



**A HAPPY
NEW YEAR
TO ALL
OUR
READERS**

★ INCLUDED IN THIS ISSUE
**THIS YEAR OF GRACE
INTERNATIONAL "MADHOUSE"
THREE HOLY THINGS**

OUR TIMES



A Happy New Year!

By Mrs. M. H. Cooper

Consecrate yourself each morn,
The Master's will to heed;
Feast upon the Bread of Life,
To satisfy your need;
For Living Water ever thirst,
Give loyal service—Jesus first!
'Twill mean for you—a Happy New Year!

Cultivate a friendship true
With Him who loves you best,
Seek His presence, find His joy,
Contentment, peace, and rest;
Ne'er lonely be along the way,
Commune with Jesus night and day,
And you will have—a Happy New Year!

Clasp the Hand outstretched to aid,
Prove every promise true;
Follow where He leads the way,
And claim His victory, too;
Though strife and sin be all around,
God's grace for you doth more abound.
My wish for you—a Happy New Year!

A WINTER SCENE ON HAMPSTEAD HEATH · LONDON

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 . . .

THE beginning of a New Year is a time for looking back and looking forward, both in the everyday affairs of life and in our spiritual experience. Naturally, therefore, this provides a topical theme for several of our contributors this month.

Very significantly the subject of the calendar has been discussed in recent weeks at the Vatican Council. Some startling suggestions which have been advanced are discussed in the editorial, "Beginning a New Calendar."—Page 4.

If we would walk in a sure path during the coming days we are counselled by G. Elliott, in his article "The Gate of the Year," to follow Him who is both the Way and the Light of life.—Page 7.

Often we speak of the current year as "This Year of Grace." Ernest Cox shows how the coming months may bring us each one a renewal of God's grace day by day.—Page 9.

To Mary J. Vine the New Year suggests "A Clean Slate." You will be inspired by her timely message.—Page 24.

Winter has its peculiar pleasures, but it also brings hardship and danger in its train. J. R. Lewis reminds us that winter is one of the results of sin, and that one day there will be "No More Winter!"—Page 22.

Much has been written recently about the serious trends manifesting themselves in the United Nations as a result of the irresponsibility of many of the new nations admitted during the past few years. A. S. Maxwell calls it "International 'Madhouse.'"—Page 11.

Following the proceedings of the Second Vatican Council, our Rome Correspondent, Dr. B. B. Beach, notes a new attitude of friendliness and tolerance on the part of Rome toward the non-Roman churches, and asks the question, "Is Rome Changing?"—Page 18.

Having now completed his studies in the book of Revelation, S. G. Hyde this year will discuss some of the "Great Texts of the Bible." He begins with that "prince" of texts, "God so loved the world."—Page 29.

In this issue we begin a new regular feature, "Your Bible Questions Answered." If you have a Bible problem send it along and we will do our best to help you.—Page 27.



DISCERNING THE TIMES

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



By
The
Editor

Beginning a NEW CALENDAR

WITH the turn of the year we take down the old calendar, which has served us well during the past twelve months, drop it into the waste paper basket, and put up our bright new calendar for 1963.

By this act we indicate that the past has gone beyond recall, but it is well to remember that the decisions taken in our personal lives and on the larger stage of the nation and the world, will have their influence for good or ill upon the pattern of the future. The first page of the book of the New Year is not blank. The first entry is already written. There is a "balance brought forward," not only in reference to our financial affairs, but in our moral and spiritual experience. No



Mitred bishops filling the great nave of St. Peter's during one of the sessions of the Vatican Council.

wonder the Psalmist counsels us, at the beginning of another year, to "number our days, and apply our hearts unto wisdom." Psa. 90:12.

But apart from the sobering recollections of the past and the stimulus of the way which opens before us with each New Year's dawn, this year-end brings to us a calendar matter of a very different kind. For, from authoritative quarters, comes the proposal for a new calendar which is not just a continuation of the old one, but a literally "new" one.

In the course of the discussions during the first session of the Vatican Council, which ended on December 8th, one of the subjects which came up was the date of Easter Sunday, which wanders most inconveniently from March 21st to April 25th, as a result of the decision at the Council of Nicea in A.D. 325, fixing Easter on the first Sunday after the first full moon following the vernal equinox.

To remedy this situation the simplest suggestion put forward is that Easter Sunday should be stabilized on the second Sunday in April each year, this being the closest to the probable

historical date of the first Easter day. If this proposal is approved it will be submitted to the non-Roman churches, and if accepted by them, could go into effect with very little delay.

However, certain of the more "progressive" bishops in Rome would like to go very much farther in the matter of calendar reform than this, and have revived an idea discussed both in the old League of Nations and by the United Nations, of introducing a "universal" and unvarying calendar in which every date would come on the same day every year.

This could be accomplished by basing the calendar on a 364-day year, which would divide conveniently into four equal quarters of ninety-one days each, comprising one 31-day month and two 30-day months, and into fifty-two weeks of seven days each. The remaining 365th day would be left out of the reckoning and designated a "blank" day. In leap years there would have to be two "blank" days, one at the end of June and the other at the end of December, and these would probably be holidays.

Now while such a calendar would have many obvious advantages, and would be particularly welcome in the business world, whenever the idea has been advanced it has met with strong opposition from the Christian churches, as well as from Jews and Moslems, all of whom refuse to countenance any interference with the basic seven-day weekly cycle, which they regard as of divine origin. For whether the 365th day was called a "blank" day or given any other name, it would make the previous seven-day period into an eight-day week, and this would ir-

remediably disrupt the age-old seven-day cycle which the Bible—and the Koran—trace back to the original creation week.

Hitherto the Roman Catholic Church has associated itself with the non-Roman churches in opposing a "blank" day calendar, and it therefore came as a shock to non-Catholics to learn that a proposal for a "universal" calendar was to be discussed at the Vatican Council in connection with the fixing of Easter.

While the actual outcome of the discussions has not been made public at the time of writing, a Roman Catholic spokesman questioned by a correspondent of the *Jewish Chronicle*, has made a most significant disclosure, which explains how some Roman Catholics have come to change their position so radically on this vital subject.

He stated that while Catholics are just as interested as other religious groups "in maintaining the seven-day cycle because it is written in the Bible . . . they are less insistent" than others on this issue, because "if a 'blank day' were to be established, they would simply consider it as an 'interruption' of the seven-day cycle and not . . . a 'violation' of it."

In the past the theologians of Rome have shown themselves extremely adept in getting round plain statements of Scripture, and this latest piece of casuistry is certainly in character. But no true follower of Christ will ever be persuaded that an "interruption" of the seven-day cycle is not a "violation" of the divine law.

The fourth commandment specifically states, "Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God" (Exod. 20:9, 10), and any modification of any week by the insertion of a "blank" day must break, and therefore violate, the immemorial seven-day cycle.

As yet, of course, there is no need for undue alarm, as it is by no means certain that the "progressives" will win the day. The counsel of Cardinal Rampolla, Secretary of State to Leo XIII, as long ago as 1896 on this very matter of stabilizing the date of Easter, may be remembered: "We must avoid the danger of introducing elements of greater division." And even if these revolutionary calendar proposals were to be approved and go forth as a recommendation from the Vatican Council, they would still have to be accepted by the non-Roman churches, and then approved by the United Nations and the parliaments of all the great nations before they could go into effect.

But it can here and now be said that if the Roman church, which has been guilty more than once in the past of seeking "to change times and [divine] laws" (Dan. 7:25), should embark upon any new and drastic attack upon the sacred law of the Sabbath, they can be certain of the resolute opposition, at



every stage, of those who believe that it is more important to "obey God rather than men" (Acts 5:29) and who are determined, by grace and at all costs, to "keep [all] the commandments of God, and the faith of Jesus." Rev. 14:12.

Pontius Pilate again

LAST year we made mention of the discovery by Professor Antonio Frova of Milan, while excavating an ancient Roman theatre in Caesarea on the Palestine coast, of a stone bearing the name "Pontius Pilatus." Naturally this aroused great interest because it was the first time that the name of the infamous Roman governor who condemned Christ, had been found outside the Bible and the contemporary historians, Josephus and Tacitus.

At the time only the words "Pontius Pilatus" and "Tiberium" were decipherable, because the stone, from an earlier building, had been re-used as a step in the theatre and worn away by the feet of innumerable Saracens, Crusaders, and others before it became buried under the debris of the ruined city. Careful cleaning, however, has now enabled important new facts to be learned about it.

It is most surprising to learn from Fr. J. H. Crehan, in the *Catholic Herald*, that the title given to Pilate is not Procurator, the usual designation of the governor of a small province of the empire, but "Praefectus Iudææ," which is in line with the governor of Egypt who was always styled "Prefect" after it was taken over from Cleopatra. This term provides significant new light on Pilate's behaviour at the trial of Jesus.

A Prefect was much more closely in touch with the Emperor than an ordinary Procurator. Consequently, the accusation of the Jews that he would not be "Caesar's friend" (John 19:12) if he did not condemn Jesus, was a most serious charge. For one so close to the Emperor to be guilty of dereliction of duty would be treason indeed.

This new information on Pilate's exalted position also ties up with his anxiety, on every possible occasion, to show honour to his imperial master. His excessive zeal got him into trouble when he tried to set up gilded votive tables bearing the name of Tiberius in the former palace of Herod in Jerusalem. While there were probably no images engraved on the tablets, the anger of the Jews was only allayed when the Emperor ordered Pilate to transfer them to the temple of Augustus at Caesarea.

After that, Pilate evidently learned some discretion, and this Tibereum was doubtless a hall or portico erected in Caesarea in honour of Tiberius, something like the Augusteum in honour of Augustus Caesar, still standing on the banks of the Tiber in Rome.

Having so little information about Pilate outside the New Testament, these new facts are most valuable in helping us to build up the picture of this tortured soul, torn between the instinct of justice and the desire to appease his turbulent subjects and keep favour with the Emperor to whom he owed his high office.



Above.—The Roman theatre in Caesarea, Palestine, recently excavated by Professor Antonio Frova of Milan and his team of archaeologists.



Left.—Professor Frova points to the word "Pilatus" (Pilate) on an inscribed stone reused as a step in the theatre.

THE GATE OF THE YEAR

by G. Elliott

1963



AS the gate of yet another year swings back, it prompts the vital questions, What faces us? and, How can we prepare ourselves to step out into the rather menacing future?

The answer to the first query is that we hardly know, but in answer to the second, we are challenged by the now well-known quotation from "God Knows," by Minnie Louise Haskins: "And I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

A world in darkness

Mankind, in large measure has lost its way. It is oppressed by the darkness of fear. Apart from periodic natural disasters and epidemics, and the ever-present threat of mass starvation in some regions, the shocking toll of accidents leaves man aghast at the mounting perils of his own inventiveness, and the technology of destruction is now so advanced as to arouse doubts about the possibility of survival of any human life in the event of an atomic holocaust. Yet nineteen centuries ago the prophetic Word spotlighted these very conditions. It predicted that "on earth nations" would "stand helpless, not knowing which way to turn" and men would "faint with terror at the thought of all that is coming upon the world." Luke 21:25, 26, N.E.B.

Unfortunately it is not physical danger alone which oppresses humanity. There is dire moral danger. Too many love "darkness rather than light" because their deeds are "evil." John 3:19. The ever-growing de-

parture from moral standards at all levels is the largest single factor that is causing the spiritual blindness of today. And so, our Lord's warning is proving true, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Men have become "lovers of their own selves, . . . lovers of pleasures, more than lovers of God." 2 Tim. 3:2, 4.

With materialistic science denying a place in the universe to its Sovereign, with an evolutionary-based education dismissing from its textbooks the Bible's account of creation, and modernistic religion evaluating revealed truth as merely "legendary" or "primitive," the prophet's words are coming grimly true, "Darkness shall cover the earth, and gross darkness the people"! Isa. 60:2.

The man with the light

But at the gate of the New Year a certain "Man" is clearly to be discerned by the eye of faith. He is the one appointed by our heavenly Father to "stand in the gate of the Lord's house." Jer. 7:2. This, in the broader sense is wherever and whenever the divine presence is manifested. For He is, of course, the "one Mediator between God and men, the Man Christ Jesus"! 1 Tim. 2:5. As the Son of God, who once "came down" to give His own life for mankind, and who alone can say, "I have overcome the world" (John 16:33), He is the only One qualified to counsel and guide the children of men. To every



Take Jesus with you as the Man of your counsel and you will ever walk in a sure and safe way.

wayfarer, to all who today have lost their way, Jesus is saying, "Come to Me, all whose work is hard, whose load is heavy" (Matt. 11:28, N.E.B.), for "he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

But the most wonderful aspect of this promise is not in its source alone. It is in its *nature*. The truths of the written Word of God are rightly described as "a lamp unto my feet, and a light unto my path." Psa. 119:105. The Saviour does not, from a great way off, merely hold aloft the torchlight of truth. He embodies it, and He is near! "I," He declared, "am the Light of the world" (John 8:12), "and, lo, I am with you alway, even unto the end of the world." Matt. 28:20.

The way for these times

From this it is evident that Jesus Christ, and all for which He stands, is never to be out of date! The matchless beauty of the life of Christ while on earth, is still undimmed. He still reveals God and the principles of His kingdom. He still points out the pathway to our heavenly home. Maybe Thomas the disciple was expecting some new formula of ritual when he asked our Lord, "How can we know the way?" But Jesus answered, "I am the Way." John 14:5, 6. His "life was the light of men." John 1:4. And it still is. He is the Way for these times.

None need suppose that life has become so complex that Omnipotence is unable to deal with it! Each hard-pressed pilgrim may repeat the prayer of the Psalmist, "My times are in Thy hand: deliver me," for the Lord is as fully able to help as in any previous generation.

Known to the writer was a dear lady who had been deserted by her husband and left with five children. As she reflected on her tragic dilemma, brought about by someone who had proved faithless, she was even contemplating suicide, when, clearly and vividly she heard the words, "Jesus Christ, the same yesterday, and today, and for ever." Heb. 13:8. "Why," she thought, "here is Someone I can trust, One on whom I can rely." And that is so true.

Hold on to Jesus

To hold on to Jesus is in fact "to put your hand into the hand of God." As you "go out into the darkness" of the unknown year ahead do not fail to make Jesus Christ the Man of your counsel.

Everyone that has Christ has light, and those who follow Him know their way. The Saviour assures all who put their faith in Him that He "leadeth them out," that "He goeth before them," that they "hear My voice, and I know them, and they follow Me." John 10:3, 4, 27.

"Follow His steps" therefore, in "the known way" of His revealed will. (2 Tim. 3:15.) Then He will not only crown the year with His goodness (Psa. 65:11), but the light of His abiding presence will lead you on through the desert of sin, beyond the mists of doubt, over mountains of difficulty, across rivers of suffering, and, if He so decides, safely even through the valley of the shadow of death into the fadeless glory of the haven of God!

No More Winter!

(Continued from page 23.)

But then the Good Book ends with lovely descriptions of a restored earth, a new earth, where no curse of any kind exists, a Paradise of perfections where all is joy and praise.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be. . . . For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:10-12.

Let thanks be given to our Saviour Jesus Christ, who by His full atonement has given us, in these gloomy days, the assurance of brighter days to come.



THIS YEAR OF GRACE

by Ernest Cox

WE stand again on the threshold of another year—the year of grace, 1963. Twelve months once more stretch before us, with their interlocking seasons and varied weather, with their political surprises, their scientific achievements, their usual succession of personal gains, losses, sorrows, and joys.

It is perhaps with some trepidation that we step forward into the new year. But step forward we must. The clock of time ticks inexorably onward; it never stops. Still less can its slow-moving hands ever be turned backward. It is therefore good to remind ourselves that our succeeding years are but renewals of God's grace—annual reminders that His mercy, His providence, His guidance, His saving power, are still with us.

Of course, God's grace has been comfortingly with mankind from the very earliest times. For it is recorded that the patriarch Noah, living amid antediluvian iniquity, nevertheless "found grace in the eyes of the Lord." Gen. 6:8. Moses also was able, with confidence, to pray, "If I have found grace in Thy sight, show me now Thy way, that I may know Thee." Exod. 33:13.

Thus, from the very dawn of human history, God's grace has been freely given to all who would receive it. By this means men came to know the Lord more intimately as their heavenly Father, and were enabled more fully to understand His redemptive power.

It was inevitable that with the first advent of our Lord Jesus Christ a new flood of God's grace, should, as it were, descend from heaven to this sin-crazed world. The angels over Judea's star-lit plains sang joyously of Him whose very glory was that He was "full of grace and truth." John 1:14. Indeed, John goes on emphatically to declare, "Of His fullness have we all received, and grace for [upon] grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:16, 17.

Thus it became clear why the Christian nations reckon their "years of grace" from the birth-date of our Lord. For nineteen and a half centuries now we have lived under the influence of that saving grace which emanated from the Saviour's sinless life and His sacrificial death. Indeed the grace of God has become largely synonymous with the Gospel message. For, as Paul reminds us, "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

From these considerations it would appear that the real value to erring men of any particular church's work and witness depends ultimately upon how it

interprets and dispenses the grace of God. For the Word of God unequivocally declares, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Most people saw on television recently a most impressive spectacle, the vivid portrayal of an event which is unlikely to be repeated during our lifetime. It was the solemn procession of some three thousand of the highest papal dignitaries, arrayed in all the gorgeous robes and mitres of their ecclesiastical office, as they slowly moved into the vast Church of St. Peter for the beginning of the momentous Second Vatican Council.

This procession was certainly outstanding, and its propaganda value undoubtedly immense, as it was obviously meant to be. But it is a sobering thought that satin vestments and gold brocades, of themselves, cannot get anyone nearer heaven, not even the wearers!

It may be readily conceded that the papal prelates, as individuals, are probably well-intentioned and sincere enough within the limits of their outlook and special experience. Nevertheless, the question may well be asked, Do these men and the powerful ecclesiastical system they represent, really dispense the grace of God to needy sinners in harmony with the generous and impartial provisions of Holy Scripture?

The reader may remember how the papal Council of Trent convened in 1545 to 1563 in a somewhat panic-attempt to stem the rapidly widening and spiritually-liberating tide of the Protestant Reformation. This Council laboriously elaborated what has since been called the "Bible of Romanism," and its enactments are recognized as official papal doctrine.

On the crucial subject of the saving grace of God

appropriated by faith, it would appear that faith alone, according to this Council, is insufficient to accomplish man's salvation. For Canon 12 reads: "If any one shall say that justifying faith *is nothing else* than confidence in the divine mercy pardoning sins for Christ's sake; or that it is that confidence *alone* by which we are justified, let him be accursed." (Italics supplied.)

In other words, the Council of Trent saw fit to pronounce an official, ecclesiastical course (a course frequently adopted with singular facility!) against any who should dare to believe Paul when he said, "By grace are ye saved, through faith." The anathema was directed against those who thought that redeeming grace could not be earned or humanly merited, but that, through the virtue of Calvary's cross, it is the free "gift of God." Eph. 2:8.

According to Rome, the grace of God (provided the officiating priest has the proper intention) is received by the infant at baptism. By grace the child is brought into a state corresponding to Adam's initial innocency. But since infants by nature grow into sin as well as into manhood, this baptismal grace may be lost or diminished, so the constant ministrations of the church through its priests, are needed. Confessions, absolutions, penances, and various "meritorious" works, are essential if a soul is finally to see the bliss of heaven.

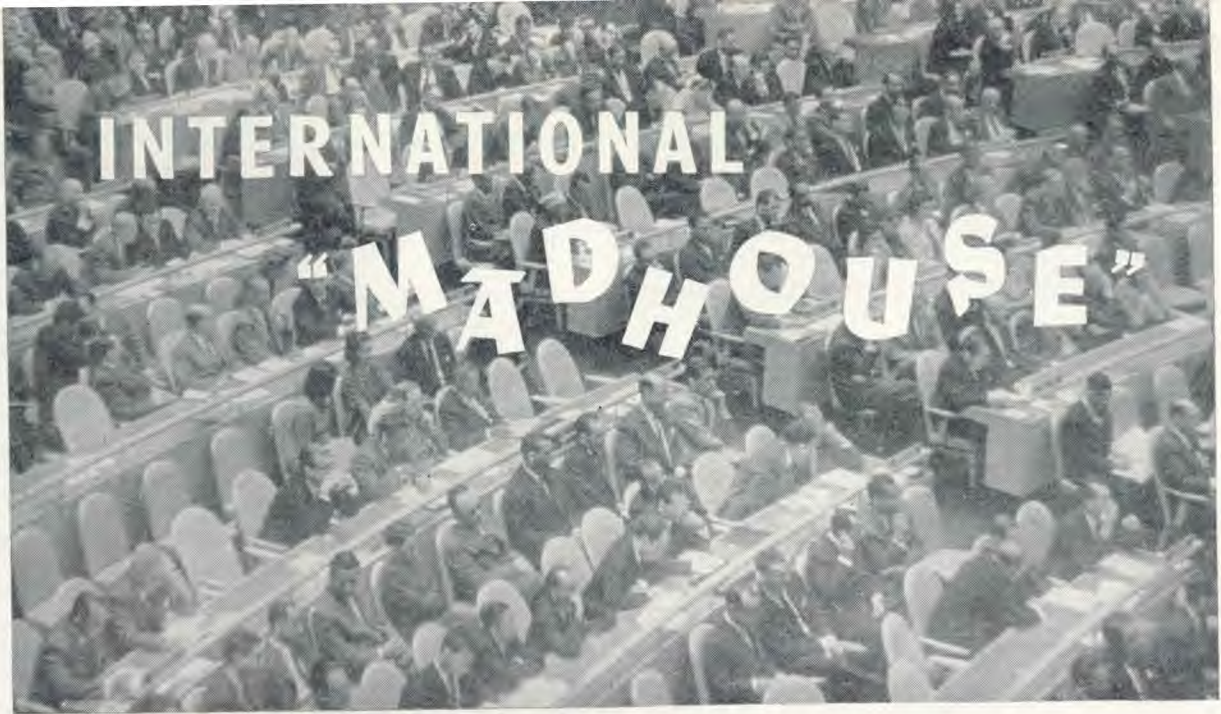
Our "Advocate" in heaven

The tragic aspect of this papal "way of salvation" is that the sinner's attention tends to be focused on his church and its requirements, rather than upon his Saviour and His grace. The very prospect of eternal life is made to depend more immediately upon the priest and his unknown intention, and only more

(Continued on page 26.)

We receive grace not by invoking the aid of the Virgin Mary or by contemplating the relics of the saints, but by coming boldly day by day to the throne of grace in heaven.





INTERNATIONAL "MADHOUSE"

BACK of the UN was a beautiful idea and great credit will ever be due to those who first thought of it and sought to carry it out.

We were there at its birth in San Francisco. We met the world leaders who participated in that historic occasion and listened to their speeches, sensing the deep emotion and high hope that motivated them. Yet we were under no illusion as to the destiny of the organization they created.

Like the League of Nations which preceded it, and every other human effort to bind the nations together by artificial bonds, the UN was doomed from the start.

True, it has done much good. No-one would question that. It has cared for needy children, fed the hungry, and found homes for many displaced people. It has also provided a forum for angry people to fight with words instead of bullets.

Unwieldy expansion

As the years have passed, however, and the membership has expanded beyond all expectation; it has become increasingly unwieldy, top-heavy, and something quite foreign to what its founders envisioned.

Encouraging every dissident group around the world to become a "nation," whether economically or by experience prepared for such a responsibility, may have seemed logical in the holy name of freedom but the consequences are fantastic. Absurdity piles upon absurdity as more and more such groups, sometimes numbering fewer people than the population of Yorkshire, come forth with a government, a prime minister, a new flag, an empty treasury, a representation at the UN, and voting power in the assembly equal to that of Great Britain, the United States, or Russia.

Many of these new governments, says *Intelligence*

by A. S. Maxwell

Digest, "are not only quite inexperienced, but in most cases extremely corrupt. They represent populations which never genuinely elected them and are often almost totally illiterate."

"It is intolerable," says this journal, "that the gravest issues of world affairs should be decisively influenced by such forces. If the United Nations is to be the platform of irresponsible and inexperienced nations, then it will prove an increasing danger rather than a useful institution."

Concerning some of the individuals who now have access to the UN platform, *Intelligence Digest* says that if the truth could be told the public would receive a shock "from which recovery would be difficult."

Fantastic irresponsibility

"We are in a madhouse," it says. "Men wholly corrupt . . . are now spokesmen upon a platform (for which they do not even pay their subscriptions) which turns the tide in the policies of great nations of over a thousand years of experience.

"This is a madhouse hitherto undreamt of. It is worse than madness. It is suicidal folly—none the less allowed and even supported by the most important institutions of the world. It is time to re-think our problems. If we do not start re-thinking fairly soon, it may become difficult to find an occasion later in the day."

If the UN were made up of devout Christians, each representative dedicated to the principles of Christ's Gospel of peace and love, its task would be difficult enough. But with the type of individual

(Continued on page 13.)

IT is a wise providence that divides apparently endless time into years; this enables us at convenient periods to look back and see what our life is adding up to and what course we ourselves, our nation, and the world is taking. Therefore it seems fitting at this new year period to ask ourselves the reason for the growing moral decadence of our time, which is becoming too obvious to be ignored. Are we concentrating our resources on conquering space, while we have not yet learned how to obtain the mastery over ourselves?

The rising quota of crime and the delinquency among children and youth are major problems here and abroad, and the youth come in for a good deal of blame. But though they are answerable for their own acts, not a little blame rests upon the parents, for the older generation, by their own moral aberrations, have created an atmosphere and climate in which it is made easy for the moral deviations of youth to thrive. Many adults are content to say that the young people of today are not so circumspect as they were in their day. This is the popular view of the older generation. Others will have no blame placed on the youth and say that they are no worse than we were, and perhaps even better.

Wherein lies the truth in this matter? Are they better or are they worse? Is the world growing more corrupt with every succeeding generation, or is it not? The conflicting views about the human situation today stimulate us to search for the truth, so let us try to elucidate the problem.

Heritage of the past

In literature, in art, in music, and in the sciences, we are indebted to able craftsmen in their different fields of human culture. We build upon the knowledge they have gained and without the harvest they have garnered we would be intellectually, socially, and aesthetically in poor shape. Again in the area of morality and religion we are greatly indebted to the Bible which has bequeathed to us a pure monotheism and a high morality culminating in the teachings of Christ. Thus we are indebted to those of bygone days who have created the spiritual atmosphere and climate in which our faith and moral integrity has been able to take root and grow.

Surely no-one will be so naive as to say that it is not so with the evil which is in us and about us; that it leaves no legacy of corruption for succeeding generations; that it has taken no root in the social structure of the nations down through the centuries? Would to God it were so! But the fact is that just as in the field of the true and the good so is also the sphere of evil. Upon each generation it leaves its mark, in literature, in art, in the sciences, in the social structure, and it corrupts pure religion itself. And so each generation grows in the knowledge and practice of evil as it does in all other areas of human knowledge. And there is the additional fact that we are naturally inclined to evil. We love to do as we please, and we are not willing to be subject to moral law. Therefore it is inevitable that each generation becomes more and more cast in an evil mould according to the law of natural growth.

The Bible confirms this trend for we are told that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 2, 13. "There shall come in the last days scoffers walking after their own lusts." 2 Peter 3:3.

IS THERE HOPE

FOR THE NEW



by R. T. Bolton

Choose Christ

In view of these inescapable facts, what New Year message can we give to the rising generation who did not ask to come into this world which is fast becoming like Sodom and Gomorrah? Let us assure them that although they have been born into a world in which there is much evil, and although they find in themselves a strong urge to take the lower road, yet they need not if they will not. There lies before them a way, if they will take it, which will lead to the fulfilment of their deepest desires and noblest aspirations, in which they may all become great in the truest sense of the word. And the world is in need of men of true greatness: men and women cast in an heroic mould who will do right without fear or favour whatever the cost. This is what Christ did in a world like ours. Let Him be your Hero and your Helper.

The first name of Christ is Jesus, which means Saviour. The Bible says, "He shall save His people from their sins." You need this Saviour with you all the way because He has accomplished what you aspire to do. He says, "Be of good cheer; I have overcome the world." The word "world" here means the world of evil as it is organized against God: this world He has conquered and through Him you may do likewise.

The apostle Paul wrote: "I can do all things through Christ which strengtheneth me." Phil. 4:13. This was because he was united in love and purpose with Christ. We also may do the deeds of Omnipotence when our lives are linked with Christ. Nothing is impossible when the human is united with the divine. Let our young people then, look to Jesus Christ. He will save them from evil. He is the strong Man every youth needs at his side in the battle for the right in order to be assured of victory.

The power of the will

And never forget you have a precious gift which no-one can take from you: it is your will. No-one can make you do wrong. Your will, made strong through



While the youth of today must be answerable for their delinquencies, not a little of the blame rests upon the older generation for failing to give them a heritage of faith and moral integrity.

I close with something I read the other day which seems a most timely reminder as we all go into this New Year:

"It is only by . . . doing the will of God steadily, firmly, regularly, against all hindrances and troubles, resting on His strength, and exerting all your own, that any sound peace of God can be hoped for you."
—Henry Joseph Wilson.

International "Madhouse"

(Continued from page 11.)

described above sharing in its deliberations and helping to mould its policies, how can it long survive?

YEAR? . . . JANUARY FEBRUARY MARCH APRIL

faith in Christ, is the mightiest power you have; use it to refuse to do evil and to will to follow Him who ever lives to make intercession for you and me, to send help to every one of us in our time of need. This New Year set your heart steadfastly to go in the way of God's commandments and you will come to know the joy of obedience, the restfulness of peace with God, and the satisfaction which comes from selfless service for others.

The lesson is clear. It was enunciated by the Psalmist millenniums ago: "Put not your trust in princes, nor in the son of man, in whom there is no help." Psa. 146:3.

Deliverance for our distraught and fear-filled world will not come through the UN or any other man-made organization, but through Jesus Christ. The blessed hope of His return is the one sure hope of mankind, the only hope it has.

HEROES OF THE REFORMATION



tective railing we looked at the splendid panoramic view—the immense ranges of the Tyrolese; away south-east to the Grisons, the Bernina massif of the Engadine; and south-west to the Bernese Oberland, with such peaks as the Eiger, Monch, and Jungfrau rising in the distance.

Birthplace of Zwingli

Red posts, vivid against the snow and ice-ridges, marked the long way of descent of some 5,000 feet for experienced mountaineers, to the darkling conifers and grazing land of the little village of Wildhaus high in the Toggenburg. Half a mile out from the village is a centuries-old simple chalet, with windows formed of small rounds of thick glass, and weathered wooden walls darkened with age. Against the wind large stones weight down the shingle roof. Here in 1484, Ulrich Zwingli, the great Swiss Reformer was born. The third son of a respected, humble, devout man, bailiff of the village and herdsman, he spent his boyhood in the shelving pastures at which we looked.

Ulrich Zwingli with his brothers and father would start with the herds for the higher green stretches of grazing. Stopping at different stations, they reached the vegetation of the boulder-strewn heights in the summer, and then in the same manner slowly returned in the autumn.

Living thus, the hardy, independent people who watch over the herds and flocks on the mountains in all weathers, have developed courage, quickness of decision, and love of liberty, and these characteristics were quickly seen in the one who grew up by the majestic Sentis. "I have often thought," said one of his friends, "that being brought near to heaven on

ZWINGLI AND THE

WHEN in Switzerland I have often watched the Alpine glow, which precedes the dawn, illumine the glistening peaks in the white stillness. It is an impressive glory that no pen or artist's brush could begin to portray, as the many shades of soft opalescence deepen to a roseate hue, while in the valleys snatches of rainbows appear on the rising gossamer vapour.

Staying in a chalet at St. Gallen, we went one day by specially geared, high-powered coach on the winding ascent to the foot of Sentis the highest mountain in the canton of Appenzell. By a small red aerial cable car, swinging high over ravine and crevasse, we reached the summit. And from the pro-

these sublime heights, he there contracted something heavenly and divine."

The family of Zwingli were far from ignorant. His father and his uncle, Dean of Wesen, early recognized the unusual intelligence of Ulrich and resolved that he should be given a good education. Travelling down the Rhine he came to the picturesque city of Basel, where was his first important school. Later he returned to teach and study at the University.

With the Juras on one side and the wooded hills of the Black Forest on the other, Basel stands at the north-westerly gateway of Switzerland, which became one of the chief Swiss centres of the Re-



Above.—One of the little mountain churches near Glarus where Zwingli began his ministry.

Below.—Zwingli was appointed to a University chair in Basel and became the Cathedral preacher.



formation. In spite of great commercial prosperity, much of the medieval atmosphere is still to be found in the old quarter of clustered houses and narrow streets. The buildings that Zwingli knew so well are still there. For years he regularly passed through the Spalen-Thor, the fourteenth century twin-towered gate to the University, where he made rapid progress. Scholastic divinity he found to be a worthless, empty study, full of pagan philosophy and conflicting doctrines. Nevertheless he came there under the profitable influence of others who were paving the way for reform. One of these, the clever, pious lecturer Thomas Wittembach truly predicted: "The hour is not far distant, in the which the scholastic theology will be set aside, and the old doctrines of the church revived." And he added, "Christ's death is the only ransom for our souls."

Meeting with other reformers

As Basel he made friends who were to be lifelong supporters in the struggle for religious liberty of conscience—Leo Juda from Alsace and John Oecolampadius, later appointed to a chair at the University and preacher at the Cathedral. He was particularly responsible for establishing the Reformation at Basel.

Rising on a hillock overlooking the Rhine is the splendid rose sandstone Minster founded in the eleventh century and completed in 1500. Over the northern portal is a scene representing the Last Day, with Jesus Christ in His role as Judge, and the angels.

Many notable persons, including Erasmus, are buried in the cloisters. He died nearby in the house of John Frobenius, the renowned printer. Unfortunately his brilliant career ended sadly. His principle, "Give light and the darkness will disappear of itself," was but a half measure. Without resolute men of action, willing to stand uncompromisingly against error and falsehood, truth would be stamped out. Lacking both courage and faith, his conciliatory attitude lost for Erasmus the esteem of both parties.

By the western entrance of the vaulted burial places which reach to the Pfalz, a terrace sixty-five feet high above the riverside and shaded with chestnut trees, is a statue of John Oecolampadius, the Reformer.

For a short while Zwingli also studied at Berne, capital city of the Swiss cantons. Because of his outstanding brilliance and beautiful voice Zwingli came to the notice of the Dominican order of monks at Berne, who endeavoured to get him to enter their monastery. Hearing of the Dominican proposal to his son,

ALPINE DAWN

by
Charlotte Hastings

For twelve years Zwingli filled the Gross-Munster at Zurich by his fearless preaching.



Zwingli's father recalled him from Berne. He returned, however, for a second period at Basel and then when the pastorate of Glarus, near his home became vacant, in spite of a nominee sent by the Pope, the shepherds asked for Zwingli. At twenty-two he was ordained by the bishop, in the old cathedral down by the Lake at Constance. On Christmas Day, in the presence of his relatives and friends, he officiated at Wildhaus, and then took up the duties of his large parish. It had become the custom for cardinals to call for recruits for the Swiss Cantons to fight the so-called battles of the church. State leaders did the same for their political interests, with the result that enlisted in the armies of Italy, France, and Germany, were Swiss soldiers fighting against their own countrymen.

When the next combat developed against the French, instigated by the cardinal acting for the warlike pontiff, Julius II, Zwingli was obliged to march with them as chaplain though he had preached against the evils these wars brought. His

(Continued on page 28.)

THE fifth great parabolical claim of our Lord, "I am the True Vine" (John 15:1), richly deserves our study. There are some who believe that the words were uttered as Jesus and His disciples were making their way from the room of the Last Supper to the Temple. As they approached the massive doors of the sanctuary, the moonlight glinted upon the exquisitely carved emblem of the vine with its curving branches and little tendrils. More likely, however, it was on the way from the city to Gethsemane. Ellen Gould White says: "The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grape-vine. Drawing the attention of the disciples to it, He employs it as a symbol."

He could have chosen the graceful palm, the lofty cedar, or the strong oak. But Jesus chose the fruitful vine with its tiny clinging tendrils.

Why Israel failed

The nation of Israel was many times in the Old Testament scriptures likened to the vine. "Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved," cries the Psalmist. "Thou has brought a vine out of Egypt: . . . and planted it." Psa. 80:7, 8. A little later we find God declaring through Isaiah: "Now will I sing to My well-beloved a song touching His vineyard." Isa. 5:1. Sad to say He had to draw attention in it to the failure of the nation to be what God wanted it to be. Through

saved. Apart from Him we are as severed branches, fit only for the fires of destruction. Yet how many there are today who feel no vital need for a living connection with Christ, "Abide in Me, and I in you," Jesus urged. We must abide in Him for growth and fruitfulness. Occasional connection is not enough. Riding high on a wave of religious fervour one moment, only to fall into a low state of neglect the next, does not promote spiritual growth. To abide in Christ means that the soul must be in daily, constant communion with Jesus and must live His life. (Gal. 2:20.)

Secret of vitality and fruitfulness

Just as the tiniest branch is dependent upon the stock for life and fruitfulness, so is the least member of Christ's kingdom absolutely dependent upon the life of Jesus for spiritual fruitfulness. "For without Me ye can do nothing." The world does not believe this, of course, and goes tragically on its way, not realizing that it is the way of separation and final death. "So long as the soul is united with Christ, there is no danger that it will wither or decay." There is the hidden source of strength and vitality, the secret of growth.

"He that abideth in Me, and I in him, the same bringeth forth much fruit." John 15:5. The outcome of this spiritual connection with Christ will be seen in the life. Good works will follow because the heart is warm with love.

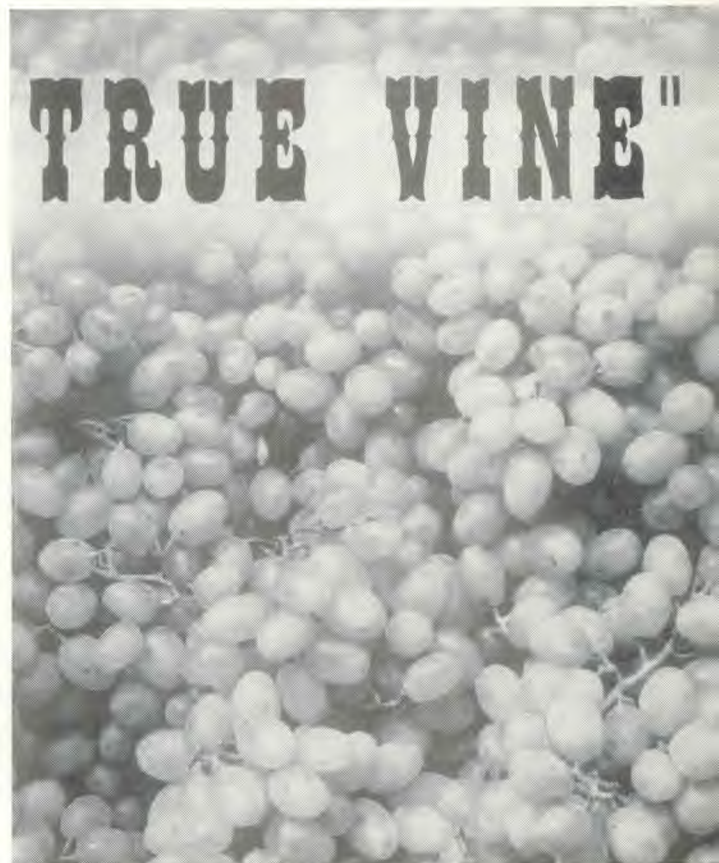
A father was trying to read a serious book. His little son kept interrupting him. He would jump

"I AM THE TRUE VINE"

THE FINAL ARTICLE IN THE SERIES:
THE FIVE "I AMS" by J. C. FRENCH

Jeremiah God has more to say about the degeneration of the vine of Israel. "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Jer. 2:21.

Israel had proved unfaithful to God; untrue to the spiritual advantages conferred upon it. So now Jesus directed the attention of the disciples to the individual symbolism of the Vine. Jesus pointed out that individually as well as nationally, only through a vital connection with Him could men be



on his daddy's lap and say, "Daddy, I love you." The father would give him a hug and say absently, "I love you, too." That did not satisfy the child. Finally he ran to his father and said: "I love you, Daddy, and I've just got to do something about it!" Yes, that's it, the compelling force of love, how strong it is. It calls for action; we must do something about it. The life force of Jesus is surging through our lives, and we must do something for Him. It is one convincing proof of discipleship.

Way to "more fruit"

There is still another lesson for us to learn. Christ said: "Every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit." Yes, there is a chastening for the soul whom God loves, but the Lord works with no wanton hand or indifferent heart. Sometimes the Lord cuts across our most cherished plans because He knows that they will not be good for us. But while the pruning knife causes pain, the final result will be a glorious one. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. The fierce fires of persecution drew the saints together as never before. And spiritual fruitage was the result. Tertullian wrote: "The working of such love puts a brand upon us; for, See, say the heathen, how they love one another and are ready to lay down their lives for each other."

"Herein is My Father glorified, that ye bear much fruit." Is that not the whole purpose of our existence, to glorify God in our life? If we seek this living connection with Christ, the life of Christ will flow through our own poor, weak lives as the sap flows through the living vine and shall indeed glorify God.

Jesus had once mystified His hearers by talking about eating His flesh and drinking His blood, but He was merely putting in other words the great truth of the union between His followers and Himself. May we so draw nourishment from Him that we may bear fruit after the manner of Jesus.

Yes, Jesus is the Bread of Life, the Light of the World, the Door of the sheepfold, the Good Shepherd, and the True Vine. Jesus is all in all to us. He is the answer to all our needs.

Is Rome Changing?

(Continued from page 20.)

himself at the head of a reunion movement." But after making such a pro-unity statement, the Greek Orthodox churches refused to send any observers. On the other hand, Metropolitan Nicodemus, is reported to have told an American journalist that the Russian Orthodox Church would not send any ob-

servers, even if invited to do so, because the differences were too great. Nevertheless, after a brief visit in Moscow, by Monsignor Willebrands, a few days before the opening of the Council, the Russian Orthodox Church sent two tight lipped observer-delegates to Rome.

Professor L. J. van Holk of Leiden University, Netherlands, has been invited to attend the Council as a guest of the Vatican to represent the "International Association for a Liberal Christianity and Religious Liberty." This Protestant professor is convinced that there has been a change of climate in the Roman Catholic Church. He feels that a much more peaceful spirit reigns today. We met Professor van Holk at the "Foyer Unitas." This institution is operated by a Dutch order of lay-dressed Catholic sisters working for church unity. They receive and house Protestants, give them cultural information on Rome, and by using a non-aggressive approach, work in a rather subtle way for union with the Roman Catholic Church.

As one can see from many of the preceding statements, we have come a long way since the days when Martin Luther was officially excommunicated and branded an instrument of Satan and he in turn saw in the Pope the antichrist. There is even a segment in Catholicism today, led by Father Louis Bouyer, which approves of the "positive concerns of the Reformation," but claims that these positive aspects in the future "will prosper better within Romanism than outside." The relations between Protestants and Catholics are at their best where the "front" has been stable for centuries, as is the case in much of Europe. Relations are fair in the so-called mission fields, where there is more or less open competition for the membership of the non-committed population. Relations are at their worst in countries long considered "safe" by Roman Catholics, and where Protestants in recent decades have been making some inroads in traditionally Catholic territory, like Spain and South America.

Real change or "strategy"?

Yes, a new atmosphere is being wafted east and west from Rome. Has there been a substantial change in Catholicism, as some Protestant theologians believe, or has the change been rather one of "approach" or "strategy," as a recent French writer suggests: "By flattering Protestantism and covering with praise its most influential representatives, she [the Roman Catholic Church] aims at undermining it from within, at changing its substance and bringing it back to herself, progressively, without it noticing."

One thing is certain, the new climate of benignity and friendliness and unity must be viewed in the light of the Supreme Pontiff's statement that the object of the Council is to "promote the spread of the Catholic faith."

IS ROME CHANGING?

THE SECOND ARTICLE IN THE SERIES:

THE VATICAN COUNCIL and CHURCH UNITY

by Dr. B. B. BEACH



THE question of church union looms large at the Second Vatican Council. Nothing connected with this Council has caught the imagination of men and women around the circle of the globe quite as much as the prospect of better interconfessional relations and the possibility of Catholic-Protestant unity. The almost universal desire and even longing among Christians for concord, unity, and union, is certainly a laudable aspiration; for, division, self-seeking, self-assertion, polemic and inter-church feuds are the direct result of sin.

On the other hand, the Christian will not want to overlook the fact that one of the methods used by the Prince of evil to hinder true Christian unity, is the exploitation of this desire for peace and union, by the promotion of superficial false forms of unity, disguised as Christian. In fact, forgetting the world of difference between the depth and meaning of religious experience and belief, and political life, which is usually conducted on a rather superficial level of experience, voices have been raised suggesting that if East and West, despite their different political credos can live together in the international organization called the United Nations, then why shouldn't Christian churches of all colours of the spectrum not live together in some international religious organization which we might call the "United Churches"?

It is undoubtedly true that in the world of the sixties, sociological, cultural, and religious isolation is no longer possible. Ideological penetration of different countries is a clear evidence of this fact. Except by mutual agreement, it is no longer possible to establish or maintain "confessional reserves," off-limits to other churches. More and more a need for mutual understanding and respect is being felt.

Unity "specially on our heart?"

Everything seems to indicate that Pope John XXIII

has made the promotion of Christian unity the central aim of his pontificate. In his inaugural encyclical he stated that the unity of the church "lies quite specially on our heart." Four hundred years of ineffective appeals to the Protestants and almost a thousand years of fruitless invitations to the Eastern Orthodox, seem to have been demonstration enough to the Pope, that if progress on the road to reunion was to be made, a new and more positive approach must be used.

Just a few days after the announcement of the Council, the Pope said at a retreat of Roman priests: "We do not wish to institute a historical trial. We do not want to show who was right and who was wrong. The responsibility is divided. We wish only to say: 'Let us come together, let us put an end to the divisions.'" This seemed like a new approach indeed. Perhaps John XXIII was planning on calling a truly ecumenical meeting, a reunion council. Several of the early reactions to the announcement of the Council were, therefore, extremely optimistic. Especially the word "ecumenical" raised false hopes in many quarters. But soon it became obvious that this word was not being used in its meaning of interdenominational, but in its Roman Catholic sense of general assembly of all Catholic bishops.

As we pointed out in an earlier article, the Pope wants this Council to be an important step in the direction of unity. It is not to be a Union Council, but one that will create the prerequisites for what the Pope hopes will first be an "approach," then a "coming together," and finally the achievement of "perfect unity." Speaking to the Italian Catholic Action leaders, the Roman pontiff gave expression to this hope: "When we have . . . eliminated everything which could at the human level hinder our rapid progress, then we shall point to the Church in all her splendour, 'not having spot, or wrinkle,' and say to all those who are separated from us . . . :



The cars of the Conciliar Fathers fill St. Peter's Square at each session of the Vatican Council.

Come; here the way is open for meeting and for homecoming; come; take, or resume, that place which is yours, which for many of you was your father's place."

The Roman Catholic Church doesn't expect in the near future union or reunion, not even unity, but a "rapprochement" which will lay the foundation for further progress on the road toward the ultimate goal—organic union. In a recent statement, Cardinal Bea, president of the Vatican Secretariat for the Union of Christians, spoke about "the long-range preparation of union" by "improving first of all the atmosphere of understanding, of true charity between Christians of the various confessions." In his first radio message, the Pope declared: "To those who are separated from this Apostolic See we lovingly open heart and arms."

Change of atmosphere

This is a rather new tone and points to a change of atmosphere in Catholic-Protestant relations. In the past it is the Roman Catholic Church that has wielded the sword of division most effectively, and one might also add, most consistently. The change in mood is clearly shown by the difference in attitude of non-Catholics to the First and Second Vatican Councils. There was a strongly negative reaction of the whole non-Catholic world to the summoning of the Vatican Council I. Today's Council has been receiving an astonishingly positive echo.

Though the present more friendly relations have been largely identified with John XXIII, the trend has been going on for several decades and has now culminated in the presence, for the first time, of Protestants as honoured guests at a Roman Catholic Council.

This is the first time that official representatives of non-Catholic churches have been received by the Pope. He addressed them as "chers messieurs," while

Cardinal Bea referred to these observer-delegates as "My dear brethren in Christ." They have been treated with considerable courtesy and have even received the proposed top-secret schema that will form the basis of discussion during the Council.

In order that our readers may better sense the new atmosphere in inter-church relations that is being brought into evidence here in Rome, I will let some of the Catholic prelates and non-Catholic observers with whom I have had conversations, present their varied viewpoints.

Among Catholic leaders optimism is the order of the day and the formula "Nothing succeeds so well as success," could well be called their motto. One of the nine Catholic bishops from Northern Rhodesia, a native of Ireland, spoke about the better atmosphere and co-operation existing between the various churches in that area of Africa. French Bishop Verhille, of the Congo (Brazzaville), admitted that there wasn't really co-operation with other churches in his area of activity, though there was co-operation regarding private schools. However, feelings of hostility are no longer in evidence.

Monsignor Willebrands, the secretary of Cardinal Bea's secretariat, is convinced that Christians everywhere are feeling more and more that there should be unity and that they should work for it.

Father J. Weigel, professor of ecclesiology at the Catholic Woodstock Seminary, near Baltimore, Maryland, and presently serving the Secretariat for the Union of Christians, during a one-hour long interview, pointed out that the situation in 1962 is completely different from that existing in 1920. Inter-church suspicion, so common before, is now melting away. He feels that theologians are closer to each other than parish priests and Protestant pastors. biblical scholars are working together and rely on



The non-Roman observers meet Pope John XXIII. Cardinal Bea, head of the Secretariat for Promoting Unity, is addressing the gathering.

each other's work. Several typical Protestant views, rejected by Catholics in the past, no longer shock them today and are even accepted. As an example he cited the emphasis on the Bible only. On the other hand, he claimed, interest in tradition is stronger among Protestants and the liturgical movement is gaining momentum, especially among Anglicans and Lutherans. While there is a growing emphasis being given to the sermon in Catholic churches, in many Protestant churches, the altar is being put in the centre. This is a recognition that worship must be more than just the sermon. Though Protestants and Catholics could talk together in the past, they always bracketed their religion, but now frank, open conversation is possible, without getting angry.

Charity rather than unity

The Rev. Dr. Franz Hildebrandt, professor of Christian theology at Drew University, representing the Methodist Church, believes that the change in the present climate is in large extent due to Pope John XXIII. Dr. Hildebrandt states, however, that the word charity is more descriptive of present relations than the word unity.

Dr. George Lindbeck, of the Yale Divinity School, a leading Lutheran theologian, is not in agreement with the view that doctrinal change does not take place in Catholicism. He feels that the change in spirit evidenced by the Roman Catholic Church in recent times is more than just a change in tactics, that in wide Catholic circles there are many who want better relations and friendship with other Christians, not as a matter of tactic, but because they think it is the Christian way. He admitted that he could not prove this opinion scientifically and that it was not possible at the present stage of events to make any serious prediction concerning the future of

this "liberal" element and whether it will become the dominant group.

A representative of the World Presbyterian Alliance, who prefers to remain anonymous, presented a rather optimistic view about relations between the French Reformed Church and the Roman Catholic Church. We met at the Waldensian Theological Faculty in Rome. These relations so far have not been a "rapprochement," but a dialogue. Mixed Bible study groups are meeting in several cities attended by laymen, Catholic priests, and Protestant pastors. Catholics in France are rediscovering Luther's doctrine of justification by faith.

A somewhat unique phenomenon in Protestantism is the French monastery-like Protestant community of Taize. I recently had an interesting discussion with the prior of Taize, the Rev. Roger Schutz. The ten pastors and forty laymen that belong to this community have taken monastic vows of poverty, chastity, and obedience. They claim to have consecrated their lives to Catholic-Protestant unity. Pastor Schutz told me he had very devout Protestant parents. While he was a student he lived with a devout Catholic family. He has made it a life-ambition to help unite these two devotions. He denies, however, that his is a "Catholicizing influence" in French Protestantism.

Ambiguous attitude of Orthodox

The attitude of the Orthodox Churches of Eastern Europe toward the Council has been somewhat ambiguous. In an interview granted the Italian weekly *Orizzonti*, Patriarch Atenagoras I of Constantinople is quoted as saying: "We put all our hopes in [Pope John XXIII]; we await his making a gesture; his calling the orientals to a council and that he put

(Turn back to page 17.)



HOLY THINGS

By LOIS L. LANE



THERE are holy things as well as holy people, things separated from all other things of like nature as belonging wholly to God. The Scriptures are holy, set apart from all other writings because they are God's messages to men. The law of God is holy, distinct and above all other law because it was spoken and written by God Himself. The Sabbath is holy, separated from the other six days because God blessed it and made it holy and called it "My holy day." Isa. 58:13.

The "Holy Bible"

It is generally accepted among Christians that the Scriptures are holy, and every copy is clearly marked "Holy Bible," but there is a great lack of reverence for this holy Book. Too often the Bible is quoted lightly or jestingly, misquoted for some unholy purpose or wrested from its plain meaning to uphold some human theory or tradition. Worse than that, there are those who have become so wise in their own eyes that they have dared to pass judgment on the Word of God and declare that this or that portion does not meet with their approval and therefore should be torn out; and when they have finished their purge of God's Holy Book, there is precious little left for the comfort and salvation of mankind.

The Holy Scriptures are "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. They are also able to "build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. A Book that is able to offer salvation from sin and an inheritance in the world to come is no common book, and it calls for sincere reverence and for deep and earnest study, if we wish to avail ourselves of its offer.

The "holy law"

The law of God is holy. It was spoken by God's own voice to His church assembled at the foot of Mount Sinai, and accompanied by a most awe-inspiring display of thunder, lightning, clouds of darkness, smoke, fire, and earthquake, so that all

the people trembled with fear. It was also written by the finger of God Himself on tables of stone, and placed in the Ark of the Covenant, which represented the throne of Almighty God in heaven. Never before, or since has God spoken audibly to His whole church assembled in one place, and to His church He committed "the Oracles of God," "His Covenant," "even the Ten Commandments." This law has never been repealed by the One who gave it. It is "perfect;" it is "holy, and just, and good."

It is a serious thing to treat lightly the law of Almighty God. Some have thought to alter it, to add to it or take away from it. Some wish to do away with it altogether, saying that in the Christian dispensation there is no need of law, for we have only to love God and all will be well. But what is love to God? "This is the love of God, that we keep His commandments." 1 John 5:3. There can be no kingdom without law, and to disregard the holy law of God is to make His kingdom a lawless state. It dishonours God and endangers our own salvation.

The "holy Sabbath"

The Sabbath day is holy, for after the six days of the creation week "God blessed the seventh day and sanctified it." By doing this He separated the seventh day from the first six working days, and it became "the holy Sabath," "the Sabbath of the Lord." When God proclaimed His law from Mount Sinai, He stated plainly the nature and purpose of the Sabbath in the fourth commandment: "Remember the Sabbath day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all

(Continued on page 27.)

IT is mid-winter, and snowflakes falling steadily over the landscape are like clouds bursting with white feathers. The scene is accepted with delight by the schoolboy; is grumbled at by the early morning workers stamping frozen feet at the bus stop; but it must not be taken for granted. Winter hardships should make us think; should raise a big question mark in the mind as did the footprint on the sand for Robinson Crusoe. Job wrote of the snow and asked, "Hast thou considered?"

Fairy-like and beautiful snow can be. The dazzling white of morning sunshine on snow-clad Lakeland fells, the snow-veil blowing from the peak of Everest are breath-taking spectacles; and exquisite is the only description for the snow-covered tracery of branches and foliage. But all such beauty is as the chill kiss of the ice maiden. "He giveth the snow like wool: . . . [but] who can stand before His cold?" Psa. 147:16, 17. When water condenses in the cold atmosphere it forms ice crystals; a snowflake is a tangled mass of these minute hexagonal crystals of breath-taking charm, exquisite lace-like texture, endless star-shaped forms, and all the hues of the rainbow. And of the billions of snowflakes, no two are alike. William Bentley, a pioneer of crystal photography has photographed for the U.S. Government 1,300 different snow crystals. But lovely as is the snow, men have laid their heads on the bosom of such beauty, and they have died.

They say that a fall of snow is beneficial. It provides a blanket over the soil. An inch of rain, weighing 64,000 tons over a square mile, will rapidly drain away. Snowfalls to the depth of a foot over a mile will give a blanket of 176,000 tons, which is indeed a covering mantle. Lasting a week, or a month, it keeps sleeping roots and blossoms warm during periods of intense cold. And this huge mass has brought down from the atmosphere many valuable elements which soak into the soil to manure it. The great drifts of snow lying in the mountain folds until early summer keep the flow of water running in the rivers through periods of dry weather; the great Alpine glaciers provide an inexhaustible source of water for mountain torrents and the great continental rivers; likewise the snows of the Himalayas, and the African Highlands, provide delayed water



NO MORE WINTER!

by J. R. Lewis

for the Ganges and the Nile. But all these benefits are but Heaven-given mercies to make evil endurable. It is of the mercy of the Lord that we perish not.

Winter challenges us

For when all has been said, snow remains as an enemy to life. At the first suspicion of colder weather, some of the birds begin their great and wonderful migration; only those specially adapted live beyond the snow line. In English gardens, when deprived of food, countless robins, blackbirds, and thrushes die in the months of prolonged snow. Travellers in the snow, overcome with sleepiness, lie down in the white drifts and never wake. In the drifts, too, sheep huddle and die. As the icy breath from the Arctic sweeps over civilized lands, men and women without amenities are subjected to suffering and privation, starvation and death.

Winter challenges us. Where do the snow and ice come from? The Christian must answer the question. He who queries God's purpose in allowing these climatic changes and accompanying hardships will find an answer in both nature and in the Bible.

Nature, in the field of paleontology and geology has most interesting facts to reveal. "All nature," said John Ruskin "with one voice, with one glory, is set to teach you reverence for the life communicated to you from the Father." "Museums," declared Louis Agassiz "should be no longer considered as libraries of the works of nature, but as libraries of the works of God where we read His thought." "Nature and the Bible," wrote Charles Tyndall, "were joined together by the divine hand; what God hath joined together, let not man put asunder."

Now the rocks of the earth, and the rock of Scripture both suggest this: that there was a time, once, when snow and ice were unknown on the earth. The climate of the earth was gentle and mild.

The stones cry out

How the stones cry out! Nor can they lie. There are men who have stripped the strata-blankets off the earth and seen remarkable sights in the bed of the earth. Sir Henry Howorth tells us, as a geologist, that the fossils of flowers and animals act as a thermometer of earlier climate, if one remembers

that cold-blooded reptiles cannot live in icy water, and that semi-tropical plants cannot ripen and sow themselves under Arctic conditions. The mighty dinosaurs roamed Alberta by the thousand, to judge by the number of fossils found. The many thousands of their huge skeletons is accepted as evidence that such northern latitudes once enjoyed a much warmer climate. Likewise in the flat wastes of the Siberian tundras, and the sterile islands of the Polar Sea, where winter conditions last for ten months of the year, and icy winds sweep the naked land, thousands of rhino and mammoths once lived. Those lands used to be semi-tropical. The island of Lachov in the Arctic Ocean, is almost wholly composed of fossil bones of horses, bison, sheep, rhinos, and mammoths. The remains of these animals, which could not live there today, bear evidence of a deterioration in weather conditions. There are thousands of fossils of ferns, chestnut, sycamore, grape, and banana to be found in the ground where today they will not grow. They once grew when the weather was kinder than now.

Admiral Byrd in his expedition to the South Pole discovered a whole mountain of coal there. As it takes fourteen feet of vegetation to make a coal seam one foot thick, the evidence is strong of heavy vegetation at the pole in once warmer days. Much temperate flora is found in Greenland. This led Professor Alfred Wallace to write: "There is but one climate known to the ancient fossil world as revealed by plants and animals entombed in the rocks, and the climate was a mantle of spring-like loveliness which seems to have prevailed continuously over the whole globe; that it was so warmed effectively and continuously is a matter of fact." Professor George McCready Price writes of the fossils: "They uniformly testify that a warm climate has in former times prevailed over the globe."

But alas and alack, those days of a genial climate are so far gone as to be almost forgotten. And doubtless they would have been for ever forgotten

had not the Bible and the rocks treasured the secret that once there was no such thing as winter.

What the Bible reveals

How did the great change come about; that universal summer should have given way to "bleak mid-winters with water like a stone"?

Various theories have been propounded but from the rocks comes an overwhelming weight of evidence that substantiates the Bible narrative of a terrible catastrophe overtaking the planet; that catastrophe was the Flood. We do a terrible injustice to Bible language when we interpret that event as referring merely to the rising and swelling of some local rivers. No, the language of Genesis six and seven points to terrific cosmic forces let loose which shook the planet to its foundation. Many think that the earth at that time was violently shaken on its axis, that the watery vapour around the planet fell in a devastating deluge, that mountains and continents rose and fell; and as a result the whole structure of life, weather, climate, and vegetation was changed into conditions as we know them today.

Who can know the future? While humanly speaking, it would be folly to speculate, there is much in the Bible to make us believe that more great changes are to take place on the planet one day. Much space is taken in the Bible to describe the "last days" and the "new earth." The Bible declares that fearful changes in climate will be among the destructive forces of the last days. "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23. "The Lord shall cause His glorious voice to be heard . . . with the scattering, and tempest, and hailstorms." Isa. 30:30. "Every island fled away. . . There fell upon men a great hail out of heaven: . . . the plague [of hail] . . . was exceeding great." Rev. 16:20, 21.

(Turn back to page 8.)



IF by some chance, you being grown-up when I was small, you could have glanced over one of my exercise books, you might very well have been justified in thinking, "Well, there's a passably neat and tidy child." Indeed, you might very well have said, "There *is* a neat and tidy child." But really you would have been making something of a mistake. True, you would have been looking at the book of a child who loved neatness, but of one who, much more often than the exercise book really revealed, failed to achieve it.

from which you could just wipe off your false starts, where your blunders could no longer stare you out of countenance, where your doodlings did not last for the duration, and where your carelessnesses could so easily be obliterated. If only, I used to wish, I could do the same with my exercise books, and if only, I have often wished since, we could do the same with these pages that we all must turn, and on which we leave so indelible an impression, these daily pages of our lives.

*"The Moving Finger writes; and, having writ,
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."*

So wrote Omar Khayyám.
Cheerless, isn't it? Devastatingly discouraging!



by Mary J. Vine

With the result that if you had looked closely enough you would assuredly have found that that particular exercise book was thinner maybe than the rest. How many a page did I surreptitiously remove because I simply could not bear to be reminded of my crossings-out and my mistakes. Hence, therefore, my apparent neatness. Many an essay did I painstakingly transcribe, just so that Teacher shouldn't see how often I had changed this word or that, or of what spelling errors I had been guilty. Many a dreary dose of homework did I do carefully a second time, and mostly for the loss of a page or two.

But I could not abide that permanent defacement of my copy-book. It was like an unforgotten misdemeanour, and I went to all sorts of lengths, I remember, to get to rid of it, wishing often that we could go back, even to my mother's childhood, and use slates.

There was something to be said for slates, slates

And we, moving into a new year with a wish in every one of our hearts for nothing so much perhaps as just to start again, to forget the failures and have a clean slate.

Abraham's new beginning

Like Abraham, I imagine, on the way to Bethel after that most humiliating experience down in Egypt. Came famine to the Land of Promise, and Abraham, who had hitherto so unquestioningly obeyed the guiding Voice, now, as it were, lost his moorings and "went down into Egypt," a step for which he had no heavenly authorization. If only he had waited. It is only when we are in difficulties that God can give unexampled proof of His power. But Abraham didn't wait, not being yet that tower of righteousness that he afterward became, and with what disastrous results. What wild, bad blood was flowing in his veins, that he, the one alone in all the world on whom the Lord relied, should thus pervert the truth, sacrifice his wife and endanger the promised seed, and even accept payment for his ignominy. And then to be shown up by the integrity

of a heathen king; worse still maybe, to be humbled by his clemency and forbearance. It was a shamed and burdened Abraham who led his cortège back over the weary miles to Bethel.

But he had to go. He wanted a clean slate. He wanted a new beginning, and to do that he felt compelled to get back to Bethel, "unto the place of the altar which he had made there at the first," and there, so the Record says, he "called on the name of the Lord," and He who had protected His wandering servant there in the house of Pharaoh, without doubt came now and bestowed the peace of forgiveness, the reassurance of promised blessing, and the comforting affirmation that he could indeed make a new start.



For Abraham it was a new beginning when he left Ur of the Chaldees at the call of God. Mary Magdalene began a new life when she came to Jesus.

Without doubt Abraham wept many a bitter tear—hard-hearted he if he did not—but his tears could not blot out that stained record. It is there for all to read, saint and sinner, scoffer and sympathizer alike. But by some divine alchemy, the story has changed its potential. Not Abraham's sin, but God's mercy becomes the dominating factor. Not, "If Abraham could get away with it, so may I," but "Heaven keep me from similar folly," becomes the burden of our cry.

New life for Mary

It is believed, and with good foundation, that Mary Magdalene was that same Mary who sat at Jesus' feet, she of whom He said to her sister,

"Mary hath chosen that good part, which shall not be taken away from her." She it was who took that alabaster box of ointment of spikenard, very costly, and anointed the Master's feet, and wiped them with her hair, an incident of such sacred significance that they all four, Matthew, Mark, Luke, and John, have recorded it.

*"Not she with traitorous kiss her Saviour stung;
Not she denied Him with unholy tongue:
She when apostles sbrank could danger brave—
Last at the cross and earliest at the grave."*

And she, it was, Mary Magdalene who first saw the risen Lord.

"Magdalene," the very sound of it breathes sweet-



ness. It has become a beautiful name, and for the reason that she who bore it made so really a new beginning.

In the contemplation of her magnificent comeback, we forget completely its foul origin, Mary of Magdala, that woman to whom Luke in his account refers as "a woman in the city, which was a sinner." There, in that far city, that naughty girl dragged her fair name in the gutter, and seven times the hand of the Lord reached out to save. Who shall say that that was not the bond that knit them so close, Martha's prayers for that erring sister and the blessed Lord's patient and continued response, for the Word says, "Now Jesus loved Martha, and her sister, and Lazarus."

But not all her tears and repentance could change that name; she had made too shameful an impact, even in that notorious city. Mary of Magdala, Mary Magdalene she would for ever remain. But her reclamation took her broken name and sanctified it. Today we clothe it with attributes of a saint.

Hezekiah Butterworth once wrote a poem, two lines of which might tend to our utter discouragement, for who of us at times, even recently, have not felt "broken." He wrote:

*"But the bird with the broken pinion
Never soared so high again."*

Never mind! It served perhaps a higher purpose. The bird with the broken pinion could do what the high soarer could not.

*"The bird with the broken pinion
Kept another from the snare
And the life that sin had stricken
Raised another from despair.
Each loss has its compensations,
There is healing for every pain;
"But the bird with the broken pinion
Never soars so high again."*

Remembered no more

We are, thanks be, coming swiftly to that Land where our mistakes, we are promised, will be remembered no more where they will never again come into mind. As certain as that He will come again, the promises stand that our failures will be forgotten, blotted out, put behind God's back, separated from us as far as the east is from the west, cast into the depths of the sea. But for the moment, when the memory of them so frequently raises its ugly head, let us not be daunted. Greater than we have failed, and failed greatly, but because, in humbleness of mind they have set their faces steadily in the right direction, and brought forth "fruits meet for repentance," the good Lord has defeated Satan's designs and used those very failures to serve His own immutable purposes.

So let us be like Paul, Paul who also had so much that he wished he could eradicate. "Forgetting those things that are behind," he said, "I press on."

Let us determine to do just that in 1963.

This Year of Grace

(Continued from page 10.)

remotely upon Christ and His assured and blood-bought redemption.

This insistence that a man be made to depend upon any priest, or upon any kind of presbytery, for his

eternal salvation is directly contrary to the general teaching of Scripture. "If any man sin," John declares, he has "an Advocate with the Father, Jesus Christ." 1 John 2:1.

Moreover, concerning the accessibility of God's infinite grace, the apostle Paul plainly declares: "For if through the offence of one [Adam] many be dead, much more the grace of God, *and the gift by grace*, which is by one Man, Jesus Christ, *bath abounded unto many*. . . . The judgment was by one to condemnation, but the *free gift* is of many offences unto justification. For if by one man's offence death reigned, . . . much more they which receive *abundance of grace* and the *gift of righteousness* shall reign in [eternal] life by One, Jesus Christ." Rom. 5:15-17.

Look Up!

By MARJORIE H. COOPER

*Look up my soul, look up!
Look upward to the sky!
Prepare to meet thy Saviour soon
In glory from on high.*

*Look up my soul, look up!
Away from dark despair,
Oh, leave the lowlands of the earth
And every cumb'ring care.*

*Look up my soul, look up!
While Jesus dwells on high,
The signs foretell His coming, thy
Redemption draweth nigh.*

Obviously then, our eternal salvation is God's free gift, made possible to us by the death of His Son. We need wait upon no pope, however exalted, or priestly whim, however kindly, to ensure our home in heaven. "Whosoever believeth" shall have "everlasting life." John 3:16.

It is said that Pope John, undoubtedly with the utmost personal sincerity, is even now praying for closer unity and understanding among professing Christians. Well, how far will the present Roman hierarchy find it possible to modify, or even to annul, some of the more unbiblical teachings of the Council of Trent, that the desired end might be achieved?

Whatever may be the outcome at Rome, let us hold fast to our dearly-won Protestant heritage—the right of direct, personal access to our sin-pardoning Saviour and the conscious, daily assurance in our hearts, of His bounteous, saving grace.



By V. H. Cooper

I feel that I am too great a sinner to pray.
Do you think God will hear me?—D.B.

SURELY God will hear you. In 1 John 1:9 we read, "If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That is God's clear and definite promise. The only condition is that we confess, or recognize them, and repent. Then through the great gift of Christ we are accounted righteous before God. Though your sins be as scarlet, or red like crimson, God is ready to forgive. Remember the sinner who went into the temple to pray. He simply said, "Lord, be merciful to me, a sinner," and he was immediately accepted by God. Jesus said, "I came not to call the righteous, but sinners to repentance." Therefore you are just the sort of person God is looking for.

Can you give me a prophecy of the Bible that can be absolutely proved to have been fulfilled, so that I can use it to convince a sceptical friend?—L.S.T.

There are literally hundreds of such prophecies. But here is an interesting one. The city of Tyre was built with strong granite walls on the shore of the Mediterranean. It was known for its riches, a result of its great trade with other nations. It envied the exalted position of Jerusalem, and when that city fell to the King of Babylon, Tyre rejoiced over the ruin the invader had wrought.

A sentence of doom of a most positive and singular character was therefore pronounced upon the city by Ezekiel, the prophet. (Read his twenty-sixth chapter.) Under inspiration Ezekiel made two outstanding pronouncements. He prophesied that the city would become a place for the spreading of nets and that its stones, timber, and dust would be "laid in the midst of the water." In 585 B.C., Nebuchadnezzar commenced a thirteen-year siege. When entrance to the city was gained it was found that the inhabitants had fled to Carthage.

After a time the people returned and rebuilt their city on an island about half a mile from the shore

for fear of further attack. In 332 B.C., Alexander the Great went to punish the city for helping the Persians. Having no fleet, he built a causeway from the shore to the island city and for this purpose he used the stones, timber, and dust of the old city. Thus the old city of Tyre was laid in the midst of the sea and this place is now used by the local fishermen for the spreading of their nets.

Prophecy is the hallmark of divinity. It never fails.

What does the Bible mean when it speaks of the end of the world?—V.L.

This phrase "end of the world," when used in the Bible, does not mean that the earth as a planet will come to an end. In Ecclesiastes 1:4 we read, "The earth abideth for ever," and the apostle Paul ascribes glory to Christ Jesus "world without end." The end of the world really means the end of this "age." This reign of sin and suffering will come to an end through the intervention of Christ when He comes again. The work of complete salvation from sin and all its results will take place at that time.

Three Holy Things

(Continued from page 21.)

that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:8-11. That blessing has never been removed from the seventh day, now called Saturday, and no man on earth can take the blessing of God from one day and put it on another. As long as the earth remains, as long as the weeks come and go, the seventh day of each week will continue to be the holy "Sabbath of the Lord," the weekly reminder of God's creative power, not only in the beginning, but in the re-creation of every sinner who will come to Him to be made new in Christ Jesus, and in the creation of a new heaven and a new earth when this present evil world has passed away.

Jesus called Himself "the Lord of the Sabbath" because He was there in the beginning with God, and "all things were made by Him." So the seventh day is also the Sabbath of the Lord Jesus Christ and the only day that can rightly be called the Christian Sabbath, or the Lord's Day.

The Holy Scriptures declare that the law of God is holy, and that the seventh day is holy. Those whom God has made holy by the redemptive work of Christ will delight to bring their lives into harmony with these holy things of God, and they will seek to "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Zwingli and the Alpine Dawn

(Continued from page 15.)

stay in Italy opened his eyes to many things; the wealth of the church, cardinals and priests living in luxury with the contrasting extreme poverty of many of the common people, and the intrigue and the maze of superstition and legend pervading Romanist doctrine. As he studied the Scriptures he prayed earnestly for guidance and a better understanding of them and by gradual steps Zwingli was prepared for his great work of reformation.

Preaching the truth in the Swiss valleys

About twenty-three miles south-east of Zurich within the Canton of Schwyz, in a green valley high above sea-level at Einsiedeln is the shrine of the Lady of the Hermits. Desirous of spreading the knowledge of Jesus Christ among the many thousands of pilgrims who annually thronged the church to merit grace by the pilgrimage, Zwingli accepted the position of priest and preacher.

From the fine square a flight of steps leads to the white buildings of the Benedictine Abbey compound, with its fountain and statue of the Virgin Mary, both in black marble. At the far end of the abbey church, protected by a high grille, is the black marble, Gnadenkapelle, Chapel of the Virgin, where illumined by subdued lighting is the black wooden image of the Virgin Mary and Child. Golden crowns are on their heads, and many precious jewels adorn their rich attire.

From the pulpit Zwingli spoke to the pilgrims gathered to receive remission of their sins. "Do not imagine," he said to them, "that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you, as well as at Our Lady of Einsiedeln. Can unprofitable works, long pilgrimages, offerings, images, the invocation of the virgin, or of the saints, secure for you the grace of God?" He told them that not the multitude of words, or the efficacy of any priest availed. "Only Christ, who was once offered upon the cross is the sacrifice and the Victim that makes satisfaction for the sins of believers to all eternity."

Many who received his teaching "carried back the tapers they had brought to present to the virgin, everywhere announcing what they had heard at Einsiedeln, 'Christ alone saves, and He saves everywhere.' "

Then the call came for Zwingli to be preacher in the Cathedral of Zurich, the largest city in Switzerland and at that time the capital. His talented eloquence had become widely known, and many desired a deeper knowledge of the Word of God. Leaving a worthy successor at Einsiedeln he arrived

in Zurich two days after Christmas, 1518. It was winter too when we saw Zurich against its background of glistening Alps.

Over the bridge across the light green Limmat is the Gross-Munster founded by Charlemagne. For twelve years Zwingli preached within its lofty vaulted interior. From the beginning he declared his policy: "The life of Christ," he said, "has been too long hidden from the people. I shall preach upon the whole of the gospel of St. Matthew, chapter after chapter, according to the inspiration of the Holy Ghost, without human commentaries, drawing solely from the fountains of Scripture."

The Gospel in its simple purity reached the hearts of the poor and ignorant, the wealthy and learned. Soon there was not enough room in the Cathedral for all who came to listen. When Samson, a famous vendor of indulgences approached the city, deputies from the Council met him at the town gate and requested him to pass on. By a ruse he did gain entry, but had to depart without selling any indulgences in Zurich. This was true also of other places.

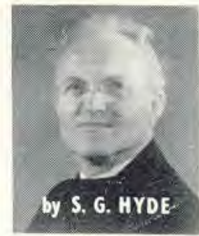
Memories of a great reformer

Before long, however, affliction and adversity came to the northern Cantons which had accepted the Reformed faith, as those supporting Rome took up arms against them. Zwingli was slain on the battlefield at Cappel by the Albis mountains. But the deep conviction of truth awakened by his teaching in the hearts of his followers was not quenched. Although they had been accustomed to fight for their liberties, they came to realize that the weapons to be used in defence of the Word are not carnal. Unity which is forced invariably falls to the ground. From Berne, Basel, St. Gallen, Appenzell, the Grisons, Schaffhausen, and Zurich, the light of a true understanding of the Scriptures and complete liberty of conscience shone forth.

Today a bronze statue of the reformer stands on a high pedestal by the quayside of this still largely Protestant city. Clasped in his hands is the Bible, and in the town library is his Greek copy, with his own hand-written Hebrew annotations.

From the Rigi-Kulm not very far away to the south, can be seen perhaps the most stupendous view of magnificent snow-clad ranges in the world. From there, half an hour before sunrise, reveille is traditionally sounded on the long curved wooden Alp-horn and echoes and re-echoes from valley to valley. But how indescribably excellent this will be the Dawn of that Last Day when the shadows of the valleys will for ever fade away. Shall we not petition grace from our heavenly Father to do all in our power to herald its unmistakably soon approach?

GREAT TEXTS OF THE BIBLE



THIS
MONTH:
JOHN 3:16

THE Editor has invited me to contribute a series of studies on "Great Texts of the Bible." In accepting this assignment I shall be most happy to share with the readers of OUR

TIMES some of the precious gems which have for so long been the "joy and rejoicing" of heart for the saints of God. We will begin with John 3:16:

"FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

Of the many "great texts" of the Bible this one holds pride of place in the esteem of all Christian peoples. And why? Because it sums up so simply, and yet so profoundly, the whole Gospel story, and expresses so comprehensively the full and glorious substance of the Christian faith.

The words of this text came from the lips of Jesus Himself. They formed part of Christ's epic conversation with Nicodemus, the Jewish ruler who came to Him by night to seek His spiritual counsel.

To Nicodemus, Jesus recalled an outstanding event in the history of Israel, one of the many symbolic experiences whose purpose was to foreshadow the redemptive mission of the Redeemer. He said:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14.

And then followed the gracious words of our text, uttered by the very One who Himself had come to be uplifted on the cross of shame. What wonderful words of life! "Oh, the depth of the riches" these words express; "how unsearchable," how profound!

The Japanese Christians say that this text is the Fujiyama of the New Testament because, like their famous mountain which towers above all others, it symbolizes the purity and spiritual excellence of the divine revelation.

Let us look at the principals to whom our text makes reference:

1. God
2. His Son
3. All mankind
4. You and me

These are the living characters of a divine love-drama which brings heaven and earth together, a love-drama which is truly described by Wesley as "amazing."

Let us explore this rich mine of revelation under these four character headings:

1. GOD

Who is God? Is He the Omnipotent and the Omniscient? Yes, indeed; He is all that and so much more. But surely His greatness is meaningless and pointless until we learn that He *loves*. God loved to the point that He was willing to give us His only Son. By that sacrificial gift we are made aware of the love of God.

God might have "written off" mankind as a bad loss. Had not His created beings become infected with the leprosy of sin? But no, God's loving kindness and tender mercy precluded such a calamity. Rather



would He seek to save that which was lost through His plan of redemption, giving His Son as a ransom. He "commended" His love, "in that while we were yet sinners," Christ Jesus, His only Son was allowed to die in our stead.

It is said that love is prodigal. Love always seeks to demonstrate itself in sacrificial giving. God so *loved* the world that He *gave* His Son. No other gift could reveal the depth of His love so well. In John 4:14 we read that God "*sent*" His "Son" into the world. Dr. Alexander Maclaren observed that *sent* is a cold word. But the word *gave* is the more congruous with the word *love* of our text in John 3:16.

Luther used to tell a story of his printer's little daughter. While printing Luther's translation of the gospel of John, a small piece of the print fell to the floor and was picked up by the little girl. It was a fragment of John 3:16 and it contained these words only, "God so loved the world that He gave." Though incomplete the words made the little girl happy and when her mother asked her the reason for her happiness she pulled from her pocket the crumpled fragment. The mother read the words and they perplexed her and she said to her daughter, "What was it that He gave?" To which the girl replied, "I don't know, but if He loved us well enough to give us anything then we need not be afraid of Him."

Indeed not—for God *is* love.

2. HIS SON

As soon as sin entered man's domain, God released His plan of salvation. That plan centred around Jesus. A "Seed" was promised which would eventually bruise and destroy the tempter. That "Seed," says Paul was Christ. And in the book of Revelation one can read the graphic story of the struggle involved in dealing the death-blow to the great adversary. "There was war" between Michael (Christ) and "the dragon" (Satan). From the attempt of Herod to destroy the Babe of Bethlehem to the devil's final attempt through the Roman power to prevent Christ's resurrection, the mission of God's Son was subject to constant satanic attack. But the promise, "I am come that they might have life," was gloriously fulfilled and the thrilling words are at last heard: "Now is come salvation: . . . the accuser of our brethren is cast down." Rev. 12:10.

What a wonderful Son God's Son is. Through Him and our acceptance of Him and His finished work we are able to say, "I live; yet not I, but Christ liveth in me: and the life which I now live I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

No wonder Charles Wesley expressed for us the joy which wells up in our hearts as we contemplate the redemptive work of the Son of God.

"Oh, for a thousand tongues to sing
My great Redeemer's praise."

Another hymn-writer, F. H. Rawley, has also written his tribute:

"I will sing the wondrous story
Of the Christ who died for me;
How He left His home in glory,
For the Cross on Calvary."

3. ALL MANKIND

So very important is it to note upon whom the love of God is expended. He loved "the world," that is, all people everywhere. Jesus made this even clearer when, at the close of His ministry, He said to His servants: "Go ye into all the world, and preach the Gospel to every creature." "This Gospel . . . shall be preached in all the world for a witness unto all nations." Yes, God loves them all. There is no suggestion here of exclusiveness. There is no suggestion that some are predestined to life and others to death. Jesus demonstrated the universality of the love of God in His own ministry. Persecutor, prostitute, prodigal, diplomat, soldier, civil-servant, tent maker, fisherman, Gentile, Jew—all classes and nationals whatever their colour or tongue were invited. Whosoever will may come.

4. YOU AND ME

Finally our text turns from the general to the particular—to the individual who may perhaps feel lost in the crowd, unnoticed among the millions who inhabit this fallen world. Note the gracious words of our text as they affect YOU:

"That whosoever believeth in Him should not perish,
but have everlasting life."

Yes, "whosoever"—you and me and all others. Paul found great consolation in God's love for the individual. In the book of Galatians (chap. 2:20) he stresses the fact that He "loved *me*, and gave Himself for *me*."

So, dear reader, never forget that you are the object of God's love, a love which passes all human understanding. No matter what your sin or sorrow, through Jesus, the Father extends His love and His salvation to you personally.

And also remember that God *so* loved the world; *so* loved you that He gave His Son to be your Saviour. That little word "*so*" expresses a great truth and is the measure of divine love.

"Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; For I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.



**FOR
YOUR BOOKSHELF**

The Oxford Annotated Bible
(Revised Standard Version)

Edited by H. F. May and B. M. Metzger. (Oxford University Press, 57s. 6d.)

The Oxford Concise Concordance to the Revised Standard Version

Compiled by B. M. and I. M. Metzger. (Oxford University Press, 10s. 6d.)

MODERN versions of the English Bible may be grouped into three classes. There are those which pay little attention to literary form but seek to provide as literal a translation of the original text as possible, so that the reader can get as near as possible to the thought of the Bible writers. These are of great value as student Bibles, but they are not so suitable for general reading.

Next there are the versions which seek to put the Bible language into "Modern English." Some of these, like the Moffatt and J. B. Phillips versions, and the New English Bible, provide a very understandable text, often vivid, though inevitably they lose much of the nobility and richness of the historic Authorized Version.

The third group of translations make use of all the new knowledge of the original languages which has come to us in the past three and a half centuries, while at the same time seeking to conserve as far as possible the literary beauty of the classic version. These include the Revised Version, the American Revised Version, and the Revised Standard Version, of which latter the Oxford University Press has just produced a fine new edition with concise annotations, edited by H. G. May and B. M. Metzger, and supplementary articles by distinguished scholars on the Diversity and Unity of the Scriptures, Bible Geography, History, and Archaeology, a brief account of the English versions of the Bible, chronological tables, and some excellent maps.

The notes, which express the standpoint of moderate critical scholarship, will not always be acceptable to readers of this journal, but they are always reverent and in general most informative. The comments on the prophecies of Daniel and the Revelation will be least helpful to those who believe

that these books provide a symbolic panorama of the outworking purpose of God to the end of time. They will not be prepared to accept the interpretation of the metals of the great image of Daniel two as "Babylonian, Median, Persian, Greek," nor the identical interpretation of the four beasts of chapter seven, which both evade the remarkable foreshadowing of the rise of Rome as the fourth empire of Bible prophecy. Nor will they agree with the brief comment on Revelation 1:10, "Lord's day, Sunday," or that the "beast" of Revelation thirteen and seventeen represents the Emperor Nero. But in the non-prophetic books there is a great deal of real value.

As a companion to the *Oxford Annotated Bible* the University Press has issued an excellent *Concise Concordance to the Revised Standard Version*, which ministers and lay preachers will find is a valuable subject index in the preparation of sermons and Bible talks. The general reader will find it most useful, too, as he seeks personally and prayerfully to "search the Scriptures."

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Hoppy's Long Hop

By Edgar A. Warren

THAT'S what Jack called him— just because, well, he hopped! No-one ever found out just why, but I suppose there was something wrong with one of his legs. And when a fellow has only two legs anyway, and one is out of action, he is worse off than if he were a creature with four.

But there was one consolation— Hoppy didn't need to spend all his time on the ground, and when he spread out his shiny grey wings, he could make just as much clatter and fly just as straight and as fast as any other pigeon with two good legs.

Jack was not the only one who liked Hoppy. Pierre and Simon, too thought he was a fine bird. The potato harvest was nearly over now, and soon these two Bretons, together with hundreds of others who had come to the island of Jersey to help bring in the crop, would be returning to their homes for the winter.

"Like 'Oppy," said Pierre. "Me take 'im home Brittany? Yes?"

"Oh, no," replied Jack. "He's mine, and I wouldn't part with him for anything."

"Poor lame bird," Simon joined in. "No use to you? We take him. Give you one pound. Yes? Oh, yes, you like pound note, eh?"

But Jack was not having any of their persuasion. He had had Hoppy for over a year, and there he was right now on the roof looking down at him as much as to say, "You wouldn't do that, would you?"

"Hoppy!" Jack called, and stretched out his arm. Instantly the bird flew down and settled on his hand.

"Wouldn't part with you, would I, old boy?" The pigeon edged up the boy's arm, till he was pecking gently at his nose.

"But we'll have to say good-bye for a few days tomorrow, Hoppy. I've got to go to boarding school in the big town, but I'll be home at the week-end. Bye for now,

Hoppy," and as though the bird understood, he flew straight up into a tree.

Jack packed his school things and off he went the next morning.

"Au revoir!" called Pierre and Simon. "See you next year, eh?" Mother and Father waved as the bus rounded the corner.

Hardly had Jack's bus gone a mile on its way than Pierre and Simon got talking to Jack's father about the pigeon. And somehow in just a few minutes they had persuaded him to sell the bird. They put Hoppy in a cardboard box with plenty of food, tied it up with string, and then they, too, left by the next bus for the port of St. Helier where their boat was waiting for them.

Only about thirty-five miles of sea lay before them, but when they disembarked they still had a long way to go. Altogether when they got to their homes that night they—and Hoppy—were 200 miles from Jersey.

When Jack returned that next week-end and found that Hoppy had been sold, he was bitterly disappointed and quite indignant that the Frenchmen had persuaded his father to part with him. Of course Jack told Father how they had tried to bargain with him, but Father didn't know about that.

"Well, Jack, I'm very sorry about this whole affair. Those scoundrels—just waiting till you were out of the way. If I see them next year I'll tell them just what I think of them. I do know this—they won't work for me again. But, Jack—I've just thought of something."

"What's that?" said Jack without interest.

"You know that pigeons are wonderful birds for finding their way home again?"

"Yes, that's true!" said Jack, waking up a little. "But he must have gone 200 miles from here, Dad. He'll never come all that way, surely?"

"I remember," continued Dad, "hearing about a pigeon in Ireland who was once taken 200 miles from his home—and do you know how long it took him to find his way back?"

"No," said Jack eagerly.

"About two hours and a quarter!" smiled Dad.

"Say! that's some going. That's 200 miles in 135 minutes—why! that's nearly ninety miles an hour! And that's just about as far as Hoppy is now. But he's been gone nearly a week. Don't think we'll see him again, Dad."

Now it was two months since he had gone. Six months, nine months. Jack often prayed that Hoppy would come back home and wondered why his prayer was not answered.

The Bretons were returning to the island, but for some reason neither Pierre nor Simon came. Perhaps it was just as well for their point of view. Jack's father had a little speech all prepared. But he never saw them that season.

Then came school again, and winter, Christmas; then spring and summer once more. Again the Bretons came, and again there was a wonderful potato crop. Mothers and sisters as well as fathers,



When Hoppy saw Gorey Castle, Jersey, he knew that he was nearly home.

brothers, and the men from the Continent, all joined in. Jack, too, was doing his share.

But what a back-aching job it was. He was working in a field near the house.

"O-o-o-oh!" he groaned. "I must—just—stretch—my—back!"

Suddenly he stood upright, his aches forgotten in an instant. His quick eyes had caught sight of a pigeon on the roof of the shed.

"Why, that looks like Hoppy!" he thought. "If only he'd move I could see—if—."

Just then the pigeon *hopped* along the roof!

"Hoppy!" shouted Jack, as he tore across the field. "Hoppy! It's you! You've come back—at last!"

And the bird, hearing Jack's voice, flew down and settled on his shoulder! The boy was thrilled, and Mother and Father were delighted, too.

"Well, he's not done it in two hours, but at least he is here!" laughed Mother.

It was a happy boy who said his prayers that night—who said "Thank You" to the heavenly Father.

The answer to his prayers hadn't come quickly, but the great thing was that it *had* come at last!

Cherry Tree Farm

By Ronald James

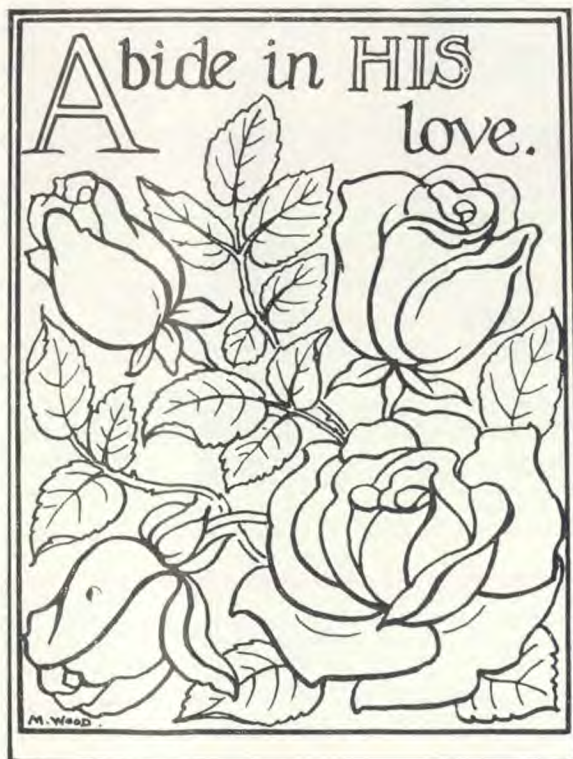
"WISH I were a dog!" grumbled Tim, watching the antics of Tiger, a small, half-grown mongrel.

"What on earth do you want to be a dog for?" laughed his sister Kay.

"Dogs don't have to learn lessons," replied her brother bitterly.

"You get lots of privileges dogs lack," Kay reminded him.

But Tim merely scowled and bent to his task. In the hilly-meadow the children were picking late blackberries. They were accompanied by Sue the blue spaniel and Tiger who



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 February 10th.

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was a friend of any who would tolerate him. The two small dogs were having great fun. Sue's sensitive nose had found a rabbit, and for a few glorious seconds a great chase had ensued. The rabbit, needless to say, proved a very easy winner.

"I've nearly filled my basket," said Tim.

"Me too," Kay replied.

"I say, just listen to Tiger barking; wonder what it is?"

The dogs had vanished into Larkwood which bordered the meadow, but the barking sounded close at hand. Guided by the shrill yapping, the children soon found the cause of the excitement. Sue was wagging her tail and watching with interest, as Tiger made repeated angry darts, at a dark object on the ground.

"It's a hedgehog!" shouted Tim.

"Come here, you silly dog!" called Kay. "Oh, look, Tim; his poor nose is bleeding."

"Well, that will teach him to leave hedgehogs alone," said the unsympathetic Tim, who had a great liking for hedgehogs.

Kay held Tiger by his collar, while Tim carried the urchin some distance off before setting it down.

"We've got enough blackberries; let's go home and I'll bathe Tiger's nose," suggested Kay.

"I'm ready," her brother agreed, and they started back for the farm, the two dogs trotting ahead.

Presently Sue began to bark, and Tiger ran toward the children carrying something in his mouth.

"What's he got now? Looks like an old tennis ball," said Tim.

Suddenly Tiger dropped what he had been holding in his mouth, and began spluttering and biting at the grass.

"What ever is the matter with him?" asked Kay in alarm.

"I don't know; he seems to have gone crackers!" her brother replied, for now Tiger was running rapidly toward the pond at the foot of the hill. Reaching it he began lapping the water and at the same time shaking his head and looking very distressed.

"It's a mystery, that's what it is," said Tim for about the fiftieth time as the children entered the farmhouse.

PETITION

While the golden year is opening,
While its days and hours unfold,
Lord, our prayer to Thee arises,
Keep our faith from growing cold.

May the signs we see around us,
Trying to our trembling faith;
Make our prayer to Thee more urgent;
Keep us ever in Thy grace.

Though we hear unrestful rumours,
War and earthquake, storm and strife,
Keep our hearts in peace abiding,
Till the dawn of endless life.

M. E. Brooks.

"What is a mystery?" asked Farmer Jones, overhearing his son's remark; whereupon Tim eagerly told him of Tiger's strange behaviour.

"Probably picked up a toad," laughed the farmer.

"But surely a toad couldn't hurt him," Kay protested.

"Well, they are very unpleasant gentlemen when offended," explained her father. "The tiny warts which cover a toad's body, contain an acid which they can eject if necessary. Should any creature be unwise enough to attempt an attack on Master Toad, it very quickly regrets it. The acid has a very bitter, unpleasant taste, and it also stings and burns. An older dog would have known better, but Tiger, of course, has a great deal to learn."

"Now perhaps you will stop wishing you were a dog," Kay teased her brother. "They have lessons to learn just like us."

THE Sunbeams' CORNER



Your Letter

My dear Sunbeams,

Right at the beginning of a new year, most people make a set of resolutions which they hope to keep faithfully throughout the year, and although we can make a new start at any time, yet I think that the brand new 1963 deserves some special thought, don't you?

If you have made a list, probably it contains among other things, a promise to be more helpful, to prepare your lessons more carefully, to always tell the truth, to speak more kindly, and to try to be more reliable.

But, whatever you resolve, boys and girls, you cannot do better than put right at the top of your list, the

first two promises of our Sunbeam Band! Can you recall them without referring to your Promise Card? Here they are: 1. I will read a portion of my Bible every day. 2. I will not forget my morning and evening prayer. Strange though it may seem, if you remember to do these things every day, all your other good resolutions will be very much easier to keep!

By the way, have you a Sunbeam Promise Card? If you would like one of these, just fill in the little coupon below for an application form which will tell you how to get your Sunbeam Promise Card, and a very attractive badge of membership.

In closing, I would like to wish every one of you "A Happy New Year" and the fulfilment of all your good resolutions!

Yours affectionately,
AUNTIE PAM.

To Auntie Pam, "The Sunbeam Band," The Stanborough Press Ltd., Watford, Herts. Please send me an application form.

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MIRROR



OUR TIME

A.B.C. of destruction

MODERN forms of warfare may be classified as atomic, bacteriological, and chemical. A sinister A.B.C. indeed!

Turning point in church's history

SPEAKING over Vatican Radio, Bishop Beck of Salford declared that the Vatican Council "may well be a great turning point in the history of the church and, indeed, in the history of mankind." Its decisions, he added, more than any other factor, will determine the place and influence of the Roman Catholic Church in the world of the twentieth and twenty-first centuries.

Missile gap

ASSERTING that the United States are far ahead of Russia in intercontinental missiles, the latest review by the Institute for Strategical Studies states that at the beginning of 1962 the United States had 63 and Russia 50 or so. But early in 1963 the United States expect to have 500 against approximately 75 Russian missiles.

Europe's three-stage "rocket"

DISCUSSING European Union with a British delegation recently, Professor Walter Hallstein, president of the Commission of the European Economic Community, compared the steps to union to a three-stage rocket—customs union, economic union, and political union.

Supersensitive cameras

FROM recent information about aerial spying it emerges that there are cameras today which could distinguish a golf ball on the ground from a jet plane nine miles up, and that objects two feet in diameter can be distinguished at a height of nineteen miles by a plane travelling at 1,200 miles an hour. By such techniques Henry Cabot Lodge, jun., asserts that "complete, accurate, meaningful" photographic surveys can be made of a country as large as the Soviet Union or the United States in less than six months.

Lung cancer still rising

THE Registrar General's statistical review for 1960 reveals that lung cancer deaths between sixty-five and seventy-four years have more than doubled since 1950, and are almost trebled in the over seventy-fives.

Frozen at the mouth!

"THE greatest damage to the Christian faith," declared the Archbishop of York in an address in the Albert Hall, London, "is being done by men and women who do not know their faith and dare not speak about it. They are like the St. Lawrence River in winter—frozen at the mouth."

Legalized gambling

THE Home Secretary has stated that since the passing of the Betting and Gaming Act, licences have been granted, up to last June, to 13,000 betting shops in Great Britain. This is an increase of 5,000 over the previous year and the numbers are still increasing.

Protestantism in Latin America

A RECENT conference of Protestant churches in Latin America reports that there are now around 7,300,000 Protestants in Central and South America, of which four million are in Brazil, one million in Chile, and one million in Mexico. The increase during the past year has been about 10 per cent.

No longer Pan-Protestant

SPEAKING at a meeting of the British Council of Churches in Coventry, Dr. R. D. Say, Bishop of Rochester, said of the World Council of Churches, "It can no longer be dismissed as a Pan-Protestant Federation."

Christian homes needed

AT a meeting of the Mothers' Union in the Albert Hall, London, the Archbishop of York said that "too many houses, so-called, are merely filling stations by day and parking places by night. It is our desire that these houses, the framework of brick and stone, should be made into Christian homes."





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