

The
PROPHETIC
News
&
ISRAEL'S WATCHMAN

No. 6

Price 6d.

JUNE . . . 1959

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Publication of articles correspondence does not necessarily imply full agreement with given views.

Picture Parable



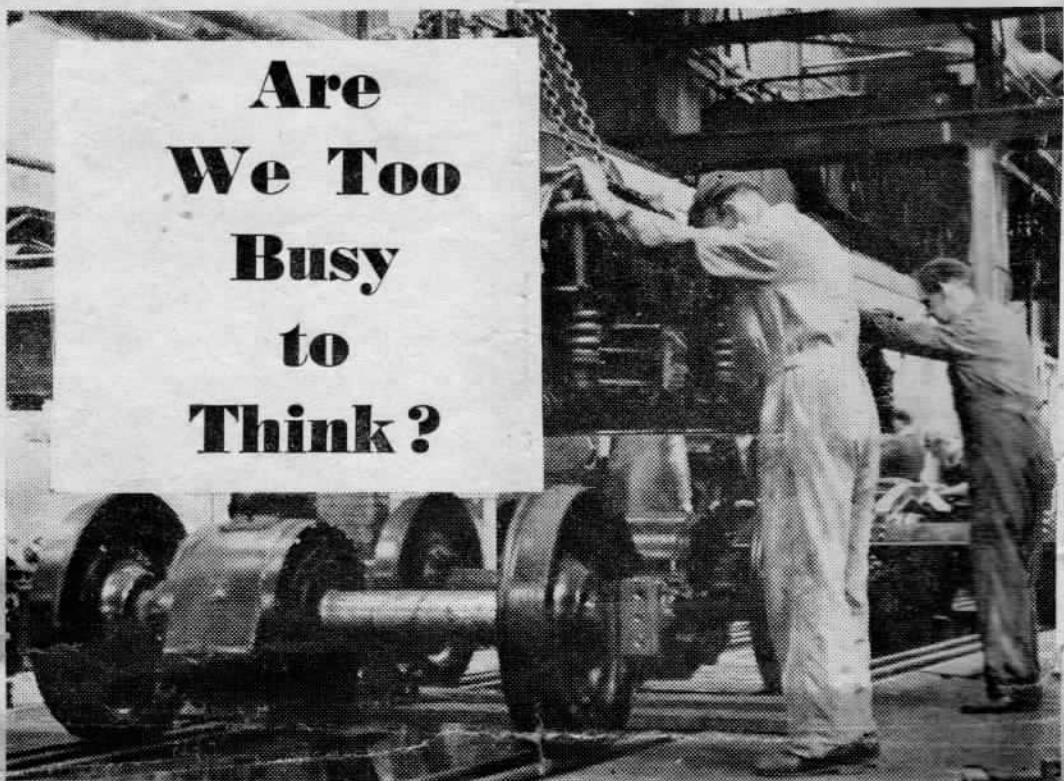
Leave it to God

DOES the path seem rough and steep?
 Leave it to God.
 Do you sow, but fail to reap?
 Leave it to God.
 Yield to Him your human will,
 Listen humbly and be still,
 Love divine your mind can fill,
 Leave it to God.

Is your life an uphill fight?
 Leave it to God.
 Do you struggle for the right?
 Leave it to God.
 Though the way be drear and long
 Sorrow will give place to song,
 Good must triumph over wrong,
 Leave it to God.

If in doubt just what to do,
 Leave it to God.
 He will make it plain to you,
 Leave it to God.
 Serve Him faithfully today,
 He will guide you all the way,
 Simply trust Him, watch and pray,
 Leave it to God.

Are We Too Busy to Think?



WE live in a world filled with activity, noise, and unrest. It is Satan's trick to keep the unsaved from taking time to *think* about the future. It is also Satan's device to keep the Christian from contemplating the possible imminent return of our Lord. We believers are so occupied with this life and the cares of it that we forget we might suddenly be snatched out of this world to be with our Lord!

Paul spoke of a crown of righteousness laid up for him and told Timothy that such a crown was laid up not only for him, but for all who loved our Lord's appearing (2 Tim. 4: 8). How often have we thought of the coming of Christ? Do we live in the reality of His coming at any moment? . . .

Expecting and loving His appearing will produce a life of purity, and such a life will glorify God now and in the future when I stand before Him—"When He shall come to be glorified in His saints, and to be admired in all them that believe . . ." (2 Thess. 1: 10).

What other reasons are there for loving His appearing? Do we long to see our loved ones who have fallen asleep in Jesus? That day cannot come until He comes to catch His

Church up in the air—"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17).

Our glorification awaits His appearing, for Christ cannot come with His saints in glory until He first takes them to be with Himself, as Paul tells us in the verses quoted above.

Israel does not yet enjoy the peace and security and blessings promised in the Word of God. See Ezekiel 36: 24-38. These blessings must await the coming of our Lord to earth, and then He shall bring them from the four corners of the earth and pour upon them the blessings promised in His Word. We ought to love His appearing; for it will bring Israel its liberty, glory, and fulfilment of the covenant that God promised through His prophets ages ago.

THE nations of the world cannot enjoy peace until He comes to earth, and they will not experience the blessings promised through

Abraham's seed until He comes (Gen. 22: 18; Ps. 72: 9-17).

Nations today are living in fear. Leaders are filled with perplexities in their endeavours to establish peace among the nations. Small nations are demanding their independence, while others are being easily duped by the subtle offers of Communism and are being swallowed up by this evil power.

What a great comfort it is to the believer to know that when Christ comes to reign He will rule the nations and will destroy the works of the devil. We are living in accordance with the will of God when we love His appearing; for the Holy Spirit broods over this earth and while awaiting the day when man will be delivered from his bondage, convicts men of sin, righteousness, and judgment, and draws them to Christ to complete a body for Him through which He shall rule the nations and judge the world (1 Cor. 6: 2, 3).

Christ must come before the sons of God can be manifested and the whole creation receive its liberty from the bondage it is now in as a result of the sin of man.

Death, the fear and dread of all mankind, cannot be destroyed until He comes—"For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15: 25, 26).

We seldom stop to think about the great and glorious events—fulfilment of God's plans for man—that must await the coming of our Lord for His Church and His coming to earth. Yes,

By

Kenneth Jones

it is wonderful to think of the day when nations shall not learn war any more and shall beat their swords into ploughshares and break their spears into pruning hooks. But in order for that time to come, the Church *must first be taken up to be with its Lord*, and then the Lord will carry out the other acts of divine judgment necessary to bring to pass the ultimate glory of God's dwelling with man.

WHAT greater incentive for witnessing, praying, or giving to the Lord's work, can a believer have than the expectation of the Lord's coming? We would be more diligent in our Christian living if we really looked for His appearing at any moment and lived in the light of this truth day by day.

Do we love and long for His appearing? Or are our thoughts and desires centred on the things of this life only?

How can we live day by day with a loving, longing desire for His appearing? By faith! "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). As we study and meditate upon the Word of God our faith is increased and we are awokened to see how much the Word speaks of the coming of Christ. We are not moved by man's ridicule of this precious truth but follow our Lord's admonition which He gave to His disciples—"Watch and pray."

—Prophetic Word.

**DAILY
CHORES
CAN MAKE
US
FORGET
about the great
and
world-shattering
events that will
one day change
our lives
completely . . .**



WHERE MEN MUST

THE
PILOT

who demands accuracy in computing speed, wind velocity, or drift, is not being intolerant, but is protecting life . . .



IN no generation has uncertainty and indifference to the eternal verities of the Christian faith been more in evidence than in our own. Broadness and tolerance are much coveted labels in our day. To call anyone "narrow minded" is equivalent to placing a stigma on one's character, particularly when referring to the realm of religion.

But we all know that there are areas of both life and thought where men *must* be intolerant if they are in the right.

The mathematician who insists on certain fixed formulae is not being intolerant, he is being honest. The referee who insists that the rules of the game be observed is not being intolerant but fair. The pilot who demands accuracy in computing speed, wind velocity, or drift is not being intolerant but is protecting life.

Why is it then that we should want Christianity to adopt a tolerance where matters of eternal truth are concerned? That which has to do with the welfare of the

soul cannot be subject to the vagaries and foibles of human concepts. To undermine the Absolute involves a tolerance not countenanced by Scripture.

THE Bible plainly teaches that Christ is the divine Son of God. This was the claim of our Lord and it was affirmed by His disciples. The Epistles repeat it again and again. And John in Revelation bears witness to the fact in no uncertain terms.

The Church was founded on belief in the deity of Christ, and it has been an essential teaching of our evangelical faith through the centuries.

Anything, therefore, that would question or detract from the deity of our Lord *must* be resisted even unto death.

But the Bible is specific about a number of other things besides this. Nothing is clearer, for instance, than that Jesus died on the Cross for our sins. It is popular to say that no one aspect of the atonement can explain the magnitude of that doctrine in all of its implications. This

can be true, but such an omnibus statement must not then be made the cloak for a denial of certain vital parts of that doctrine.

If we contend that Christ died to set an example, let us be equally vigorous in affirming that He died as our substitute, for this is what the Bible plainly states. If we insist that His gracious act of sacrificial love motivates us to turn to Him in faith, then let us be equally insistent that we are cleansed from our sins by the blood shed on Calvary.

If we find ourselves associated with Roman Catholics and Jews in some worthy cause, let us be sure that we do not compromise our faith by making an inter-faith enterprise the excuse for denying the uniqueness of Christ and His redemptive work.

WE ought to be intolerant where the things of Christ's person and work are concerned. Our Lord Himself was vigorously intolerant. When He said: ". . . no man cometh unto the Father, but by Me." He was pointing the

BE INTOLERANT

BY DR. L. NELSON BELL

way to eternal life. And when He said; "... ye must be born again," He was making clear the necessity for new birth.

When the disciples after Pentecost went out to preach a risen Christ there was no compromise in their message. So far as the events they had seen and experienced were concerned, they were intolerant of any compromise.

When Simon the sorcerer suggested that the power to bestow the Holy Spirit be purchased with money, Peter exclaimed intolerantly, "Thy money perish with thee." The determining factor for Peter was God's revealed will. When it was made clear to him in the house of Cornelius that salvation was for all men, he submitted saying: "Who was I that I should resist God?"

When Elymas the sorcerer

tried to obstruct the preaching of Paul, the apostle also was intolerant: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10).

The gentle John showed no tolerance toward Diotrephes who was disturbing the church. "Wherefore, if I come," he wrote, "I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 10).

IN the area of medicine, tolerance of error can be a grave offence. No reputable pharmacist will tolerate sub-

stitution of drugs or alteration in prescribed amounts. No reputable surgeon will tolerate unethical operations. But people professing to be Christians put up with unbelievable tolerance in the areas of life that are the most important.

Does not the reason for this lie in the shift from authority of divine revelation as found in the Scripture to authority in man's ever-changing opinions?

If Christian truth is not absolute, if it is only relative and therefore subject to human interpretation (and misinterpretation), then there should be no limits to tolerance; one man's opinion would have to be as valid as the next.

But because Christianity is based upon truths which are unalterable, and because the

(Please turn to page 142.)

THE

WELFARE

OF THE

SOUL

cannot be subject to the vagaries and foibles of human concepts. To undermine the Absolute involves a tolerance not countenanced in Scripture.





WHAT IS WRONG IN RUSSIA?

YOU
CANNOT
TRAVEL
MANY
MILES
in Russia without
sensing that something
is missing . . .



Moscow's greeting to our Prime Minister.

ONE of the few Americans to make an extensive tour of Russia, says: "They can no more destroy God . . . than they can stop the sun from shining. They are bound to lose."

"There was much that I learned in my three months in the U.S.S.R., but the most important thing I learned was why the Soviets are bound to fail.

"This suspicion, which I brought with me as I landed in Moscow, became a conviction as I travelled from Leningrad to Stalingrad, from Odessa to Astrakhan. You cannot travel thousands of miles in this country and not sense that something is missing. And when that 'something,' that void that engulfs the country, turns out to be a knowledge, a love, a reverence for God, the Supreme Being, and Creator, it suddenly becomes crystal clear what is wrong with Russia.

"The Soviet Union, I now know for a certainty, is completely lacking in those 'foundations, whose builder and maker is God,'—about which the Apostle Paul wrote so movingly to the Hebrews—and is therefore bound to collapse. The Soviet system, truly has no 'foundations.' It has no moral principle supporting its regime, no spiritual source from which to renew its strength daily. It is deliberately godless, intentionally atheistic, politically immoral.

"I do not mean to say that the Russian *people* are irreligious, that there is no faith, hope or charity in the people of Russia. One of the most moving sights I ever witnessed was the hundreds packed into Moscow's Elokhov Cathedral praying with the fervour of early Christians. But as I watched their faces I was not sure whether they were praying more for deliverance from their current godless masters or for a true outpouring of the Spirit . . .

"In the U.S.S.R., despite official efforts to camouflage it, the Russian Orthodox Church is a 'kept' church. It exists not 'by the grace of God,' but by sufferance of the Kremlin. It is a 'front' for visitors.

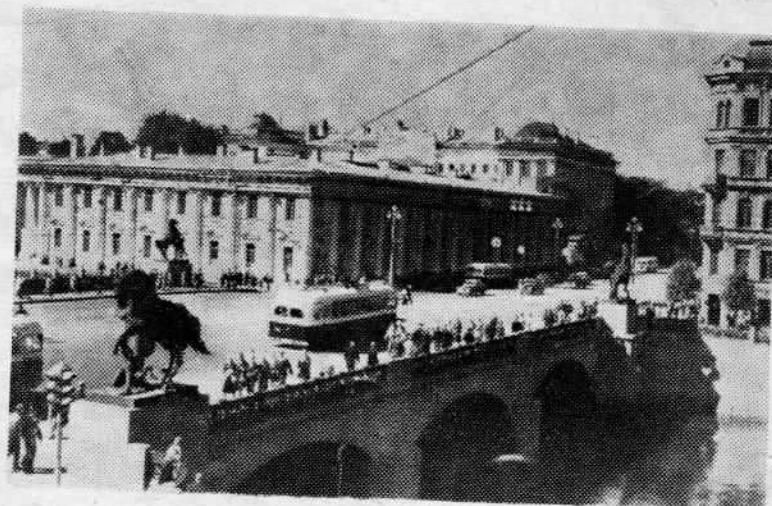
"To me the ultimate collapse of the Soviet system is as elementary as the multiplication table—and as certain. For the Soviets are trying the impossible. They think that by ruling God out of churches and synagogues they can rule Him out of the hearts of the people. They think they can annul His law of mercy and love as easily and effectively as they demote Malenkov or shoot Beria. But they can't and they are finding it out.

"They can no more destroy God, destroy Spirit, than they can annul the multiplication table or stop the sun from shining. For they are fighting infinity—and they are bound to lose."

ROSH

By
HARRY TOFT

*
Our picture shows
a view of Leningrad,
U.S.S.R.



THE leader of the "last day" northern power is called "Gog," a name which signifies "high mountain." The Imperial Dictionary says—"Gog is evidently formed from Magog, as a sort of root word to designate the prince or ideal head, and representative of Magog." In the Revised Version he is called "The prince of Rosh, Meshech, and Tubal."

To what land can the prophet refer when he speaks of Magog? Magog was a descendant of Japheth, one of Noah's three sons. "By Magog must be understood some distinct race of Japhet's posterity, inhabiting a territory which also bore their name." Was there such a race, and can any claim descent from such today? Here is the answer of one commentator—"Magog is understood to be substantially identical with the Scythians of classical writers." Herodotus tells us, in his history of the ancient Scythians, that they were a nomadic people inhabiting Northern Asia. And Adam Clarke says, "Magog is supposed by many to be the father of the Scythians and Tartars; and in Great Tartary many names are still found which bear such a striking resemblance to the Gog and Magog of Scripture as to leave little doubt of their identity."

Ancient Scythia and Tartary is the land governed by modern Russia, thus "Gog of the land of Magog" represents the controlling power of modern Russia. Again "Gog" is called "The prince of Rosh," of which one writer says—"Rosh, which some would identify with the Asiatic Russia." This identification is not without grounds, for the Imperial Dictionary states that "Evidence exists of an ancient people called Rosh or Rhos, supposed to be the original stem from which a Russia or modern Russians have derived

their race and name."

Furthermore, he is called "The Prince of Messech," which name is generally identified with the Moschi, a race who inhabited part of the country between the Black and the Caspian Seas. From Moschi comes Muscovites—the natives of Russia—and Moscow, the capital of European Russia.

We see, too, that "Tubal" is connected with Rosh and Meshech. Tubal was a neighbouring race of Meschech or Moschi, and dealt in iron, a branch of trade for which the south-east coast of the Black Sea was early famous. It is believed the people of Tubal were called Tibareni, and "it has been noticed that the Moschi and Tibareni are brought together in other books beside the Bible; for instance, in Herodotus (3: 94; 8: 78); and two similar names are found associated on the Assyrian Monuments." In Eastern Russia there is a river called Tobol, and at the junction of the Tobol and the Irtish is Tobolsk. We feel this cumulative evidence is sufficient to prove that this major political and military power, arising at the time the Jews are nationally restored in the latter days, and situated due north of Palestine, designated Rosh, Meshech and Tubal, is none other than U.S.S.R.

Enticed by the possibility of securing vast and easy spoils from the strategically situated and fabulously wealthy little country of Palestine, this Northern Confederacy sweeps down upon her "as a cloud to cover the land." Amidst scenes of surpassing horror and destruction, the power of the invader is broken and his forces well nigh annihilated.

Friend, the end is near! Are you ready?

—The Prophetic Voice.

ON THIS PAGE
NEXT MONTH



CHRISTIANS and ATOMIC WAR!

The PONTIFICATE and PROPHECY

By G. Warrand Houghton

AS the present attitude of the Papacy is causing a well-founded alarm amongst Christians at this moment (see Prophetic Note on page 132, "Of Which State is a Roman Catholic a Citizen?"), it may not be amiss to direct attention to certain historic facts regarding the origin of the Pontificate, and to make an endeavour to trace its course, from its commencement to its predicted end, in Scripture.

Let it be particularly noted that we make a distinction between the three expressions, Pontificate, Papacy, and Church of Rome. The reason for this distinction is that *the Pontificate was in existence long before there was any Papacy or any Church of Rome*; and further, there is a probability, as we shall presently show, of the Papacy connecting itself with a wider *system* of corruption than the so-called Romish Church.

Two great mysteries are spoken of in Scripture, which will be revealed when the Day of Grace is over, and the Day of Vengeance has set in. The one is the mystery of God, the other the mystery of lawlessness, set before us in the great book of the unveiling, under the symbology of two women, the former the sun-clad woman, *clothed upon*, and the latter the scarlet woman of Rev. 17, *made naked*.

In the contrasts that are given in Scripture we discern a virtual declaration that Satan's system is a parody of the Divine. Thus we have the Tree of Life, and the Tree of Nebuchadnezzar's Dream — the corrupt tree that "bringeth not forth good fruit," but is hewn down and cast into the fire (Matt. 7: 19). We have "the true vine" (John 15: 1), and "the vine of the earth" (Rev. 14: 18; Deut. 32: 32; Isa. 63: 1-4); and "the Good Shepherd that laid



**A
STRAW
IN THE
WIND**

THE Anglican Bishop of Worcester has been visiting Canada and in an interview stated that a Pope might be recognised by Anglicans as head of a world church if his powers were clearly defined beforehand. He was commenting upon the recent suggestion by Pope John proposing an ecumenical conference. Before such a union was achieved, the Bishop said, there would have to be a programme of education. Here is indeed a straw to show the way the theological wind is blowing. . . . Rome is regaining much of the ground she lost at the Reformation.



THE TWENTIETH CENTURY MUST HAVE ITS OWN REFORMATION

or it will be covered with shame and darkness, in spite of all the power and light of its scientific and social achievements . . . Roman Catholic propaganda is employing all means of modern publicity through press, radio and television . . .

down His life for the sheep" (John 10: 14), and "the foolish shepherd upon whose arm and right eye shall be the sword (Zech. 11: 15-17).

We have the royal priesthood during the reign of Christ (Rev. 1: 6), i.e., the union of civil and priestly power, and during the time of the prince of this age, the only royal priesthood that can be manifested on earth is that of Satan, which will culminate in the apocalypse of the beast and the false prophet (Rev. 13).

It will be noticed that a proportion of the foregoing quotations are taken from the Prophecy of Zechariah. It was the fulfilment of Zechariah's predictions that the Jews were expecting at the period of the First Advent, because they knew that they contained the account of the manner in which God would restore the Kingdom to Israel. The writings of Luke most particularly warn us against the danger of expecting any kingdom to be manifested without the removal of sin first. The nobleman has gone to receive the kingdom and has not yet come back, and until His servants have done the work, they can rule over no cities in that kingdom (Luke 19: 11-27). Pharisaism, Popery and Post-millennialism, all have a basis in that fleshly interpretation of the Scriptures that would be satisfied with *a kingdom without Christ as the King in person.*

WE have all seen the fruits of that "corrupt tree" known as the Papacy; but to know the exact species, we must examine the seed. What were its first beginnings? The first Pontiff was undoubtedly Nimrod. He was represented as "the seed of the woman." We learn from Scripture that the beginning (Gen. 10: 10) of his kingdom was Babylon in the land of Shinar, and from other authorities, that he founded the kingdom of Egypt. He was slain by order of Set or Shem, probably the same as Melchizedek (the royal priest, or king of righteousness), and again worshipped later on through the child of his widow, Semiramis, the child being said to be a re-incarnation of himself. Thus commenced the worship of *H'Ishu* ("the woman")—*Graecé* "Isis" and *He-Siri* ("the

seed") *Graecé* "Osiris." The king in Egypt was *He-Roe*, meaning the shepherd king, whose symbol of office was the crozier (whence, too, our word "hero" is derived), or, substituting for the Egyptian definite article, *He*, the Hebrew one, *Phe* he was *Phe Roé*, i.e., Pharaoh. He was the vicar of Osiris upon earth. This title of Supreme Pontiff remained with the king of Egypt until the conquest of Pharaoh-Necho by Nebuchadnezzar, when it passed to Babylon.

The Chaldean priesthood had to resort to strategem, when they were ejected from Babylon by the Persians. They established their headquarters at Pergamos, and spread as far west as Etruria, whence they later on prepared a subordinate pontificate in the City of Rome, under Numa Pompilius. It was not, however, till the second century B.C., that the headship of the old priesthood finally passed to Rome, when Attalus III, king of Pergamos, bequeathed it to the Roman people.

IT should be particularly observed that whereas, from the days of Nimrod down to the fall of Belshazzar, *when the glory departed*, the ecclesiastical and civil power in Satan's system had been united in the Pontiff (for the king was always the high priest, the Grand Master of the Mysteries), the two offices remained separate throughout the period of the two middle empires, the Persian and the Grecian. The union recommenced under Julius Cæsar, and the Emperor was Pontifex Maximus, during the reigns of twelve Cæsars—whose number was doubtless arranged by Satan to mimic the twelve patriarchs and the twelve apostles. In the fourth century A.D. Pope Damasus assumed the title, the "workers of iniquity," probably finding the nominal Christian church sufficiently corrupt. But the Papacy *then* owned allegiance to the Emperor, and thus the civil and ecclesiastical headship were again separated.

For about three centuries, from the twelfth to the fifteenth, the ecclesiastical power was greater than the civil, but never entirely

dominant, for kings mostly hated the supremacy of Rome throughout the whole period; *this country*, in particular, almost entirely disowning her sway. But the great object of the Papacy has ever been the civil power, or "the temporal power," as it is technically called. Campaign after campaign has been fought by her in the hearts of men and women in the furtherance of this object.

And she will never relax her efforts in this direction as long as she exists.

WE have already pointed to the importance of the study of the prophecy of Zechariah, if we wish to understand how the civil and priestly power will be *restored*. In that prophecy, Joshua represents the priestly power, and Zerubbabel, the kingly. Both of these must be united in Christ, the Man, the Branch, "And He shall be a priest upon His throne, and the counsel of peace shall be between them" (6: 13).

The priesthood of Shem or Melchizedek will be restored, which had been upset by the confusion at Babel under Cush and Nimrod; for, when God "separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32: 8).

Zechariah it is, too, who guides us as to the manner in which the Divine restoration of the fusion of kingdom and priesthood is to be opposed by Satan. "Joshua, the high priest," was seen standing before the angel of the Lord, and Satan standing at his right hand to be his adversary (3: 1). But the result of the conflict is already decided. The reply to Satan is God's election. It is Jesus that replies, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee" (2). The same phrase "The Lord rebuke thee," was used by Michael, the spiritual prince of Israel amongst the angels, when contending with Satan about the body of Moses (Jude 9). It may be that the reason Satan contended for the body of Moses, was that the adversary discerned that Moses was to be one of the two witnesses (Zech. 4: 11-14; Rev. 11: 3-7; Joel 2: 28-32) who were to be the means of the Spirit of God passing to Israel, and thus establishing the royal priesthood. It is Satan's resistance spoken of in the third chapter of Zechariah that results in the *Ephah** being carried by the Satanic Agencies, the two women, with lawlessness inside, as related in chapter 5: 5-11, to the Valley of Shinar, in order to the building of the city.

At this point we must pause awhile to consider our position. This "woman" found in the Ephah, who is to be carried to the Valley of

Shinar, there to be set on her own base (v. 11), is, of course, "Mystery Babylon," the harlot of Rev. 17. We are not of those who draw any wide distinction between Revelation 17 and 18. The fate of each is different, but the *system* is the same, and the locality of the catastrophe to each is the same. Each is on the Euphrates. Babylon and Rome are mystically identical cities; for Babylon reigns over the *hearts* of kings, while the Roman Empire holds sway over their *physical* possessions.

The woman in Rev. 17 and 18 is seen seated a queen (18: 7; Isa. 47: 5-8) on her own base; Zechariah tells us that she is carried back to Babylon to oppose God's city, Jerusalem, as of yore, by certain Satanic agencies, the two women. The city becomes "the cage of every unclean bird" (Rev. 28: 2; Lev. 11: 19; Deut. 14: 18), which is shown us by Zechariah, under the symbol of the wings of that *migratory* bird, the stork (5: 9), being used in the transit. But to understand Zechariah 5 we must turn to the previous history of this "woman," for the symbol of "the woman" is used thrice in Scripture to emblematisate the *Pontificate*.

God has three covenants with man—with the *Gentiles* through Noah, with *Israel* through Abraham, and with the *Church*, the "covenant by sacrifice." All things "head up" in Jesus, whose name in Greek is, when the letters are numerically summed up, 888, 8 being the number expressing resurrection, and who died on the cross (the Greek word for which, similarly, expresses 777), when He uttered the blessed words, "It is finished," 7, the number of heavenly completion, being then attained also in a triune figure. To these Satan opposes, as is well known, the number of the beast, the triune of sixes, 6 being the number of imperfection. Thus too, the "woman" appears *three* times in Scripture to oppose severally the Jew, the Church of God, and the Gentile, *causing man to oppose each covenant in turn*. Thus:—

(1) In Zechariah she opposes the covenant with Abraham;

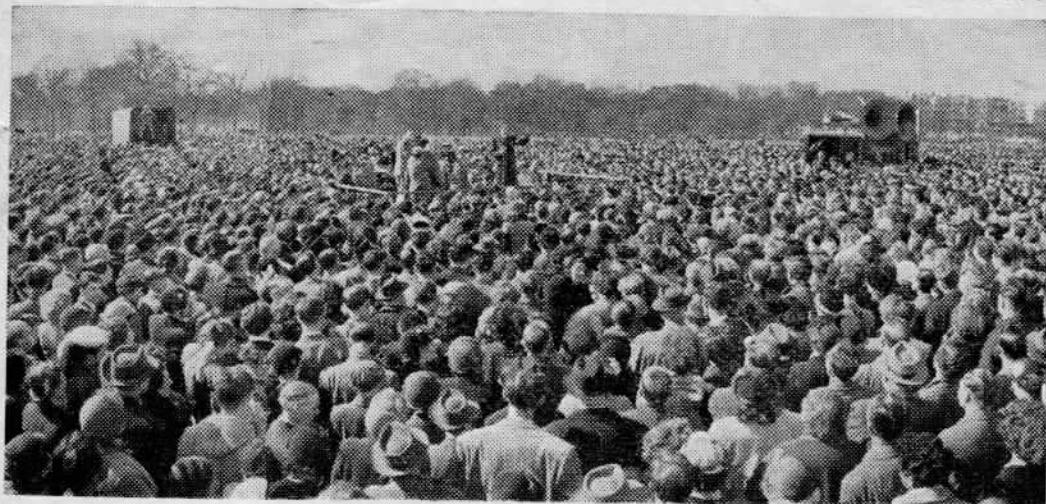
(2) In Matthew 13: 33 she leaves the meal, which is the emblem of the Church throughout Scripture;

(3) In Revelation 17 and 18 she stands opposed to the Noachian Covenant, as is evident by the appearance of the rainbow round the throne (Rev. 4: 3) in her old site Babylon, where the former rebellion (Genesis 11: 1-9), under Cush and Nimrod, took place.

It is essential to study Matthew 13: 33 if we are to understand how this "woman," or Pontifical System comes to be associated with the Ephah.

The Greek word, translated "measure," is the Hebrew *Seah*, equal to about a peck. Three *Seahs* made one *Ephah*. Our attention is thus once more drawn to the number three. She thus introduces corruption till the whole is corrupted. We are expressly told not to hide

*The Ephah, as we know, is the emblem of the COMMERCIAL system.



LOYALTY TO THE FAITH

A great theologian has said, "If we would still enjoy liberty of conscience, and Gospel truth unadulterated, we must systematically and boldly withstand the inroads of popery."
Let us insist on this point, which many seem to ignore or even to hide!

our light under a bushel (Matt. 5: 15). It is the woman that hides, and we must not imitate her. The mystery hidden from the ages is revealed; the mystery of lawlessness is still hidden.

But there is a limit in time to this woman's hiding the corruption in the church. She waits till the whole is leavened before she makes her next move. But who can look around Christendom now, and not see that the visible church is leavened throughout. For it is the visible church that is spoken of in Matthew 13 as the "kingdom of the heavens," i.e., Christendom.

THE woman, therefore, having leavened the meal inside the Ephah, is next seen sitting composedly in the midst of the Ephah (Zech. 5: 7). Her object as regards the visible church has been accomplished. In other words the mission of the Pontifical system towards the Church of Rome is ended, and she has a much bolder flight to take. She has made the truth intolerable to the civilised world. The love of it is concentrating in the hands of a few, on whom, therefore, it is pleasing God to bestow the knowledge of it that others are rejecting, or slighting, in analogy with the teaching of the Parable of the Talents. The great lie will come as a judgment upon those who received not the love of the truth, but acquiesced in the unrighteousness (2 Thess. 2: 11, 12). We may, therefore, understand from the Apostle's words that the nations, like Britain, Germany, Holland, and the United States, who have sold the blood-bought fruits of the Reformation for the mess of pottage, are going to have the Papacy

back again, as a righteous judgment upon them.

But the Papacy in this case appears in a guise unknown to the rejectors of the Gospel. It is only the eye of faith that can see through the mask she wears. In proportion as the Church of Rome sinks in power, the Papacy rises.

The Papacy is approximating more and more in doctrine to the old Aryan forms, and thus finds no difficulty in bringing the Oriental races into her folds. The horn is the emblem of power. Hence, to be two-horned, her power must extend over Asia as well as over Europe.

NOW, the Ephah, as is admitted, is the emblem of the commercial system. Thus in Rev. 18, we find that Babylon, the city of the "woman," has become the great Emporium of the earth.

But we learn from Zech. 5 what will be the moral state of the earth, and what will be the judgment of God upon it at the time the woman is found in the Ephah. We see that love of the truth has disappeared, and that commercial immorality in the forms of stealing and lying (v. 3) have usurped its place. "Will it pay?" is the eye of these people throughout all the earth (v. 6, R.V. marg.). The "eye" indicates the fact that in the days referred to (*without doubt our own days*), everything is a matter of profit and loss. In Scripture it also means something jealously guarded (Deut. 23: 10; Zech. 2: 8, etc.).

The woman was found hidden in the Ephah. The weight of lead is lifted up for the servant
(Please turn to page 142.)



Prophetic Notes

OF WHICH STATE IS A
ROMAN CATHOLIC A
CITIZEN?

DR. JOHN BRADBURY, Editor of *Watchman Examiner*, U.S.A., has drawn attention to significant questions raised recently in American Congress. They concerned the appointment of an American ambassador to the Vatican, and were raised by Representative Victor L. Anfuso, a Roman Catholic. Says Dr. Bradbury: "Mr. Anfuso would have us elevate the Vatican to the same status as any other world power to whom we send ambassadors. The 86th Congress is having this religious issue forced upon it. Religious it is. The Vatican State, with all its thrones (the Pope has several), princes and medieval pomp of royalty, is still the headquarters of the Roman Catholic Church. There is no more reason for a political ambassador to be sent to the Vatican in Rome than there is for one to be sent to the Mormon Temple in Salt Like City, Utah. The singularity of the Vatican, as Mr. Anfuso insists, is that it is the only existing world religious centre having diplomatic relations with other nations. Of course we know that," says Dr. Bradbury, "and from it deduce that Roman Catholics look upon the Vatican as a state rather than a church. If it is a state then we have two cardinals in the United States who have voted in its election. We have also the question of dual loyalty. Of which state is a Roman Catholic a citizen? (See special article, page 128).

* * *

AT least forty million of Italy's fifty million people, it is estimated, have still to possess their first copy of the New Testament.

FRO
VATIC
SCE

GERMANY—A Vital Issue

ACCORDING to prophecy Germany is destined to come under the wrath of God. In her national humiliation she received a severe chastisement by the armies of the allies, but she will undergo a second instalment because of her alliance with Gog (Russia). The great sin of Germany under the leadership of Hitler was her destruction of the Jews. Under government orders they were butchered, deported and subjected to a plan of systematic extermination. God had but one decree for Germany as a nation and nothing could change it. It is written in the covenant that God made to Abraham and also in the law. "I will . . . curse him that curseth thee" (Gen. 12: 3), "I will be an enemy unto thine enemies, and an adversary to thine adversaries" (Ex. 23: 22). Not one nation in past history ever laid their hands heavily upon Israel and escaped the judgment of God. Since the end of the first world war it has been revealed that Germany systematically destroyed the lives of millions of Jews. This is only partly atoned for by her defeat in the second world war, but she will receive further retribution as an ally of Russia in the coming conflict. The division of Germany and its capital city, Berlin, was a very grave mistake by the peace conference. The Eastern part was deliberately turned over to Russia and Communism since when it has threatened world peace. It could be one of the issues between the East and the West that will plunge the world into another war, the war that will end in the fulfilment of Ezekiel 38. Germany is in the geographic position to fulfil Dan. 7: 8 and 8: 9.

THE VATICAN AND U.S.S.R.

DURING the Papal elections, Moscow radio broadcast in Italian that "a real possibility exists for the Vatican and the U.S.S.R. to make contact and collaborate in defence of peace and for the realisation of the hopes of mankind."

Church and State.

* * *

IRAQ

THE nation now called Iraq is approximately old Babylonia. Students who see a rebuilt Babylon point to great revivals of industry and note that a great irrigation canal follows almost exactly the course of a canal dug 3,000 years ago.

Priority

The Avi

ISRAEL'S PIECE OF SILVERTRAD

The Israel farthing equivalent, the *pruta*, is to have a change of name—but not lightly. Authority has decided to return to Biblical names for Israel's currency, etc. Accordingly the *pruta* will be re-named "the Agora", as in 1 Samuel 2, a pie of chapter: a piece of silver *agorat keseff*.

THE Moslem Premier of Northern Nigeria has given assurance that the work of Christian missionaries will not be curtailed when the country becomes independent in October.

—The Gospel Herald

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SSES

Topical News *

s Between East and West



BERLIN

The division of Germany and its capital city was a grave mistake.

STRANGE FLYING OBJECTS

TRAVELLERS returning from Lapland report Russia is lighting up the Arctic skies with a variety of strange flying objects. Among them: Spheres that appear "bigger than the moon" and one that resembled a pie with a piece cut out.

—Newsweek.

THE Israeli seaport-city of Tel Aviv has been celebrating its 10th anniversary. It was founded in 1909 as a garden suburb by a small group of Jews from the nearby town of Jaffa, which had a mainly Arab population. Today its population is 400,000.

SOUTHERN COUNTIES CONVENTION

THE meetings will be held in Weston-super-Mare from July 4 to 10 inclusive, and the speakers expected are Mr. Arnold S. Aldis, F.R.C.S., of Cardiff; Rev. John Caiger, of Gunnersbury; Rev. J. A. Motyer, Vice-Principal of Clifton Theological College, Bristol; Rev. Martin Parsons; and Rev. Paul Tucker. A brochure may be obtained from Mr. D. R. Stradling, 51, Osbourne Rd., Weston-super-Mare.

PORTSTEWART CONVENTION

BIBLE Readings at the Portstewart Convention — North of Ireland "Keswick" — June 20-28, will be given by Prof. E. M. Blaiklock, of New Zealand. Other speakers at Portstewart will include the Revs. G. B. Duncan, Eric Alexander, Guthrie Clark; and Major W. Ian Thomas.

COLOURS OF THE JEWISH CHURCH IN THE U.S. FLAG

ON June 14, 1777, the Stars and Stripes flag of the United States of America came into existence. But its ancestry goes back much further. "Back to Mt. Sinai," says Charles W. Steward, "when the Lord gave to Moses the Ten Commandments and the Book of the Law." These testimonies of God's will and man's duty, he has pointed out, were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, scarlet and fine twined linen. "Before the Ark," he continues, "stood the table of shew bread, with its cloth of blue, scarlet and white. These colours of the Jewish church were taken over by the early Western church for its own use and given to all the nations of western Europe for their flags. When the United States chose their flag it was the colours of old, but new in arrangement and design, and they called it the Stars and Stripes." It seems to us, judging by all the signs of the times, that no better occasion could be chosen for guidance and inspiration than Mr. Steward's further remarks connected with the American flag. He reminds his fellow countrymen that:

"Red stands for courage, zeal, fervency; white for purity, cleanliness of life and rectitude of conduct; blue for loyalty, devotion, friendship, justice and truth. This flag which we honour and under which we serve is the symbol of Liberty both civil and religious and the emblem of unity, our power, thought and purpose as a nation."

May God grant the power to live up to the symbolic meaning of the "Stars and Stripes."

* * *

DURING the first decade of Israel's existence, 250,000 new immigrants learned Hebrew in special classes.

The Coming of . . .

THE DEVIL INCARNATE

— "The Son of Perdition"

(Continued from last month.)

DANIEL 11: 6 literally came true when Berenice, a daughter of the King of the South, was given in marriage to the King of the North, but alas! as was predicted, the King, the Queen and her son were murdered. Right up to the end of verse 35 there are details of conflicts between Egypt and Syria, but in verses 21 to 35 there is a striking account of Antiochus Epiphanes as King of the North, and his doings are given in great detail. Look at him and *study him closely, for he is a type and a remarkable type*. In verse 21 he is styled as a "vile person." He commenced his reign about 175 B.C. and was not the rightful heir to the throne, which he obtained by flattery.

He was deceitful, sagacious and of reckless prodigality. After defeating the King of the South, he forms a covenant with Egypt, and then fights against the Jews, and profanes the Temple. In verse 30 we notice that ships of Chittim (some Mediterranean power) came against him when he was besieging Egypt, and as a result, he had to turn to the North and, because his designs were defeated, he shows his animus against the Jews.

Verses 29 to 32, "And at the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits" (The Maccabees, 168 B.C.).

Between verses 35 and 36 there is a *great gap* of over 2,000 years.

The King Who is to Come.

In verses 36-39 we are given the characteristics of this King and there are 13 significant predictions:

- (1) "Wilful." He will do according to his will.
- (2) "Exalt himself." His own will is law.
- (3) "Magnify himself above every god."
- (4) "Shall speak marvellous things against the God of gods."
- (5) "Shall prosper until the indignation be accomplished."
- (6) "Neither shall he regard the God of his fathers."
- (7) "Nor regard any God."
- (8) "For he shall magnify himself above all."
- (9) "But he shall honour the god of forces."
- (10) "A god whom his father knew not shall he honour with gold, silver and precious stones and pleasant things."
- (11) "Whoso acknowledges this strange god will he increase with glory."
- (12) "He shall cause them to rule over many."
- (13) "And shall divide the land for reward" (that is to say Holy Land).

Who is this remarkable personage? Possibly he is a Jew or an apostate Christian! Is this the personage our Lord referred to in John 5, verse 43. "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive"? Yes, here is a divinely inspired literary photograph of the *antichrist*, the great deceiver of the whole world. The "idol shepherd" of Zech. 11: verses 15-17, "the man of the earth" and "the bloody and deceitful man" of the Psalms. May I draw your attention to what Paul says concerning this terrible personage called the Anti-christ in the second chapter of the second epistle to the Thessalonians, verses 1-12. He takes special care to emphasise the events of the "Day of the Lord" (verse 2), not the "Day of Christ" as it is in our Authorised Version. Undoubtedly the Christian world, being faced by the spirit of evil, will be deceived concerning the events that are happening in the world and so Paul says in verse 3: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The language of these verses is very clear.

The "man of sin" that is to come, is a definite personality and his presence and personality and power are such that he will deceive the whole of mankind, and Paul, under the inspiration of the Holy Spirit, clearly gives to us the characteristics of this terrible personality in verse 4. "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." *That is to say, the temple will be restored in Jerusalem; he will be accepted by the Jews as their Messiah; and all peoples will acknowledge him to be the Christ, for he will appear to the world as an "angel of light."*

For a time he will be successful in keeping peace amongst the nations.

THEN Paul very clearly reveals what is going to happen concerning the Church in verse 7: "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." This is, admittedly, a difficult verse to expound, but we suggest that the restraining influence to full manifestation of the Antichrist is the Holy Spirit abiding in the Church of God until the Coming of the Lord for His Church, and when the Church is taken out of the way, "caught up" to meet their Lord, then verses 8, 9 and 10 show that the wicked one shall be revealed.

Associated with this great antagonist of God and the Christ and His Church, Daniel 11, verse 38, tells of another whom he will honour

Our Prophetic Teaching Ministry Series by

Rev. E. L. Langston, M.A.

and reverence. Who is this other one? To answer that question we must read carefully Revelation 13, verses 1-10, as well as that portion expounding the "little horn" of Daniel 7. There is no doubt that we are going to see, not only the Antichrist, but an *Anti-Holy Spirit doing a world-wide work amongst the nations and men*. It is a terrible thought to contemplate. But the prophets Isaiah and Jeremiah anticipated this terrible world-wide revolt against God, and what God is going to do about it. In Isaiah 13, verses 6-13, we are very clearly shown how that the heavens and the earth are to be shaken and the world is to be punished for their evil. Read them carefully. In Jeremiah 25, speaking of the very same period, verses 15 to 33 show how that God has a controversy with the nations and with Israel.

Looking at the conditions now prevailing in the world today we see how the Devil is organising his forces for this great *world Revolution against God and His Christ*. We need to take heed, therefore, to the warning of John in his letter (1 John 2: 18), "Little children it is the LAST HOUR" (R.V.).

Next month: The Grand Consummation.

**THE
NATIONS
OF THE
WORLD**

*little realise whither
they are drifting and
how the powers of
darkness are
organising a
tremendous revolt . . .*



MICROSCOPIC
BIBLE STUDY
No. 6

THE TWO KINGDOMS

THE regenerated Christian belongs to the kingdom of God; he is a citizen of heaven and a son of God. The world belongs to the kingdom of Satan, who directs its religions, its intellectual pursuits, its pleasures, its activities. He holds the whole world in his embrace to beguile it, soothe it, and direct it according to his own evil ambition. Implacable enmity exists between the Christian and the world. But only the spiritual Christian perceives the true character of the world and its affairs. Only he finds such satisfaction in the manner of life which the Lord has planned for him that he does not crave the things which please and amuse the world. Only he can say with all his heart, "I count all things loss for Christ." God has priceless spiritual blessing to bestow, but He cannot give these to His children who turn away and seek satisfaction in the deceptive, empty things of the world. Obedient, trustful Christians who daily hold communion with the Lord in prayer and the Word are the only genuinely satisfied people on earth.

I. THE WORLD

A. Its ruler is Satan.

1. He is the god of this world. 2 Cor. 4: 4; cf. 1 Tim. 4: 1; 1 John 2: 18; 4: 1, 3, 5.
2. He is the prince of this world, exercising his authority over all the kingdoms of the world. John 12: 31; Luke 4: 5, 6.
3. He rules and works through hosts of fallen angels. Eph. 6: 12.
4. He works out his purpose in the unregenerate. Eph. 2: 2; 1 John 3: 8, 10.
5. He holds the whole world in his power. 1 John 5: 19; cf. Acts 26: 18; Col. 1: 13; Rev. 12: 9.

B. Its nature is evil.

1. It is at enmity with God. John 7: 7; Rom. 8: 7; 1 Cor. 4: 13; Jas. 4: 4; 1 John 3: 4.
2. Its pursuits and pleasures are vain, defiled, perverse. 1 Cor. 3: 19; Eph. 4: 17-19; Phil. 2: 15; 1 Peter 4: 3; 2 Peter 1: 4; 1 John 2: 16.
3. It is doomed. 2 Peter 3: 7, 10; 1 John 2: 17.

II. THE CHRISTIAN

- A. He is commanded to separate himself from the world. Rom. 12: 2; 2 Cor. 6: 14-18; Gal. 1: 4; 6: 14; Jas. 1: 27; 1 John 2: 15.
- B. He is commanded to live for God. Rom. 6: 13; 12: 1; 1 Cor. 6: 20; 2 Cor. 5: 15; Col. 3: 1, 2; 1 Peter 1: 14, 15.

III. THE SPIRITUAL CHRISTIAN

- A. The spiritual Christian is filled with the Spirit, with praise and thanksgiving. Eph. 5: 18-20; 1 Thess. 5: 16-18; Heb. 13: 15.
- B. The spiritual Christian has Christ for his life. Rom. 6: 11; Gal. 2: 20; 5: 22, 23; Phil 1: 21; 4: 13; Col. 3: 4.
- C. The spiritual Christian lives in unceasing fellowship with God. John 14: 23; 1 Cor. 1: 9; Gal. 5: 16; Eph. 3: 17-19; Col. 2: 6, 19.
- D. The spiritual Christian knows that he possesses incalculable heavenly wealth. Rom. 8: 17, 32; 1 Cor. 2: 16; 3: 21-23; Eph. 1: 3, 19; 2: 6, 7; Col. 1: 27; 2 Tim. 4: 8.
- E. The spiritual Christian is the satisfied Christian. John 6: 35; Rom. 14: 17; Phil 3: 8; Col. 2: 2, 3; 1 Peter 1: 8; 2 Peter 1: 3; 1 John 1: 4.
- F. The spiritual Christian evaluates the world system according to the Scripture. Gal. 1: 4; 6: 14; Jas. 4: 4; 1 John 2: 16, 17.

IV. THE SPIRITUAL CHRISTIAN AND THE WORLD

- A. God loves the inhabitants of the world, and the spiritual Christian also loves them. John 3: 16; Rom. 9: 1-3; 10: 1; 1 Cor. 9: 22; 2 Cor. 5: 20.
- B. The spiritual Christian is God's witness to the lost. Acts 1: 8; Eph. 6: 15; Phil. 1: 27-30; 2: 15, 16; 1 Thess. 1: 8.

For the Quiet Hour

LANES OF MEMORY

WALK down the lanes of memory
And live again the years;
The joys will sound a deeper note,
And few will be the tears.
The strident clamour of the days
Will be a mellow sound
Which runs beneath the songs which rise
Again from hallowed ground.
The pain of grief and hidden hurt,
One time so hard to bear,
Will gently stir to gratitude
Because God answered prayer.
The lanes of memory are clothed
With sunshine and with shade,
And there we find the riches vast
Of which our life is made.

—W. Everett Henry.

* * *

LET YOURSELF GO !

IT is a blessed thing to walk in the constant sense of His acceptance, and it is most depressing to be constantly condemning yourself and living in bondage and self-depreciation. It is possible to come to the place where we find out once for all that God expects nothing of us, and we are to expect nothing of ourselves. But taking Him as our all-sufficiency, and throwing upon Him the responsibility of our life, we just live in His perfect love.

—A. B. Simpson.

LIFELINE TO GOD

IF people cannot think rightly of God, they cannot act rightly for Him, for they who worship must worship in His spirit and His truth—namely, the spirit and truth manifest in Jesus Christ. Jesus was God "scaled down to the planet." As Coleridge summed it. Beyond what is found in Jesus, the human race will not progress. He is the ultimate in character for God and man. To accept this is to follow the way, the truth, the life to God. It is to learn the meaning of the words, men ought always to pray and never to faint. It is to lay hold on Jesus' own lifeline to God, indestructible even in the Gethsemanes of life. So if you would find God anew:

Turn your eyes upon Jesus
Look full in His wonderful face
And the things of earth will grow strangely dim
In the light of His glory and grace.

* * *

BETTER never to have been born at all, than never to have been born again.

LOVE'S SEVERITY

ALTHOUGH the vessel was marred in the hand of the potter, it was still in the hand of the potter. How we praise God for that! The marred vessel of our lives is still in the hand of the Potter, which means that He has not discarded it. It means that though in your best moments you have despaired of yourself, yet the Great Potter has not despaired of you. "I cannot drift beyond His love and care," writes Whittier. I cannot take myself out of the grip of the hand of Him who loves me. And though the pressure of that Hand, to bring me back when I have strayed, and to remould me, may be severe, and may make me wince, yet it is the severity of love. Yes, we are still in the hands of the Potter. "He made it again another vessel." In these words I see an interpretation of all the seemingly untoward providences of our lives, and of God's dealings with us as to completely satisfy our hearts, and put them at rest.

—Dr. J. Stuart Holden.

* * *

TAKE HOLD

PRAYER is the spreading out of our helplessness and that of others in the name of the Lord Jesus Christ before the loving eyes of a Father who knows and understands and cares and answers. Prayer is the breathing and panting of the spirit after God. It is a taking hold of the willingness of God, rather than an overcoming of His reluctance.

* * *

MESSENGER OF LIGHT !

IN the glow of early morning,
In the solemn hush of night;
Down from heaven's open portals,
Steals a messenger of light,
Whisp'ring sweetly to my spirit,
While the hosts of heaven sing:
This the wondrous thrilling story:
Christ is coming—Christ my King.

* * *

A LIVING THING

PERSONAL acquaintance with Christ is a living thing. Like a tree that uses every hour for growth, it thrives in sunshine, it is refreshed by rain—even the storm drives it to fasten its grip more firmly in the earth for its support. So, troubled heart, in all experience, say, "This comes that I may make closer acquaintance with my Lord."

* * *

WHEN God's finger points, there God's hand will make the way.

—F. B. Meyer.

THE PROPHETIC NEWS "ROUND-THE-WORLD CHRISTIANAIDER FELLOWSHIP"

The Christian's Tranquilliser

By S. Cochran

EVERYWHERE today we hear about tranquillisers. People are nervous, upset, moody, depressed. They consult the physician and he prescribes something to calm them—a tranquilliser: "This will help your nerves." Christians too have these troubles. They take a pill and feel calm and joyful; cares flee; they get a good night's sleep. . . .

God's Word is full of *real* tranquillisers for Christians: tranquillisers that keep us calm, help us sleep, make us joyful. Let us look at just one in Proverbs 3: 5. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Trust is our tranquilliser. To be effective it must be used aright. Used wrongly it is of no value. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes" (Ps. 118: 8, 9). Our confidence, our trust, is not to be in man or in princes. Look at Proverbs 28: 26: "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." To trust in our own hearts is fruitless and foolish. We are not to lean upon our own understanding.

The Lord God is to be the object of our trust.

HOW can we trust in Him? The fear, or reverence, of God leads to trust. "In the fear of the Lord is strong confidence: and His children shall have a place of refuge" (Prov. 14: 26). Reverence of Him will lead to trust in Him. He is able to save. He has power to create. Think of the earth hanging on nothing. Think of all the stars He can call by name. He has power to control. He is omnipotent. If we reverence Him for His omnipotence, we will be led to trust in Him.

He is all-knowing, omniscient. He knows the end from the beginning. He knows all about our circumstances, our loved ones, our future, our past. Reverencing Him for His omniscience will lead us to trust.

We should reverence Him, too, for His ever-presentness, His omnipresence. Think of it. As I tell the children in my classes, "If you belong to Jesus and you get into a plane and go high, high in the air, He is there. If you get into a

submarine and go down, down to the bottom of the sea, Jesus is there with you. You cannot flee from His presence." Surely this thought leads us to trust in Him.

Then we should reverence Him for His love. Think of His love. In 1 John 4: 8 we read that love is His very character: "God is love." Jesus says, "As the Father hath loved Me, so have I loved you" (John 15: 9). As members of Christ we are especial objects of His love. First Peter 5: 7 says, "He careth for you." Aren't those beautiful words? *He careth* for you. Assurance of His care leads to trust. Reverencing Him for His love and His care leads us to trust.

NOW what is the result of proper use of our trust tranquilliser? The result is better than what is claimed for the tranquilliser which the doctor gives us—trust in the Lord calms, takes away cares, stabilises, gives joy. But it does more. God's tranquilliser even changes our surroundings. In Psalm 32: 10 we read, "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

Regardless of circumstances the trust tranquilliser makes us calm. Our hearts are fixed. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Ps. 112: 7).

We have perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Yes, and our tranquilliser makes us happy, too. There is no room for moods or depressions. "Whoso trusteth in the Lord, *happy* is he" (Prov. 16: 20).

Trust gives us stability in a shifting world. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Ps. 125: 1).

God's Word is indeed full of many precious passages and promises which, when we lay hold upon them by faith, will enable us to have a tranquil heart and a tranquil mind. These verses on trust highlight just one of God's tranquillisers. May we take a good dose of it daily!

THE ANVIL OF GOD'S WORD

LAST eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, then with a twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the anvil of God's Word
For ages sceptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammer's gone."

—Selected.



CHRIStIANS who belong to our Round-the-World Christianaider Fellowship love to memorise week by week God's precious promises. When these promises are affirmed constantly—not as vain repetitions but with faith in their spiritual dynamic power—comfort and joy flood the heart! It is needful to fill our minds with the positive truths of God's living words. We shall need them in the dark and lonely hours of life. They will shine out like stars; they will speak in the solitude with infinite sweetness and power. In these evil days, when men's hearts fail them for fear, when cruelty and destruction bear in upon us from every side, nothing but God's Word can bring us peace and poise. That is why every R.W.C.F. member welcomes our plan of selecting a Promise for each week of every month so that all may simultaneously claim it.

JUNE . . . God's Promises . . . 1959

First Week:

WAIT on the Lord: be of good courage and He shall strengthen thine heart.
—Psa. 27: 14.

Second Week:

HE that believeth on Me hath everlasting life.
—John 6: 47.

Third Week:

EVERY one . . . shall give account of himself to God.
—Rom. 14: 12.

Fourth Week:

THE angel of the Lord encampeth round about them that fear Him and delivereth them.—Psa. 34: 7.

ADVANCE REFERENCES FOR OVERSEAS READERS
JULY: Luke 18: 27; John 16: 22; Acts 20: 35; Rom. 8: 1.

AUGUST: Heb. 10: 23; 1 John 2: 17; 1 Cor. 15: 49; Ps. 91: 1.

If you have not yet joined our Round-the-World Christianaider Fellowship, do please write and tell us you wish to join, addressing your letter to The Editor, "Prophetic News," 4, Western Esplanade, Portslade, Brighton, Sussex, England.



THE NEW LIFE!

These inspired messages are from the pen of Dr. Andrew Murray.

NOT only salvation, but holiness — salvation in holiness: for this end has God chosen and called us. Not only safe in Christ, but holy in Christ, must the goal of the young Christian be. Safety and salvation are in the long run found only in holiness. The Christian who thinks that his salvation consists merely in safety and not in holiness, will find himself deceived. Young Christian, listen to the Word of God: Be holy.

And wherefore must I be holy? Because He who called you is holy, and summons you to fellowship and conformity with Himself. How should any one be saved in God, when he has not the same disposition as God?

God's holiness is His highest glory. In His holiness His righteousness and love are united. His holiness is the flaming fire of His zeal against all that is sin, whereby He keeps Himself free from sin, and in love makes others also free from it.

Redemption is given to bring us to Himself and to the fellowship of His holiness. We cannot possibly have part in the love and salvation of God if we are not holy as He is holy.

What is this holiness that I must have? Answer: Of God are ye in Christ, who of God is made unto you sancti-

fication. Christ is your sanctification; the life of Christ in you is your holiness. In Christ you are sanctified; you are holy. In Christ you must still be sanctified; the glory of Christ must penetrate your whole life.

HOLINESS is more than purity. In Scripture we see that cleansing precedes holiness. Cleansing is the *taking away of that which is wrong*; liberation from sin. Holiness is the *filling with that which is good*, divine, with the disposition of Jesus Christ. Conformity to Him—this is holiness: separation from the spirit of the world; the being filled with the presence of the Holy God—this is holiness. The tabernacle was holy because God dwelt there; we are holy, as God's temple, *after* we have the indwelling of God. Christ's life in us is our holiness.

How do we become holy? By the sanctification of the Spirit. The Spirit of God is named the Holy Spirit, because He makes us holy. He reveals and glorifies Christ in us. Through Him Christ dwells in us, and His holy power works in us. Through this Holy Spirit the workings of the flesh are mortified, and God works in us both the will and the accomplishment.

What is now the work that we have to do to receive this holiness of Christ through the Holy Spirit? "God chose you to salvation, in sanctification of the Spirit and *belief of the truth*." The holiness of Christ becomes ours through faith. There must naturally first be the desire to become holy. We must cleanse ourselves from all pollutions of flesh and spirit by confessing them, giving them up to God, and having them cleansed away in the shed blood.

Then, first, can we perfect holiness. Then, in belief of the truth that Christ Himself is our sanctification, we have to *take* and *receive* from Him what is prepared in His fulness for us. We must be deeply convinced that Christ is wholly and alone our sanctification as He is our justification, and that He will actually and powerfully work in us that which is well-pleasing to God. In this faith we must know that we have sufficient power for holiness, and that our work is to *receive* this power from Him by faith every day. He gives His Spirit, the Holy Spirit, in us; the Spirit communicates the holy life of Jesus to us.

Young Christian, be holy, for God is holy.

THE word of Micah teaches us that the fruit of the salvation of God is seen

Series No. 6

WE publish this special feature at a time when, following the various Christian Conventions, young converts long to know more about the glorious New Life they have received from the Heavenly Father.

chiefly in three things. The new life must be characterised, in my relation to God and His will, by righteousness and doing right; in my relation to my neighbour, by love and beneficence; in relation to myself, by humility and lowliness. For the present, we meditate on righteousness.

Scripture teaches us that *no man is righteous before God*, or has any righteousness that can stand before God; that man receives the rightness or righteousness of Christ for nothing; and that by this righteousness, which is received in faith, he is *then justified before God*, he is right with God. This righteous sentence of God is something effectual, whereby the life of righteousness is *implanted* in man, and he learns to live as a righteous man, and to do righteousness. Being right with God is followed by doing right. "The righteous shall live by faith" a righteous life.

It is to be feared that this is not always understood. One thinks sometimes more of justification than of righteousness in life and walk. To understand the will and the thoughts of God here, let us trace what Scripture

teaches us on this point. We shall be persuaded that the man who is clothed with a divine righteousness before God must also walk before God and man in a divine righteousness.

CONSIDER how, in the Word, the servants of God are praised as righteous; how the favour and blessing of God are pronounced upon the righteous; how the righteous are called to confidence, to joy. See this especially in the Book of Psalms. See how in Proverbs, although you should take but one chapter only, all blessing is pronounced upon the righteous. See how everywhere men are divided into two classes, the righteous and the godless. See how, in the New Testament the Lord Jesus demands this righteousness; how Paul, who announces most the doctrine of justification by faith alone, insists that this is the aim of justification, to form righteous men, who do right.

See how John names righteousness along with love as the two indispensable marks of the children of God. When you put all these facts together, it must be very evident to you that a true

Christian is a man who does righteousness in all things, even as God is righteous.

What this righteousness is, Scripture will also teach you. It is a life in accordance with the commands of God, in all their breadth and height. The righteous man does what is right in the eyes of the Lord. He takes not the rules of human action; he asks not what man considers lawful.

As a man who stands right with God, who walks uprightly with God, he dreads above all things even the least unrighteousness. He is afraid, above all, of being partial to himself, of doing any wrong to his neighbour for the sake of his own advantage. In great and little things alike, he takes the Scriptures as his measure and line. As the ally of God, he knows that the way of righteousness is the way of blessing, and life, and joy.

Consider, further, the promises of blessing and joy which God has for the righteous, and then live as one who, in friendship with God, and clothed with the righteousness of His Son through faith, has no alternative but to do righteousness.

—By courtesy and permission of the Students' Christian Association of South Africa.

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**Our
Christianaider
Plan**

IF you would like to receive full particulars of our plan for spreading the Christian message of hope and true peace, by means of our magazine at reduced terms, write to:

*The Editor, "Prophetic News," 4, Western Esplanade, Portslade,
Brighton, Sussex.*

Please enclose stamped addressed envelope.

THE PONTIFICATE AND PROPHECY

(Continued from page 131.)

of God to see the contents, viz., the woman, the *system* of lawlessness. This is lawlessness. At this time the Ephah is "going forth." But though she is *found* in the Ephah, it is an angel of God that finally encloses her in it. He "casts" her into the midst of it, and we may, perhaps, understand that some violence is employed. Because men have asked for commercial latitudinarianism (freedom) they are to have what they are thus seeking in place of truth, but as the Papacy will have *crept into that system* as suiting her better than the mere headship of the church system which she has corrupted, and as the so-called Catholic Emancipation is a part of the Latitudinarian creed, the *commercialists* must just take the Papacy with Latitudinarianism. And let it be noted that while the thought of papal headship sweeps over Asia, the Asiatic philosophy is rushing in mad career all over Europe.

All is preparing, under the auspices of the Papacy, for the final religion of "the people," which will be just the same as that which was formerly forced upon them at the time of Constantine. We say the *final* religion, as the Beast-Worship is *not* a religion. It is *truth*. There will be no "*lie*" then, but deliberate choice of Satan with the object of the de-thronement of the Creator (Compare Rev. 24: 7 with 9-10).

When Babylon is rebuilt, what a conglomeration of nationalities will appear there—the *merchants* of the West, and the *workmen* of the East; for Chinese, Hindoos, Arabs, and Malays, will swarm there, and the business will be conducted by British, French, German, Dutch, and Italian firms. Who, but the Pontiff to harmonise their various conflicting religions! Then will the woman "sit a queen" indeed.

Before concluding, let us refer to the picture

given us in Isaiah of this "lady" (Domina). In chapter 46, we are told that Bel and Nebo, who must be respectively the Beast and the False Prophet, will bow down when the Lord delivers Israel. Then, in the following chapter, is the picture of Babylon shown us from the Jewish standpoint. Every word of the *forty-seventh of Isaiah* should be closely studied if we would gaze upon the Pontificate as it will be when restored to its old site. But we have only space for a few more remarks.

Rome worships, as all know, the Mother and Child. These are really Isis and Osiris, the child being mystically the re-incarnation of the father, for the heathen trinity consisted of father, mother, and child, whether in Babylonia or in Egypt.* It was the boast amongst the worshippers of Isis that no mortal had lifted her veil. But in the Divine Book of the unveiling, the Apocalypse, some allusion is made to this. She is not merely unveiled, but made naked by the ten kings, and the power is given to the Beast. She is found full of sorcery and astrology. She *trusted* in her scheme of lawlessness (Isa. 47: 10), and thought that none saw her, and that there was none beside her. From the standpoint of men, who are *shutting God out* of His own creation, how should there be any beside her? The oldest, apparently, of all religions, the *natural* religion of man, before Abraham was born, and with the Seed of Abraham, both Israelites and the Christians, now within her grip, and on her old site, the centre of the world's commerce! "Come out of her, My people . . ." (Rev. 18: 4). The *firstfruits must be free from leaven*, which is spiritual harlotry (Rev. 14: 4).

THEREFORE, COME OUT OF HER!

*The reader, if he likes, can obtain ocular demonstration of this by inspecting a terra-cotta of Isis and the Child in the British Museum Egyptian Gallery.

WHERE MEN MUST BE INTOLERANT

(Continued from page 125.)

eternal destiny of man is at stake in this matter, there must be intolerance over the injection of either opinions or speculations which are at variance with revealed truth.

BUT having said all of this, I hasten to acknowledge that some of the most tragic pages of history have to do with the intolerance of those who have never understood the meaning of Christianity

and have gone out to force their own beliefs and interpretations either on individuals or the world at large.

There is but one way to keep a proper balance between tolerance and intolerance. Where the person and work of the Lord Jesus Christ are concerned—that which we are told of Him in Scripture—we should be completely intolerant of any deviation. With Peter we are

forced to say: "Lord, to whom shall we go? Thou hast the words of eternal life." It is because eternal life is involved that we must accept Christ as He is presented in the Scriptures.

Yet, at the same time, where issues have to do with lesser matters, ought not a Christian to be the most tolerant person in all the world?

READERS'

OUR FAMILY OF READERSHIP
THIS MONTH LINKS UP WITH
INDIA, SOUTH AFRICA,
COLOMBO,
SOUTH AUSTRALIA.

LETTERS

LET US CONQUER BY LOVE!

I ENCLOSE 3/- for 12 copies of "Do You Belong to the True Church?" by Bishop J. C. Ryle. I read this in the February P.N. several times, passing on extracts to friends. I was introduced to your magazine by an old lady who has since left her earthly body, crippled with arthritis, for the freedom of our heavenly home. From her hospital bed, with hands which looked incapable of writing a word, she ministered in many such ways. As well as prophecy I appreciate the many spiritual nuggets which seem to turn up just when necessary! May I add just one more thing? Having lived in a country where Roman Catholicism holds sway (Chile) and in Northern areas where it is little more than superstition, I know the error of the system practically, as well as theoretically and theologically. Yet may I make the plea that we are careful to hate only the false doctrine—and love the people.* I have been so gladly surprised that some of those I have met in Britain are so ready to listen to the Truth and so lovable. I do indeed pray—have done for many years—that error in this and all forms will find the standard of the Lord lifted against it. But let us not forget that He conquered by love, dying for those who did not recognise Him, and "let us love . . .".

—M. H. Whitley, Yorks.

*P.N. readers will remember we emphasised this point in the article, "Hidden Dangers," in our September, 1958, issue.—Editor.

DO YOU BELONG TO THE TRUE CHURCH?

I ENCLOSE 10/- and would like a dozen Christianaider leaflets, No. 11, "Do You Belong to the True Church?" It is indeed a vital and inspiring message, which should reach the hearts of all who call themselves Christians, if they are not yet members of this true Church. How thankful we should be to God for the wonderful messages the P.N. contains as it gives us a clearer understanding of God's Word. We know the Holy Spirit goes out with the P.N. searching out and bringing His redeemed children into the realisation of what our Lord meant when He said, "I go to prepare a place for you that where I am there ye may be also . . ." As the magazine travels round the world with our prayers may its light light other lamps . . . The time is short.

—A. Skirrow, Yorks.

GOOD NEWS: Bishop Ryle's challenging article, "Do You Belong to the True Church?" is now obtainable in leaflet form. Ask for No. 11 Christianaider Leaflet. Price 3d. By post 5d. Or 12 for 3s. post free. The Publisher, 4, Western Esplanade, Portslade, Brighton, Sussex, England.

WORLD-WIDE REVIVAL BEFORE CHRIST COMES?

I AM a subscriber to *Prophetic News*. Some months ago the magazine contained an article about Revival in the days before Christ's appearing. Passages in the Scriptures were quoted to show that *world-wide* Revival in these days must not be expected, but that *after* the Rapture there would be whitehot revival. I have mislaid or given away my copy of that particular issue of the magazine, but would very much like to have the article. There is so much expectation and even argument amongst Christians and pastors that we are in for great revivals or a great revival before the Coming of the Lord. From what I have been able to gather over the years we should expect any *large scale* sweeping in of souls before the Lord's return. I shall be glad if you can supply me with a copy of either the article or the magazine in which it appeared. I think highly of your publication and its contents and enjoy reading it cover to cover.

—F. H. Richter, S. Africa.

AS the article mentioned is now in leaflet form we were able to send it to Mr. Richter. Other readers, who may like to have copies are invited to send for No. 9 Christianaider Leaflet, "Are We to Expect World-wide Revival Before Christ Comes for His Own?" Price 3d. By post 5d. Six copies 1s. 6d. including postage. From The Publisher, *Prophetic News*, 4, Western Esplanade, Portslade, Brighton, Sussex, England.

* * *

STRENGTH AND ENCOURAGEMENT

I READ the *Prophetic News* every month. It is definitely the best magazine I have come across to give such strength and encouragement to God's children. It also warns others who are not yet in the fold. I am anxious to join the R.W.C.F. and enclose my membership form. Please keep the balance from my subscription for the Christianaider Service.

—T. D. Edward, Colombo.

* * *

HAPPY ANTICIPATION!

THANK you for enabling us to read such a grand magazine as *The Prophetic News*! I look forward to it every month, and pass the copies on. . . . A copy was given me by a friend and I wouldn't like to be without it now! When we look around at the world conditions—all the unrest, sin, and human misery—it makes me long for that time to come when Christ will reign. What a lovely time to look forward to!

—M. Taylor, Lancs.

(Continued overleaf.)

Christianaider

WE each one have a mission;
We each one have a field,
A place to fill; a work to do,
An influence to wield.

OUR GRATEFUL THANKS FOR THE FOLLOWING GIFTS:-

O.A.P., Quinton, 9/-; H. Bocking, £1; V. Burlingham, 4/-; Anon., Mon., 10/-; Helen Gray, U.S.A., £1/5/-; M. Slinger, 4/6; J. Woodward, 5/6; "A Domestic Worker," 10/-; C. W. Stone, 14/-; L. Halero, 10/-; W. Saunders, 10/-; P.N. Reader, Bridgend, £2; G. Ward Williams, 3/6; A. Seltzer, 12/-; M. E. Shepherd, 2/-; F. W. Wood, Canada, 3/-; A. Martin, N.Z., £1; A. Redman, 2/6; A. Hicks, 2/-; G. Hargest, £1/10/-; B. Costigan, 5/-; R. du Rose Hanson, £1/1/-; M. Saison, Canada, 6/8; M. Walsh, £2/10/-; "Aldridge," £1; M. Camp, 10/-; L. Snell, 2/-; E. Bollinger, 2/-.

If you have sent a gift and your acknowledgment does not appear, please look for it next month.

Corner

REACHING THE HOMES OF WORLD-WIDE FAMILIES

Warmest Christian greetings to you! It is some time since I last wrote, but during the absence I have heard from some of the family of the *Prophetic News*, and it has been also from about four countries! The magazine must be circulated far and wide, and be greatly needed. A message of our Lord's return is heard very little from the Australian pulpit these days. Perhaps it may be likewise in England, and thus your worthy paper can reach the home with the message of the personal and visible return of our Lord. I thought you would be interested to read that many copies of my booklet, "Compare and See," have been sold through the mention in *P.N.* Thus I am indeed very grateful to you for your co-operation and perhaps you may mention this in a future issue.

—Gilbert Cassidy, B.Th., S. Australia.

READERS will remember the mention we gave some time ago to "Compare and See"—a Comparison of the Authorised and Revised Standard Versions of the Bible. It is gratifying to hear so many sent for copies of this booklet. Mr. Cassidy, the author, has explained how he has arranged that the A.V. quotation appears first, and the R.S.V. quotation follows. He says: "By comparing the two with the aid of the Holy Spirit, it is my prayer that the reader may be able to detect the fallacies of the R.S.V." Copies of his booklet are obtainable direct from Gilbert Cassidy, B.Th., 46, Grange Road, Lower Mitcham, South Australia. Price 2/- plus 3d. postage. Three copies 5/- plus 9d. postage. Although it may take many weeks for the booklets to arrive the wait is well worth while!—ED.

EVOLUTION

We ask readers wanting the free leaflet to wait patiently if they do not receive it immediately. So many requests have been made that we have had to ask for more supplies. These are now on their way from U.S.A., and will be forwarded as soon as they arrive.—ED.

WHAT ARE THEY READING IN INDIA?

I HAPPENED to read your monthly *Prophetic News*. I found that it was very much useful for the salvation of my soul and improvement of spiritual life. Not only it was useful to me but also to a large number of people of this place. Therefore I humbly request that you will be so good as to send me 10 (ten) copies regularly so that I may distribute the same to the people of my village. We, the people belonging to this church, praise you and pray the Almighty for your good work for the propagation of Christian faith. We also request you to pray for the good harvest of the Christian missionary work in South India.

—K. Manuel, Madras, S. India.

TEN copies of *P.N.s* will be received by Mr. Manuel every month, free of charge, through our Christianaid Service. All Christianaiders will pray that the messages shall shed help and enlightenment. The literacy rate in India is increasing so rapidly that it is now possible to reach about one-half of the population with Christian literature. How vital our Christianaid Service is may be judged from what was said by Ghandi's son . . . that "the British taught India to read, but Russia supplies the literature!" Our thanks to *P.N.* readers who so prayerfully and practically support this Service cannot be overstated.—ED.

* * *

LETTER OF A NINETY-YEAR-OLD!

I HAVE rather a strange little story to tell of how fate plays a part in our lives and how it makes sure that I get the spiritual food I so covet! The *P.N.* was sent along to me by a friend who picked it up off a seat in the park at Clacton-on-Sea. Believing in its teaching, knowing my interest, he posted it to me. I am consumed with its truth. It has answered many questions I have pondered over! I would not part with it. I have just entered my 90th year. . . . The *P.N.* is the most wonderful and rare magazine I have ever read. It is surely the "bow and arrow" of God's plan. I have perceived the secret reality and truth given by God. This New Birth you so beautifully teach must be taught absolutely! But it is so difficult to make people understand. Your Leaflets about the True Church have also to be hammered home, and you are the chosen ones to do it. May God your every word bless.

—Clara Oates, Lincs.

Editor's Note: Readers who would like supplies of the Christianaid Leaflet "Why Must We Be Born Twice?" please ask for No. 10. They are obtainable on the same terms as No. 11 Leaflet mentioned at the foot of the letter from A. Skirrow.

ACKNOWLEDGMENTS

The Society for Distributing the Holy Scriptures to the Jews acknowledge the following anonymous gifts from "P.N." readers during April: Christian Docker, Southampton, £1; Sister in the Lord, Belfast, £30; Bridgend, £2; Southampton Docker, 10/-; M.N., N. Ireland, £1; "Yours in His Service," Belfast, £5.

The British Jews Society acknowledge with thanks, the following gifts from "P.N." readers:—W.S., Belfast, £2; Reader of "P.N.," Belfast, 5/-.