. For one hundred and twenty years Noah proclaimed God's message for that hour. The majority scoffed. Some were almost persuaded, but all except Noah and his family failed to respond to the message. Consequently all were destroyed in the Flood that overtook the world—destroyed because they rejected and failed to heed God's message for the hour.

At other periods in the history of our world, God has similarly had a special message to meet man's need. And He has always had His messenger to deliver the message. Noah, Abraham, Moses, and the prophets, were all God's chosen messengers and the message they proclaimed to the world was not theirs but God's.

Before Jesus appeared as the Messiah at His first advent, God called John the Baptist and gave him a special message to prepare the people for the coming of the Messiah. His message is recorded in Matthew 3:1-3: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For *this is he that was spoken of by the prophet Esaias*, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."



Notice that John the Baptist was "he that was spoken of" or predicted "by the prophet Esaias." In other words the message and the messenger were foreordained and predicted by the prophet Isaiah (see Isaiah 40:1-3) centuries before John the Baptist was even born. And when John the Baptist came he preached the very message that was appointed for that hour.

Today the world faces the crisis of the ages. As in the days of Noah the earth is "filled with violence" because it has again become "corrupt." And our Lord has declared such a condition to be a sure sign of the nearness of His coming. We read in Matthew 24:37-39: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the Flood came and took them all away; so shall also the coming of the Son of man be."

Now God has promised that He "will do nothing, but He revealeth His secret unto His servants the prophets." And just as in the days of Noah, God had His message for that hour, so today we may expect that God has a special message for this supreme crisis hour to which the world has come. As John the Baptist's message to prepare the world for the first advent was predicted in prophecy, so the message that God has appointed for this hour to prepare the world for the second advent is predicted in Bible prophecy. We find the prophecy in Revelation 14:6-12.

The three angels' messages

This prophecy is often referred to as the "three angels' messages" and the message that these angels proclaim is the special message that God has appointed to be proclaimed in this last crisis hour of the world's history. This time element is shown by the fact that immediately after the angels have delivered their message John in vision sees "a white cloud, and upon the cloud one sat like unto the

Son of man, having on His head a golden crown, and in His hand a sharp sickle." This therefore is God's special message in the closing hour of this world's history to prepare men and women for the second coming of Christ.

If we were to see three angels flying in the sky above us and they were speaking, I am sure that we would all stop, look, and listen. What is more, I am sure that everyone would attach a great deal of importance to what the angels had to say. But as much as we might feel that the preaching of angels from the sky would prove the most effective way to make people stop, listen, and heed God's message, God has not chosen angels to convey His message to the world. In every age God has employed human beings to be His messengers and proclaim His truths to the world. The term "angel" signifies a messenger, and so these three angels are symbolic of ordinary human beings whom God would call and commission to proclaim to the world His three-fold message for the last days.

As we begin to make a closer study of the three messages it is of great importance that we note the divine description of the messages. They are part of the "everlasting Gospel" for the saving of souls in the last supreme crisis hour of the world's history. (Rev. 14:6.)

We note too that the message is not to be preached merely in one corner of the world to a certain race of people. The divine command is that it be preached "to every nation, and kindred, and tongue, and people, . . . with a loud voice." Verses 6, 7. It is an international message. It is for me and for you, it is for the whole world.

God, the Creator

The first angel's message is a call to "fear" or reverence God, "and give glory to Him . . . that made heaven, and earth, and the sea, and the fountains of waters"—it is a call to worship the Creator. It is a very timely message, for one of the distinguishing marks of our day is man's desire to rule out God as Creator. This has come about as a result of the rise of the evolutionary theory about the middle of the nineteenth century. It has well been said that when Darwin came along, God was pushed "entirely out of the universe." The apostle Paul gives us a very apt assessment of all who would seek to rule out God as the Creator of the universe. He says, "Professing themselves to be wise, they became fools, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:20-25.

This has been the devil's master stroke, for not only has it been a direct attack on the doctrine of creation, but it has also undermined many basic Christian truths. Many people are deceived into thinking that it does not matter what one believes. "Doc-

trines don't really matter," they say. But this is the devil's deception, for one false doctrine can in the hands of Satan, be used as the thin end of the wedge leading man to the rejection of many other Christian truths. This is seen in the results of man's rejection of God as the Creator. If there is an inherent power or force within the universe causing a steady evolution upward, then the God of the Bible becomes wholly unnecessary. We can get along without Him. If there is no personal God who has created us then we have no personal indebtedness or dependence upon Him. And if we have no personal accountability to God for the life that He has given us there is no place for a final day of judgment. We can begin to see how important is the admonition that the apostle Paul gave to Timothy, "Take heed unto thyself, and unto the *doctrine*; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. Doctrine does have a great deal to do with our salvation.

What message then could be more timely for this age than the message of this first angel? When multitudes are bowing at the false shrines of evolution and materialism, with no thought of their personal responsibility and accountability to a supreme Being, God makes His final appeal to man to "worship Him," who is the Creator. Are you, am I worshipping Him? The message of the first angel is a call to "worship Him"—to serve God *acceptably* with "reverence and godly fear." Heb. 12:28.

There is further an urgency in the call of the first angel for he declares that the "hour of His judgment *is* come." Rev. 14:7. When Paul preached, he looked *forward* to the judgment. "He reasoned of righteousness, temperance, and *judgment to come.*" Acts 24:25. But the last message of God to the world declares that the hour of God's judgment *is* come. This is the truth for this hour.

Twin aspects of apostasy

The second part of this final message to the world, declares: "Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. This message is amplified in Revelation 18:2, 4 where we read His call to "come out" of Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues." Just as God called Noah to proclaim to the world the need of entering the ark prior to the Flood, so in the last days God calls His people out of Babylon. How important then that we should know what constitutes Babylon so that we may be assured that we are not in Babylon upon whom the "plagues" of "the wrath of God" (Rev. 15:1; 16:1) will be finally poured out.

(Continued on page 30.)

GREAT OF THE

TEXTS BIBLE



THIS
MONTH:
MATT. 11:28

*"Come unto Me, all ye that labour and are heavy laden,
and I will give you rest."*

This gracious invitation was given by Jesus at the outset of His ministry. Ever since the dawn of human history, He had observed the ways of sinful man. He knew the burden that sin had laid upon men. Now, as Man Himself, and living with men, His loving heart cried out:

"Come unto Me, all ye that labour and are heavy laden." Matt. 11:28.

Jesus was well able to issue such an invitation and give to the human heart that which it deeply craved. He had the sovereign right to do so.

"All things are delivered unto Me of My Father." Matt. 11:27.

"All power is given unto Me in heaven and in earth." Matt. 28:18.

The message of our text implies recognition of certain fundamental aspects of the human situation.

1. The effect of sin upon man's world and his personal life.

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20.

2. Man's inability to change his situation.

"The whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

3. The clamant need for relief, which only the miracle of divine power could provide.

"Oh that I knew where I might find Him!" Job 23:3.

The Voice that says "Come," is the Voice of authority. And the message it brings lies at the very foundation of the Christian's faith.

"This imperial message is given in infinite love and proclaimed with infinite power to the souls of men and women."

No-one is excluded from this gracious invitation. For all are affected by the ills of a sinful world. Sorrow, weakness, pain, and fear pass none by.

"Come . . . all ye that labour and are heavy laden."

Our Lord here recognized the active and passive sides of life. We "labour" in the office, the factory, the shop, the mine, on the farm, in hospital, in one's home, etc. The daily round and the constant grind produces a physical weariness. So often this weariness makes us "heavy laden," producing a mental anguish, a feeling of enslavement or imprisonment. Life becomes "hopeless." We try to live our lives regardless of Him, and we fail. Discouragement and despair take over. Hence the gracious call of a sympathizing Jesus.

"Come unto Me, all ye that labour and are heavy laden."



"Cast thy burden on the Lord, and He shall sustain thee." Psa. 55:22.

No matter how burdened one may be or how beset with mortal ills, in Christ and in the knowledge that He knows and understands and is well able to relieve us of our anxieties and cares, we are enabled to face up to our peculiar situation and enjoy rest of heart and mind.

"My grace is sufficient for thee." 2 Cor. 12:9.

Of course this wonderful offer of relief and rest is not offered unconditionally. On our part we must "Come to Him" in humble submission, seeking both to know and to do that which is pleasing to Him.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

NOTE.—"True rest is as unchanging as God Himself—like Him it rises above all earthly things: it is secret, abundant, without a regret or wish. It stills all passion, restrains the imagination, steadies the mind, controls all wavering: it endures alike in the time of tribulation and the time of wealth; in temptation and trial."—*Jean Nicolas Grou*.

The truth that we must learn is that apart from Jesus, there can be no peace, no rest. Having sweet communion with Him, our outward state will not overburden us. For true rest comes when we have fellowship with Him and He is abiding in our hearts. His rest, then, is an inward state with the "mind stayed upon Him."

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:5, 6.

NOTE.—Principal Tulloch in his *Memoirs* provides us with a personal testimony of his own endeavour to know of the rest which Christ offers us all:

"I seek to make my work as thorough and as good as I can, leaving the rest to God. That is the only rest, if one could only attain to it; but with an excitable, sensitive nature like mine, so

alive to the outside world, and with such an excessive craving for sympathy, it is very difficult to do this. If I could only learn quietness and patience, and not self-trust, which is simply self-delusion; but trust in God. If God will, I will learn this."

"I'm Sorry"

(Continued from page 11.)

3. Confession of sin. Luke 18:13.

4. Conversion from sin. Isa. 55:7.

A change of garments

The prophet Zechariah gives us a beautiful and tenderly appealing picture of the results of genuine repentance and the possession of a contrite spirit. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." That this is a symbolic representation is evident from the following: "Now Joshua was clothed with filthy garments, and stood before the Lord." Zech. 3:1, 3. The garments of the Israelite high priest were called "holy garments" that were characterized by "glory and . . . beauty." Exod. 28:2. So these "filthy garments" were symbolic of the "iniquity" of Joshua and his people. As he stood in penitence before the Lord, the gracious directive was given: "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:4.

This is a familiar figure of speech that was made famous by Isaiah's bold imagery. Listen to his song of rejoicing as he describes his joy in the possession of sins forgiven and repentance accepted. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." Isa. 61:10.

So repentance must also embrace this conversion from sin, the acceptance of the righteousness of Christ in place of our "filthy rags." True repentance must not be confused with grovelling remorse. This counterfeit never lifts up its head to accept the change of raiment. Unlike the prodigal, it remains in the far country, filling its belly with the husks that the swine did eat; whereas true contrition cries out, "I will arise, and go to my Father, and will say unto Him, 'Father, I have sinned.'"

The step-sister of repentance is humility. "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." Prov. 16:5. At each step in the development of Christian character, repentance and humility will be the guides that conduct us to-

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The Editor

ward the celestial heights. The achievement of the Christian ideal is not self-expression or self-improvement; but self-crucifixion, so that the character of Christ may be attained and His righteousness, imputed to us in justification, may be imparted to us in sanctification.

The language of the soul that is truly repentant will be, "I have been crucified with Christ; 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." Gal. 2:20, N.E.B.

*"'Tis not enough to say,
'I'm sorry,' and repent,
And then go on from day to day
Just as we always went.
Repentance is to leave
The sins we loved before,
And show that we in earnest grieve,
By doing them no more."*

Selected.

Man's Tradition or God's Truth ?

(Continued from page 15.)

Many Protestants, who have never had the opportunity really to study the matter, are frequently puzzled about the Apocrypha. For Rome often claims, in reply to Protestant charges, that only her Bible is actually complete.

The simple truth is that it was not until the convening of the notorious Council of Trent (1545-1554) that Rome herself decided to accept these books as a part of Holy Scripture. This she did in spite of the fact that they were repudiated by the Jews and were never a part of the Hebrew Scriptures. Also they are never quoted by Christ or His apostles, and were definitely rejected from the canon by the early church. Moreover, even a casual reader would soon notice that their general spiritual tone is considerably lower than that of the inspired Scriptures.

Yet Rome added these books to her Bible. In so doing she not only disregarded the Saviour's warning about adding to the words of inspiration (Rev. 22:18), but she also pronounced an anathema against all who would not receive the Apocrypha as inspired of God, and necessary to salvation.

The evangelical Protestant, however, believes that the Bible alone, without the addition of the inferior Apocrypha, contains God's way of salvation. All other traditional teachings, at best, can only serve to bolster up an unbiblical system and to promulgate dogmas which can find no firm basis in a clear "Thus saith the Lord."

The Bible and the Bible only

The Bible is God's complete Book. It gives us Christ. We need no other revelation of His majestic and winsome personality—no other portrayal of His saving message than is to be found within its sacred pages.

The Bible shows us ourselves. It vividly and faithfully reveals our sinfulness, our helplessness, our desperate need of a Saviour.

The Bible reveals the wondrous love of our heavenly Father. It aids the kindly and persistent ministrations of His Holy Spirit toward the goal of our salvation.

God's Word is, therefore, completely adequate for all our needs. It points our path directly from earth to heaven, and makes unnecessary and superfluous the devious by-ways of merely human tradition.

"I Will Pass Over You"

(Continued from page 21.)

The history of the Israelites is rich in types prefiguring the experience of the redemption of fallen man. We may think of the bondage in Egypt as typifying the slavery of sin, in which all men are held fast. We are no more able to free ourselves than were those bondmen toiling in the hot Egyptian sun. We need a Deliverer, no less than they needed Moses to deliver them. Those ancient slaves were promised deliverance from the destroying angel if they sacrificed a lamb and gave evidence of so doing by having the entrances to their dwellings marked by the shed blood. We, too, must show by our faith that a Lamb has been slain for us. Not that we wear any outward token, but the change which has resulted in our lives is the witness to all people of our death to sin and of our being raised again to walk in newness of life.

The Israelites celebrated their deliverance by an annual feast; we meet together at stated times to partake of the sacred "Lord's Supper." They made themselves to embark on a pilgrimage to a far-distant, better country; we too are pilgrims and strangers, bound for a heavenly land. In their meal

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to celebrate the great occasion bitter herbs were eaten; we recall with sadness that it was our sin which led to the death of our Saviour. The Christian "love-feast" is indeed a blending of sorrowful remembrance and joyful anticipation; as the apostle says, "We do show the Lord's death till He come."

Are your sins "covered"?

"When I see the blood I will pass over you." The Psalmist has put on record the wonderful assurance: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psa. 32:1, 2. In other words, blessed is the man whose sins and mistakes and shortcomings have been "passed over." The promise that He will "pass over" us, does not mean that God will overlook sin, in the sense that an easy-going parent may overlook some misdemeanour of a favourite child. God is just and sin cannot be glossed over. Jesus met the claims of the broken law on Calvary and on this basis God can be "just, and the Justifier of him which believeth in Jesus." Rom. 3:26. "When I see the blood." There is the basis of reconciliation. All we have to do is to accept the provision already made.

It is true that we may, and do fall into temptation and sin even after we have yielded our lives to the Redeemer; but this does not alter the fact that we belong to Him—that is, if we hasten to return to Him and ask His forgiveness. Whenever we are overtaken in a fault, we can claim Exodus 12:13, and have our wrong-doing covered by the atoning blood. May we trust more implicitly in this wonderful atonement. We may sing from our hearts: "Christ has for sin atonement made, what a wonderful Saviour!"

Salvation by Chemistry?

(Continued from page 9.)

murder, would not the functions of the church be pre-empted by those of the laboratory? Would not salvation become a matter of pills and potions rather than of personal surrender to Jesus Christ?

As a matter of fact, only the Creator of the human brain knows how to mend it. Scientists may devise partial, temporary help by use of chemicals, but only God can provide total and permanent healing.

There was profound truth in Christ's counsel to Nicodemus, "Unless a person is born from above he cannot see the kingdom of God." John 3:3 (Berkeley). Only the inflow of God's Holy Spirit into the human brain can transform this infinitely complicated mechanism and restore it to its pristine

purity and power. As the apostle Peter said long ago, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Has God A Special Message for Our Time?

(Continued from page 26.)

The third part of God's final message is a solemn warning against worshipping "the beast and his image" the twin aspects of apostasy in the last days, or receiving "his mark." Rev. 14:9. No other message in all the Bible is as solemn as this. The most solemn warning that will ever fall upon mortal ears is the warning against worshipping the beast and the receiving of the mark of the beast.

God says, "If any man" receives the mark of the beast, he must drink the unmingled wrath of God. When the Flood burst upon the antediluvian world, only one thing mattered, whether the people were inside the ark or outside. When the final judgments of God are poured out upon the earth the Scriptures make it quite clear that only one thing will matter, whether men have the mark of the beast or the seal of the living God referred to in Revelation 7:1-3. Whatever the mark of the beast is, it must be something clear and definite, for God's unmingled wrath would not be reserved as a punishment for an unknown offence. We need have no doubt that a merciful God provides ample means for identifying these symbols and God calls us in these last days to study His Word and know for ourselves His will for our lives that when the Lord Jesus Christ comes to save His people, we may be among those who are worshipping "Him that made heaven and earth."

The patience of the saints

It is because God is "longsuffering . . . not willing that any should perish" (2 Peter 3:9) that He is today sending this threefold message to the world. It is because He loves you and me that He wants us to know and respond to this message. In the days of Noah, everyone who obeyed the message of God for that hour was saved; everyone who rejected or failed to heed the message was lost. Their response to the message for the hour determined their salvation. Christ declares that "as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. When Jesus comes may He find us among those who have responded to the three angels' messages and of whom it will be said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

YOUR QUESTIONS BIBLE ANSWERED

DO YOU CONSIDER THE WHOLE BIBLE WRITTEN BY INSPIRATION? SOME SAY THAT ONLY PART OF IT IS INSPIRED.—L.F.T.

WE have no reason to regard any part of the Bible as less inspired than any other part. Concerning the Old Testament Scriptures, the Scriptures that were in existence in the days of the apostle Paul—for the New Testament was not written then—we read, "All Scripture is given by inspiration of God," literally, "God breathed." 2 Tim. 3:16. We do not understand by this, of course, that every translation is inspired, but that the original Scriptures are inspired. In Acts 1:16, referring to the Psalms, the apostle does not say that they were David's words, but "the Holy Spirit spake before by the mouth of David." The same thought is expressed in Hebrews 3:7 where Peter tells us that "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The apostle Paul says of his own writings, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13.

If men were left to judge as to what is inspired and what is not inspired, in a little while all the Word of God would be set aside and there would be nothing left of the Bible but the covers. Better it is to regard the Word even as our Lord Jesus Christ did. He quoted from Isaiah and Jeremiah, from the Psalms, from Moses; and always He regarded it as the Word of God.

DID JESUS MAKE A COMPLETE ATONEMENT ON THE CROSS?—B.C.H.

MOST certainly He did. The word "atonement" literally means "at-one-ment," or being at one with God, with nothing coming between. There was a time when man had open communion with his Maker, but when sin came there was a separation. "Your iniquities have separated between you and your God." Jesus came to this earth to make it possible for man to be "at one" with God again. His death on the cross accomplished this. He was not "stricken, smitten of God, and afflicted" because of His own sins, for He was sinless, but because He bore our sins. As we accept that atoning sacrifice our sins

are forgiven, and we stand before God as though we had never sinned. Sinners saved by grace. What a wonderful experience can be ours!

PREACHERS TALK A LOT ABOUT SIN. WHAT IS SIN ANYWAY?—C.K.T.

The Bible gives a plain, straightforward answer in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

We must remember that there is a God, and the foundation of His government is His law. The law is revealed especially in the Ten Commandments. The transgression of that law is sin, and "the wages of sin is death." Rom 6:23. "All have sinned" (Rom. 3:23), therefore, the death penalty has come upon the whole human race. (Rom 5:12.) But there is hope for the whole human family if they will accept God's cure and remedy which is found only in Jesus Christ, His Son, who died for our sins to pay the penalty which justly is ours. This comes through the grace of God in Christ, and we accept it by faith. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph 2:8.

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The

C H O O L D R E E N S

pages

Finding Out for Herself

By Felicity Fayers

YOU'RE not going to Sabbath school again, surely?"

Barbara looked at Jean in disgust. "Can't you ever have the day to enjoy yourself?"

Jean flushed.

"I like going," she answered quietly. "I do wish you'd come too, Barbara, and see what we do, instead of making fun all the time. Why not come with me tomorrow?"

"But it's tomorrow that I want you to come with me," protested Barbara. "I've planned a picnic. Daddy says he'll drive us down to the beach and fetch us back. Do come, Jean."

"I can't," replied Jean. "It's Sabbath, and besides I promised to help Miss Cole prepare for the class."

"That sounds exciting, I must say," and Barbara turned away from her friend in disgust.

Sabbath came. As they were arranging a scene to illustrate a lesson Miss Cole was giving that day, Jean spoke to her about Barbara.

"She's quite nice really," explained Jean, afraid that Miss Cole would disapprove of her friend. "Only her parents never go to church, and Barbara doesn't understand what we do in your class."

Miss Cole looked thoughtful.

"Perhaps, Jean, Barbara would really like to come but doesn't want to give in," she said. "Now next Sabbath I was going to have the class to tea, and afterward go for a walk to the little village of Godston. It's only a short walk so we shall be back in good time. I'll go to see Barbara's parents, and give her a special invitation to come with us."

Jean waited anxiously to know the result of Miss Cole's plan, but somehow Barbara seemed to be avoiding her. It wasn't until Wednesday that Jean had a chance to speak to her.

"Did you have your picnic?" she asked.

"Yes—it was smashing! I bathed twice—you were silly not to come," replied Barbara. She paused, then added:

"Your Miss Cole's been to see Mother. She wants me to go on some hike she's planned. Me hiking!" Barbara laughed. "You know how I hate walking."

"But it's only just over the hill," said Jean eagerly. "And we always have a gorgeous tea at Miss Cole's. She's ever such fun—you'll come, won't you?"

"O.K.," laughed Barbara. "But you'll have to carry me home if it's a long walk."

Barbara had given in sooner than Jean had expected. Perhaps Miss Cole was right, and she really had wanted to come all along.

Jean called for her in good time on Sabbath, and as they went along, told her more about Miss Cole.

"She works awfully hard, you know, studying at the Agricultural College. She's going to India as a missionary when she's qualified."

"But surely missionaries are parsons, not lady-farmers," exclaimed Barbara.

Jean laughed.

"You don't have to be a parson to be a missionary," she said. "Miss Cole says you have to help people to live, as well as tell them about Jesus. But here we are."

Barbara actually seemed nervous as they entered the building. Jean took her up to Miss Cole who was really pleased to see her.

During the afternoon, Jean watched Barbara closely, and noticed that she became more and more interested. Miss Cole explained how God had use for everyone—she told the story of the Good Shepherd, and the man who searched for his lost sheep.

As she ended with the text from Luke, chapter fifteen, verse seven* she looked at Jean and Barbara, and smiled.

Tea was a happy time.

As they walked over the hill

afterward, Barbara kept close beside Miss Cole, eagerly talking to her.

On their way home, Barbara said:

"Thanks, Jean. I see now why you like going to Sabbath school, and I think Miss Cole's smashing! I'm coming to her class next week. Perhaps I'll be able to get Mum and Dad to come with me one day."

Jean looked at her friend's happy face, and suddenly she realized the full meaning of the text, for she too, was rejoicing.

(* Luke 15:7 reads: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.")

A BIBLE QUIZ

Dreams and Visions

By F. Harper

So often in the Bible we read of people who had dreams. Afterward they realize that these dreams meant something, and that some event was about to take place.

In other stories we are told of men who had visions, and what they saw in these visions has been written down for us to read.

See if you can answer the following questions about dreams and visions:

1. Who had brothers who hated him because of the dreams he related to them?
2. Who dreamt of seven fat cattle who were eaten up by seven thin cattle?
3. Who had a dream in which he asked God to give him a wise and understanding heart?
4. Who in a vision heard the

Lord say: "Whom shall I send and who will go for Us"? He answered: "Here am I, send me."

5. Which prophet in captivity in Babylon had a vision of a valley of dry bones which came to life?

6. Which king was helped by the prophet Daniel to understand the meaning of his dreams?
7. Who had a dream of four great beasts coming out of the sea, one like a lion, the second like a bear, the third like a leopard, the fourth a dreadful, terrible beast with great iron teeth?
8. Why was Joseph told in a dream to take Mary and the Baby Jesus to Egypt?
9. Who said: "Have nothing to do with that just Man, for I have suffered many things this day in a dream because of Him"?
10. Who was told in a vision to go to the street called Straight and inquire for Saul of Tarsus?
11. Who had a vision of a man of Macedonia who said: "Come over into Macedonia and help us"?
12. Who heard in a vision a voice telling him to write what he saw, in a book, and send it to the seven churches which were in Asia Minor?

See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than July 5th. [Please do not paste your picture on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us.]



BIBLE QUIZ ANSWERS.

1. Joseph (Gen. 37); 2. King Pharaoh (Gen. 40); 3. King Solomon (1 Kings 3); 4. Isaiah (Isa. 6); 5. Ezekiel (Ezek. 37); 6. Nebuchadnezzar (Dan. 2); 7. Daniel (Dan. 7); 8. To escape from King Herod who sought to kill Baby Jesus (Matt. 2); 9. Pilate's wife (Matt. 27:19); 10. Ananias (Acts 9); 11. Paul (Acts 16:9); 12. John (Rev. 1).

SPOTLIGHT ON BIRDS

Dear Mary,

How are you? I am sorry to hear that you have hurt your ankle, and that you have to lay up for a while. No doubt you are feeling a little sorry for yourself, as there are not so many things one can do when one is unable to move around.

I thought I would write and tell you about my feathered friends. Every morning they are outside the window waiting for me to put out the bits of nut that they like so well. There are the cheeky sparrows, of course. They are wonderful little birds. The bigger birds try to scare them off, but they are back the next minute coming right onto the window-sill.

Sometimes they bring their babies with them, and what a job the mother bird has to keep them satisfied; they set up such a noise, and flutter their wings to keep themselves upright, and open their beaks so wide; yet they look old enough to fend for themselves.

The chaffinches are the next most frequent visitors. The male is quite a pretty bird, with his bronzy red waistcoat, blue-grey head, and white bits in his wings. His wife is not nearly as bright, being only pale beige with white in the wings, and sometimes a touch of pink on the breast feathers. They look so pretty as they fluff out in the breeze.

We have had lovely weather, and so we have seen more birds about. The friendly robin flies in occasionally, and always gives a little dipping curtsy before eating, as if to say: "Thank you for this. It's very kind of you."

We see many greenfinches. They are like small parrots with their thick beaks. They are beautifully coloured, being a lovely sage green and dark grey. As they fly swiftly off they look almost yellow. Really you would love to see them. Some weeks ago we had a family of them. There were three babies. They looked so sweet in their fluffy coats like green swansdown.

Now and again a starling visits

us. He is a very pretty bird. His coat is one of many colours, and glints in the sunlight. I'm sorry to say he is very greedy; I'm sure he would gobble up all the food if left to himself.

One soon recognizes the birds that come, by little odd things. One looks a little motheaten, and another has bits of white down still attached to its legs. It is surprising how often the same birds return. I suppose their nests must be in some nearby tree.

Well, Dear, I hope that this little account of our birds' doings will help to cheer you. Of course, there are many larger birds on the Park which never venture near the buildings, except in very cold weather. There are the thrushes and blackbirds, such lovely songsters! And there are wood pigeons and woodpeckers. The house martins come every year, but they are too shy to come near the window. They are such busy birds, always flying around and up to their nest

YOUR LETTER

My dear Sunbeams,

AMONG the other good things to read in Our Pages this time, I was particularly interested in "Spotlight on Birds" and I am sure that you too, will find this account of bird life as seen from a window, as fascinating as I did.

Much as we enjoy reading nature books and stories, it is more fun making discoveries ourselves. I wonder if you noticed any unusual birds in your garden this year? If so, do write and tell me all about your findings.

I was very intrigued to see that a couple of wood pigeons were nesting in a neighbour's tree quite near to my bedroom window. In fact, I had a grandstand view of the whole proceedings before the owners of the tree were even aware that their fine accommodation had been let to such a handsome pair of birds!

June is a wonderful month for being out-of-doors, as the days are at their longest at present. Bees, and other insects which search for honey, are particularly happy now as they flit from flower to flower, and what a glorious choice is theirs! Honeysuckle, wild roses, forget-me-nots and the more sophisticated garden flowers perfume the warm air. Even the ponds are decorated with water-lilies, and bright poppies line the roadsides like guardsmen in their scarlet coats.

Puzzle in Triplicate

As a term of affection I'm very well known,
When describing a price I may bring forth a groan.
Sometimes I am seen in a wild woodland place,
A swift moving creature of beauty and grace.

(The above verse suggests three words which share the same pronunciation but each has a different meaning. What are the words?)

(Answer below.)

under the eaves. Then there are the little pied wagtails, and the ravens and magpies with their long black and white tails. This place is really a paradise for birds!

Hoping that you will soon be able to get about again, and see all these lovely things for yourself.

Your loving friend,
Emily.

Not only the flowers, but insects also are splashing colour around. If you look in your gardens or parks you are sure to see the Peacock, Red Admiral, and Tortoiseshell butterflies. They are well worth looking for.

Looking forward to hearing from you,

Yours affectionately,

Auntie Pam

RESULTS OF MARCH COMPETITION

Prize-winners.—Doreen Floate, "Foxgrove Lodge," 29 Foxgrove Lane, Felixstowe. Age 13; Pamela Motum, "Silvertrees," 46 Warren Road, Guildford, Surrey. Age 10.

Honourable Mention.—Alison Crawford (Dorset); Angela Herron (Banbridge); Robin Gibbs (Theydon Bois); Monica Lockton (Derbyshire); Philip Couch (Ipswich); Teresa Robbins (Ipswich); Anne Holden (Portslade); Kay Littlewood (York); Rosemary Agnew (Co. Antrim); Lyn Williams (Oxford); Sylvia Gasper (Pennywell); Raymond Michael Hall (Plymouth); Robin Clee (Royton).

Those who tried hard.—Marilyn Gibbs (Theydon Bois); Hazel Lowe (Sunderland); Jim Thomas (Larne); Diane Bailey (St. Annes-on-sea); Susan Buckley (Thundersley); Glenis Stephen (Grimsby); Dahlia Percy (Derby); Linda Ann Watts (Watford); Robert Amorosa (Slough); Marilyn Dunning (Penarth); Stephen Gibbs (Theydon Bois); Elizabeth Simmonds (South Woodford); Christine Williams (Reading); Carol Ann Lowe (Sunderland).

PUZZLE IN TRIPPLICATE

dear, dear, dear.—ANSWER

MIRROR



OUR TIME

A very long rope

IN a sermon on Dr. Robinson's *Honest to God*, reproduced in the *British Weekly*, Dr. Leonard Griffiths says: "We rejoice that the God 'out there' has let down a very long rope that reaches from heaven to the lowest depths of our misery and sin. That is what I find in the 'depth' of my being—not God, but misery and sin. So I cling to that rope with both hands. God help me if I ever let go."

Major gambling nation

HIGHLIGHTING the stupendous sums spent on gambling in this country in 1962, Dr. Ellison, Bishop of Croydon, comments: "It is clear now that Britain is one of the major gambling nations of the world—a reputation which shames many of us."

Nuclear strength

IN a discussion on nuclear warfare in the *Catholic Herald*, Walter Stein, editor of *Nuclear Weapons and Christian Conscience*, states: "It is estimated that the strength of the existing nuclear weapons in Europe and the U.S. amounts to more than 30,000 megatons."

Not fit to visit other worlds

IN an article entitled, "Onward Christian Space-men," in the *Air Force and Space Digest*, Professor C. S. Lewis regretfully remarks: "There is no pleasure in looking forward to a meeting between humanity and any alien rational species" elsewhere in the universe. "We shall enslave, deceive, exploit, or exterminate. At the very least we shall corrupt the race with our vices and infect it with our diseases. We are not yet fit to visit other worlds."

After nineteen centuries

AT a press conference in Rome, Roman Catholic Archbishop Zoa of Yaounde asserted that after nineteen centuries of Christianity 90.8 per cent of Asia and 77.6 per cent of Africa were still not Christian, and that two-thirds of the world's population had not yet heard of Christ.

Climb out into space

AMONG future U.S. space flight plans is one in which an astronaut in a pressure suit will climb out of a two-man capsule hurtling through space. The experiment will test the possibility of repairs in flight and manual assistance in linking capsules in space.

Friendliness not unity

SPEAKING to an audience of Methodists, Bishop Gallagher of Port Pirie, Australia, warned: "There is the danger, of course, that some might interpret this friendliness as an indication that unity is just around the corner, and a few more friendly talks like this one and all will be fixed."

Catching up Soviet lead

THUS far the largest object the United States has been able to orbit weighed 8,750 pounds, against the Soviet's 14,292-pound Sputnik VII. The new Saturn booster, however, within six months, may be able to place a 33,000-pound satellite in orbit, and perhaps get American astronauts to the moon by 1968.

Record Scripture distribution

THE United Bible Societies report a record circulation of 50 million Bibles, New Testaments, and Scripture portions in 1962, an increase of 10 million over 1961. The greatest increase was in Central and South America, where the distribution figures rose from 9 million in 1961 to 17 million in 1962. Thirty-seven languages were added during the year, bringing the total to 1,202.

Moral collapse

"VIEWING social conditions in England now, I see a nation in grave danger of moral collapse," said Barrister M. George Polson at a meeting in London. He added: "I see no answer apart from a recognition of the sovereignty of God in national life and a recovery of vital religion, expressing itself in belief in God and faith in Christ."





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