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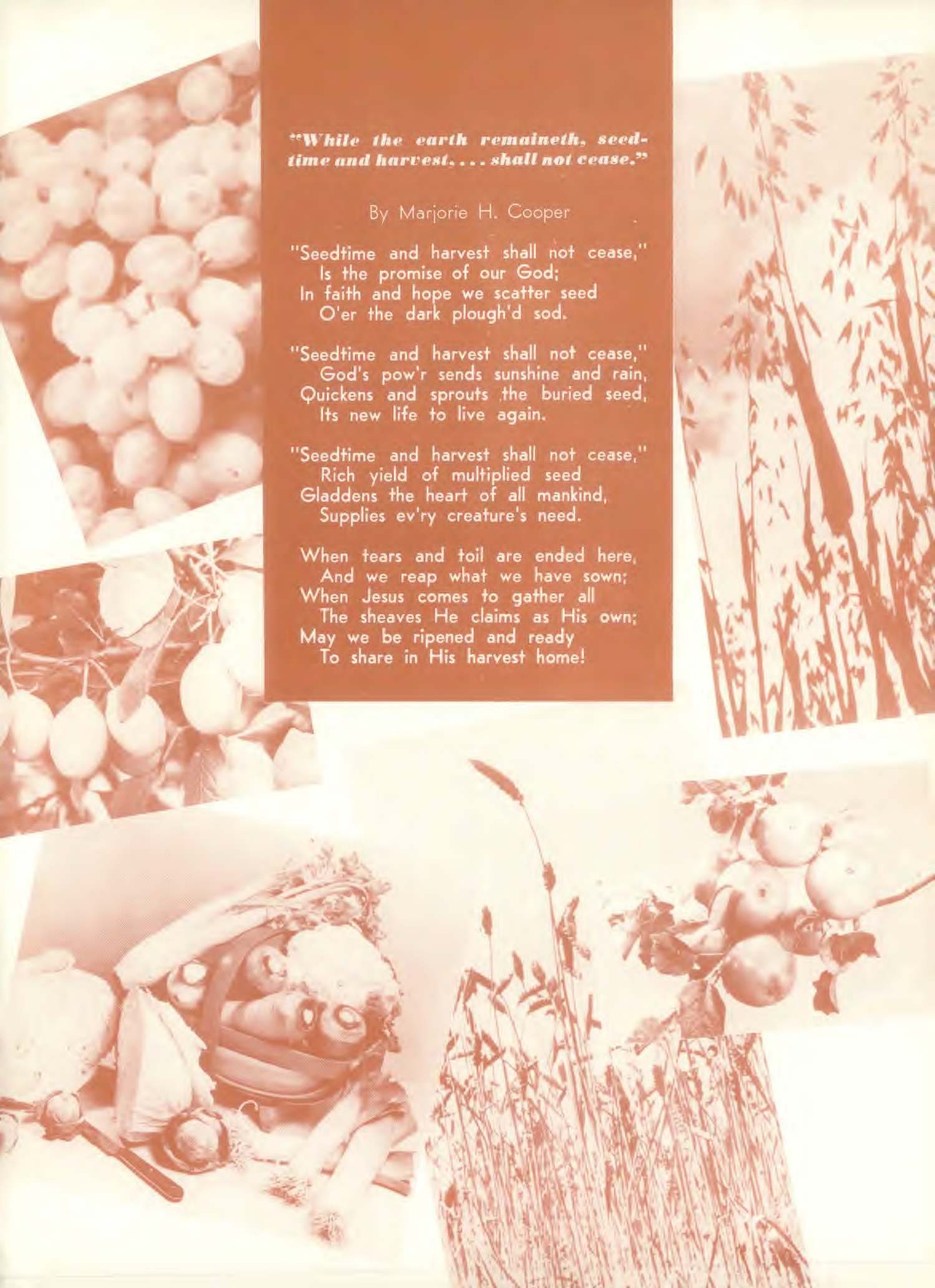
A Sure Faith in a Sure Future



★ INCLUDED IN THIS ISSUE

**RULE FROM ABOVE
EVOLUTION, CREATION, and YOU
TEN COMMANDMENTS or
MORAL CHAOS?**

OUR TIMES



*"While the earth remaineth, seed-
time and harvest, . . . shall not cease."*

By Marjorie H. Cooper

"Seedtime and harvest shall not cease,"
Is the promise of our God;
In faith and hope we scatter seed
O'er the dark plough'd sod.

"Seedtime and harvest shall not cease,"
God's pow'r sends sunshine and rain,
Quickens and sprouts the buried seed,
Its new life to live again.

"Seedtime and harvest shall not cease,"
Rich yield of multiplied seed
Gladdens the heart of all mankind,
Supplies ev'ry creature's need.

When tears and toil are ended here,
And we reap what we have sown;
When Jesus comes to gather all
The sheaves He claims as His own;
May we be ripened and ready
To share in His harvest home!

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 . . .

WHILE a new Pope was being chosen and installed in Rome, the ancient Orthodox community of Mt. Athos in Northern Greece was celebrating the thousandth anniversary of the founding of the first monastery there. The decisive importance of Orthodoxy in the ecumenical movement is discussed in the editorial, "Christianity's 'Third Force.'"—Page 4.

The warnings that some great power may one day seek to dominate the earth from satellites orbiting in space leads Arthur S. Maxwell to remind us that God is the omnipotent "Ruler from Above."—Page 7.

Continuing his examination of the Bishop of Woolwich's controversial book, *Honest to God*, Ernest Cox writes on "An Inconsistent Bishop."—Page 8.

The recent revelations of serious degradation in public morals make very relevant R. T. Bolton's warning that modern society will have to choose between the "Ten Commandments or Moral Chaos."—Page 10.

This month in his series, "Keynotes of the Christian Faith," J. A. McMillan asks and answers the question, "Is Prayer Effectual?"—Page 12.

Many times R. D. Vine has written convincingly in this journal on the subject of creation and evolution. This issue includes the first of two articles entitled "Evolution, Creation, and You."—Page 14.

Thinking of the teeming millions of the great metropolis of London, J. R. Lewis was struck by the similarities—and dissimilarities—of the "City of Man and City of God."—Page 16.

In the last article of her series "Heroes of the Reformation," Charlotte Hastings takes us to Scotland and tells again the story of "Fearless John Knox."—Page 18.

At a time when society is becoming increasingly secular, Mary J. Vine's message is timely indeed, "I Believe in a Christian Home."—Page 24.

Be sure to let the children read their pages!—Pages 32-34.



DISCERNING THE TIMES

CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .



By
The
Editor

Christianity's "Third Force"

THE election of Pope Paul VI on June 21st, and the activities in Rome leading up to his coronation on June 30th, to a large extent drew away the attention of the Christian churches and of the world from an ecclesiastical event of major significance in Eastern Europe. For, from June 22nd to 25th, the celebration of the 1,000th anniversary of the founding by St. Athanasios of the monastic community of Mt. Athos in Northern Greece attracted the greatest assemblage of dignitaries of the Orthodox Church for several centuries.

Originally the celebrations were to have taken place on May 25th to 27th, but as a result of an emergency operation which King Paul of Greece had to undergo, they were postponed until late June.



Above.—King Paul of Greece taking part in the millenary ceremonies in the great Lavra monastery on Mt. Athos.

Right.—Dionysiou, another of the twenty monasteries which make up the ancient Orthodox community on Mt. Athos in northern Greece.

The synchronism was most unfortunate, for not everybody interested in the subject of Christian unity realizes that Orthodoxy is Christianity's "third force," which may prove as significant in ecclesiastical affairs as is President de Gaulle's "third force" in international affairs.

The anniversary services were held in the Protain church in Karyes and in the Great Lavra, the oldest of the twenty monasteries on the peninsula. Among the 1,000 distinguished visitors were the Ecumenical Patriarch Athenagoras I of Constantinople, the "first among equals" of Orthodoxy's hierarchy, the Patriarchs of Jerusalem, Serbia, Rumania and Bulgaria, Archbishop Chrysostom of Athens and all Greece, Archbishop Nikodim of the Russian Orthodox Church, Archbishop Iakovos of New York, head of the Greek Orthodox Church in North and South America, and more than 100 other prelates representing the Orthodox churches of Czechoslovakia, Cyprus, Poland, Finland, and the Near East.

Representing other communions of Christendom were Dr. W. A. Visser 't Hooft, one of the general secretaries of the World Council of Churches, Dr. Franklin Clark Fry of the Lutheran World Federation, Roman Catholic Benedictine monks, and delegates from the Coptic Church of Egypt, the Nestorians of Iraq and Syria, and the Armenian Catholicate of Cilicia.

King Paul headed a delegation of Greek government leaders, and a few days later welcomed Ecumenical Patriarch Athenagoras I with the full honours of a head of state on his official visit to Athens.

In one sense, of course, Mt. Athos is a backwater of Orthodoxy, far removed from the busy life of



the world. It is without wheeled traffic, only one monastery has electricity, women and even female animals are rigidly excluded from the community, and its monastic population has dwindled from many thousands in its heyday to about 2,000 today. Some of the monasteries, which had as many as this themselves at one time, are now cared for by a handful of aged monks.

But in another sense the "Holy Mountain" is the "spiritual centre" of the 150 million believers comprising the fifteen independent Orthodox communions, and as Pope Paul was being crowned in Rome there went forth from Mt. Athos an affirmation of Orthodoxy's deep concern for, and active interest in, the unity of all Christians.

"A great contribution," declared Patriarch Athen-

agoras I, was expected from Orthodoxy in helping to solve the moral and spiritual problems of the modern world, and the community of Mt. Athos could play an important part in creating "the right climate among all Christians for the ecumenical movement to go forward."

It was about a hundred years after the founding of the Mt. Athos monasteries—in A.D. 1054 to be exact—that the rift between the Orthodox Church and Rome over the primacy of the Pope widened into a complete break. But because Orthodoxy is very close doctrinally to Rome it has always been regarded as "in schism," rather than "heretical," like the churches of the Protestant Reformation, and constant hopes have been entertained by Rome of a reconciliation and restoration of unity.

At the Council of Constance (1414-1418) reunion was actually decided upon, but it was never consummated. In recent years, new advances have been made and one of the main objects of the calling of the Second Vatican Council was "John XXIII's desire for a rapprochement with Orthodoxy."

When, however, it was made clear that Rome would not relax its claim for the primacy of the Pope, "not only in honour but in jurisdiction," Orthodox hopes faded and it was decided to refrain even from sending "observers" to Vatican Council II. Only at the last minute was Rome able to persuade the Russian Orthodox Church to send two observers, much to the annoyance of the rest of the Orthodox world.

Meanwhile, in view of the seemingly insurmountable obstacles to reunion with Rome, some of the Orthodox churches began to turn their attention in the direction of the non-Roman ecumenical movement finding its expression in the World Council of Churches. The Greek Orthodox Church took the significant step of joining the World Council at its inception in 1948 but her sister churches held back from committing themselves.

However, as the possibility of a rapprochement with Rome grew progressively less, three more Orthodox churches, including the great Russian Orthodox Church, with more than fifty million ad-

Orthodox Archbishop Iakovos greets Dr. Michael Ramsey, Anglican Archbishop of Canterbury. They are two of the five associate presidents of the World Council of Churches.



herents, intimated their intention of applying for membership at the Third Assembly in New Delhi. And at that meeting, in the autumn of 1961, the Russian, Rumanian, and Bulgarian churches were received.

Rome's reply came when Cardinal Cicognani, papal Secretary of State, in November, 1961, described the claims of the Patriarchate in Constantinople as "pure legend" and when Pope John XXIII in his encyclical *Aeterna Dei Sapientia* in January, 1962, affirmed uncompromisingly the "supreme and infallible magistry which the Lord personally reserved to Peter and his successors."

This led Orthodox Professor Trembelas once again to assert in *Ecclesiastikon Vima* in April, 1962, that the papal primacy had no basis in Scripture.

This trend of Orthodoxy away from Rome and toward the non-Roman World Council of Churches was further emphasized by Ecumenical Patriarch Athenagoras I in an interview given to the Athens paper *Ethnos*, when he said: "At the Assembly at New Delhi a common front was established between the Orthodox and the Protestants. We are engaged in working out the conclusions. Thus, at the present moment, the efforts of ourselves and the Protestants tend toward dogmatic union. With the Roman Catholics we are not so far advanced."

The momentous decision of Orthodoxy to throw in its lot with the other non-Roman churches was not only a turning point in the history of Rome-Orthodox relations, but also in the history of the World Council of Churches, for the reception of three more great Orthodox churches with a membership of something like 90 millions into its membership, completely altered the theological balance of this great assemblage of non-Roman churches. It obviously provided a powerful reinforcement to the episcopal or "Catholic" wing, which had been steadily growing during the fifteen years of the World Council's existence, as against the non-episcopal or "Protestant" churches in the Council.

At New Delhi the Archbishop of Canterbury took the opportunity to declare that it was not sufficient to say "I believe in one church. We must

learn to say, I believe in one holy Catholic church," and Orthodox delegate, Dr. Nissiotis, went so far as to say that Eastern Orthodoxy must respond to the call of the Spirit to be the "pivot church" for the ecumenical movement.

On his return from New Delhi the Archbishop told the Canterbury Convocation:

"It is hard to guess what may be the impact on Christendom of the stores of spirituality of Eastern Orthodoxy long isolated from the West. Meanwhile, the emergence of Eastern Orthodoxy gives, I believe, renewed significance to the role of the Anglican churches and their vocation in the service of unity."

Following up these pronouncements, the Archbishop set to work to further Anglican-Orthodox rapprochement on the one hand by visits to Athens, Istanbul, and Moscow, and relations with the Protestant Free Churches on the other. A definite plan for union with the Methodists is now being studied and Anglican-Presbyterian talks are in progress.

Last October the Archbishop again asserted at the Canterbury Convocation:

"There is within that great church [Orthodoxy] a reaching out toward the rest of Christendom and not least toward the Anglican Communion as a church which also appeals to Scripture and antiquity and claims sacramental continuity with the ancient and undivided church."

In an address to a conference of Anglicans and Old Catholics, Dr. Ramsey disclosed the overall purpose of his endeavours when he said that both Anglicans and Old Catholics were fellow witnesses "to a non-papal scriptural, patristic Catholicity which cried out to be completed by a growing relation of both of us to the Orthodox Church of the East."

Such developments cannot but give the Protestants in the World Council of Churches cause for increasing concern, pointing as they do to a speeding up of the "Catholicizing" movement in the World Council and to an increasing restriction of Protestant missionary activity in lands where the Orthodox Church is strong.

The combining of the forces of Orthodoxy with
(Continued on page 30.)

The five presidents of the World Council of Churches elected at New Delhi.



The Russian Orthodox delegates at the New Delhi Assembly.



EXPLORING space is going to be expensive. Even to reach the moon will cost the United States over seven thousand million pounds sterling!

That is a lot of money. It would build millions of houses. It would eliminate acres of slums. It would irrigate much desert land.

No wonder people are asking, Is it worth it? Why bother about space? Why not let the Russians have it if they want it? Why not reallocate the money to terrestrial needs?

Why? Because both scientists and statesmen are aware that "whoever breaks through in space is going to rule the world."

This is no idle conjecture. Recently Lt.-General James Ferguson of the U.S. Air Force informed a House Committee that "an orbital space vehicle, armed with a nuclear warhead, could execute an attack in half the time required by an ICBM." The wartime advantage to any nation controlling such a vehicle would, he said, "be enormous."

From Russia, Soviet Marshal S. S. Biryuzov has let it be known that it has now become possible to launch rockets from a satellite at a command from earth "and this at any desirable time at any point in the satellite trajectory."

Rule from ABOVE

by Arthur S. Maxwell

It is obvious therefore that the seven thousand million pounds are not being spent merely to reach the moon. This vast sum is another libation at the shrine of Mars; another contribution to the cause

Recently President Kennedy warned that the "mastery of space" might be sought in order to dominate the world from above.



of survival; another desperate effort to control the world.

It is dictated by fear that another power will get there first, filling the sky with nuclear satellites and suddenly delivering an irresistible ultimatum.

If that should ever happen we would indeed have rule from above, ruthless, cruel, and terrible. Men would look up, not in hope of deliverance, but in fear of total destruction.

Dismal as is this prospect we must not permit it to discourage us. To rule from above is not man's prerogative, but God's.

Man may usurp God's rule for a time, but not for ever.

When Nebuchadnezzar cried, Look at the city I have built! Look at the world I have conquered! Look at the people I have enslaved! "there fell a voice from heaven, saying, O king Nebuchadnezzar; . . . The kingdom is departed from thee." Dan. 4:31.

For seven years he remained in exile until he acknowledged that "the most High ruleth in the kingdom of men." Verse 32.

When Belshazzar went one step too far and

(Continued on page 24.)

MANY people have taken serious exception to the views recently expressed by Dr. J. A. T. Robinson, Bishop of Woolwich. In his controversial book, *Honest to God*, the Bishop confesses his inability to find evidence of a personal God. Indeed, the Deity is referred to in the strangely inadequate phrase "the Ground of our being," whatever that may mean.

While making every allowance for the author's obvious sincerity, and bearing in mind also that the book is an exploratory effort rather than a statement of final conclusions, the fact remains that it seems to show much more of scepticism than of faith.



AN INCONSISTENT BISHOP

When Dr. Robinson comes to speak of Christ, we feel ourselves to be on a somewhat firmer footing, though the Bishop's description, even of the Saviour, still remains curiously vague, and unaccountably inadequate. "Jesus," he says, "is . . . the One in whom Love has completely taken over, the One . . . united with the Ground of His being." He is later said to be "the disclosure of the final truth."

With that last phrase most Christians would agree. Jesus certainly is, in Himself, "the disclosure of the final truth."

But how does Dr. Robinson know this? From whence comes his information? It can only come from the Bible, which, in all its component books,

as well as in the last one, is most certainly a "Revelation of Jesus Christ."

The Bible, however, reveals many other things. It is not only a true revelation of the character and mission of our Saviour, as the Bishop apparently admits, but it is also an equally true revelation of the Saviour's divine Father as a personal God, manifesting toward all His creatures, personal affection, watch-care, and saving purpose. (See John 12:28-30.)

The Bible also speaks of heaven. It reveals it as the place where the Father and the Son dwelt together, from eternity, in infinite and inexpressible majesty. For Jesus prayed, just before He encountered the shadows of Gethsemane, "Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was." John 17:5. It is surely inconceivable that Jesus was here praying to some vague and impersonal "Ground of His being," at some non-existent location!

Express image of God

Moreover, far from being merely a transparent "window through which God's love might freely shine," Jesus declared that He was Himself a vivid and realistic portrayal of the Father's character and personality. So much was this the case that He was able, without reservation, to assure the disciples, "He that hath seen Me hath seen the Father." John 14:9.

Jesus was able fittingly and adequately to portray

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His divine Father before men, because our Saviour was Himself divine. As the saintly and scholarly Bishop of Durham wrote, some years ago: "The divine Person of the Son . . . in Incarnation, took human nature, besides divine nature, into the field of personal consciousness. This is sometimes expressed by the phrase, 'divine-human Personality.' It is better to say that the Incarnate Son is Divine-Human;

His ultimate Personality, Divine."—*Outlines of Christian Doctrine* by H. C. G. Moule, D.D., page 62.

Much confusion and misunderstanding concerning both Christ and the Father would have been avoided had we always remembered, as Dr. Moule asserts, that the Saviour's Personality, as displayed before men, was "ultimately Divine."

It is a tragic modern tendency, even among Christians, to discount the divinity of our Lord. But to do so is at once to diminish our perception of God the Father, and our appreciation of His personality, compassion, and power. We learn of God from Christ. We may even reverently say that God the Father is Christlike, and from the Throne of the universe there reigns One who, in character and intention, closely resembles what we know of the Man of Galilee.

We find, indeed, that the whole life-story of Jesus abounds with reminders of His divinity. When the Magi arrived from the east, they approached the holy Babe, not just with the respect due to a prince, but also with the lowly reverence gladly given to Deity. Origen, in fact, declares that they brought "gold, as to a King, myrrh, as to One about to die, and incense, as to God."—*Contra Celsum*, Vol. 1, page 60.

After this came the flight into Egypt. The inspired Matthew, setting aside the popular interpretation which related to the Exodus, sees in the return of the unknown Infant Emmanuel, the supreme fulfilment of Hosea's words, "Out of Egypt have I called My Son." The obscure journeyings of the Holy Child were of much more significance both to God and man, than were even the God-led movements of the chosen people and their deliverance from bondage.

John the Baptist knew

Then follows a touching tribute to the winsome



MAN FIND GOD? The second series by ERNEST COX

character of our Lord, from none other than His own kinsman, himself a well-respected and influential prophet, John the Baptist. John was destined, as he knew, to "prepare the way of the Lord," and, although the Baptist was recognized as being spiritually pre-eminent in Israel, he was led to confess concerning his yet unknown Cousin, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

(Continued on page 30.)

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THE Christian . . . was never given a comprehensive ethical code; instead he has the example and teaching of Christ, which he must endeavour to apply to his own personal life and to the conditions of the age in which he lives. He must learn to enter into and understand the mind of Christ. To enable the whole fellowship of believers to do this, Christ promised that He would send His Holy Spirit to guide it into the way of all truth. The church therefore has taught that instead of a set of unchanging moral laws which must be literally obeyed, it has been given the Spirit of Jesus to enable it in successive centuries to apply His teaching to new circumstances, and to bring out of the treasure-house with which it has been entrusted things both new and old." This is a quotation from the late Archbishop of York's book *In an Age of Revolution*.

I have enjoyed reading Dr. Garbett's book and find myself in agreement with his delineation of the causes of the changed attitude to religion in the twentieth century. However, I am wondering if it is not the teaching of the church itself which has, in a measure, contributed to the decline in Christian faith and morals. Some statements in the quotation above seem to have a very real bearing upon the moral chaos which the Archbishop himself deplored.

Dr. Garbett said that the Christian was "never given a comprehensive ethical code" and that "the church has therefore taught that instead of a set of unchanging moral laws which must be literally obeyed, it has been given the Spirit of Jesus. . . ."

Voice of authority needed

As we see it, in such teaching there lies a fundamental weakness: just at a time when the world needs to hear a voice of authority, the church says it has never been given a comprehensive ethical code, no unchangeable moral law which is to be literally obeyed. If this is the teaching of the church, then at once it has robbed itself of its moral and spiritual power and authority. It admits that it does not have what the world needs most, and leaves the man in the street to blindly grope in the dark for something he knows he lacks, but cannot clearly define, and in his predicament he discovers that there is no voice

to say with highest authority, "This is the way, walk ye in it."

But if there is one thing about the teaching of Christ which struck the people above all else, it was that He spoke with authority. He gave them a clearly defined pattern for living based on the great Ten Commandment law of God. He said He had not come to destroy these commandments, but to fulfil them, and in His teaching He magnified them by showing that they could be broken in thought and spirit as well as in the letter.

We should not forget that Christianity was but the full flowering of Judaism and in the process of change from Judaism to Christianity not one jot or tittle of those Ten Commandments suffered the slightest change.

Dr. Garbett declared that the reason why the Christian is not given an unchanging moral code which must be literally obeyed is because the Spirit of Christ has been given to the church so as to guide it in applying the old rigid moral code to any new circumstances or conditions of the age in which it lives.

Try the spirits

Truly the Spirit of Christ has been given to the church and to its individual members, but it is this claim which has caused the divisions in the church, because some long-established orthodox churches have, while making this claim, introduced doctrines and practices which have no sanction in the sacred Scriptures, thus causing those who revere the Bible as the Word of God to separate, for conscience sake, from the mainstream of Christianity. This is not because they deny that the guidance of the Holy Spirit has been promised to the church, but because they believe, that, as they are taught in the Scriptures, there are many spirits in the world and these spirits need to be tried to see whether they are from God. The only spirit that is authentic is that which, in its guidance, shows itself to be in harmony with the teachings of both Old and New Testaments. There must be harmony between the Spirit of

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God and the Word of God else confusion will reign and utterly unscriptural teachings and practices will be introduced into the church. Thus is emphasized the continuing need of a basic and precisely defined moral code. If there is no such code clearly defining man's duty in every department of his individual and communal life, who is to judge what changes are to be made to suit the age in which he lives? Obviously there must be a final court of appeal in all such matters, else man-made commandments will replace divine laws.

A classic example of what happens when the Ten Commandments are not regarded as an unchanging moral code is found in the change that has been made in the fourth commandment which requires us to keep holy the seventh day of the week (Saturday) in commemoration of the creation. The church, we are told, under the guidance of the Spirit of Christ, has altered the commandment so that it reads, "Thou shalt keep holy the first day in commemoration of Christ's resurrection." But the words of the prophet Isaiah may well be quoted here. He says: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

It is really little wonder that the moral disintegration which the Archbishop deplored has taken place. The church has given licence to lawlessness, and what is sown we surely reap. What we most need today is a re-emphasis of the sacredness and authority of the Ten Commandments recorded in the twentieth chapter of Exodus. Christianity calls

for Christ-likeness, which is God-likeness, and the only way to become God-like is to keep His commandments.

Spiritual traffic laws essential

As I write I am sitting in a public garden in the centre of one of our great cities; a few yards away there is a continual flow of traffic which is travelling almost bumper to bumper, yet the flow is smooth, without complications or accident. This is because there is a definite code of traffic laws which are being observed by every driver; if it were not so, traffic chaos would prevail.

In the realm of morals it is no less needful to have a definite code of laws which everyone knows and is required to obey if we are to escape the moral chaos which threatens us. We have such a code of laws which have been tried and tested through the centuries and they are divine laws—just Ten Commandments. Let us set our hearts to obey them and almost overnight the kingdom of heaven would be set up in our hearts; we will find peace, joy, and hope, and when Christ comes the second time, enter into the life that knows no end.

As traffic laws are essential for the orderly flow of vehicles in our great cities, so God's law is necessary for the ordering of society for the good of all.



COMMANDMENTS MORAL CHAOS?

by R. T. Bolton

IT is impossible for anyone to maintain a Christian experience without communion with God, for genuine prayer is to spiritual life what breathing is to the physical. A large portion of the Holy Scriptures consists of the earnest supplications or praises offered to God by men who knew the potency of prayer. The prayers of Moses, the man of God, and the Psalms of David, a man after God's own heart, are replete with their inner communion with God and fragrant with heaven's atmosphere.

*"I sought the Lord,
And He heard me,
And delivered me from all my fears. . . .
This poor man cried,
And the Lord heard him,
And saved him out of all his troubles!"*
Psa. 34:4, 6.

That experience recorded by David when he was in dire peril among the hostile Philistines in Gath, has been duplicated in the biographies of countless men and women who cried to the Lord in their distress. The important point to remember about this, however, is that we are talking about prayer—not about saying prayers.

I have watched both men and women saying prayers, and "counting beads" while their eyes and thoughts were obviously on the world around them. Such "saying of prayers," or as Jesus called it, "babbling" (Matt. 6:7, N.E.B.) is worthless. Our Lord says that such people "imagine that the more they say the more likely they are to be heard." He adds, "Do not imitate them. Your Father knows what your needs are before you ask Him." Matt. 6:7, 8, N.E.B.

God is not interested in needless repetitions, or in pious platitudes that escape from the lips but do not represent the desires of the heart. We should give God credit for being able to distinguish between humbug and humility. Shakespeare may or may not have been a praying man, but he expressed a great truth when he wrote:

*"My words go up, my thoughts remain below;
Words without thoughts, never to heaven go."*

Many reasons are given in the Bible why men love God, but prominent among these is that stated by the Psalmist: "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Psa. 116:1, 2. Such men of



IS PRAYER EFFECTUAL



God were conscious of the fact that the God of heaven and earth was "the living God."

When I visited West Africa two years ago, I drove into the bush to see a "ju ju" house. This small building, which consisted of four pillars supporting a roof of corrugated iron, contained a set of crudely carved wooden figures of men and women. As I looked at these gods—created in the image of man—and considered the prayers that must have been offered to them, I thought of the words of Scripture:

*"Their idols are silver and gold, . . .
They have mouths but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them are like unto them;
so is every one that trusteth in them."*

Psa. 115:4-8.

Take time to pray

Today we live in a frantic rush. There is a hectic hurrying to and fro. No-one has time to stand and think or to kneel and pray. There is so much to do, so many places to see. As one penetrating writer has so ably expressed it: "An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart, and commune with Him."—E. G. White in *Education*, page 260.

Amid the clamour and clatter of our everyday affairs, engrossed in mind and body with the pleasures and pressing duties of living, we need to heed the divine appeal, "Commune with your own heart . . . and be still." "Be still, and know that I am God." Psa. 4:4; 46:10.

If we are to obtain the strength and help that prayer can bring into our lives, we must be still—and develop quietness of spirit—that God may speak to us and flood our hearts with the riches of His grace.

Jesus was no mystic or hermit, living aloof from the struggles and strains of men. He was a man of affairs, He mingled with the crowd. He attended public functions; He had endless interviews with all sorts and conditions of men. But He never allowed the busy-ness of life to keep Him from communion with His Father. Oftentimes He went into a solitary place apart from men in order to hold uninterrupted converse with Heaven. At other times, He lifted up His heart to God in the midst of people

thronging His steps. It was as natural for Him to talk with God as to speak to Peter or John. He knew the reality and necessity of prayer.

Now if Jesus, who "had come from God, and was going back to God" felt the necessity of constant communion with His Father, how much more do we need to pray, who are so much weaker in spirit and more worldly-minded than He could ever be.

We need to emulate the example of the disciple who asked Jesus, "Lord, teach us to pray." Luke 11:1. While prayer may spring spontaneously from our hearts in moments of fear or ecstasy, we need to learn the secret of a consistent Christian experience which is based on daily communion with God. As the late Lord Linlithgow once observed, "Far too many people are trying to live without some invisible means of support." But David said: "As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Psa. 55:16, 17.

Conditions of answered prayer

The practical-minded James tells us that "the effectual fervent prayer of a righteous man availeth

J. A. McMillan continues his series on "Keynotes of the Christian Faith" This is the eighth article.

much." The New English Bible translates it, "A good man's prayer is powerful and effective." But there are, of course, conditions necessary to effective prayer. "If I regard iniquity in my heart," declared the Psalmist, "the Lord will not hear me." Psa. 66:18. Sin causes a short circuit in the current of prayer. However eloquently we may phrase it, prayer falls powerless to earth if our hearts are not sincere and repentant. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

Our hearts must agree that this is a reasonable principle. Why should a holy and loving God, who is also our Father, listen to and grant our prayerful requests, when we ignore His counsel and set at naught His Word? Should He indulge our whims while we flaunt His will, He would be undermining the foundations of moral government and placing a premium on delinquency.

But God is not only just, He is also compassionate when we turn to Him in repentance.

(Continued on page 21.)

CREATION

IF you are one of the nine out of ten Britons who are non-churchgoers, the chances are that Evolution is the real reason.

Or if you are among the majority who no longer believe the Bible to be a completely trustworthy portrayal of truth inspired by God, there is little doubt that Evolution is the likeliest reason for your disbelief.

Time brings surprising changes. A century back, church-going was the done thing. In Queen Victoria's day, everybody went to church. Absenteeism was piously frowned on, and was therefore rare. The church with all it stood for, was held in highest esteem. God was revered as Lord and Creator. The Bible was accepted as God's infallible blue-print

for human conduct and eternal salvation. The parson was a commanding and respected figure in every locality. Everyone said grace before meals and private prayers before retiring to bed. Rare was the home which failed to have daily worship, as

Father led his family flock with a brief Bible reading.

But in 1859 something happened which was to change all this.

On November 24th, when Charles Darwin published his book *The Origin of Species*, a religious revolution began which has shaken Christendom to its foundations. A decline in religious interest began which, for momentum and extent, has no parallel in history, so that today we live in a society which is largely a godless one.

Darwin's evolution attacked Christianity's tap-root

THE FIRST OF TWO ARTICLES ON THIS IMPORTANT SUBJECT BY R. D. VINE

with the most astonishing results. The idea that man had descended from ape-like forbears which, like all other forms of life, had automatically emerged from the simplest beginnings three thousand million

years ago, was a clear-cut denial of the Bible story of Creation. But such was—and still is—the dogmatic claim of the new theory.

It seemed incredible to churchmen of Darwin's day that this conception would ever catch on. But it did, like wild-fire.

At an Oxford meeting in 1860 of the British Association for the Advancement of Science, Bishop Samuel Wilberforce of Oxford tore into Darwin's theory with scathing sarcasm. Turning to Thomas Huxley, evolution's main propagandist, he icily asked: "Is it through your grandmother or grandfather that you claim descent from a monkey?"

Huxley lashed back: "I would prefer an ape to the bishop as an ancestor!"

The battle between the Bible and evolution was on.

Decades later, Prime Minister Disraeli declared: "Is man a glorified ape, or a modified angel? . . . I am on the side of the angels!"

But the Bible's defenders seemed to be ruled by sentiment more than reason, and their cause was brutally mauled. Today, unlike Disraeli, the majority are on the side of the apes! Not by deliberate choice, but because evolution is urged upon them from the cradle to the grave. They believe evolution is true because teachers and writers tell them so. The B.B.C. deliberately fosters the evolutionary concept in schools broadcasts and other programmes. Popular books, magazines, and newspaper articles are slanted toward it. It is so widely taught that few would dream of questioning it.

Mutually incompatible

Now the harsh fact is that here is a theory that is depriving folk of all that is best and noblest in life. How can this be? you may ask. It does so by depriving them of faith in the Bible, of belief in a personal God, and therefore excludes them from the gracious provisions He has made for man's well-being.

The Bible and evolution are opposites. No creed can embrace both. If the one is truth, the other is error. They cannot both be right, and there can be no possible compromise.

The Bible affirms that God is the Creator. His claim to adoration and worship is based exclusively on the fact that He made us. "Let us worship and bow down: let us kneel before *the Lord our Maker.*" is His appeal in Psalm 95:6. And again: "Serve the Lord with gladness. . . . Know ye that the Lord, He is God: *it is He that hath made us*, and not we ourselves." Psa. 100:2, 3. Enshrined in the midst of the Moral Law itself—the Ten Commandments—is the claim that "*in six days the Lord made heaven and earth, the sea and all that in them is.*" Exod. 20:11.

AND YOU

The world's present troubles stem directly from rejection of this Bible truth.

There is today no consoling sense of a personal God overruling human affairs, because evolution invalidates such a concept.

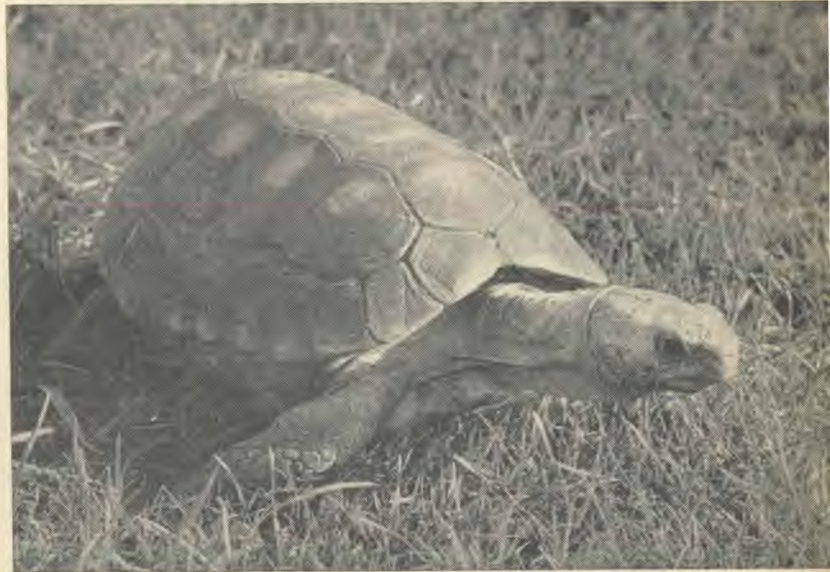
Moral integrity is at its lowest ebb, because evolution denies that we are accountable to God.

There is no respect for such Christian virtues as forgiveness, mercy, and compassion, because evolution's basic principles declare that "might is right," and that only "the fittest survive." Incidentally, both Communism and Nazism stem from these evolutionary concepts.

But hasn't it been proved ?

But, you ask, haven't the scientists proved the truth of evolution?

A surprising proportion of real scientists—as distinct from ordinary professors and teachers who



Above.—The tortoise with its unique shell presents one of the many insoluble problems for the theorists. *Left.*—Examples of fossils which are claimed to be millions of years old, yet their living counterparts are still true to type, having remained unchanged through the ages. (From the top) A fossil whelk, mussel, and periwinkle (all from the Lebanese Mountains), fossil bracken (U.S.A.).

have merely text-book knowledge—would join us in affirming that science does not at all prove evolution. The theory came long before any scientific facts, and because it conveniently ruled God out of the universal scheme, the utmost effort has been made to interpret facts to fit the theory. Yet only by distortion and—especially in the case of the so-called "missing links"—deliberate deception, has this been done.

(Continued on page 24.)

CITY OF MAN *and* CITY OF GOD

by J. R. Lewis

TWO long arms, the Chiltern Hills and the Surrey Downs, embrace between them four hundred square miles of roofs, beneath whose tiles and slates live and sleep ten million Londoners. And were Nelson, from his column in Trafalgar Square, to train his telescope upon the congested thoroughfares around him, he would be struck, as indeed are all visitors to London in August and September, by the cosmopolitan nature of the throngs. A schoolboy walking along the Strand could identify the nationals of all those lands whose colourful flags are found in his school atlas; as at Pentecost in Jerusalem of old, Italians and Czechs, Japs and Germans, Indians and Poles, strangers from Hungary and France, dwellers in Russia and the Lebanon—all come to visit the English capital. It is a kaleidoscope of Rosenbaums, Sokovskis, and O'Briens; there are law fledglings from Pakistan, medical students from Ghana, economics students from Malaya. Irish priests hear confessions from Italian restauranteurs, Maltese waiters, and French artists. Olive skinned visitors from Spain and Texas rub shoulders against darker carpenters from Jamaica and nurses from Trinidad. Such are some of those who live in our London metropolis.

And through the midst of the city flows the River Thames; past the parks, tree-lined, flower-filled; past the wharves, the power stations, and factories; past the palaces, and the houses and flats of suburbia; each and all drawing some part of their sustenance from the reaches of the river. And from river to reservoir through clay pipes and lead pipes the water is drawn to filter, bath, and kitchen: boiling in the

laundries, swelling the beans in the garden, filling the bottles of orange cordial, cleaning the children; a murky river perhaps, but a life-giving river to the Londoners.

And above the masses as they work, dig, type, weld, and cook is the golden symbol of their redemption, the cross. Head and shoulders above the buildings, flats, shops, and stations is St. Pauls on Ludgate Hill, its massive dome supporting the great cross, visible ten miles away, glinting gold during the day, and floodlit at night.

Such is a thumbnail sketch of London today. As the green blade predicates the barley sheaf, the acorn the oak, and the baby girl the woman, so there is in this impression a hint of the hereafter, a suggestion of "The City of God," thought-likenesses to the "New Jerusalem," "coming down from God out of heaven."

When God builds

Let us think for a while about the city of God, the city of the hereafter; for people of God from the



earliest times have expressed faith in a future divine metropolis.

In the dim and distant past, when the shapeless mounds of Mesopotamia were busy cities, and conquerors like Sennacherib and Sargon were yet unborn, there lived in the Babylonian town of Ur a man named Abraham, the great father of the Jewish race, and hero of Bible narrative. It seems that city life



in his day had its problems, too, for he was dissatisfied with his whole environment, and departed to live among the far-away Judean hills. His testimony was, as Paul later wrote, "Here we have no abiding [continuing] city." Heb. 13:14. Had he lived today, his conclusions would surely have been even more emphatic. Yet in spite of the divine discontent which godfearing men always felt about city life on the human plane it is written that they invariably have looked for a better "one to come." Heb. 13:14. This looking forward by Abraham to a better city of the future is referred to again in the book of Hebrews, "He looked for a city which hath foundations, whose Builder and Maker is God." Heb. 11:10. And again of others it is said, "They desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:16. Said the prophet Isaiah, "The Lord hath founded Zion, and the poor of His people shall trust in it." And still again we remember the words of our Lord, "In My Father's house are many mansions: . . . I go to prepare a place for you." John 14:1-3.

The Bible and the New Jerusalem

It is not surprising, therefore, that the closing chapters of the Bible should dwell in detail upon this



Left to right.—The Tower of London and Tower Bridge; Piccadilly Circus; St. Paul's Cathedral after the great "blitz;" the "New Jerusalem."

future city of God. Writes John: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem,

coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." Rev. 21:1-3.

"He . . . showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even as a jasper stone, clear as crystal." Rev. 21:10.

Thus it is, that the lovely song, "The Holy City," is no fancy, but a fact of the future based on the inspired revelation of the Word of God.

Like London, the city of God will have its representatives of all races. Has not God so loved the world? Do not His followers have the commission to preach to every nation, kindred, tongue, and people? There will be men of noble character and high ideals, redeemed by the blood of the Lamb, drawn from every nationality in that metropolis of the future. Those who have risen through Christ above factions, violence, and hatred, and above the carnal weaknesses inherent in humanity, will find no barriers in New Jerusalem. "The nations of them which are saved shall walk in the light of it: . . . the gates shall not be shut at all by day: . . . and they shall bring the glory and honour of the nations unto it. . . . And there



shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Rev. 21:24-27.

The river of life

Like London, too, the city of God will have a river flowing through its midst. "And he showed me a

(Continued on page 29.)



**HEROES
OF
THE
REFORMATION**

The final article
in CHARLOTTE
HASTING'S
fascinating
series

and along which perhaps as early as the first century the good tidings of the Saviour of mankind spread beyond the garrisoned outposts.

**First Christian church
in Scotland**

In A.D. 372 at Bonavern on the banks of the Clyde, Succat, afterward known as St. Patrick, was born to godly parents, who taught him the simple truths of the Gospel. Later when the family had gone to live in Brittany he was kidnapped by pirates and sold as a slave in Ireland. In due course, however, he became a great evangelist to Ireland, the land of his former captivity.

From one of the churches established by Succat, came Columba, of royal descent, to devote his life to preaching the

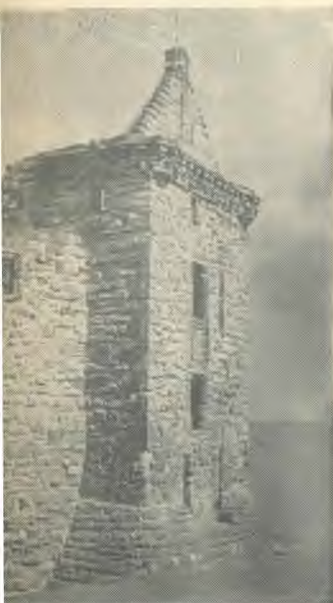
LET us now take a journey over the Border to the lovely, historic country of Scotland. How great is the diversity of its wonderful scenery: fertile fields, heather-clad moorlands shading from lilac to purple, glistening rivers and mountain-girt lochs, peaceful village kirks, moss-grown ruins of ancient abbeys, turreted castles, and the rugged coast with its many picturesque fishing villages.

Turning off the Great North Road at Scotch Corner, we took the A.68 to Carter Bar.

The road followed the ancient highway built by legionaries to consolidate the mighty Roman Empire,



Fearless **JOHN KNOX**



The castle of St. Andrews in which many Protestants were incarcerated and which later became a stronghold of the Reformers. Below.—The Martyrs' Memorial, St. Andrews.



Word of God in Scotland. In a fragile boat constructed of branches covered with skins, with several companions, they landed after a perilous voyage on the Isle of Iona, off the barren coast of Mull, and this year the 1,400th anniversary of his founding this missionary centre, which for centuries was the light of the Western world, has been celebrated.

Both Succat and Columba maintained the "Holy Scriptures as the only rule of faith." This early Celtic Church faithfully observed all the Commandments of the unalterable, divine Law, even keeping Saturday, the seventh day of the week as God's Sabbath in obedience to the fourth commandment. The tragedy is that as Rome advanced to the outposts of the old empire, this first pure church of Scotland was at last obliterated by the papal apostasy.

**The beginning of the
Reformation in Scotland**

As Scotland was last to be engulfed by the apostasy of Rome so the Reformation came to Scotland later than the

John Knox's house
Edin





Continent and England. Among the fore-runners of the Reformation were Lollards who fled from England and settled in Ayrshire. Followers of John Wyclif, they brought copies of his English translation of the Bible, and one of them, James Resby, was burned at the stake in 1407 at Perth for teaching contrary to the authority of the Pope. Nearly a century later thirty Lollards, some noblemen, were charged with heresy at Glasgow before King James IV, but because some were his personal friends he with difficulty obtained their pardon.

The most outstanding Scottish proto-martyr was Patrick Hamilton, of noble birth, who by his own studies and acquaintance with Luther and Melancthon, became convinced of the truth of the Reformed doctrines, and returned to

East Lothian one who listened attentively and responded to his message was John Knox, a priest of the Roman church, destined later to become the greatest leader of the Reformation movement in Scotland.

St. Andrews and the Reformation

Little is known of his early life, but a tree, planted at the bequest of Thomas Carlyle, marks the site of the house where he was born at Giffordgate, Haddington. He studied at the University of St. Andrews, took orders, and became an outstanding Roman Catholic teacher until his conversion to the Reformed faith.

From the ruins of the Cathedral of St. Andrews can be seen the dark, square tower of the ancient Castle of the Bishops on a steep rock jutting out into the North Sea. Many Protestants were imprisoned in its grim bottle-neck dungeon by its occupant, Cardinal Beaton and later brought out to die by burning at the stake.

X the Scottish Reformer

his native land to spread the light. By a treacherous plot he was invited to St. Andrews, ostensibly to present his beliefs. Brought before Cardinal Beaton, he was condemned to death, turned over to the secular authorities, and burned at the stake.

Some twenty others soon after suffered death in like manner for their faith including the great and beloved preacher, George Wishart, son of a nobleman, and one of the leading Greek scholars in Britain. Well travelled, kindly, and courteous, he expounded the Scriptures in the market squares and fields where the people flocked to hear him. And in

So great did popular indignation against the Cardinal become for his high-handed methods, that some of his enemies banded together and assassinated him. Then the castle became a refuge for all known to hold Reformed doctrines, one of whom was John Knox.

The congregation at the parish church of St. Andrews soon insisted that he preach to them. "We cannot all read your writings," they said, "but we can all hear your preaching: Therefore we require you in the Name of God, that you let us hear the

the "Royal Mile,"
th.



The parish church of St. Andrews where Knox preached his first public sermon, and the ruins of the ancient abbey.



approbation of that which ye have affirmed: for if it be true, we have been miserably deceived."

For this first public sermon he took as his text, Daniel 7:24, 25. Commencing with a resumé of the four universal kingdoms of Babylon, Medo-Persia, Greece, and Rome, he showed how, out of imperial Rome emerged apostate papal Rome. He further showed that the Papacy, with the Pope at its head, was the ecclesiastical system of Antichrist foretold in Scripture, presumptuously claiming authority, worship, and honour due only to God.

The effect of John Knox's sermon was tremendous and many were converted to the Protestant faith. Twelve years later the walls of the old thirteenth century cathedral, of which some massive pillars, the carved portal, arcading, and tower remain, echoed to another stirring address by John Knox by this time the foremost leader of the Scottish Reformers. Much however transpired in the intervening years. In alliance with the Regent, strongly Catholic Queen Mother, Mary of Lorraine, the castle was captured by the French and John Knox became a galley-slave, chained to his oar, for nineteen months suffering exposure, hardship, and persecution for refusing to take the Mass, which treatment undermined his health, but not his indomitable spirit.

Released through the intervention of the English, but still an exile, he went to Geneva, and became friends with the great Continental Reformers, especially John Calvin. There he gained much experience, helped to draw up a Confession of Faith, was pastor to the English refugees at Frankfurt and Geneva, and raised up many Protestant churches. At Dieppe, practically all the town were converted to Protestantism by him. Returning to England he became one

Many times John Knox preached before the Queen and her nobles in St. Giles Cathedral Edinburgh. Above.—Palace of Holyrood House.



of the six royal chaplains to the court, but he would not accept a bishopric.

Knox returns to Scotland

He made a visit to Scotland, and when later impressed that the time was ripe, he accepted the invitation of the Lords of the Congregation, as the nobleman who had accepted the Reformed doctrines were called, and returned to be their leader. Of strong faith and personality, direct and forceful, yet gracious and patient, he never flattered Queen or Council.

How many times the Reformer must have walked along the Royal Mile which leads down from the Castle on its precipitous rock to the Palace of Holyrood House to engage in discussions with Mary, Queen of Scots returned from France as a young widow. From the first it was apparent that their religious views were irreconcilable. He was "convinced that Mary ought not to be received as Queen unless she agree to conform to the laws of the land which Parliament had passed the previous year in regard to religion." For her part she intended to banish at the first opportunity this man who stood in her way of re-establishing Roman Catholicism.

At first the queen tried to win him over to her side. "Ye interpret the Scriptures in one manner, and they in another; whom shall I believe? and who shall be judge?"

"Ye shall believe God," answered the Reformer, "that plainly speaketh in His Word; and farther than the Word teacheth you, ye shall neither believe the one nor the other. The Word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, who is never contrarious to Himself, explains the same more clearly in other places."

The short reign of the queen was but a succession of tragedies. First her secretary, David Rizzio, then

her second husband, Lord Darnley, were murdered. When she married the Earl of Bothwell, ten days after his divorce, the Protestant noblemen raised an army against her. Defeated, she took refuge in England, where plot after plot was instigated by the Roman Catholics to depose Queen Elizabeth and put Mary on the throne of England, until at last she was executed, at Fotheringhay Castle.

At Canongate in the Royal Mile is the house where John Knox lived, with its red-tiled gabled roof, overhanging eaves and casements. In the sixteenth century wood panelled interior a glass case contains Bibles and books of the Reformation period. A spiral stairway leads to his room. There is his black oak chair, table, letters and portraits.

Preacher at St. Giles' Cathedral

Nearby is the Cathedral of St. Giles, in splendid Gothic architecture, with an unusual lantern roof to the main tower. The massive Norman piers which support the tower probably date from the original twelfth century edifice. Here John Knox often preached. Before a vast congregation he gave the special thanksgiving address after the Treaty of Edinburgh, as a result of which the French and English troops left Scotland. It is perhaps not always remembered that but for the wisdom, spirit, and energy of the great Reformer, Scotland might have become a possession of France.

Three months before he preached his last sermon in St. Giles cathedral, news of the terrible massacre of St. Bartholomew was received, when on the night of August 24, 1572, 20,000 French Protestants, who had been given the assurance by the King, Charles IX, of safety to attend a royal wedding in Paris, were murdered. Among the Huguenots, Knox had many friends, and this dreadful act caused him great sorrow, as it did to all the Reformed churches.

During the week before he died, although in much pain and knowing that his end was approaching, he received the elders of the church, co-workers, and the Protestant noblemen to give them words of encouragement and blessing. He asked his wife to read to him the seventeenth chapter of the gospel of John, his favourite passage of Scripture.

Just south of the Cathedral in Parliament Square, which formerly was the churchyard, is a stone inscribed J.K. 1572, which is believed to mark the place where this man of God was buried. He was laid to rest in the presence of a vast assembly of people, and the Regent, as he stood by the grave, truly testified, "Here lies one who neither flattered nor feared any man."

Shall we not seek grace to stand without compromise for the Word of God, even as did the great Reformer, John Knox?

Is Prayer Effectual?

(Continued from page 13.)

*"The Lord is merciful and gracious,
slow to anger, and plenteous in mercy.
He will not always chide:
neither will He keep His anger for ever.
He hath not dealt with us after our sins;
nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
so great is His mercy toward them that fear Him.
As far as the east is from the west,
so far hath He removed our transgressions from us.
Like as a father pitieth his children,
so the Lord pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust."*

Psa. 103:8-14.

Such a God as this is worthy of our love and allegiance. And it should be regarded as one of our most priceless privileges that we can "boldly approach the throne of our gracious God, where we may receive mercy and in His grace find timely help." Heb. 4:16, N.E.B.

As I travelled along the road one day, my attention was caught by a wayside pulpit poster. You may have read it but I will bring it back to your memory. It read: "Seven prayerless days makes one weak."

Have you prayed today?

Have you prayed today? By sincere prayer you are transported from earthly to heavenly things. "Unto Thee, O Lord, do I lift up my soul." How true is the thought that "prayer does not bring God down to us, but brings us up to Him."—*Steps to Christ*, page 70.

May the experience of our praying be the accomplishment of communion with the great Spirit of the universe, the Father of our Lord Jesus.

*"Whom have I in heaven but Thee?
And there is none upon earth that I desire beside
Thee.
My flesh and my heart faileth:
But God is the strength of my heart,
And my portion for ever. . . .
But it is good for me to draw near to God."*

Psa. 73:25, 26, 28.

"Let us pray!"

THE book of Jeremiah is often thought of as a doleful book, and we have even coined a word "jeremiad" to signify a tale of grief, a mournful story. It is true that Jeremiah lived at a very unhappy period of Judean history, and his writings in general give expression to the sadness and grief which oppressed him when he contemplated the tragic and inevitable outcome of the long years of apostasy of his nation. Yet some of the most encouraging promises in all the Scriptures are to



be found in his prophecy. Especially is this so of the middle chapters, thirty to thirty-three, which have been aptly called "The Little Book of Consolation." The promise we are considering this time is in chapter thirty, verse seventeen.

While these inspiring messages were spoken primarily to the people of his day, like all the other cheering oracles of the Bible, they are applicable to every age, and especially to our times, when the end of all things is so near. In fact, there are many parallels between the days just prior to the capture of Jerusalem by Nebuchadnezzar and these last

days, just before the overthrow of all kingdoms at the second advent of Jesus.

Gesenius says that the Hebrew word *rapha* which is translated "heal," imitates the sound of a person sewing rapidly, and so, first of all, it means to heal by sewing up a wound. A doctor was called a *ropbe*, or surgeon, who treats wounds inflicted in battle. But the word came later to mean healing in a larger sense, as of healing sickness, or curing a disease. It was even applied to "healing" bitter water, as in 2 Kings 2:22, or of restoring a country to its former felicity.

Healing the bitter waters

The first mention of this word, as applied to the Lord, is in Exodus 15:26. It was a promise spoken by God, through Moses. The children of Israel had recently escaped from Egyptian bondage; their oppressors had been overwhelmed in the Red Sea. Then they travelled three days in the wilderness—and found no water. Eventually they came to Marah,

"I will

which means "bitter," and they could not drink of the bitter water there. Naturally they murmured against their leader. How true to life! Moses cried to the Lord, and at God's command Moses cast a tree into the waters, and they were made sweet. Then God promised that if the people would hear and obey His statutes, He would put none of the diseases which had distressed the Egyptians upon them for He said, "I am the Lord that healeth thee." We might well make a list of the names of God, such as "El-ro'i" (God who sees me. Gen. 16:13), "Jehovah-jireh" (The Lord provides. Gen. 22:14), "Jehovah-nissi" (The Lord my banner. Exod. 17:15), and add to it "El-roph'i" (The Lord my Healer).

There are very many passages in Scripture which speak of God as the Healer. One of the best known is in Psalm 103:3, "Who healeth all thy diseases." An outstanding example of one who cried to the Lord for healing, and whose prayer was quickly answered, is King Hezekiah. His remarkable experience is recorded for us in three books of the Old Testament: 2 Kings 20, 2 Chronicles 32, and Isaiah 38. But this restoration to health is by no means limited to recovery from physical ailments; one might say that

its primary reference is to spiritual healing. Such a promise occurs in Hosea 14:4: "I will heal their backsliding, I will love them freely."

The great Physician

Jesus was known as the Great Physician, the Mighty Healer. It has been said that He spent more time in ministering to the sick than in preaching. There were entire villages where there was no trace of suffering or sorrow after He had ministered to them. But it is to be noted that our Saviour always linked the healing of the body with cleansing from sin. When the palsied man was brought to Him, He said to him, "Son, be of good cheer; thy sins be forgiven thee." Physical health is of little avail unless there is cleansing from sin.

There is an intimate connection between the mind and the body, and people are coming to realize the influence of cheerfulness and inward peace upon the physical nature. We read in the book of Proverbs, chapter seventeen, verse twenty-two: "A merry heart

heal thee"

E. B. PHILLIPS, M.Th., CONTRIBUTES
THE FIFTH ARTICLE IN HIS
"PRECIOUS PROMISES" SERIES

doeth good like a medicine," or, as the Revised Version puts it: "A cheerful heart is a good medicine." The knowledge of sins forgiven is the best of all tonics, and is a powerful factor in recovery from illness. In these times of stress and uncertainty there is an increasing tendency to look on the black side of things, and to worry over what the future may bring. We all need to take to heart the comforting words of the Bible, "Cast thy burden on the Lord, and He will sustain thee," and Peter's admonition: "Casting all your care upon Him, for He careth for you."

The question may be asked, however, whether we are to take literally the statement that the Lord "heal-eth all thy diseases." Is it not a fact that Christians suffer, as well as people of the world? Do not Christians succumb equally to disease? We have to bear in mind that, while God is all-powerful, yet He

has not yet removed all evil from this world. There is another agency which is striving against the benign purposes of our heavenly Father. We cannot always understand why the Lord permits His children at times to undergo affliction, but we can rest in the assurance that His hand is in ultimate control of all the universe, and "all things work together for good to them that love God."

One purpose of suffering is to purify the soul, and to wean us from the harmful tendencies which would hinder oneness with Christ. Invalids can have the assurance that the Saviour has passed through temptation and suffering, and consequently He can understand and sympathize with them in their weakness and trials. We have the testimony of many who have experienced God's support when they were in



distress. The Psalmist has said, referring to the righteous: "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness."

But the time is rapidly approaching when all sickness will have an end and we who love Jesus will be blessed with perfect health and strength, when "the lame man [shall] leap as an hart, and the tongue of the dumb sing;" when "the inhabitant shall not say, I am sick."

"Thy will be done"

While it would be presumption to demand of God that every illness be cured and all infirmity be done away, yet we can in confidence pray for and with the sick, claiming in faith the promises of God. Is it right, then, in every case to ask God to remove disease? We can do this but our prayers must be

submitted to the overruling will of God; we must always say, with Christ, "Thy will be done; . . . not as I will, but as Thou wilt." It may sometimes appear to us that restoration to full health must be God's pleasure for the person who has asked our prayers, and we can think of no reason why our all-powerful and loving Father should permit suffering to continue; yet even so, we have to subordinate our longings to His supreme wisdom. What we can pray for with every confidence is that the afflicted one be healed from every defilement of sin, and be resigned to the all-merciful Lord. Peace of mind and harmony with God is the primary need. Then, if the Lord sees that healing of the body is in accordance with His gracious purpose, we have the petition which we desired of Him. God knows best; He can see all the circumstances of every case, and so we must trust in Him, being fully assured that He never makes a mistake.

We can all recall experiences in our own lives when God has warded off danger, and healed our diseases. We can say with David: "Surely goodness and mercy shall follow me all the days of my life," as they have followed us up to the present. God has been our Healer, He is at this present moment our Healer, and so He will be until the end.

Rule from Above

(Continued from page 7.)

lifted himself up "against the Lord of heaven," there came a similar word of judgment, "God hath numbered thy kingdom and finished it." Dan. 5:26.

Likewise when another great power shall at the very end lord it over mankind, "the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." Dan. 7:26.

This is the cheering message of the Bible: God rules from above, not man.

Some great power may seize control of the atmosphere, even the stratosphere, and "bestride the world like a colossus," but a stone from outer space, "cut out without hands" (Dan. 2:34), will smite it, and smash it, and break it in pieces, whereupon "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27.

Man may reach far into space; he may dominate millions of his fellow-men; but he cannot conquer God. God's will must prevail; His sublime purposes must come to pass. He alone rules from above, now and for ever.

Evolution, Creation, and You

(Continued from page 15.)

Darwin himself admitted: "A recurrent tragedy of evolution is the killing of some beautiful theory

by an ugly fact." But the real tragedy is that the theory remains, while the facts are often kept under cover.

Of all the so-called "proofs" of the theory, none are so important as the fossils. Sir Julian Huxley, the most resolute and immovable of modern evolutionists, admits, "Fossils are the basic documents. . . . Fossil remains provide direct evidence." (*Evolution in Action*.) Evolution therefore must stand or fall on the testimony of the fossils.

Now evolution is a story of gradual growth and change from one type of creature to another, all stemming from the simplest beginning. The process is called "Transformism."

But the record of the millions of fossils embedded in the rocks around the world, is an emphatic denial of the theory of gradual change.

All fossils are clearly recognizable as definite and distinct types, with no evidence at all of gradual merging, or of any radical transformation. And with the passing of so-called geological time, not one fossil type reveals the slightest tendency to make any significant change. Dogs are always dogs, horses are always true to their own family group, and so it is with all fossilized creatures. This is in full harmony with God's creative decree: Let every living thing "bring forth *after his kind*." Gen. 1:24, 25.


True, there are fossils of creatures and types which no longer exist—like those of the mighty dinosaur family. But these merely tell, in support of the Bible record, about an earlier age that was zoologically and botanically vastly richer than the world today.

"Gradual change" not proved

Scientist Desmond Murray, an authority on biology, states in a recent publication: "The theories put forward by evolutionists would lead us to expect to find that the earliest form of life was simple and undifferentiated. This expectation is not realized, for the fossil record shows that the first organisms formed a complexus of fully developed and completely differentiated types. . . . *There is no evidence that this diversity is the result of a process of gradual evolution.*"—*Species Revalued*, page 5.

Consider the tortoise. Thousands of fossil tortoises have been found all over the world. The fact is: they are all recognizable as tortoises. If evolution were true, then the tortoise with its artistic shell would require many "intermediate" ancestors to give time for the gradual development of so unique an organ. But we find no "intermediate" whatever. Not one! The distinctive tortoise—like all other fossil creatures—is suddenly thrust upon us, complete, and perfectly developed.

This is, of course, in full harmony with the Bible record of special creation by God. The fossils support the Bible story one hundred per cent.



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And when I put forth my best efforts, I like to make them count for something. I am confident you do also.

We like to enjoy the thrill of accomplishment.

We like to feel that we have not laboured in vain.

And if that that we produce is of lasting value,



I BELIEVE IN A CHRISTIAN HOME

by Mary J. Vine

praiseworthy and memorable, then we really feel we have occasion for satisfaction. We don't have to look farther than the Scriptures for confirmation of that. "Wherefore do ye spend money for that which is not bread?" says the Lord, "and your labour for that which satisfieth not?" Isa. 55:2.

Above everything the Father desires that we shall enjoy satisfaction. Above everything He, the Lord of glory, is looking forward to the time when He Himself, seeing of the travail of His soul, will Himself be "satisfied." Isa. 53:11.

And the nearer to one's heart that which we undertake, and the more prolonged our labour, the more earnestly we long for the satisfaction of achievement, and the greater our burden that it shall succeed.

As, for instance, in this matter of our children.

How completely our lives revolve around these families of ours!

Children come first

We may, we parents, have our own private and personal objectives, but it is they and theirs that always come first in our prayers. *Their* health, *their* happiness, *their* prospects—only in relationship to them do we really consider our own. For the most part we live in a reflected world. Are they happy, then so are we. Are they worried and perplexed? It would be difficult to know who suffers the more keenly. By littles and littles we become kin with God, and dimly begin to comprehend what it means

when the good Word says, "In all their afflictions He was afflicted." Isa. 63:9

Through the helplessness of their infancy we follow the rules meticulously. Our prime absorbing ambition is that they thrive and develop "according to the book." They are momentarily our anxiety—that they eat enough, that they sleep enough, that they put on the weekly requisite number of ounces. We watch their diet with the obsession of a nutritionist. The offspring of royalty could not have better care. We run for the camera to record their first smile. We crow, as jubilantly as they, over their first toddling steps. In fact we experience pure, exquisite pleasure over every absolutely-to-be-expected indication of perfectly normal development.

Come childhood though, and we sometimes wish that the cradle days had lasted longer. Their quaint sayings become our household words. Daily they provide us in abundance with cause for innocent laughter. But through the reckless years between infancy and boy-and-girlhood, they teach us many a salutary lesson. They do not, to begin with, have the same sense of values as we.

Despite it all, however, most of us at least do not welcome that inexorable day when they go out into the clamouring, competitive world. They are so little, and we think of them so much as ours, our own, but every day from now on, be the tie with home never so close, the exciting, outside world provides an expanding sphere of interest, and we can no longer encompass it all.

Nor do we begrudge them their careers. They must hold their own in the world and be of service to it. But that they may attain that end is at the cost of a great deal of parental sacrifice, and it is a tragedy when that sacrifice is so readily forgotten.

As is so often the case.

I do not know anything that fills me with a greater sense of devastation than the frequent appeals we hear over the radio.

"Will So-and-So, last heard of at such a time [it may be months and years away], in such and such a place, go to such and such a hospital in such and such a town, where his mother, Mrs. So-and-So, is dangerously ill."

These appeals must often be efficacious, else they would not continue to be made, but one often wonders what are the feelings of the wanderers, and how there came to be this woeful gap in their relationships, and what happens when they come face to face again with their now-dying mother or father. Mercifully the curtains would be drawn.

But what waste, what bitter waste!

For which reason I do most profoundly believe in a Christian home, where prayer is wont to be made, where the name of the Lord is as a strong tower, and where the sacred Word has its daily, honoured place. I know that there have been wanderers, even

from homes such, but not so many, thank God, not so many. Else His promises would be of none effect, and that cannot be, for the honour of His great name is at stake. I am hanging onto it like a life-line. "I will contend with him that contendeth with thee," He says, "and I will save thy children." Isa. 49:25. And, as David Livingstone said, "It is the word of a Gentleman of the most strict and sacred honour."

In the fear of the Lord

All we older parents remember similar days.

The day when Daughter passed through the doors of some great training establishment, the beginning of an entirely new chapter in her experience. She looked back a little wistfully perhaps, but she really couldn't help herself, for that is how it should be—for the most part she was greatly looking forward.

But we—

We didn't clear up her room when we reached home because we couldn't. There was too much of an aching blank inside. The beginning of a chapter to her seemed rather like a regrettable chapter-ending so far as we were concerned. Life, we knew, would never be the same again. At best she would only be home for holidays, and with her widening circle of friends, even such home-comings could be depleted. We left her room until we could face it more bravely.

And the day the Boy left—

Bless him for that backward look.

It might very well be that he will go to the ends of the earth and we see him very little.

But though he is gone and another, I hope, will some day make prior claim on his loyalties and affections, I am still selfish enough to want something for myself out of this toilsome business of bringing up children, and the only way I can see any possibility of such a satisfaction, is to bring them up, to the utmost of my ability, in the fear of the Lord.

Without that, then all I have left is an empty room and an aching heart. With it the empty room marks but a breathing space. Hereafter we shall have all eternity. Only eternity will have made my labours worth while.

Moreover, I am frankly covetous. In the last chapter of the Proverbs is Solomon's description of a splendid woman. But how splendid her reward! Verse twenty-eight says, "Her children rise up, and call her blessed; her husband also, and he praiseth her."

Now there is something to make the eyes shine and the heart glow. No other praise of men could begin to compare with it. They know us so very well.

But how?—

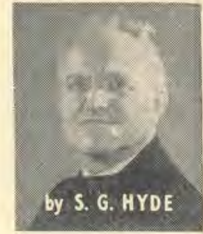
Secret of Timothy's success

There was once a young man named Timothy, and so dear and faithful a boy was he that the apostle

(Continued on page 31.)

GREAT OF THE

TEXTS BIBLE



THIS
MONTH:

PSALM 91:1

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”

THE message of this text has proved a blessing and an encouragement to countless Christians. The great General Gordon, in his day, described it as a “mountain of strength to all believers.”

Our text introduces us to two divinely-provided situations in which the believer may be accommodated:

1. The Secret Place
2. The Shadow of the Almighty

The man who is prepared to “dwell” in the “secret place” may “abide” under “the shadow.” Abiding under the shadow is conditional upon one’s “dwelling in the secret place.” This opens up to the believer an exciting prospect in the realm of spiritual experience.



THE SECRET PLACE

The important and comforting thing to know is that this “secret place,” though described as belonging to the “most High,” is not located in heaven but on earth.

“Thou shalt hide them in the secret of Thy presence. . . . Thou shalt keep them secretly in a pavilion from the strife of tongues.” Psa. 31:20.

The secret presence of God becomes for man a “pavilion”—a place of refuge; a place enclosed for protection and security; a place of hiding.

“They have taken crafty counsel against Thy people, and consulted against Thy *hidden ones*.” Psa. 83:3.

NOTE.—The overall picture provided by these texts is that of a fugitive in hiding; an adventurer for God who is caught up in the intrigue and controversy of the “fight of faith,” yet whose life is surrendered to God and is “hidden” in God’s “pavilion.” The apostle Paul uses similar language when describing the spiritual state of the believer as one whose life is “hid with Christ in God.” Col. 3:3.

The “secret place” could be descriptive of the place of prayer and quiet meditation and of the sanctuary into which, by faith, we enter to receive the ministrations of Jesus, the High Priest.

“Having therefore, brethren, boldness to enter the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us; . . . aa

High Priest over the house of God." Heb. 10: 19, 20.

"Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

"And still what miracles of grace are wrought
In many a lonely chamber with shut door
Where God our Father is in secret sought
And shows Himself in mercy more and more!
Dim, upper rooms, with God's own glory shine
And souls are lifted to the life divine."

R. Wilton.

The "secret place" covers also each of the following experiences:

- (a) Enjoyment of the spiritual life.
- (b) Cultivation of the reverential spirit.
- (c) Finding pleasure in the "sacrificial" life.

These all express and interpret the "secret place" experience as

DWELLING IN NEARNESS TO GOD

To dwell in the "secret place" is to share in the privilege vouchsafed to the child of God, viz., "To abide under the shadow of the Almighty."

"Because he hath set his love upon Me, therefore will I deliver him; I will set him on high because he hath known My name." Psa. 91:14.



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NOTE.—Notice in our text, the two names ascribed to God, viz.,

The Most High

The Almighty

The seeker after God approaches the "Most Holy" "mounting up with wings as eagles" to attain to the "Most High." By such an experience he finds himself encircled by the "Almighty."

"I have covered thee in the shadow of Mine hand,
. . . and say unto Zion, Thou art My people!"
Isa. 51:16.

Frances Havergal's last poems were written under the title "Under His Shadow." In a preface she observed: "I seem to see four pictures:

1. The shadow of a Rock. Isa. 32:2.
2. The shadow of a Tree. Psa. 121:5.
3. The shadow of His Wing. Psa. 17:8.
4. The shadow of His hand. Isa. 49:2.

and surely, that hand must be the pierced hand that may oftentimes press us sorely, and yet, even more, encircling, upholding, and shadowing."

What a precious privilege and what a gracious provision for the "secret place" dwellers—to be able to "abide" under the protective shadow of the Almighty, protected from the destructive blasts of the enemy!

"Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25:4.

The "abiding" experience promised to the "secret place" dwellers, is of deep and encouraging significance. Literally it suggests that one is "wrapped around," not alone for protection but also as a gesture of the esteem in which God holds us; also of the warm friendship of His love.

"He shall cover thee with His feathers, and under His wings shalt thou trust.

"He is my Refuge and my Fortress.

"He shall give His angels charge over thee.

"I will be with him in trouble; I will deliver him, and honour him." Psa. 91:4, 2, 11, 15.

And this further gem from Moses:

"He found him . . . in the waste howling wilderness; . . . He compassed him about [margin] . . . kept him as the apple of His eye. As an eagle stirreth, . . . fluttereth, . . . spreadeth, . . . taketh, . . . beareth them on her wings: so the Lord . . . did lead him." Deut. 32:10-12.

There is no promise given that we shall be preserved from trial. But there is assurance that in our calamities, we shall be spared the evil possibilities.

"God is faithful, who will not suffer you to be

tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." 1 Cor. 10:13.

"The Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear." Psa. 27:1, 3.

"Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath His shadow. . .

"Earthly cares can never vex me,

Neither trials lay me low;

For when Satan comes to tempt me

To the secret place I go."—*Ellen Lakshmi Goreb.*

City of Man and City of God

(Continued from page 17.)

pure river of water of life, clear as crystal. . . . And on either side of the river was there the tree of life: . . . and the leaves of the tree were for the healing of the nations." Rev. 22:1-3.

There will be no power stations, no factory effluents, no fears of destructive bacteria, no typhoid scares, no fear of polio. The whole description suggests life, vitality, healing. "The lame man shall leap as an hart, the tongue of the dumb shall sing," the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

It is true, that at the moment, we see "through a glass darkly," that "eye hath not seen nor ear heard" of the things that "God hath prepared for them that love Him," but it is equally true that we learn of the unknown from the known, and that comparisons with what is familiar can give us some understanding of what is to be and what will not be there. Many of the sad sights of London will be absent; no white ambulances speeding through the streets; no funeral hearses slowing the traffic up; no police cars speeding after criminals; no hospitals with odour of disinfectant and clatter of operating instruments, queues of relatives at visiting hours; these will be no more. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:4. The rapturous happiness of the redeemed is captured in these two wonderful statements: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose;" "Ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing." There will be no evil in the New Jerusalem; no cosh will be used; no open razors will

slash; no bombs will be thrown; no man will be hanged; there will be no criminals at all; no "murderers, and whoremongers, and sorcerers," nor any "liars." Rev. 21:8.

Over all the cross

One thing in common between the divine city of the future and London will be the cross of our Lord Jesus Christ. Today the great cross shining over London bears mute testimony to the death of the Saviour, whereby the man of sinful passions may be redeemed from his misery and from death. The wonders of the cross will be the theme of conversation in the days yet to come. The contrast between the wretchedness of today, and the glories of the future will be so stupendous that all will acclaim God for the sacrifice which our Lord made on the cross of Calvary. The voices from the Festival Hall will be as naught compared with the "Glory song" sung by the river of life; the singing will be as of "many waters," the theme of the song, "Worthy the Lamb that was slain."

General Bowring, was once sent to relieve a garrisoned city, but arrived too late. When he reached the town it was a shambles, a ruin. But a cross from the church still stood high over the wreckage. The general sat amid the ruins and wrote a hymn:

*"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."*

The words were true when written; they were true when the cross of St. Pauls, illuminated by incendiaries, triumphed high over the blitz of London; the words will be true when the cities of earth, ravaged by disease, and atomized by war, are no more; the cross of our Lord will be raised in triumph over the city of the future, New Jerusalem.

Our present world is beset with insecurity; violence and disaster are always imminent; lasting happiness is rarely permanent; struggles for well doing are not often rewarded. The wise person will open his copy of the Bible, and read how he can make the lasting happiness of eternity his own.

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The Editor

Christianity's "Third Force"

(Continued from page 6.)

the World Council of Churches has naturally had a dramatic effect upon Rome's attitude to non-Roman ecumenism, which has changed from its early indifference and even hostility to growing co-operation.

Under the inspiration of John XXIII, the Secretariat for Promoting Christian Unity was formed and has now been divided into two for better liaison with Protestantism and Orthodoxy.

A special "schema" designated *Ut Unum Sint* on the possibility of Orthodox reunion was submitted to the first session of the Vatican Council and earnest efforts are being made to induce all the Orthodox churches to send observers to the second session.

One of the last acts of John XXIII was the preparation of an apostolic letter, *Magnifici Eventus*, which was read at the foundation ceremony in Rome of the new Institute of Cyril and Methodius, the eleventh century apostles to the Slavs, where Roman priests will prepare for service in the Orthodox countries of Eastern Europe.

In it Pope John referred to the two missionaries as "united to the See of Rome and dedicated to it, truly and completely Catholic and apostolic in every sense of the word," and spoke of the "fervent desires" with which he had "striven and laboured so that Easterners who glory in the name of Christian who are separated from the communion of the Apostolic See, may be zealous toward re-establishing it."

If there is still any possibility of detaching Orthodoxy from non-Roman ecumenism through Vatican Council II, Rome will certainly bend every effort to this end, but if, as seems more likely, she does not succeed, she will aim at a "unity," something short of "reunion," with non-Roman ecumenicity which will secure its co-operation in the establishing of her new "Christian order" among the nations.

Little wonder, therefore, that Protestants in general, and students of the prophetic Scriptures in particular, will follow with the deepest interest the course of the second session of Vatican Council II and the continuing trends in Orthodoxy, Christianity's "third force."

An Inconsistent Bishop

(Continued from page 9.)

The Jews were naturally a proud people. The performing of menial personal tasks never came easily to them, as we know from the disciples' behaviour at the Last Supper. Yet here was Israel's greatest prophet, at the height of his fame, confessing his own utter unworthiness as compared with Jesus of Nazareth. There was much more in John's tribute than just the polite deference of one worthy man for another. His words were the outcome of his recognition that his Cousin's ultimate Personality was divine.

Later on, we have the record of the Saviour's baptism. In the sight of all, a gentle and innocent dove, symbolizing the Holy Spirit, alighted on the Lord. John also, seeing "the Lamb of God," and sensing his own need, was naturally moved to say "I have need to be baptized of Thee, and comest Thou to me?"

But Jesus quietly answered, "Suffer it to be so." And He who needed no baptism for Himself, left "us an example," that we "should follow in His steps." 1 Peter 2:21. Moreover, there came "a Voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:17.

If we are to believe the Gospel records at all, we must surely accept the literal truth of this account. Jesus was baptized by John, the dove appeared, the Voice from heaven was heard. It was the voice of a Father supremely concerned for a beloved Son—a Father deeply involved, with His Son, in all the steps affecting the salvation of a fallen race.

Light of the world

It is perhaps difficult to understand how anyone at all, much less a consecrated bishop, with an immense background of theological learning and spiritual experience, can nevertheless fail to note the Bible's repeated assurances of Christ's divinity. Further, the benign divinity of His Personality is repeatedly stressed so that we may the more easily appreciate the like divinity and Personality of His heavenly Father and ours.

Dr. Robinson wrote of Christ as "the One in whom Love has completely taken over." Jesus never spoke of Himself specifically as Love personified, although His tender words and kindly actions constantly showed it to be so.

Christ, however, did describe Himself, without sentiment, as "the Light of the world." John 8:12. And, as David declared, "In Thy light shall we see light." Psa. 36:9.

May we indeed, in His light, see our way ever clearer; and find in Him, as we may, the light which illumines for us, even the kindly face of the Father.

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I Believe in a Christian Home

(Continued from page 26.)

Paul called him "My dearly beloved son." This Timothy was such a boy as I would like my boy to be. He did such a work as I would like my boy to do.

And why?

The apostle Paul tells us. "I thank God, . . ." he said when writing to Timothy, "when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." And again, "Continue thou," he wrote, "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures." 2 Tim. 1:5; 3:14, 15.

I would like to be remembered as, I am sure, Timothy remembered Lois and Eunice.

As also John Wesley must have remembered his mother.

"I do intend to be more particularly careful of the soul of this child," she wrote in her meditations regarding the new baby John, her fifteenth child, "that I may instil into his mind the principles of true religion and virtue."

Woodrow Wilson once wrote of Wesley: "The church was dead, and Wesley awakened it; the poor were neglected, and Wesley sought them out; the Gospel was shrunken into formulas, and Wesley flung it fresh upon the air once more in the speech of common men; the air was stagnant and fetid; he cleared and purified it by speaking always and everywhere the Word of God."

Such was John Wesley, but only such because there had been instilled into his mind by Susanna "the principles of true religion and virtue."

The apostle Paul would have known how to pay tribute to Susanna.

But she believed in the saving influence of a Christian home, and so do I.

I believe in it for the sake of the happiness of the children.

I believe in it for the sake of the unity of the family.

I believe in it for the sake of the salvation of the world.

They were dark days, the days of John Wesley.

They are dark days now and Jesus is coming soon. From where will they come, "the Knights of the Last Legion of King Jesus," they who will seek to prepare men and women for His coming and themselves be able to meet His gaze and stand before Him unafraid?

I am sure that they will be that much more able if they have had behind them the upholding, strengthening, and encouraging influence of a Christian home.



DO THE TWO COMMANDMENTS OF MATTHEW 22:37-39 TAKE THE PLACE OF THE TEN COMMANDMENTS OF THE OLD TESTAMENT?—K.S.

IN the story to which you refer, a lawyer trying to corner Christ, asked the question, "Master, which is the great commandment of the law?" Jesus immediately answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like it, Thou shalt love thy neighbour as thyself." We should not, however, stop there but read on into the next verse where Jesus said, "On these two commandments [that is love to God and love to man] hang all the law and the prophets." Now what did He mean? Paul gives the answer in Romans 13:8 and 9 where we read, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself." In other words, if we love God and our fellow-men we will naturally be keeping the ten-commandment law. If we really love God we will worship Him only, we will not take His name in vain, and we will keep holy His day. And if we really love our neighbour we will not steal his goods, tell lies about him, or do him any other harm. This is why the Bible says, "Love is the fulfilling [or the keeping] of the law." So the two commandments do not take the place of the ten commandments, but point out the only way in which we can keep them by the power of love.

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How Billy the Bully Changed His Name

by Ivy R. Doherty

YOU little shrimps, hand over that ball right this minute!" demanded Billy Sommerfield of the little boys he met on the path outside the school grounds.

"No!" shouted little Ben in his biggest voice. "It's my ball and you can't have it. My dad gave it to me for my birthday, and he told me to take good care of it. You leave us alone!"

"Who said?" came the angry reply. Billy didn't like to have the small fry—as he called the little boys—stand up for their rights. He'd see to it, therefore, that they got back into their right places—quickly!

"Hand it over, I say! It's my ball, and I'll prove it to you!" And as quick as a wink he had snatched the ball from the little fellow's trembling hand and scribbled rapidly, "BILLY SOMMERFIELD" across its smooth, white surface.

"There now," he challenged triumphantly. "Who will believe a kid like you! You go and tell your teacher, and she will see my name there, and then what?"

Ben began to blink back the tears. It wasn't the first time Billy had picked on him. He went and appealed to his teacher. But she was new and did not know that Billy's nickname was "Billy the Bully." So she decided that the little fellow had made a mistake and gave Billy the benefit of the doubt, because his name was on the ball.

Before Ben's parents had time to complain about Bill's behaviour, Bill cunningly gave the ball back to its rightful owner. The name had been erased. That was Bill's system. He was brave when he thought no-one larger would catch up with him; but at heart he was a coward.

On the bus home from school he enjoyed pulling the long curls that hung down Doris's back. He always tried to sit behind for the

very purpose of annoying her in order to break the monotony of the afternoon trip. Doris whimpered occasionally, but she was too proud to complain to the driver. After all, she was the same age as Bill, and maybe the bus driver would think she was a "softie" if she couldn't take care of herself.

One day at the water fountain, a girl wanted a drink. Bill made her wait until he had had his fill, and then he stood in her way so that she couldn't put her hand to the tap. With a sly grin, he told her: "I'll turn it for you." Trustingly, she put her mouth to the stream of clear water and Billy let the water go full force.

"Didn't you know this fountain is called Old Faceful?" he asked her with a horrid grin. It was funny to watch the water spurt all over her hair, face, and clothes, he mused. And my! Wasn't she surprised! Billy went off chuckling to himself. He would have to try that another time. It was better than he had anticipated.

Mr. Wade, the headmaster, found Billy one day pounding a boy several years younger than himself during noon recess. Scarcely twenty-four hours later he came on the bully again. This time he had hit a child on the head for daring to run in front of him when the whistle blew, and he was in a hurry to get to his room.

Billy needed straightening up, Mr. Wade decided.

"You're quite a young bully," he told him. "At least, that is what they used to call boys like you when I went to school," and he gave Billy some very stiff punishment. But with Billy, punishment had no effect. He seemed to enjoy it, and he went right on being "Billy the Bully."

Mrs. Trent, his teacher, was tired of him. She had had too many interviews with him about the way he treated the smaller children. But

she had no success either. She took the problem to Mr. Wade.

"I know all about that young man," Mr. Wade sighed. "I've watched him and I've punished him. I hardly know what to do."

"Maybe we should talk to his parents," suggested Mrs. Trent.

"We could try," said Mr. Wade. "In fact, I think I'll visit his home in the next day or two."

He did. And he learned that Bill's mother and father knew only too well that their son was a bully. Often Mrs. Sommerfield had been deeply hurt as she had heard the little boys across the street chanting: "Billy's a bully! Billy's a bully!" Mr. Wade said he had tried every way he could think of to help the boy and had not succeeded. Mrs. Sommerfield confessed that she had done the same. No matter how she had appealed to him, nothing seemed to make any difference.

When Mr. Wade had gone, Mrs. Sommerfield did a great deal of serious thinking about her son. Finally it came to her that if she had tried everything she could think of and those things had failed, and if Mr. Wade and Mrs. Trent had done the same, then there remained one possibility, and that was praying to God that something would happen to change Bill's heart. That, she decided, was getting right to the root of the matter.

And so, true to her decision, she prayed every day, and many times a day, that Bill would experience a change of heart.

Bill was sitting in church. Not listening, to be sure. But through all his daydreaming and inattention he heard the minister say something about Jesus being gentle and kind, and that He never stooped to meanness and bullying.

Somehow, the minister's words stuck in his mind. He couldn't get rid of them for days, even though he tried hard to forget them. The truth was that Mother was still praying, and God's Spirit was pleading with him to give up his old bullying ways.

Deep down in his heart, Bill wanted to be like Jesus. He didn't really want to be "Billy the Bully" any more. There was something hateful and mean inside him that made him act the way he did.

MOTHER'S HANDS

The hands that made my baby clothes
So tiny and so neat,
The hands that fitted little shoes
Onto my baby feet,
The hands that steadied every step
As I began to walk,
The hand that placed into my hands
The little knife and fork;
But best of all that mother did,
As I grew every day—
She placed my hands together,
And taught me how to pray.

M. E. Brooks.

Gradually there came to him a great longing to be different. He wanted to be kind and to have people like him. He had tried at times to be kind in the past, but his efforts had never been successful. The only way to get over his difficulties, he reasoned, was to pray about them.

Billy had no idea that he and Mother were now praying for the very same thing. But God knew, and He understood that there were two desperate hearts waiting for Him to work. So God worked. You could tell it by what happened to Billy.

Mr. Wade and Mrs. Trent were the first to notice the change. They were tremendously surprised one morning when they saw Billy the Bully picking up Jamie, who had fallen from one of the school seesaws.

"Can I believe my eyes?" asked Mrs. Trent, astonished.

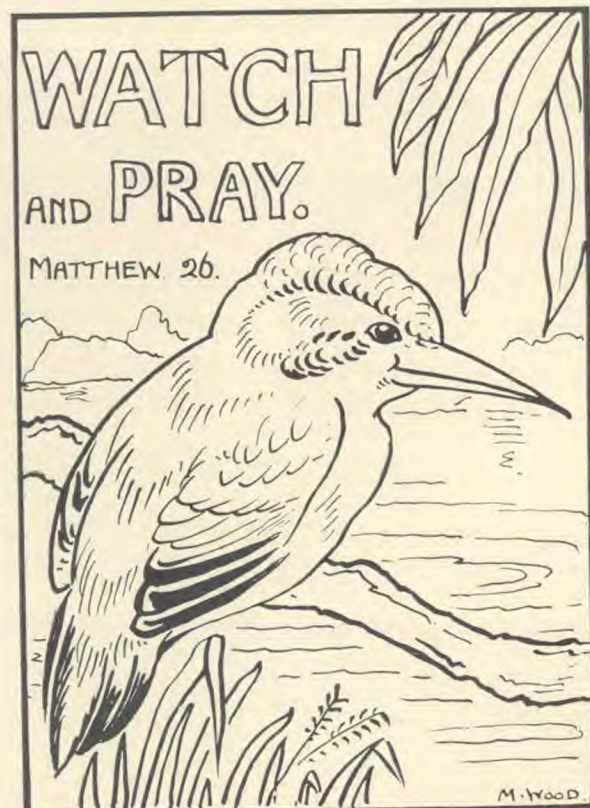
"It isn't possible!" exclaimed Mr. Wade, equally astonished.

But it wasn't long after that that Billy stopped one of the older boys from fighting someone smaller than himself. Yes, a change really was taking place in Billy's heart!

"Mrs. Sommerfield, I can't get over the change in Billy," Mr. Wade told Billy's mother one afternoon. "He's so much nicer now."

And Mrs. Sommerfield agreed, with great happiness in her heart, that Billy had certainly changed. God had heard her prayers.

She was more sure than ever when she heard the neighbour children across the street calling, "Hey, Billy, please come over and give us a wagon ride down the hill." They weren't a bit afraid of Billy any more.



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 October 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.]

Cherry Tree Farm

By Ronald James

N Pope's Field cows browsed contentedly. Large flocks of starlings seeking food, ran rapidly to and fro over the short grass. They moved with the odd, jerky motion common to the species.

"Funny the way starlings seem to follow the cows about," laughed Kay to her brother, Tim.

"The cows don't seem to care one way or the other," Tim replied. "It is queer though."

"I expect there's a reason for it," said Kay wisely.

Presently the children crossed a sunken lane and entered Lark's Wood. Cows and starlings were forgotten. A butterfly with dark brown, yellow spotted wings fluttered onto a spray of blackberry blossom.

"It's a Speckled-wood," Tim told his sister.

"Wish we could see a Purple Emperor."

"Lijah saw one here," remarked Kay hopefully.

"Yes, but that was ages ago," replied Tim.

Soon they were out of the woods and ascending a long, sloping field known as Friar's Folly.

Suddenly Kay stopped.

"I don't think we should go this way," she said.

"Why ever not?" asked her brother in suprised tones.

"Well, Mr. Fox's cows are out, and one of them is very spiteful."

"Oh, she won't hurt us!" exclaimed Tim scornfully.

"She jolly well hurt Sam," retorted Kay.

"Oh, well, we shall have to cut across Young's meadow, I suppose it's not much farther," sighed Tim.

"Did you notice all the starlings with Mr. Fox's cows?" Kay asked.

"Yes, and look, the cows are out in Young's meadow, and there's more starlings than ever."

"Perhaps it's something to do with insects and food. After all, birds perch on hippopotamuses' heads and pick food from their teeth. I've seen pictures of them."

"Yes, they go right in the hippo's

mouth," chuckled Tim. "I'd like to see starlings perching on cows' heads."

"Well, they perch on sheep's backs," Kay reminded him.

"Yes, they favour sheep wonderful!" said Tim, in a very good imitation of old Lijah's voice.

"Who favours sheep wonderful?" asked Farmer Jones joining his children.

"Starlings," answered Kay. "And can you tell us, Dad, why it is that starlings always seem to follow the cows about?"

"Yes, I can; they have excellent reasons," replied the farmer.

"When cows are feeding, they are continually tearing up mouthfuls of grass by the roots. The intelligent starlings are fully aware of the fact, and know that if they are on hand, the numerous grubs and insects which are unearthed will provide a meal for them. Actually starlings perform valuable service to man, most of the insects and grubs being pests."

"Said it was something to do with insects and food," boasted Kay.

"In this instance, 'grub' would be a more appropriate word than food," replied her brother.



YOUR LETTER

My dear Sunbeams,

A schoolmaster once asked his pupils to tell him the name of the largest room in their town.

The children put on their thinking caps, and named every big room they could recall, from the Town Hall auditorium to the very grandest department store. But no-one had the answer the master wanted.

At last he said, "Well children, I'll tell you. It's the *room for self-improvement*."

The answer was a great surprise to everybody, and not at all what they expected.

However, one boy thought about what the master had said for a while, then raising his hand he said, "Please sir, I've thought of an even bigger room—the *room for kindness*."

It's true, most folk need improving, but everybody needs kindness, and especially so, the dumb creatures such as animals and birds."

And, Sunbeams, when we consider the numbers of starving and homeless refugees, and even animals which are often ill-treated, we are bound to agree that the *room for kindness* in the world today is greater than ever.

Yours affectionately,

Auntie Pam

RESULTS FOR JUNE COMPETITION

Prize-winners.—Andrea Edwards, 6 Boggart Hill Road, Seacroft, Leeds, 14. Age 13. Susan Buckley, 95 Rayleigh Road, Thundersley, Essex. Age 8.

Honourable Mention.—Gordon Bauwens, (Glasgow, E.2.); Doreen Floate (Felixstowe); Graham C. Hall (Plymouth); Robin Clee (Oldham); Esther Bright (Sydenham); Alison Crawford (Dorset); Anne Crawford (Dorset); Marion Cowin (Liverpool); Valerie Bond (Newark); Sylvia Floate (Felixstowe).

Those who tried hard.—Kay Littlewood (York); Pamela Rowe (Honicknowle); Tony Watson (Birmingham, 31); William Shepherd (Belfast, 5); Raymond Blyth (Lincoln); Sally Rowland (Plymouth); Rosemary Dalton (Bere Alston); Anne Dalton (Yelverton); Cheryl Brown (Wythenshawe); Irene Weir (Sheep-ridge); Ivan Cornish (Ipswich).

MIRROR



of

OUR TIME

Overkill

THE fearful menace of thermo-nuclear war may begin to be realized when it is learned that the United States has at present an "overkill" capability of 150 times the nuclear force necessary to destroy every city in the Sino-Soviet bloc. On the Soviet side it is estimated that the Soviet Union has an "overkill" capability of 145 times the force needed to destroy every American city and 450 times the force needed to destroy all the cities in the NATO area.

Three minutes to twelve!

DUE to some mechanical failure, the clock of All Saints, Sidmouth, points to the significant time of three minutes to twelve! Beneath it is the exhortation, "Now is the time to seek the Lord."

Only hope

"If the Church of England and the Methodist Church cannot be reconciled and reunited," said the Bishop of Winchester, Dr. Falkner Allison, at his Diocesan Conference, "there can be no hope of reunion between the Church of England and any of the other Free Churches in this country."

Bible to the world

A CAMPAIGN launched at a meeting of the United Bible Societies in Tokyo aims at increasing the present world circulation of the Bible from the current 50 million copies a year to 70 million in 1964, 100 million in 1965, and 150 million in 1966.

Five billion years from now

IN his book *A Planet Called Earth*, George Gamow asserts that five billion years from now the sun will probably explode, melting all the planets which have been peacefully orbiting round it, and some of them may be thrown right out of the solar system. Man, however, will not be there then, for he will probably have been superseded by some other intelligent species evolved from rodents, or even insects."

Starving millions

AT a World Food Congress in Washington it was stated that in the underdeveloped countries at least 20 per cent of the population is undernourished, and 60 per cent live on nutritionally inadequate diets; which means that nearly half the world's 3,000 million inhabitants are underfed.

"Other beings" in universe

AT a Moscow Conference, Sir Bernard Lovell, director of Jodrell Bank, expressed his belief that there are many communities of "other beings" in different parts of the universe.

Computer brides

AN organization in Texas is now comparing the likes and dislikes of would-be brides and bridegrooms by computer with a view to suggesting likely matches.

Not seeking to dominate

IN a transatlantic television programme relayed by Telstar, General Eisenhower rebutted the idea that the United States wishes to dominate Europe. The idea, he said, "is baseless. . . . We do not want to dominate. We want to be a partner. . . . We would like to see a United Europe."

African states in U.N.

WHEN the United Nations Organization was formed in 1945 there were four African members—Liberia, Egypt, Ethiopia, and South Africa. Today there are 33, while the Afro-Asian bloc numbers 56, out of the total membership of 110.

Envoy to Vatican

SPECULATION is beginning to grow on the significance of the hint in *L'Osservatore Romano* that the seat of the Roman Catholic Church would like once more to have a representative of the United States at the Vatican. In 1950 President Truman tried to appoint General Mark W. Clark, but widespread Protestant criticism caused him to abandon the idea.





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