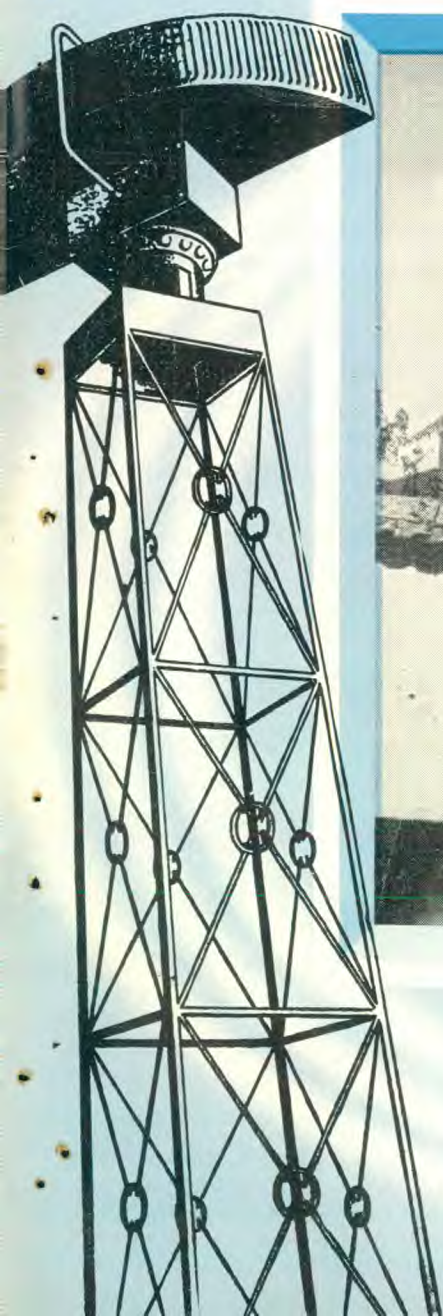


THE BIBLE AND
OUR TIMES





Current Events in the light of the Bible

✠ SINCE the arrival of Bishop Stephen Bayne at Lambeth Palace to take up his duties as Chief Executive Officer of the Anglican Communion, there has been a noticeable stepping up of promotion for the idea that the Anglican Church could be the nucleus around which a non-Roman world church could grow and which, in due course, might discuss with the Roman Catholic church the problems of ultimate reunion.

Some weeks ago in the *Church of England Newspaper*, Dr. S. F. Allison, Bishop of Chelmsford, expounded with deep conviction his view of "the Anglican vocation within the ecumenical movement."

"The Church of England," he said, "rightly claims unbroken continuity with the early Christian church in this country and believes that, in the providence of God, through the upheaval of the Reformation period, she has retained all the essentials of the Catholic Faith and Order. At the same time, the Church of England has much in common with those churches who like our-



Bishop Stephen Bayne, who recently took up his appointment at Lambeth Palace as Chief Executive Officer of the Anglican Communion.

An Emerging World Church

were only five Anglican dioceses outside the British Isles (in addition to fourteen in the United States.) Today we have 303 dioceses scattered throughout the world. Of this number seventy are in the British Isles. In our Communion we record a missionary growth of 205 dioceses in 124 years. No wonder," he adds, "Dr. Barry has called it 'a startling movement of expansion . . . without parallel in Christian history.'"

By
THE
EDITOR

selves have been enriched . . . by the insights and fruits of the Reformation. As a result we are able to exercise to a unique degree a mediating role in the ecumenical movement."

Still more recently, Dr. G. N. Luxton, Bishop of Huron, in two important articles entitled "Truly a World Church" in the *Church Times*, has written of the vast expansion of the Anglican Communion in the past century and a quarter, and of its steadily widening associations with other churches of non-Roman Christendom.

Quoting the Bishop of Southwell, he states that "in 1834 there

Besides this growth in numbers and extent of the Anglican Communion, Dr. Luxton points out that the Anglican Church in South India has actually achieved the first reunion with Methodists, Presbyterians, and Congregationalists to form the Church of South India, and that further schemes of reunion of Anglican and hitherto non-episcopal churches are moving toward consummation in Ceylon and in North India and Pakistan. While at the present time there are problems in connection with the unifying of the ministry in the Church of South India which prevent its entry into full communion with the Anglican Church as a whole, he hopes that the other two united churches will at once be "completely accepted . . . as provinces of our own Communion."

In addition to these developing links with hitherto non-episcopal churches, the bishop believes that "careful and persistent statesmanship should now complete our 'full communion' with the various branches of Orthodoxy and of the Eastern Church."

"Are we," he asks, "to stand by silently while Rome alleges she is the rightful partner of the Orthodox world?"

Furthermore, he goes on, "Some of the Scandinavian groups are moving in our direction." Actually an Anglican-Scandinavian conference took place in Oxford last year and there are forthcoming meetings with the Netherlands Reformed Church and the French Reformed Church during the next two years.

"The Reformed Churches of Portugal and Spain, at present but small groups, are," he says, "moving toward the Old Catholic fellowship and therefore into full communion with us."

Then "in the Pacific the populous Independent Philippine Church is close in life and spirit to our American Episcopalians."

To complete his list the bishop could have cited the continuing Anglican-Methodist conversations in this country and the expressed desire of the Church of Scotland a

few weeks ago to resume the conversations interrupted last year.

Thus, he asserts, not only has the Church of England itself experienced a vast expansion during the past century, but "there are signs from almost every point of the compass of Christian groups reaching out to us."

"Is Rome," he again asks, "to be the only Christian church that nurtures such a fellowship? Are we not called to do this very task so that a great company of freedom-loving Christian people may, in the fellowship of the Catholic faith and order, bring their treasures in unity to the feet of Christ?"

In all this the Bishop of Huron clearly supports the assertion of Bishop Bayne, "It is not an 'Anglican' fellowship which lies ahead, but something even greater." And both share the vision of the Lambeth Conference of 1930 that the Anglican Communion may prove to be "a transitional incident on the way to the Church Universal."

In order that the Anglican Church may the more speedily further its great mission of unity in our modern world, Dr. Luxton suggests that the Lambeth Conference should be recognized immediately as "an interim executive body functioning for the whole Communion in matters of general policy" and that the Anglican Congress, revived in 1954 in Minneapolis, U.S.A., and due to meet again in Toronto in 1963, should take an increasingly important part in "these swiftly developing years."

"Our forefathers," he declares, "rejoiced to see our Communion grow out of an Anglo-Saxon context into a Communion of many colours and tongues and political climates. Perhaps we may live to see the many churches that are beginning to cluster round our Communion come into the fullness of our corporate life . . . sharing with us full responsibilities in a World Church of ever widening horizons."

Pondering this vision of a non-Roman world
(Continued on page 17.)



Princess Margaret and her husband walk hand in hand down the great aisle of Westminster Abbey after the wedding ceremony.

BOWS and arrows are now mostly regarded as relics of a by-gone age. Compared with the fifteen-inch naval gun or the nuclear missile, they may appear to be the almost innocent products of ancient times.

Yet certain primitive tribes in various parts of the world still use the bow and its feathered shaft with remarkable skill and deadly effect. The approach of the practised archer toward his prey is stealthy, silent, and almost invisible. With nothing more than a sibilant hiss the poisoned arrow speeds to its mark. The surprised victim feels only a sharp sting but within a few minutes comes swift oblivion and death itself.

Thus the poisoned arrow, primitive though it may be, is still a very deadly and demoralizing weapon. In the hands of a skilful archer it can be a powerful agent for the quick destruction of either man or beast.

Aptly, therefore, does the inspired apostle compare the warrior's poisoned arrow with temptation's searching shaft. As Satan delivers his onslaughts to try the struggling saint, his subtle attacks often resemble, both in suddenness and paralyzing power, the Bowman's tainted barb. "Most of all," Paul warns us, "using faith as a cover, . . . keep off all the flaming arrows of the Evil One." Eph. 6:15, 16,



QUENCHING TEMPTATION'S "FIERY DARTS"

In the Christian warfare, as in any national conflict, "to be forewarned is to be forearmed." So it is wise for us to be informed concerning these attacks of temptation—these "fiery darts of the wicked"—that in the hour of testing we may be the better able to put up a sure defence.

The Bible makes it clear that temptations assail the saint from two directions. There are temptations from without and temptations from within. We are daily surrounded by the baneful influence of evil things. These often produce temptations from without.

Then, as Jesus said, out of the human heart itself "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these . . . defile a man." Matt. 15:19. They are the temptations from within.

A classic example of temptation from without, is given to us in the Old Testament. In ancient

By Ernest Cox

times the Lord gave strict instruction that His chosen people should not be counted, lest, like the nations, and even churches today, they should come to place sole confidence in their supposed numerical strength, rather than in the goodness and guiding providence of their God.

So, in direct contravention of the divine command, the record says, "Satan stood up against Israel, and provoked David to number Israel." 1 Chron. 21:1.

Unfortunately, David's growing self-esteem as a military commander provided the weak place in his moral defence, of which Satan was not slow to take advantage. David, under God's rich blessing, had become the skilful general of a loyal and valiant people, the beloved king of an increasingly important and powerful nation. So, with great subtlety, the devil launched his "fiery dart" and sought to turn even the Lord's evident favour into an occasion for disobedience. It is apparent, therefore, that even when we are receiving much of God's guidance, and seem to bask in His blessing, Satan is ever watchful to pierce our armour with the arrow of presumption and baseless self-confidence.

But, as Satan elaborates his external temptations against us, he more often works through human agents. The conscientious Christian will therefore ever exercise meticulous care in choosing his associates. For the Lord admonishes, "My son, if sinners entice thee, consent thou not, . . . walk not thou in the way with them; refrain thy foot from their path: . . . A violent man," He adds, "enticeth his neighbour, and leadeth him into the way that is not good." Prov. 1:10, 15; 16:29.

Even though we may be quite sure that none of our friends would knowingly suggest for us a wrong course of action, we must ever remember that human beings are but fallible, and even the best and wisest are liable to err. But there is One who had trodden life's way before us, and from the depths of His divine wisdom, as well as from His experience of earthly problems, has urged us daily and earnestly to petition our heavenly Father, "Lead us not into temptation, but deliver us from evil." Matt. 6:13.

Tempted in all points as we are

Our Lord certainly knew all the stress and strain of external temptation. For the Bible declares, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are," save for those temptations "from within" which arise alone from sin in the heart. (Heb. 4:15.)

Of all those who have walked this earth, Jesus alone could say, "The prince of this world [Satan] . . . hath nothing *in* Me."

It was in the bleak wilderness, after prolonged fasting and prayer, when He was physically weakened through lack of food, that the "Light of the world" met the Prince of darkness in mortal conflict. In this crucial battle of personalities there was no quarter given nor expected. The devil did his insidious utmost to undermine the Saviour's relationship with His Father; to lure Jesus beyond faith to presumption, thus accomplishing His spiritual ruin, and for ever sealing the doom of a sin-stricken race.

But our Champion stood firm. He neither relented nor retreated. He refused to prove His Sonship by unworthy means. He refused to gain fame by spectacular performance. He refused to win over the nations by placating Satan. Each of the devil's subtle suggestions He fully refuted with a scriptural phrase, thus showing us how we, too, may be "delivered from evil." His assurance to us is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The Lord knows how to deliver

In this present world, the true Christian, like his Lord, is not left for long untroubled by some trial or temptation. Indeed, as Peter says, "Now for a season, if need be, ye are in heaviness through manifold temptations." 1 Peter 1:6. Yet just as God knew when and how drastically to intervene and deliver the reluctant Lot out of iniquitous Sodom, so today, "the Lord knoweth how to deliver the godly out of temptations." 2 Peter 2:9.

We are not called upon to struggle on alone. Often we have human sympathy, and always we have heavenly help. For the One who has Himself "overcome the world" (John 16:33) gives us the grace
(Continued on page 12.)

The curiously sculptured "devils" on ancient churches were to remind worshippers of their ever-watchful enemy.



THE REFORMATION

IN PREVIOUS articles in this series we have seen how in the great Reformation movement the truths of the Gospel, buried beneath the apostasy and corruptions of Rome, were progressively recovered and reaffirmed. Beginning with the witness of John Wyclif in England and John Huss in Bohemia, the Reformation reached its first high point in Germany when Martin Luther, the miner's son, in 1517 set forth his famous theses condemning the sale of indulgences and the superstitions which had grown around this lucrative abuse.

Nearly contemporary with Luther, an independent movement began in Switzerland, headed by Ulrich Zwingli. In 1519, two years after Luther's protest, Zwingli began a reforming career even more thoroughgoing than that of Luther. While Luther in his doctrine of the eucharist, for example, seemed to be trying to conciliate the Roman church, Zwingli categorically denied the doctrine of transubstantiation and maintained that the ordinance of communion was a symbolic ordinance and not, as Rome declared, a re-enactment of the sacrifice of Christ.

With the untimely death of Zwingli in 1531 a new leader arose, the Frenchman John Calvin, who vigorously pressed the message of reform, against opposition, persecution, and exile. And while Lutheranism tended to retain every usage which Scripture did not condemn, Calvinism sought to reject everything which Scripture did not ex-

pressly enjoin. From these two main streams many of the great Protestant churches stem.

Into the "wilderness"

Unfortunately, however, the Protestant national churches became arrested in their progress toward the complete recovery of the true faith and it was left to smaller groups, persecuted alike by Roman Catholic and the State Protestantisms to recover and preserve great truths like believers' baptism, the sleep of death and the resurrection awakening, the true Sabbath, and the "blessed hope" of the return of Jesus in glory to consummate the plan of salvation and establish His kingdom. So it came about that, as W. L. Emmerson has shown in his *Heritage of the Advent Movement*, "streams of truth found their way across the Atlantic into the 'wilderness' of the new world (Rev. 12:6), borne by little groups, some with one recovered doctrine, some with another, none having the whole truth, but seeding the American continent with the truths cherished, in the providence of God to await the time when all the seeds of



Fathers of the Reformation (left to right): John Wyclif sending forth his itinerant preachers; Martin Luther translating the Bible; John Calvin in Geneva; the "Pilgrims" leaving Delft in Holland; William Miller.

and its

"Final Message"



truth would be gathered together to constitute God's last message for the world, the Advent Movement."

The igniting spark

The spark that was to fuse the recovered truths of Protestantism into the final message (Rev.



14:6-12) for the world was the Advent revival of the early nineteenth century.

As F. D. Nichol declares in his book, *The Midnight Cry*: "A little over a century ago, in the mysterious way known only to God, devout men in different lands were simultaneously quickened to search the Scriptures on the subject of the second advent of Christ. The results of that study may rightly be described as an advent awakening of hope and belief that the great day of Christ's coming was drawing on apace. In no land was that awakening more clear cut, more definitely



organized, or more dramatically brought to a climax than in America." (Page 9.) And the man who, perhaps more than any other, was used of God to vitalize the "Great Second Advent Movement" was William Miller.

At first an agnostic, he was converted and became a Baptist. In his own words he says: "The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. . . . I lost all taste for other reading, and applied my heart to get wisdom from God." As a result he began a diligent study of the prophetic Scriptures, which after fifteen years convinced him of the truth of the soon-coming of Jesus.

With many thousands of Bible students, William Miller came to the conclusion from his study of the Scriptures that Christ would come in 1844. When He did not come many lost faith, but

(Continued on page 14.)



The CONFLICT ENDS

By J. A. McMillan

ECHOING down the ages come the words of Jesus Christ, acting both as comfort and challenge: "This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: and then shall the end come." Matt. 24:14, R.V. The "end" spoken of here is "the end of the world" or, as more correctly translated in the margin, "the consummation of the age." Verse 3, R.V. This is the self-same "end" or "consummation" spoken of by Jesus elsewhere as "the harvest." Matt. 13:39.

Jesus, then, envisaged both the beginning of the church as the divinely appointed harbinger of the Gospel or good tidings, and also the consummation, which will coincide with and usher in His own personal coming and coronation as King of king and Lord of lords.

On May 15, 1618, Johann Kepler completed his work on the "harmonic laws" of planetary relations, and burst out with the rapturous words, "O Almighty God, I think Thy thoughts after Thee!" So we, today, after some nineteen centuries of church history, can visualize the thoughts of God regarding the character, career, conflict, and consummation of the church.

"The gates of hell" will not prevail

Jesus sent forth His church with the assurance that, despite persecution and affliction, "the gates of hell" would "not prevail against it." He assures us that the preaching of the Gospel would continue into all the world and until the end of

the world. There would be times when God's true witnesses would have to prophesy "clothed in sackcloth." Rev. 11:3. They would have to "fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. Jesus warned His disciples of the trials and tribulations that awaited them in their service for Him. (Matt. 24:9-13.) In His prophetic messages to the church, He spoke of the arch-enemy and his hatred of God and good. "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation." Rev. 2:10, R.V. Such was the challenging call as He led His apostles forth to their world task.

But the Scriptures are equally eloquent about the glorious triumph of the church. She will emerge from her conflict with "the spiritual hosts of wickedness in the heavenly places," victorious and eternally vindicated, (Eph. 6:12, R.V.)

The church is now feeble and has often had to be reproved by her Master for coldness and apostasy. There have been blemishes that have offended His eye and derelictions of duty that have grieved His heart. Nevertheless He has consistently "loved the church." He has regarded His people as "the apple of His eye," and in the future eternal age, when her travail on the earth is over, God intends that "unto the principalities and the powers in the heavenly places might be made known through the church the manifold

wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:10, 11, R.V.

Fiercest trials and finest hour

In these last days, the church is to endure her fiercest trials and also enter into her finest hour. God has promised that "before the great and terrible day of the Lord" comes, He will "pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:31, 28, R.V.

The whole church, empowered by the fullness of the Holy Spirit, is to take the whole Word of God to the whole world. That was what our Lord predicted in Matthew 24:14. That was what John saw in vision on the Isle of Patmos. (Rev. 14:6-12.) That is the divinely appointed destiny of the church as described by Paul. Through the faithful "remnant of her seed" the Lord will speed forward His saving Gospel.

Just as the Greek language and the pax Romana helped the apostolic church, and the invention of printing and the Renaissance helped the Reformers, so radio, television, jet-propulsion, and a thousand other technological skills have come to the assistance of the last-day church in its task of preaching the Gospel of the kingdom to all the nations. Jesus said, "Then shall the end come." The church's crowning task is to hasten the, consummation of the ages by completing, under God, the evangelization of the world. Not world conversion, but world evangelism is the task of the church. And today the church is bending all her energies and resources to that world-embracing crusade, fulfilling the prophecies of God's Word.

"In the darkest days of her long conflict with evil," says E. G. White in *Prophets and Kings*, "the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are

soon to be realized in all their fullness."—Page 722.

When Israel was delivered from Egyptian bondage, it was with the clearly expressed purpose of God that they should enter into possession of the promised land. Moses testified, "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6:23. God's promises and purposes did not fail, but because of unbelief many of the Israelites failed. This is a warning to us today. For, as J. B. Phillips renders Hebrews 4:3: "It is only as a result of our faith and trust that we experience that rest."

In the consummation, the Lord is going to present the church to Himself as a bride, "without spot, or wrinkle, or any such thing." Describing that glorious day, John writes, "Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." Rev. 19:7, 8, R.V.

Watching, waiting, working

The Bridegroom is even now engaged in pre-
(Continued on page 17.)

The "woman in white," the Revelator's symbolic picture of the church through the ages.

JUNE 23, 1960



What is PREDESTINATION?

TO what extent does God intervene in human affairs? Many have pursued courses detrimental to themselves on the assumption that they could not alter the pattern outlined for them by Providence. Yet others have considered themselves to be men of destiny and have performed acts that have made history, shaping the course of human events for years to come.

Are men actually bound by decisions made for them before birth? The Scriptures give a clear answer to these questions. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:4, 5. This text clearly indicates that some plan has been laid for man before his birth. No man's existence is by accident. But the text goes further. It pinpoints the degree of divine intervention. It states God's original purpose for man: that man be "holy and without blame" and the "children" of God "by Jesus Christ."

This foreordained purpose of God is clearly stated that all men might know His intentions for them. Another text attests this same fact: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure; . . . I have purposed it, I will also do it." Isa. 46:10, 11. Thus it would seem that not only has God a plan for man, but He also purposes to co-operate with man in its execution. To many this would seem to be a clear indication that man is but a puppet in the hands of his Maker. However, closer scrutiny of the text will reveal a view that is quite the opposite.

Man's sovereign will

It is true that God has a plan for every life and that He will assist man in bringing it about. But man has been given a free will, the power to accept or reject that plan. "Know ye not, that

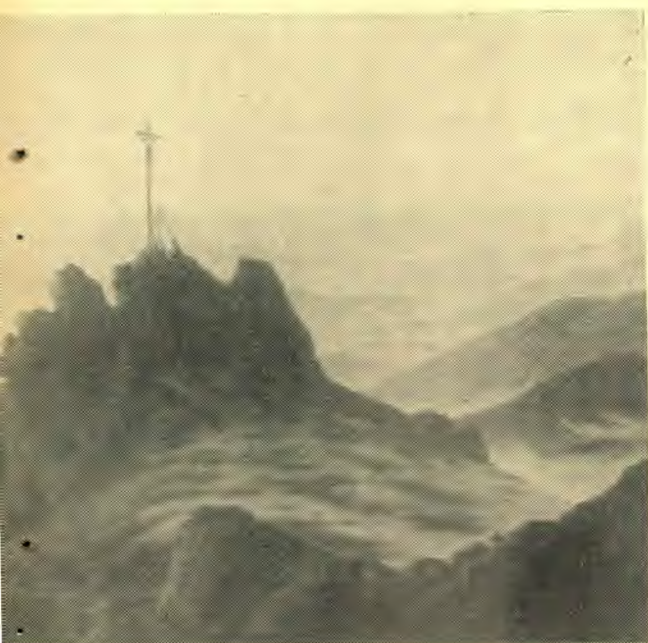


to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. Man may yield himself to one authority or another. The will is not compelled. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Joshua 24:15.

The leader of ancient Israel recognized that God gave to man a sovereign will. He therefore gave the children of Israel the privilege of choosing their own courses. Moses expresses the thought this way in Deuteronomy 30:19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." These would appear to be merely idle words had every detail of man's life been mapped out before birth. What would be left from which to choose if every particular had been foreordained?

Let us consider the statement in Isaiah 46:11:

By Earl E. Cleveland



"If I be lifted up," promised Jesus, "I will draw all men unto Me."

"I have purposed it, I will also do it." If man has a free will, this statement does pose a dilemma. However, there are other texts that will clearly show that there is no conflict between the two principles. Ephesians 2:8 states that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." No-one denies that an individual must choose to be saved or to be lost; and yet, once that choice is made, it is Christ alone who saves the individual by living out His own life in human flesh. Thus the statement, "I will also bring it to pass," is self-explanatory. Man is helpless to live the life of Christ; but should he choose this, Christ will bring it to pass. It is His purpose. Should we decide for Him, His will becomes our will.

Ecclesiastes 3:2 indicates that in the mind of Jehovah there is a time to be born and a time

to die. This idea also falls into the category of the preceding text in that this is not an arbitrary pronouncement on the part of the Creator. Man has the privilege of lengthening his days. Or, by foolish living, he can shorten his days. Solomon admonishes, "Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?" Or, Why shouldest thou destroy thyself? The fifth commandment says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20:12. It is the privilege of man to lengthen his days by the fear of God and obedience to His will or to shorten his days by neglect of those spiritual disciplines that would build character.

Consequences of action

God recognizes man's sovereign will. But once man has made a decision, the laws of predestination do come into force; he becomes a victim of his own deliberate choosing. What he has decided has certain predetermined consequences. It is as simple as that.

A traveller en route from one city to another decides on the road that he is going to take. Along that road are certain points of interest. They were probably there before the man was born. They were certainly there before he decided to follow that road to the city in question. There are predetermined mileposts. There is a service station, maybe twenty miles down the road; fifteen miles farther there is a cafeteria; twenty miles farther there is a hotel. These mileposts are fixed. The man can do nothing about eliminating them, and if he follows this particular road, he cannot avoid passing them. It is in this sense that man's life is predetermined or foreordained.

There are two courses open to man long before his birth. His choice of one or the other will set in motion certain predetermined laws and bring to pass within his life certain predetermined circumstances. This is stated in biblical language in the following scripture: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

A farmer decides just what he sows. He can decide to sow wheat crop or plant an apple orchard. It is within his province to determine what type of crop he wants to raise. But once he has made that decision and sown the seed, the consequences have been predetermined. He cannot sow a wheat crop and reap tomatoes. He cannot plant

pear trees and gather apples. The consequences are sure.

Grace and predestination

Yet another question remains to be answered. Is it possible, after one has decided and the predestined consequences have set in, to break the cycle of predestination and begin a new course of life? The answer to this vital question is Yes. Man can break the cycle of predestined action and begin to chart a new course of life. This possibility is a result of the sacrificial death of Christ at Calvary for all men. Were it not for this, man would be a hopeless creature in the hand of the evil one—a prisoner of his own human nature and of circumstances. Fortunately for him, the Bible states that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Man may, by the single act of believing in the Son of God, alter the cycle of predestination. He may alter the course of his life. He may change his way of living and become a child of God. Isaiah 44:22 indicates the thoroughness with which that change may be effected. "I have blotted out, a a thick cloud, thy transgressions, and, as a cloud thy sins: return unto Me; for I have redeemed thee."

The very memory of one's past transgressions may be completely blotted out. The past need not remain to becloud or shape the future. God promises not only to blot out and to pardon, but also to redeem. He has paid the price with His blood at Golgotha. And that price is sufficient. It will cleanse, transform, and re-create the sinner. It will open up to him a new course of life. It will make him a new creature.

The original plan for man has not been followed, simply because man, by the free exercise of his will, has departed from God's intended course. In the beginning God created man perfect and gave him a perfect environment. (Gen. 1:31.) It was the purpose of God that man should be fruitful, that he should multiply and replenish the earth, and that he should live in eternal happiness. But man disobeyed God, and retribution began to run its course—wars, floods, earthquakes, famines, pestilences, death.

Through the Gospel God calls—invites—you. Jesus Christ died to save you. He sets before you life and death, blessing and cursing. He asks you to choose that He may save you. Your sins may be like crimson; Christ's blood will wash them whiter than snow. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

In the final accounting God will give to all the responsive ones a lasting inheritance in the earth made new. This has been a part of His plan and purpose through all the ages. The crown has been waiting; the name in the book of life has been written from the beginning.

Quenching Temptation's Fiery Darts

(Continued from page 5.)

cious promise, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.



In the final accounting a heavenly inheritance will be the reward of all who have accepted the merits of the crucified and risen Saviour.

REALIZING

Your Destiny

By R. T. Bolton

AMONG the heroes of the ancient Hebrews was one by the name of Joseph. He was a favourite son of Jacob, the great ancestor of the Jews.

This lad of seventeen years dreamed two remarkable dreams which are recorded in the book of Genesis chapter thirty-seven. These dreams in which he saw his father and mother and brothers bowing down to him were indicative of the high honour which was to come to him. He was a lad with a destiny, for he was later to become the Grand Vizier of Egypt.

After reading this Bible story we may say, Well, it couldn't happen today. It is a tale of an eastern land and the times are different and it is therefore not relevant to us. But something like it could happen today. It is said that a Field-Marshal's baton is in every soldier's rucksack and it is within the realms of possibility for any school boy to become Prime Minister. In the spiritual sense, too, every one of us has the promise of a destiny even more honoured than that of Joseph and indeed of any earthly ruler.

"Eye hath not seen"

Life here often seems pretty drab with the weary round of work and sleep and the constant threat of pain or sorrow or strife. It is, however, uplifting if we can grasp the truth that all of us without exception have been born to a high destiny. The Bible tells of this future destiny in the following words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. 2:9. Here is a destiny which is so grand that the human mind cannot imagine its greatness, far greater than the human destiny of Joseph, fabulous though that was.

In the realization of this destiny God, of course, plays the chief role but we also have a part to play if we are to secure it. Both these aspects of it are clearly defined in the third chapter of the gospel of John, verse sixteen: "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." This verse tells us three things. First, that the destiny God purposes for each of us is everlasting life. Second, that the condition for receiving everlasting life is believing on the Son of God, and third that God is the Giver.

Higher than any human ambition is God's offer of an eternal destiny.



A costly gift

Let us consider then the stated condition of this great gift, believe on the Son of God. Jesus Christ, the Son of God, came to this earth to "save His people from their sins" and, we are further told that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We may, therefore, sum it up by saying that if we confess our sins to God and give up our wrong doing, He will forgive us and grant us everlasting life in the name of His Son.

This gift of everlasting life is not to be regarded lightly because it has cost a great deal, even the death of the Son of God. Sin or disobedience to the divine law brought death upon the whole human race as the Bible says, "The wages of sin is death." Jesus who committed no sin allowed Himself to be put to death on the cross. As a result, if we believe on Him God accepts His death in place of ours. He takes our sins and we receive His righteousness. As Paul says in his second epistle to the Corinthians, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Thus through believing on the Son of God we receive a new quality of life here and now and hereafter everlasting life. Thus is assured for us a high eternal destiny indeed.

I have called it a high destiny because when we believe in Jesus Christ we become sons and daughters of God. John, one of the apostles of Jesus Christ, was so amazed at this love of God in granting us this high destiny that he exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

Would you have this high destiny? It would surely be the height of folly to refuse it. For that would be to despise the love of God and the sacrifice of Jesus for us. To refuse also would mean to meet our unforgiven sins in the judgment with no Saviour to save us

from their dire consequences. Should we not therefore accept this high destiny so painfully and lovingly secured and so freely offered? It is for you. It is offered now. Will you not set heart and mind and strength to secure it?

The Reformation and its "Final Message"

(Continued from page 7.)

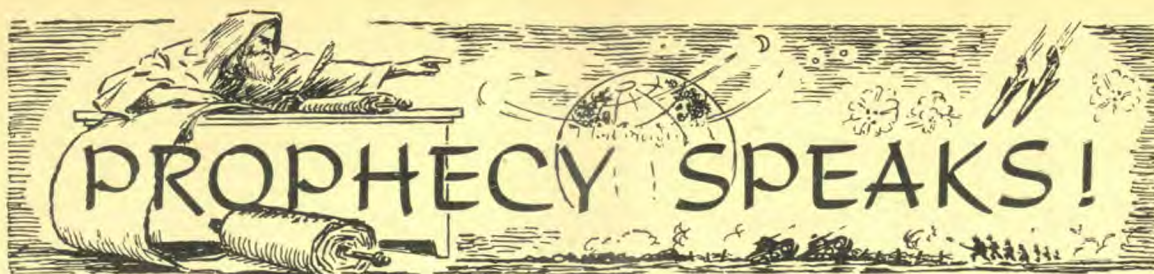
those who still held on to "the blessed hope" began to restudy the Scriptures to find a true understanding of the course of "the last days" and to learn what God would have them proclaim.

Not only did these diligent Bible students discover the prophetic significance of 1844, but gradually the truths which had been neglected by so many churches in the arrested Reformation in Europe began to come together, and in the Seventh-Day Adventist Church which emerged from the Advent revival of the middle decades of the last century, we humbly believe is most fully recovered "the faith once for all delivered unto the saints" and God's final message to prepare a people to meet the King of kings when He comes in the clouds of heaven. Wonderful indeed has been the leading and preserving care of God in all these things. Most glorious of all will be the grand climax which Charles Wesley so vividly depicts in his hymn:



*Lo, He comes with
clouds descend-
[ing,
Once for favoured
sinners slain;
Countless angels,
Him attending,
Swell the triumph
of His train,
Hallelujah,
Hallelujah,
Jesus comes, and
comes to reign.*

May we believe His promise, respond to His final call, and be ready to meet Him when He returns.



Our Lord's Great Prophecy

Part 2 — HISTORY'S CLIMAX

By S. G. Hyde

LIKE so many prophecies previously spoken by the Old Testament prophets, our Lord's great prophecy recorded in the twenty-fourth chapter of Matthew's gospel had a dual application and foreshadowed not merely the "end" of the Jewish national state but the greater event of the "end" of the world and the final retribution of God against those who have disowned and dethroned Him. Dr. A. T. Pierson made this relevant observation: "There seems to be in Christ's words a reference not only to the destruction of Jerusalem but to the end of the world; and so closely are these two great events linked in these utterances that it is a matter of doubt to Bible students, where He ceases to speak of the lesser and begins to speak of the greater. . . . There is a law of prophetic perspective which all those who scan the prophecies must understand, . . . or, we may call this the law of prophetic shadows, a coming event being foreshadowed by another, the outlines of both corresponding as do shadows and substance. Thus we have double prediction and a double verification."

Jesus, having referred to the fall of Jerusalem was asked by the apostles, "When shall these things be?" Then they asked two supplementary questions.

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

It was probable that the apostles did not consciously, by their three-fold question, link the two events, the lesser and the greater. But our Lord, in His reply, did do so, for the portents of one would be the portents of the other, only perhaps, in greater degree.

The portents common to both the fall of Jerusalem and the end of the ages were to be obvious and discernible.

False Christs

"For there shall arise false Christs . . . and shall show great signs and wonders; . . . if it were possible, they shall deceive the very elect." Matt. 24:24.

In modern times, there have been many false claims to be the Christ. In America and India such pseudo-Christs have arisen. There will be more claims as we near the end of time, more dramatic and more convincing.

Wars and Rumours of War

"Ye shall hear of wars and rumours of war: . . . nation shall rise against nation." Matt. 24:6, 7.

Here our Lord suggests the coming of something much greater and more catastrophic than the wars which preceded the fall of Jerusalem in A.D. 70. Was He not hinting at the introduction of war on an unprecedented scale; in fact a global war? Two global wars have recently passed and the nations seem to be preparing for another even more fearful—a nuclear one capable of human annihilation.

If £450,000,000,000 was spent in the second global war, a sum too vast for the human mind to comprehend, what can be said of the present cost of providing the frightening "deterrent" weapons? The prodigious sum attributed to the second global war is reduced to ordinary levels compared with present expenditure.

Earthquakes

"Great earthquakes shall be in divers places." Luke 21:11.

Earthquakes are not novel. But they now seem to occur with terrible regularity and, as our Lord suggested, "in many places." Recently the world has been shocked with such tragedies as have occurred in Africa and Persia. The following facts provided by the British Association for the

Advancement of Science clearly indicate that Nature's increasing convulsions are a sign of our times.

Recorded Earthquakes

| | |
|--------------------------|-------|
| Sixteenth century | 253 |
| Eighteenth century | 640 |
| Nineteenth century | 2,119 |

When the figures are available for the twentieth century they will be startling indeed.

Famines and Pestilences

See Luke 21:11.

Following the second world war 500,000,000 faced the grizzly spectre of starvation. In India and China, people have perished by the million during the past twenty-five years. All over the world multitudes today are dying of malnutrition. And the evil will grow for the world harvests are now inadequate to meet the needs of the mounting populations. Sir John Boyd Orr once observed: "It is not the atomic bomb, but the food crisis that may destroy us."

Pestilential germs have also taken a frightful toll of human life. But for the wonderful and continuous fight made by medical science, the toll would have been appalling. Ever since the 'flu epidemic of 1918 destroyed an estimated eighteen millions, millions more have perished in the succeeding years from the same cause as well as from many other pestilences. The story of pestilences is another evidence of prophetic words and signs being fulfilled.

Fearful Signs

"And fearful sights and great signs shall there be from heaven." Luke 21:11.

Particularly since 1914, the world has seen its full share of "fearful sights." The sinking of thousands of ships and the cruel end of their gallant crews; the slaughter of millions of soldiers on the many battlefields; the atomic holocaust at Hiroshima and Nagasaki; the destruction of towns and cities with the wholesale slaughter of civilian populations; the horror occasioned by cyclones, tornadoes, floods, fire, and earthquake on a steadily mounting scale—all have provided ample evidence of the fulfilment of our Lord's prophetic revelation of earth's latter days.

Mounting Fear

"Upon the earth distress of nations; . . . men's hearts failing them for fear, and for

looking after those things which are coming on the earth." Luke 21:25, 26.

Thus Jesus foresaw the kind of situation the world finds itself in today and from which it would so much like to extricate itself. It is true to say that the world is filled with frightened people, and the most frightened are the scientists and statesmen who know how near we are living to total annihilation. National leaders are hurrying from country to country discussing the terrifying problems that confront them, in the hope of staving off the days of self-destruction on a global basis. Conferences and top-level meetings are now more frequent than ever. Time is running out and man is becoming more and more frightened at that which seems to be coming upon the earth and which he is powerless to prevent.

Spiritual Declension

"Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.

Fifty years ago it was considered the proper thing to attend a place of worship, to read the Bible, and to take part in family prayers. Today, people are more often to be found in their cars and gardens, peering into their television sets, etc., than in the church pew. Their love for spiritual things has grown cold as all kinds of soul-destroying agencies have replaced the good and gracious things that stem from the cross of Calvary. As the apostle Paul also predicted, people love pleasure more than God and where they still have "a form of godliness" often it is devoid of the real power of the Gospel.

Universal Gospel Dissemination

"This Gospel of the kingdom shall be preached in all the world; . . . then shall the end come." Matt. 24:14.

In view of the spiritual declension so prevalent, this is a surprising aspect of the prophecy, yet it is true. Modern means of travel and modern medical science have speeded up and made more safe the mission of those who have dedicated their lives to preaching the Gospel. The Bible, translated in whole or part, in over 1,100 languages is the world's "best seller." The radio and the printing-press are being used increasingly to further the Gospel proclamation. In this sphere, therefore, one sees a glorious fulfilment of the word of prophecy and an encouraging sign of the approaching climax.

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O.T.

An Emerging World Church

(Continued from page 3.)

Church which is coming more and more into the forefront of discussion, one cannot but recall the prophetic picture of the religious situation of the last days penned by John the Revelator, in which he portrays on the one hand, a resurgence of the Roman apostasy, under the symbol of the resuscitated "beast" (Rev. 13:3, 4) and on the other, the development of a parallel ecclesiastical organization designated an "image to the beast" (Rev. 13:14) which, while separate from the "beast," will eventually make common cause with it against the remnant church of God in the final crisis.

That the Roman church is moving rapidly to a new peak of power in our modern world is abundantly evidenced by its numerical growth, especially in America and in the mission territories of Asia, Africa, and the South Seas, and in its increasing political significance in the counsels of the nations.

Can it be then that in the multifarious conversations and negotiations now going on among the non-Roman churches we can see emerging the outlines of this parallel organization which is to play so fatal a part in the final apostasy?

Obviously, it would be foolish at this juncture to speculate as to the future alignments of the present divided churches of Roman and non-Roman Christendom, but such utterances as we have noted must certainly alert students of Scripture to watch

the developing momentum and direction of the ecumenical movement in its relation to the prophetic picture of the final crisis.

The Conflict Ends

(Continued from page 9.)

paring a place in His Father's house for His bride. "Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37, R.V.

Watching, waiting, and working; that is the present privilege of the church. When her absent Lord returns, then she will truly enter into the joy of the Lord. She will cry out in exultation, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

As the church enters into her final conflict with the forces of evil, she does so with the assurance of complete victory in Christ. To one and all she extends the gracious appeal of her crucified and exalted Lord. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. 22:17, R.V.

One day soon the cry will go up, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. May we each one be among that glorious company.

THE CHILDREN'S PAGES

Snakes Alive.—21.

"I Was Afraid"

By Brian Pilmoor

You do like to hear stories about missionaries, and tales of adventure in far off countries, don't you?

Well, listen to this incident which occurred some years ago.

A missionary tells how a certain sleepy African village was ablaze with excitement when he walked into it late one afternoon.

The old chief greeted him. He told how one of his houses had been invaded by a large black mamba snake. But he could

find no-one to face this deadly enemy.

The missionary asked the chief, "Where is your renowned hunter?"

"Oh!" replied the chief, "the man would not stay in the house because this dreaded snake was hung from the rafters."

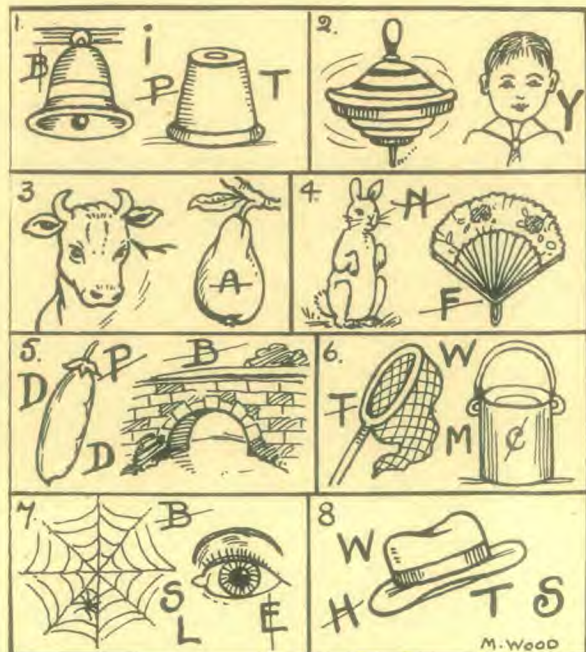
The missionary called for his young man.

"Why did you not remain in the mud hut to fight and kill this snake?" he inquired.

Hanging his head, and with a wry smile, he said, "I was afraid!"

Then they came to the house. There was a large crowd of natives gathered outside. No-one dared enter. They could see this unusual reptile hanging from the roof. It was weaving to and fro, ready to strike at anyone within its reach.

However, there was with this missionary a fearless Christian teacher. Quickly he found a sharp machete. He felt that here was his opportunity to strike a blow for Christianity. He would witness before these heathen peoples. He was unafraid. Entering the hut, he closed the door behind him. He did this



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to stop the strong sunlight from blinding his eyes.

He said: "I will shout if I need the door opening quickly."

The natives were now very excited. There is nothing they fear more than snakes. After a few minutes of careful advances, he managed to get into a position where he could best attack the snake. Then with one mighty blow, he slashed off the head of this black mamba. After a shout the door was opened. The young Christian dragged out the writhing reptile before the grateful chief.

One man was afraid; the other was full of courage. When God is with us we need have no fears. "Perfect love casteth out fear," says John. (1 John 4:18.) "Ye are My witnesses," says the Lord. (Isa. 43:10.)

WELL-KNOWN HYMN-WRITERS.

Can you name them?

Cherry Tree Farm

By Ronald James

KAY shut her book with a snap.

"I've finished *Black Beauty*," she announced to her brother Tim.

"Well, I've not finished *Treasure Island*," replied Tim, pointedly.

Kay sighed and began to look around her. The children were sprawled in the shade of the willows which fringed the Long-pond.

"There's a newt!" said Kay suddenly, watching with interest as the little lizard-like creature paddled easily through the water.

Tim merely grunted at this information. He had reached an exciting part—where Jim Hawkins was crouched in the apple barrel, listening to the pirates plotting mischief.

"Look! there's a big water beetle," Kay cried, but this time Tim ignored her entirely.

Kay sniffed.

"I know a nest," she boasted. Reaching the end of a chapter,

Tim closed the book. He knew it was useless to try and read while Kay was in this mood.

"Well, I know plenty," he answered.

"Yes, but this one is right close to us now, and it's got eggs," Kay explained.

Tim jumped to his feet and began searching the bushes and reeds which grew at the pond's edge. Beyond a few empty nests, his efforts went unrewarded.

"What kind is it?" he asked.

"A haychat's," replied Kay.

"There's no such bird!" said Tim contemptuously.

"Well, that's what Lijah called it and he showed it to me," answered Kay.

"Well, where is it?" Tim demanded.

"That's telling," teased his sister.

"What are the eggs like then?"

"They're a sort of yellowish-white, smothered with brown speckles, and the nest is a dainty little cup of grasses and hairs," Kay informed him.

"That's a whitethroat's," Tim jeered.

"It's not; it's smaller, and the eggs are smaller, too," Kay insisted.

"Well, I've never heard of a haychat," said Tim doubtfully.

"It's a local name for a lesser whitethroat," said Farmer Jones overhearing Tim.

"I said it was a whitethroat's," cried Tim.

"Yes, and you said it wasn't a haychat's, too," Kay reminded him.

"All right! let me see it at any rate," replied her brother laughing.

And presently they were gazing with admiration at the dainty little nest with five pretty eggs.

GOD'S CREATURES

By Ellen V. High

Our pets are God's own creatures,
Created by His hand,
And lent to us to treasure
To comfort and befriend;
We must not treat them cruelly;
Nor neglect in any way,
But give them food and shelter,
Throughout their earthly stay.

The little birds that chirrup,
In every greenwood tree,
Are made for God's own purpose,
To cheer up you and me:
All through the cold of winter
Till warm and sunny days,
They never cease their singing
To God, their hymns of praise.

Much more than all Thy children,
Who have no home or land,
Created in Thy pattern,
And moulded by Thy hand,
Deserve our every kindness,
Our love, and friendship, too;
Let's give them of our utmost,
To help them journey through.

Results of Competition No. 8.

Prize-winners.—Diane Palmer, 35 Europa Road, Lowestoft, Suffolk. Age 12. Sylvia Floate, Foxgrove Lodge, 29 Foxgrove Lane, Felixstowe. Age 6.

Honourable Mention.—Anthea Haugh (Worsley); Nigel Emm (Watford); Susan Floate (Felixstowe); Doreen Floate (Felixstowe); John Quiney (Llandudno); David Jones (Acomb); Mary D. Lowe (Llandudno); Martin Clew (St. Agnes); Robin Clew (St. Agnes); Jonathan Dibble (Garston).

Those who tried hard.—Alan Wilson (Dringhouses); Joanne Petit Demange (Lowestoft); Christine Jennifer Newson (Ipswich); Carol Hall (Devon); Michele Aldis (Norwich); Gwenda Rogers (Waltham Abbey); Valerie Rogers (Waltham Abbey); Susan Collette Whent (Chelmsford); Jacqueline Crawford (Moredun); Alden Palfrey (Newport); Brian Palfrey (Newport); Eileen Palfrey (Newport); Lyndon Palfrey (Newport); Margaret Ann Smith (Chelmsford).

Patricia M. Bell (Manchester); Diane Palmer (Lowestoft); Maureen Webb (Watford); Nigel Emm (Watford); Doreen Floate (Felixstowe).

Those who tried hard.—Phillip Emm (Watford); Christine Barker (Thundersley); Linda Crouch (Westcliff-on-Sea); Margaret Pye (Norwich); Carol Hall (Plymouth); Gwenda Rogers (Waltham Abbey); Yvonne Frazer (Ballynalinch); Anita Frazer (Ballynalinch); Martin Clew (St. Agnes); Robin Clew (St. Agnes).

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Cover picture, K. Scowen; page 2, Keystone; page 3, Keystone; page 4, by Twiddle, Home Words; page 5, Reece Winstone; page 6, Newton, Topical; page 7, Newton, Autotype, R. & H.; page 8, Franklin Booth, R. & H.; page 9, Carl Muller, Hanfstaengl; page 12, T. K. Martin, R. & H.; page 13, Studio Lisa; page 14, Keystone.

Results of Competition No. 9.

Prize-winners.—Lesley West, 72 Alton Road, Fleet, Hants. Age 10; Teresa Butcher, 52 Junction Road, Tottenham, N.17.

Honourable Mention.—Jonathan Dibble (Garston); Jean Winter (Enfield); Susan Wilcox (Wakefield); April Dunnett (Rickmansworth); Rosemary Ball (Norwich); Carolyn Morris (Headington); Sylvia Floate (Felixstowe);

The Bible and OUR TIMES (Formerly "Present Truth")

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