

A Sure Faith in a Sure Future



★ INCLUDED IN THIS ISSUE:

**ALL EYES ON ROME
SCIENCE AND GENESIS
IS SINCERITY ENOUGH?**

OUR TIMES



POWER FROM ABOVE

By C. Ruth Brown

LOTS ROAD POWER STATION · CHELSEA

Doing His will from day to day,
Travelling along on the narrow way,
Loving Him, trusting Him, fearing no ill,
Jesus my Saviour is guiding me still.

When the shadows of some dark sin,
Creep up and stifle the sweet peace within;
Still to the cross I tenaciously cling
Till grace from the throne makes me once more to sing.

Jesus is able, Oh praise His dear name,
Though everything changes He's ever the same;
Jesus the conqueror, mighty in power,
Cleansing and keeping from hour to hour.

THE BIBLE AND OUR TIMES

A Family Journal of Christian Living. Dedicated to the proclamation of the Everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our All-Sufficient Saviour and Coming King.



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This Month...

A YEAR of outstanding events in the religious world has culminated in the calling, by Pope John XXIII, of the Second Vatican Council in St. Peter's Basilica in Rome. The largest church council ever convened, it will certainly have a vast significance for the Roman Catholic Church, and in view of the important place of Christian reunion on its agenda, for the non-Roman churches also. Its profound implications are discussed in our editorial this month.—Page 4.

In his article, "Can Protestantism Survive?" A. S. Maxwell looks into the state of modern Protestantism and asks whether it is ready to meet the stern challenge of the Catholic revival in the world today.—Page 7.

This month brings the 207th anniversary of the disastrous Lisbon earthquake of November, 1755, which was regarded by multitudes in the Europe of that day as an intimation of divine judgment. That it was actually one of the milestones of Bible prophecy pointing to the climax of history and the return of Jesus is discussed by R. T. Bolton in "A Memorable Earthquake."—Page 8.

The advances of the last few decades in scientific knowledge have done much to dispel the criticisms which have been levelled against the trustworthiness of the Bible's account of creation. In his article, "Science and Genesis," Harold W. Clark tells how the new knowledge about the mechanism of reproduction conclusively disproves the idea of evolution from one form of life to another and confirms the biblical dictum of the creation of all living creatures "after their kind."—Page 10.

Often the question is raised, How does grace affect the Christian's relation to the law of God? E. A. Heppenstall clears away some common misunderstandings about this in his article, "Should a Christian Keep the Ten Commandments?"—Page 16.

Last month Leslie Shaw explained what the Bible teaches about the present "Kingdom of Grace." In this issue he deals with the coming "Kingdom of Glory."—Page 23.

As usual there are three fascinating pages for the children and a chance to win a prize in our painting competition.—Page 32.



DISCERNING THE TIMES

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



By
The
Editor

All Eyes

on Rome

BY the time these words are read the Second Vatican Council, and the twenty-first General Council of the Church, will have been in session for several weeks, and the world will have been apprised, in no uncertain tones, of the part which the Roman Catholic church believes it should play in the life of the modern world. As Pope John XXIII has time and again stressed since he first announced the calling of the Council, he purposes that it shall exhibit so spectacularly the glories of the church of Rome that an increasingly materialistic world will recognize its need of the spiritual power of Christianity, and that the "separated brethren" of the non-Roman world will be led to seek unity with, and reinforcement from, it.



Pope John XXIII signs the Papal Bull announcing the calling of Vatican Council II.

To this end the Pope intends first of all to make vividly manifest the magnitude and splendour of the Roman church, and we may be sure that the Vatican Council will be the greatest ecclesiastical spectacle in history.

On the rising tiers of seats now filling the nave of the Basilica of St. Peter's in Rome, eighty-five cardinals from thirty-one nations, six patriarchs, and nearly three thousand archbishops, bishops, and abbots, resplendent in their copes and mitres will face the throne set up in front of the great altar from which the Pope will preside at the public sessions and promulgate the Council's edicts.

"For the first time in history," the Pope has said, "the Fathers of the Council belong, in reality, to all peoples and nations," and as the batteries of cameras in St. Peter's Square and in the Basilica transmit "live" to a great part of the world the splendid opening ceremony, it cannot but make a great impact upon the peoples of the world. And in the pronouncements which will go forth from the Council, every opportunity will certainly be taken to declare the church's readiness to co-operate with the secular leaders of the nations in the achievement of peace and justice and prosperity for all their peoples.

In a broadcast message on September 11th, exactly a month before the Vatican Council opened, Pope John declared: "The world has its problems and it is with anguish at times that it seeks a solution." These most grave problems "press ever upon the heart of the church." She has studied them carefully and the Ecumenical Council will be able to "present in clear language, solutions which are demanded by the dignity of man and his vocation as a Christian."

In the furtherance of these objectives the Council will stress the "fundamental equality of all peoples in the exercise of their rights and duties within the entire family of nations."

It "will raise once more the plea that comes from Bethlehem, and from there to Calvary, for a peace which prevents armed conflicts, and peace which should have its roots and its guarantee in the heart of each man."

It will stress "the duty of every man, the impelling duty of the Christian . . . to look at his surplus possessions in the light of the needs of others, and see to it that everyone gets a share of the world's products."

The second great objective of the Council will be to reorganize the life and worship of the church so as to increase its attractiveness and facilitate the enlargement of the church among all peoples of the world. With this end in view it is likely to relax the historic rigidity of the church in respect of government and liturgy so as to give greater regional flexibility in the use of the vernacular in worship, in the broadening of the liturgy of the church, and in fostering the apostolate of the laity.

The third and overarching task of the Vatican Council will be to seek to remove the misunderstandings and misconceptions of the past which have alienated great sections of the Christian church from Rome, by a redefinition of its teachings, which will make it possible for the "separated brethren" to return to the unity of the "mother" church.

On the foundational claims of Rome, of course, no change whatever can be expected. Indeed, it is anticipated that during the proceedings of the Council, Pope Pius IX, who convened the First Vatican Council in 1870 and defined the dogmas of papal Infallibility and the Immaculate Conception, will be beatified.

The Council will reaffirm that all authority in the Church of Christ is vested in the Pope as successor of Peter and the sole possessor of the "keys" of the kingdom.

It will reaffirm that the Pope, as the Vicar of Christ on earth, is the ultimate source of doctrine, and that the teaching of the Church of Rome is the only "truth."

It will unequivocally proclaim that the Roman Catholic Church is *the* church of Christ and that unity can only be attained by the return of the "separated brethren" to the one fold.

But while, as Cardinal Bea has categorically stated, "there is no possibility of Catholic claims being changed," the Council will seek to "clarify" these claims and its other teachings, such as the relation of Scripture to tradition, the place of the Virgin Mary in the life of the church, the relation of faith and works, its teachings on the sacraments, celibacy,

The Pope pronounces his blessing upon vast crowds gathered in St. Peter's Square in Rome.



"mixed" marriages, toleration, religious liberty, etc., so as to lessen the doctrinal gulf between Rome and the non-Roman churches.

It will probably also soften the demand for "submission" by accepting baptism into the separated churches as valid baptism, and in other ways seek to smooth the path of "return."

Rome is, however, under no illusion as to the difficulties of reunion, and as the Council has drawn nearer, its hierarchical spokesmen in England, Australia, and America, as well as in Rome, have made it very clear that reunion is a long way off.

"There can be no general reunion while chasms of doctrinal division exist," says a statement by the Bishops of the United States.

"Difficulties that lie in the path of achieving unity are very great," Cardinal Bea asserted on a recent visit to this country. "One may even speak of mountains, and one should never forget this."

"Without a miracle," declared Archbishop Heenan of Liverpool, "it will not come for generations and perhaps not for centuries."

But what Pope John hopes to do at the Vatican Council is to prepare the way for the "unity" if not the "reunion" of Christendom, and to establish a basis for a co-operative effort, under the direction of Rome, for the spiritual leadership of the world.

Time alone will reveal specifically what the Church of Rome will accomplish through the Vatican Council, but already there are indications of the trends which events in the religious world are likely to take.

The fact that the proposals on unity have been in the hands of the Congregation for Eastern Affairs reveals that the first step toward reunion was to have been the healing of the breach between Rome and the Eastern church. But Orthodoxy has not responded as it was hoped to the approaches which have been made.

On the one hand the Ecumenical Patriarch of the East has made it clear that the Orthodox Church considers itself to have preserved continuity with the apostolic church as completely as the Roman church claims to have done, and that Orthodoxy will never accord to the papal Pontiff any status higher than

"first among equals." And, on the other hand, because the Orthodox Church sees little hope of any change in the attitude of Rome on primacy, its leaders have decided to give their full support to the World Council of Churches and to join with the "Catholic" bodies in this organization for the establishment of a world "Catholic" but non-Roman church.

At the Third Assembly of the World Council of Churches in New Delhi no fewer than four Orthodox churches representing some seventy million Christians joined the Greek Orthodox Church as members of the World Council, and at the recent annual meeting of the Central Committee in Paris three more Orthodox churches were accepted into membership, so that today the Orthodox Church almost in its entirety, is in the World Council of Churches.

That this dramatic decision on the part of the Orthodox world has been welcomed by the Anglican and Episcopal churches in the World Council is clear from the fact that since New Delhi, Dr. Michael Ramsey, Archbishop of Canterbury, has visited the leaders of the Orthodox churches in the Middle East and also in Russia, and a commission has been set up to study full intercommunion between the Anglican, Episcopal, Old Catholic, and Orthodox churches.

At the same time, the recent visits between Roman and Orthodox leaders, the "courtesy calls" on the Pope of the former Archbishop of Canterbury, Dr. Geoffrey Fisher, and the Moderator of the Church of Scotland Assembly, Dr. A. Craig, and the appointment of twenty-eight observers of twelve non-Roman bodies to the Vatican Council, indicate a desire on the part of the non-Roman churches to seek "unity" if not "reunion" with Rome.

To students of the Scriptures the greatest significance of these trends is that they are exactly in line with the prophetic picture of the rise of two parallel ecclesiastical organizations of the last days designated in Revelation thirteen, "the beast" and his image."

The extent to which these "signs of the times" will be developed by the Second Vatican Council, time alone will show. But without a shadow of doubt we are moving, in the religious, as well as in the political world, into the climactic days of human history, and there is every reason for all eyes to be on what is at this time happening in Rome.

NEED OF WATCHFULNESS

TIMELY indeed was the Archbishop of Canterbury's exhortation in a recent address "not to miss what the Lord may do and say in the contemporary hour."

Preparing the nave of the Basilica of St. Peter's to seat the 3,000 cardinals, archbishops, bishops, and abbots who will attend Vatican Council II.





CAN PROTESTANTISM SURVIVE ?

by A. S. Maxwell

IN times past we have not always agreed with Dr. Norman Vincent Peale. But for his article in the *Reader's Digest* entitled "Can Protestantism Be Saved?" we have nothing but praise. It should be required reading in every Protestant church throughout the world.

Martin Luther and other great reformers, Dr. Peale reminds us, "hammered out the principles that were to go ringing down the centuries: separation of church and state; salvation by faith, not by motives or deeds; the Bible as the supreme authority in spiritual affairs; the right of every man to interpret the Scriptures for himself."

But where do the spiritual descendants of the reformers stand today? Is the voice of the Protestant church as strong as ever? Dr. Peale replies: "The answer is bleak and inescapable. Protestantism today is losing ground—not so much in numbers as in spiritual effectiveness." The petrol in its tank is half water, he says.

For evidence he points to the "moral blight" of a "decaying society"—to the filth displayed on the newstands, the sadism on television, the pornography in books, the preoccupation with perversion in the theatre, the prevalence of classroom cheating, of expense account padding, the rise of every form of vice

and crime—and asks, "Is the Protestant church attacking these things with all the force and fire at its command?"

The church should be fighting back, but isn't. There is too much indifference, too great a fear of "rocking the boat," too much reluctance to challenge vested interests.

Making it too easy

Part of the trouble, Dr. Peale suggests, lies in the fact that preachers are making it too easy for people to join the church. They are not "choosy" enough. In most churches all that a person has to do to join is to sign a card. Gone are the days when the minister asked, "Where do you stand? What do you believe? Are you truly ready to surrender your life to God, to give your time, your money, yourself?"

Another reason for the growing weakness is the fact that the attention of the church has swung away from the individual to "focus on an abstraction known as social welfare." "You can't save souls by reforming society," he says. "You have to reform society by saving souls."

Still another reason is the growth of the ecumenical movement. "When denominations merge," he says, "they always have to compromise, to weaken their traditional stand. This watering-down inevitably fosters other weaknesses."

Theological colleges are also to blame, for they,

(Continued on page 26.)

Above.—A tablet in the pavement near St. Giles Cathedral, Edinburgh, marks the spot where John Knox, the leader of the Scottish Reformation was buried.

Below.—Today the vigorous protest of the first reformers is being undermined by the rapprochement of the Reformed churches with the Orthodox East and Rome.



A memorable EARTHQUAKE

by R. T. Bolton

NATION SHALL RISE AGAINST NATION,
AND KINGDOM AGAINST KINGDOM;
AND THERE SHALL BE FAMINES AND
PESTILENCES AND EARTHQUAKES IN
DIVERS PLACES.

TWO hundred and seven years ago this month the great Lisbon earthquake surprised and alarmed the world; the great loss of life, the extensive damage to the city and the widespread nature of the disturbance made it long remembered among the many apparent capricious upheavals of nature.

What is of especial interest to us is that it was regarded by many Christians in Europe and America as a judgment of God upon the wickedness of the ruined city. Many ministers and priests preached long discourses on the meaning of the earthquake, some of sober warning and some which were alarming and terrifying in their emotional call to repentance. John Wesley wrote a pamphlet entitled, *Serious Thoughts Occasioned by the late Earthquake of Lisbon*. It was published in London in 1755 and ran into more than six editions. In it Wesley sought to shock the religious conscience of his contemporaries. It was a passionate appeal for reformation of life in view of the manifest wrath of God against the wickedness prevalent in the eighteenth century.

Scientists explain it away

Reaction to the belief that this catastrophe was a judgment of God was soon voiced by some in the church and by men of scientific training. The clergy quoted the following words from Luke 13:1-5: "There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that

dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." The scientifically minded declared that it was simply one of the accidents of nature and among the hazards of life upon earth. There were scoffers too, not a few, who laughed to scorn the preachers' warnings and calls to repentance, making use of the scientists' arguments as a basis for their derisive mockings.

A remarkable prophecy

Living as we do more than two centuries later, how shall we view these destructive upheavals of nature which are still with us and which seem to multiply as the years of this twentieth century pass into eternity? Are they just natural calamities outside the cognizance of the Creator and therefore without any moral content? Christ's words in Luke 13:1-5 quoted above are a wise assessment of God's moral judgments upon the earth, written as they were to correct the wrong notions of the Jews about God's punitive measures when dealing with sinners. It is probably true that there were cities as, or even more wicked than Lisbon in 1755, but that does not rule out that He made the Portuguese capital an example of His indignation against growing cesspools of iniquity. To have thus dealt with every wicked city might well have meant a considerable depopulation of the earth, but in the exercise of His long-suffering mercy He punishes one that all may take heed. Because today we can give a scientific explanation of the causes of these seismic disturbances, does not rule out that there may be a possible moral purpose in them. As a matter of fact, in the prophecy of the "seven seals" penned by John the Revelator, a series of natural calamities is listed following the Reformation period and warning of the entrance of the world into "the time of the end." These included first "a great earthquake" (Rev. 6:12), followed by a darkening of the sun and a phenomenal falling of the stars (verses 12, 13), and many interpreters of this prophecy point to the Lisbon earthquake as the first of these heavenly "signs."

Everyone who has been in a violent storm, or in an earthquake, as they realize the power of the forces of nature let loose, are in spite of themselves, forced to recognize the God of forces and tremble before the mighty power and fury of the elements as they

tear to pieces the proud examples of man's skill, or as the earth heaves like the waves of the sea and the temples and palaces of centuries tumble to ruin. Even the strongest and bravest stand awed and impotent before such demonstrations of inconceivable power. It cannot be reasonably denied that God speaks in earthquake, wind, and fire.

Warnings of judgment

In this twentieth century scarcely a month passes

there is a holy, righteous, and just God who holds sway in the earth and before whose judgment seat all must stand.

The widespread nature of the Lisbon earthquake throws light upon a more widespread and devastating upheaval of the earth yet to come. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again." Isa. 24:20. This is the end. At that time



Artist's impression of the great earthquake of Lisbon in 1755.

without the mighty fury of the elements being let loose somewhere in the earth, and our islands have not escaped. Destruction by fire and flood, by earthquake and tornado, by hurricane and landslide, with great loss of life and property—these calamities come out of the blue. Apparently capricious forces of nature are loosed and man stands a powerless sufferer before the blind fury of phenomena beyond his control. Yet the hand of God may be discerned in them all, and His purposes read. They are among the agencies He uses to arouse men from their apathy and to remind them of the brevity of life and of the futility of accumulating riches for enjoyment here, for no man knows when his soul will be required of him, and not least, to remind us all that

God says: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21. That we may be reckoned among God's people and be afforded His protection, let us "seek . . . the Lord while He may be found, call . . . upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

By Harold W. Clark

SCIENCE and GENESIS

THE Genesis record of creation declares that plants and animals were created each "after his kind." Gen. 1:11, 12, 21, 24, 25. Not only so, but when the Flood destroyed all animal life upon the land, the ark preserved these kinds. (Gen. 7:14; 8:19.) The inference from this record is that the life of the present day consists of the same types of plants and animals that God made in the beginning.

Modern science has challenged this record. The general acceptance of Darwinism and related theories of evolution has led men to believe that the life of the earth has arisen by slow processes of change; that the vast array of complex types now existent has come about by development from simpler types through long ages of time.

Which is right, Genesis or Darwin?

Several years ago it was my privilege to listen to one of the world's greatest biologists lecture on his attempts to prove the scientific validity of Darwinism. As a young man he had charge of a great biological laboratory. He conceived the idea of breeding certain species of animals through sufficiently extended generations so that they might produce new kinds, as the Darwinian theory would suggest would be possible. He chose the common gypsy moth as his subject, as gypsy moths are world-wide in distribution, show many variations, and are easily bred in captivity.

For twenty-five years he bred gypsy moths in his laboratory, carrying them through hundreds of generations. He crossbred many kinds. He selected striking variants and tried to get them to



develop into new offshoots so different from their ancestors that they would no longer be recognized as gypsy moths. But all his efforts were in vain. Whenever any breeding strain became markedly different in appearance—in size, colour, or any other feature—it soon began to vary back toward the general average for the race as a whole. The whole experiment turned out to be negative, as far as supporting Darwinism was concerned.

After the lecture came a question-and-answer period. As the case was discussed, one student asked,

"But how does evolution take place, anyway?"

"As far as gypsy moths are concerned," was the answer, "it simply doesn't work."

At this juncture a museum worker rose to ask if the scientist would be willing to visit the museum the next day and explain evidences for Darwinism. This invitation was accepted.

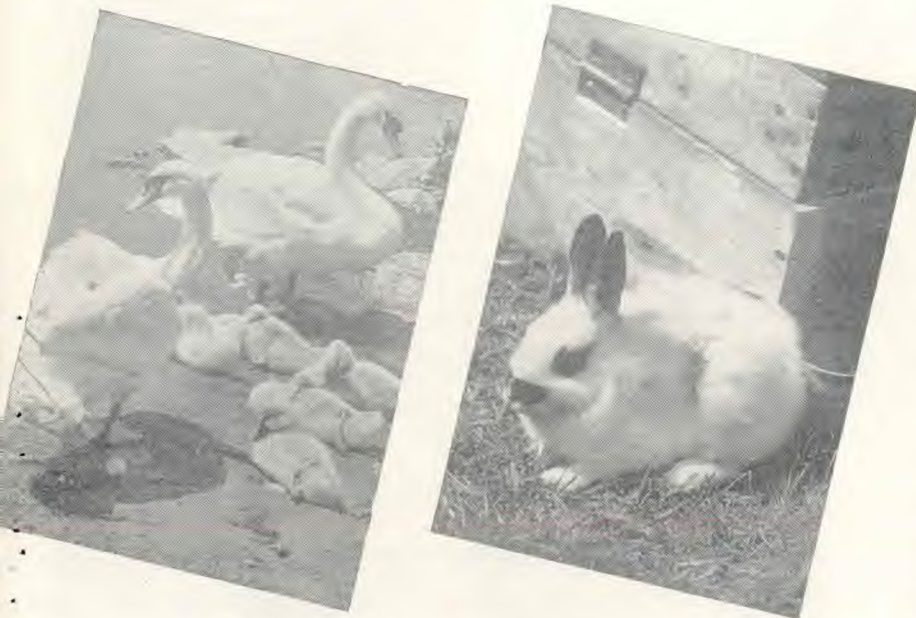
The next morning, when we arrived at the museum, we found spread out on the tables whole lines of foxes, rabbits, rats, and other kinds of common animals. Each group was laid out in such order as to show variation in certain characteristics, such as size or colour. The scientist was asked if these series did not indicate evolutionary variation.

He examined each series carefully, while the large group of museum workers and zoology students looked on in eager anticipation for his verdict. Then straightening himself up, he looked us straight in the face.

"Gentlemen," he said calmly, "this is all very interesting. There are many variations, it is true, but I observe that they are all *within* the

major groups. I see no case where one kind is changing to another. Your rats are still rats, your rabbits are still rabbits, your foxes are still foxes. There is not the slightest evidence for anything else."

With that remark the group broke up, and each went his way, the evolutionists to wonder just how it all came about, anyway, and I to rejoice that the



simple facts from nature had confounded the theories of modern sceptics.

In this case, as with many others, the exact truth was elusive. I, as a graduate student in the large university, went back to my biology teaching in a Christian college. But for years afterward, when students would ask me *why* each reproduced "after his kind," I was unable to give any satisfactory answer. All I could say was that we had no evidence to the contrary—that Darwinism was mere theory without proof. How is it, I wondered, that the outstanding structural features of each species of plant or animal are preserved intact from generation to generation?

How the cell works

A century ago an Austrian monk by the name of Gregor Mendel discovered certain fundamental laws by which the characteristics of living things were passed on by heredity. From these simple laws research workers in the early twentieth century made rapid advancement in the new science of genetics, as studies in heredity are technically known. Today we have an amazing array of data covering the genetic processes in plants and animals.

Near the close of the nineteenth century certain microscopic bodies were discovered in the nuclei of cells. Because these bodies took laboratory stains readily, they were called chromosomes, i.e., colour bodies. Before many years had passed, workers in genetics saw such a striking parallel between the transmission of certain hereditary traits and the distribution of the chromosomes that they came to consider these "colour bodies" to be the carriers of heredity. That assumption has, in recent years, been abundantly demonstrated by experimental work.

But still the great secret eluded us. *How* did the chromosomes govern heredity? By analogy they were conceived of as being like government officials sitting in their capitals and governing their states by decrees issued from their headquarters. But what were the media by which the authority of the dictatorial governors was passed on to the outer regions that they governed?

Gradually the problem has been resolved, and while there is yet much to be learned, the major parts of the puzzle seem to be falling into place.

What is it in the cells of a plant or animal that gives that organism its characteristics? Such an or-

ganism is constructed of tissues, which in turn are built of cells. How these cells came to be differentiated into bone, muscle, and nerve cells is not within the scope of this discussion. It is enough to say that while cells differ in characteristics, yet they have much in common.

Cells consist of three primary constituent structural elements—proteins, carbohydrates, and fats—with associated water and minerals. The carbohydrates and fats do not seem to have any particular relation to the cell characteristics. They are primarily energy sources for the cells. It appears that the proteins determine the nature of the cells. The proteins are giant molecules consisting of long chains of atoms. They are made up of combinations of twenty or more amino acids, and are manufactured in granules outside the cell nucleus. These granules are called ribosomes, and are regarded as protein factories. Some 1,000 to 2,000 enzymes govern the activity of these ribosomes in their protein synthesis.

Now suppose that you have inherited the gene, as it is called, a portion of a chromosome that governs eye colour in such a way as to produce a brown pigment in the iris of your eye. There must be some

(Continued on page 26.)

THE singular and terrifying ordeal through which a traveller to Spain once passed, dwarfs all narratives of adventures with man-eating lions, grizzly bears, or the like. It began when a man named Jonah was given a commission to execute in the city of Ninevah in ancient Mesopotamia. So strong a loathing had he to carry out his appointed task that he gathered all his resources together, and, at the port of Jaffa, booked a sea passage of 2,000 miles cross the sunny Mediterranean to a port in southern Spain. Neither the first, nor the last man to seek escape from life's responsibilities by taking a sea trip, Jonah was carried steadily westward toward the setting sun, and was lulled asleep by the rhythmic sweep of the rowers' oars.

But one cannot escape responsibilities so easily by "taking a ticket to Spain." Jonah was in due cause roughly aroused from his sleep by seamen fighting in desperation to keep their vessel afloat in one of those sudden and frightening storms that are so well known in the eastern Mediterranean; fierce squalls and waves of dizzying height made it appear as though at any moment the small craft might founder. The men, who in their make up compounded a strange mixture of religion and superstition, gathered around Jonah with menace in their faces, thinking him to be the cause of their distress. Then, agreeing that safety lay only in sacrificing him, they took hold of him bodily, and amid the shriek of the gale, and the hiss of the waves, they flung him over the gunwale into the foaming darkness of the waters.

In the belly of a whale

With horror and amazement the seamen stared as from the water rose the gigantic form of a great fish, undoubtedly a Cachalot whale, its massive head looming above them like the side of a house, its open mouth yawning like an underground tunnel, its lower lip so extended that twenty men could sit upon it; and into this terrifying cavity, Jonah fell, was swallowed up, and in the belly of the whale, was carried to the bottom of the sea.

The men who wrote the Bible, and who, in the great and powerful things of nature saw something of the creative power of God, were quite familiar with this species of whale. Moses, for instance, who wrote of creation in his book, Genesis, refers to the commencement of every form of marine life, and in one short verse (Gen. 1:21) singles out, as outstanding, the whale: "And God created great whales."

Another, whose poetry and imagery concerning wild life and the wonders of nature is well worth reading, wrote of the whale thus: "Canst thou draw out leviathan with an hook? . . . Canst thou fill his skin with barbed irons? . . . his teeth are terrible

round about. . . . He maketh the deep to boil like a pot. . . . He maketh a path to shine after him." Job 41:1, 7, 14, 31, 32.

David of Judah, author of the Psalms wrote: "There is that leviathan, whom Thou hast made to play therein." Psa. 104:26.

These references, and others, tell us that the people of Palestine were familiar with the whale rushing through the deep, leaving tons of tumultuous white curds in his wake; with the spouting of his great jets, with his great fluted tail, flailing the sea and making a thunderous concussion resounding for great distances around; a creature so huge (and the imagery is Mr. Melville's) that when compared with an elephant, it is as comparing an elephant with a dog; the most direful blow from the trunk of an elephant being as the tap of a fan compared with the measureless crush and crash of the ponderous tail which has hurled boats and crews into the air as a juggler tosses his balls.

This whale is eighty feet long; the aorta of its great heart is larger in bore than the water main under London Bridge and pumps out fifteen gallons of blood at each stroke with immense velocity. Its mouth, the road down which Jonah went, is twelve feet in height, and (again quoting Melville) "what thing soever cometh within the chaos of this monster's mouth, be it beast, or boat or stone, down it all goes incontinently in that great foul swallow of his, and perisheth in the bottomless gulf of his paunch."

Authentic records of "big swallows"

Those who object that a whale cannot swallow a man are thinking of the Greenland whale, which has a sort of venetian blind, or portcullis of whale bone

A TICKET

that filters from the mouth all but the smallest of objects. The sperm whale is a very different creature, and many interesting stories of its "big swallows" have been collated. The Smithsonian Institute records the capture of a fish at Key West which weighed fifteen tons, the stomach of which contained a complete octopus of 1,500 pounds (ten times the bulk of Jonah). The Institute preserved it with 15 barrels of embalming fluid.

Then Dr. Harry Rimmer reported from Hawai of a great shark brought in by Japanese fishermen,

in the stomach which was a complete articulated skeleton of man. And Passebois reports from Egypt of a whale shark containing in its belly the whole skeleton of a horse.

An account was published by the French Academy of Science of the personal testimony of James Bartley, which was referred to in a recent copy of the *Radio Times*. This man, in 1891, was on the ship *Star of the East* when a sperm whale was sighted. The whalers took after it in a small boat and the harpoon was thrown. The monster smashed the boat and threw the crew into the water; all were rescued but two. The whale was later brought alongside, cut open, and there was Bartley, still alive. He reported: "I remember very well the moment the whale threw me into the air. Then I was swallowed and I found myself enclosed in a firm, slippery channel whose contractions forced me continually downward. . . . I could still breath, though with much difficulty. The heat was insupportable and it seemed I was being boiled alive."

The Eternal heard

We return to the story of Jonah, and find that before his consciousness left him, he prayed a prayer that only seamen trapped in a submerged submarine can really appreciate (the translation is Moffatt's):

*"Out of my anguish I called to the Eternal,
And He answered me;
From the belly of Death I cried,
And Thou didst hear my voice.*

*Thou badst flung me down, deep in the sea;
The floods rolled round me,
All Thy breakers and billows swept over me; . . .*

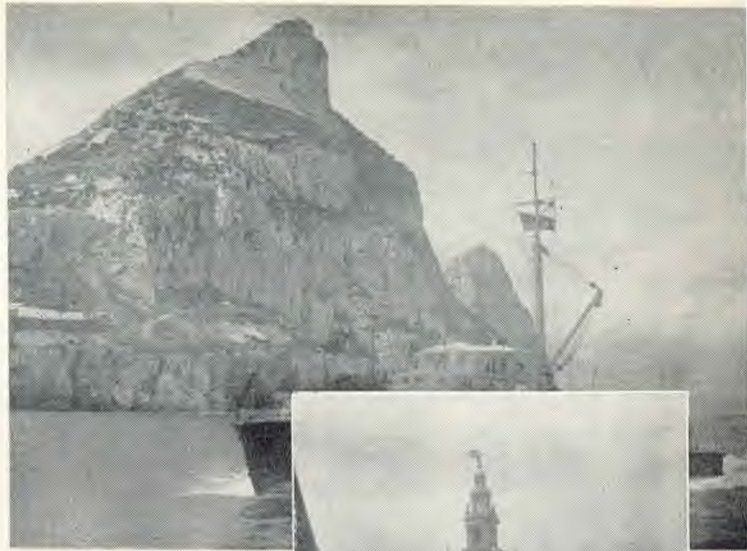
TO

SPAIN

*The waters closed to choke me,
The deep rolled round me,
Seaweeds wrapped my head,
I sank to the very roots of the mountains,
To a land where bars shut behind me for ever. . . .*

*When I lay fainting,
I remembered the Eternal,
And my prayer reached Thee."* Jonah 2:2-7.

A loving Father heard Jonah's cry of distress, and



by J. R. Lewis



thousands, indeed, thousands of thousands can testify to their desperate prayers being followed by similar remarkable results. So it was now. The whale vomited up Jonah on the dry land.

(Continued on page 27.)

"I AM THE DOOR"



IN order to understand this claim made by Jesus, it is essential to study the methods used in Bible lands for sheltering the sheep. Unlike the sheep-pen in this country an Eastern fold consists of four high rough walls usually surmounted by a layer of thorns to keep out wild animals and the robbers so prevalent in Palestine. In one of the walls there is a small entrance just wide enough for the shepherd to lie down. When all the sheep are gathered in the fold, he builds a large fire in front of the gap and then himself lies down in the entrance. No-one could then get in or out without his knowledge. So the body of the shepherd became literally the "door" of the sheepfold. As an unknown poet wrote:

*"No silly sheep may go
without the fold but I, the shepherd know.
Nor need my cherished flock, close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form.
O word of Christ—illumined evermore
For us His timid sheep—I am the door!"*

Door to life

Yes, Christ is the Door through which we can enter into life more abundant.

Just a little while before Jesus made this claim He had healed a blind man, probably the first case of a man having a congenital disease, being blind from birth, being restored. It caused no small stir

among the little community. It aroused the ire of the Pharisees who gathered around the man to ask him some questions. They could not believe in this miracle of healing. (John 9:18.) Even when his parents were called, they still were adamant in their unbelief. Finally, they became so exasperated that they cast him out of the synagogue. (Verse 34.)

Properly carried out it would have meant much hardship and privation. Today, if you were cast out of your church, you would find plenty of other churches where you might receive fellowship. But there was only one church in the time of Christ, and that was the church of the Jews. To be excommunicated in those days, therefore, was a serious thing. What could the poor man do?

Now when Jesus heard that the man had been excommunicated He went to search him out. (John 9:35.) Can you not see Him going from place to place, inquiring for the man He had so recently healed? What a wonderful picture of the Saviour seeking us, and not resting until He finds us. There was something that the once blind man must know. And that was, if the door of the Jewish church was closed against him, another Door was still open. When they met, the healed man accepted Christ as his Saviour. "Lord, I believe," he declared. He went through the Door into life more abundant.

Thieves and robbers

Then Jesus turned upon His critics and exclaimed: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." John 10:1, 2. But a spiritual blindness had settled down upon the Pharisees. They could not understand what Jesus was seeking to tell them. So He had to explain a little more precisely to their darkened imaginations. Yet even then they could not or would not see.

Some have been a little puzzled over the statement of Jesus, when He said: "All that ever came before Me are thieves and robbers." By this He did not mean the prophets or Moses, but those who had made a mockery of religion, men like those who had excommunicated the blind man. "Woe unto you lawyers!" He had said to them, "For ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. How dreadful it is to stop people from going in the right way; yet there are many today who put a

stumbling-block in the way of righteousness. For instance, how many are there who, having started to read their Bible, have been put off by some who have declared that we cannot accept it as ultimate truth? How many are there who have sought in God's strength to keep the Ten Commandments, only to be put off by some who say that they do not matter today? Our Lord did not mince His words when He said very emphatically of such: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6.

Privileges of salvation

Jesus stated something about Himself when He said: "By Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." John 10:9. As a result of entering through the Door, three things happen. First of all, we find salvation. That is, the first and greatest thing. Secondly we find freedom of the right kind; we do not stray too far out nor remain too long in. In other words we enjoy all the privileges that true salvation offers. Thirdly, through that Door we find pasture that is the true sustenance for the soul.

So you see that when one door was closed upon the once-blind man, Jesus opened another. How beautifully the "I Ams" of Jesus illustrate His work. In John chapter eight we found Jesus speaking of Himself as the Light of the world. Now in the tenth chapter you see Him as the open Door, the way to life more abundant. As our Lord said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

What is the kind of life that Jesus here refers to? The word that is used here clearly signifies eternal life. When our first parents were created they had this kind of life, but they forfeited it through their disobedience. Of course, their physical life went on for a time, but they were no longer in the same state as they were before sin raised its ugly head. They were destined to die. (Gen. 2:17.) But into the black night of man's despair, Jesus came to restore the life that Adam had forfeited.

Never see death

In one amazing statement, our Lord tells us, "If a man keep My saying, he shall never see death" John 8:51. This would be entirely incomprehensible to us if we thought only of the physical part of our

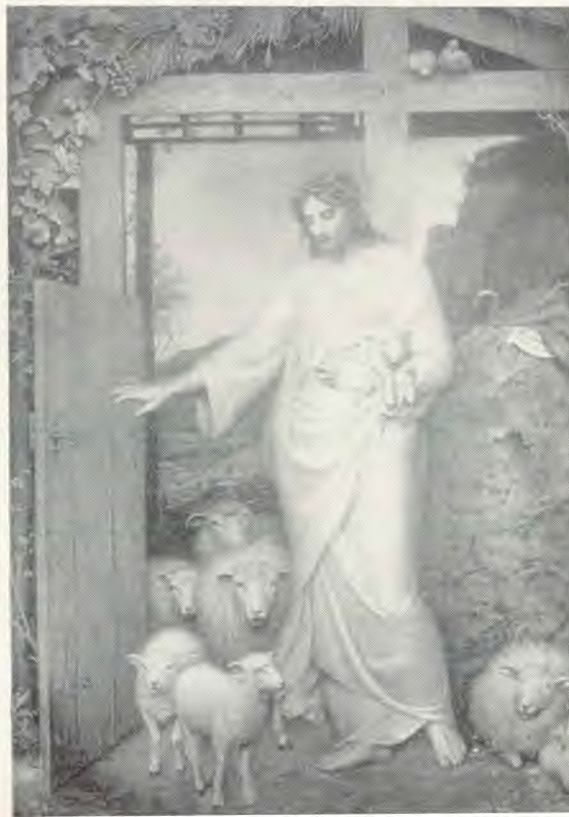
being. We know that physical death has reigned from the time of righteous Abel until now. "The death here referred to is not physical death, which comes to the righteous and wicked alike, but the second death," and "the opposite of the second death is eternal life. . . . which is granted to the believer at the moment he accepts his Lord." This is the life more abundant to which Jesus refers, a life the overcomer never loses. This precious gift remains in the possession of the saved one, even though physical dissolution may take place and the body return to dust. The precious gift of eternal life can never be snatched away from the true believer, for his life continues to be "hid with Christ in God." Col. 3:3.

How true are the words of Ina Duley Ogdon:

*"There is no other Saviour given,
No other hope beyond the grave;
No other Name in earth or heaven,
My guilty dying soul to save."*

Yes, He is the only Way, the only Door. For "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Man may try the dubious roads of philosophy, of politics, of morality; he may seek out the beauties of education and ethics, but it is still true that there is only one Door. It is Jesus Himself. All roads may lead to Rome, but all roads will not lead to heaven. Standing at the portal to eternal salvation is the Lord Himself who constitutes the true Door. May we all learn the secret of entering therein.

Christ is the Good Shepherd and also the Door of the church and the kingdom.



**ARTICLE NO. 3 IN THE SERIES:
THE FIVE "I AMS"
by J. C. FRENCH**

ONE
THOU shalt have no other gods before Me.

TWO
THOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

THREE
THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

FOUR
REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

FIVE
HONOUR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

SIX
THOU shalt not kill.

SEVEN
THOU shalt not commit adultery.

A CONSIDERABLE part of the Bible is devoted to the proclamation of the moral requirements of God and man's obligation to observe them. To many professed Christians this presents grave problems, for they have been led to believe that once a man is saved by grace alone, "looking unto Jesus the Author and the Finisher of our faith" (Heb. 12:2), there is no need for commandments and laws any more.

As one studies the Bible, however, he is constantly confronted with God's claims to man's continuing obedience. No-one who is serious about living the Christian life can escape the fact that God wrote the Ten Commandments with His own hand, and intended men in all ages to obey that law.

Jesus was most specific concerning man's response to the law of God. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

These words reveal that God does not change. He is equally particular in every age. The moral law being a transcript of the divine mind, God could as easily change His own immutable nature as lower the standard of obedience. For to lower or change the standard of obedience would mean to release man from obligation to keep the law.

The fact that man cannot in himself now live in harmony with God's law does not mean that God must now come down to man's level. If the law as it came from the hand of God was perfect, any change would make it imperfect. To have God prescribe a less than perfect law would be unthinkable.

able. To say that God required obedience to a law in man's sinless state that is no longer valid today, is to make God responsible for sin itself. For if God could have given a law that would have avoided the Fall, He should have done so from the start. And if God gave a law which could be abrogated later, He should not have instituted it in the first place.

No substitute for obedience

Christ's life and death are not a substitute for obedience, but the very condition of the law's fulfilment in the lives of all those who look to Him for salvation. In face of Christ's emphatic statement in the Sermon on the Mount, how can anyone affirm that the believer now has no obligation to obey the law? It is the Christian's privilege to fulfil it. The law is now on a firmer basis than ever. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

For those who place their faith in Christ and the Bible, Christ's attitude toward and obedience to the law of God are decisive. Isaiah the prophet, in speaking of the coming of the Messiah, said of Him, "He will magnify the law, and make it honourable." Isa. 42:21.

Christ gave full honour to the law of God, both in His life and death. While providing salvation for men, He at the same time established the majesty and perpetuity of the law of God. He declared that He came "to fulfil" the law, not to destroy it. One of the purposes for His coming into the world was to honour the law by showing its essential place in the Christian life. The work of Satan has been to trample upon the law, to bring it into contempt. The peril is that Christians, while professing to accept the gift of salvation in Christ, will reveal an indifference to the law that actually destroys its authority and sanctity.

Standing over against this modern tendency is the

EIGHT
THOU shalt not steal.

NINE
THOU shalt not bear false witness against thy neighbour.

TEN
THOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



SHOULD A CHRISTIAN KEEP THE TEN COMMANDMENTS?

momentous fact of Christ's complete obedience to the law. By His saving work, by His obedience unto death, Christ did more to magnify the law and establish it in our reverence, than could have been done in any other way. Surely we should honour what Christ honours.

Counterpart of Adam's disobedience

This passage given by our Lord in Matthew 5:17-19 is crucial in determining the relation of Christians to the law today. It is the key to all those passages in the New Testament that speak of the law. Christ's obedience to the law is the counterpart of Adam's disobedience, which brought sin into the world. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of One [Christ] shall many be made righteous." Rom. 5:19.

In what sense did Christ come to fulfil the law? It cannot possibly mean that since He fulfilled it, no-one else needs to. For this would mean that He came to abrogate the law, when He expressly declared that His mission was to establish it. How could Christ say that "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom" (verse 19), if He meant just the opposite in verse seventeen? The complementary statement to His "fulfilling the law" is the emphasis He places on it in these following verses.

Some argue that Christ was not talking about the Ten Commandments, but about the law of love; that "love is the fulfilling of the law." But what law did He have in mind when he said that He came to fulfil it? He spoke of "the law and the

by Edward E. Keppenstall

prophets," a very familiar phrase among the Jews. It referred to the revelation of God's will in the first five books of Moses and in the writings of the prophets of the Old Testament.

What Christ had in mind, however, is even more specifically stated. Immediately after making the statement recorded in Matthew 5:17-19, Jesus proceeded to make frequent reference to the Ten Commandments of the Decalogue. He set forth a series of contrasts with reference to the Ten Commandments—contrasts between the Jewish professed fulfilment of the law and His own. He was not arguing here about any change in the law at all, but what it actually means to fulfil it.

Contrasts in obedience

The nature of one's obedience to the law of God involves two kinds of righteousness: the righteousness of the Pharisees and the righteousness of Christ: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

The conclusion is obvious, that without true obedience to righteousness none can enter the kingdom of God. This righteousness stands in accord with the fulfilment of the law. This the Pharisees did not have. They had a counterfeit righteousness based on an external obedience to the law. Their interpretation of the law led to a mechanical

(Continued on page 27.)

HEROES OF THE REFORMATION

THE THIRD ARTICLE IN THE SERIES BY CHARLOTTE HASTINGS

BY way of Modane and the Mont Cenis Pass, with the road curving upward amid majestic scenery, we entered north-western Italy. Then by a long descent down to the Lombard Plain, the wide avenues of industrial Turin, chief city of Piedmont, were reached. Another thirty-five miles to the west brought us to the picturesque, ancient

theatre of His marvels, and the haven of His ark, has by natural means most marvellously fortified it."

This was indeed true. From as far back as the time of the early Christian church until the Reformation, God preserved His faithful witnesses dwelling in these valleys, and from them many went

MARTYRS OF THE V

town of Torre Pellice, capital of the Waldensian Valleys.

Through many arched open doorways which led to flagged courtyards, glimpses of industrious activity and children at play could be seen. Surrounding tall dwellings had each several tiers of balconies, gay with flowers and trailing creeper. Both here and in the narrow, beautiful valleys which we had come to visit, all was peaceful. How different from the oft-repeated scenes of persecution, suffering, bloodshed, and massacre, perpetrated against the many Protestants, who during the centuries of Papal supremacy, so courageously lived and died here, true to the faith "once delivered unto the saints."

Seven valleys, separately protected by mountainous walls of rock, precipices, and ravines, wind steeply up to the gleaming jagged peaks, clad with eternal snow, of the Cottian Alps. As one Waldensian writer, Leger, testified: "The Eternal, our God having destined this land to be in a special way

forth as missionary-evangelists to take the glad message of the Gospel over much of Europe and beyond.

Actually Peter Waldo, the rich merchant of Lyons, who sold all his possessions, and with his followers, the Poor Men of Lyons, dedicated themselves to preaching the pure, apostolic truth, was not the original founder of the Waldensian churches. The heroic pastor and commander, Henri Arnaud, who led a band of exiles across the Alps from Geneva in the "Glorious Return" declared: "The Vaudois are, in fact, descended from those refugees from Italy who, after St. Paul had there preached the Gospel, abandoned their beautiful country and fled like the woman mentioned in the Apocalypse, to these wild mountains, where they have to this day handed down the Gospel from father to son in the same purity and simplicity as it was preached by St. Paul."

He further attested that Regnerus, the inquisitor, in a report upon their faith made by him to the Pope stated: "They have existed from time immemorial."

Certainly we know that the first known example here of the burning of heretics by the Roman church was over a hundred years before Peter Waldo. Twenty-eight people living near Turin, including the Countess, who held their meetings in the Castle of Montfort and had accepted the Bible solely as their rule and guide in life, were arrested by order of the Archbishop of Milan and sentenced to be burnt alive in the square of this city, in front of

Cromwell protests to the Italian Ambassador against the barbarous persecution of the Waldenses.



ALDENSIAN VALLEYS

the original ancient Cathedral, now replaced by a vast Gothic structure.

It could indeed well be, if the apostle Paul journeyed to Spain as was his intention, and took the overland route from Rome after his first imprisonment, that he came to these valleys, because the old historic Roman road leading to north and western Europe passes over the Cottian Alps. His words, "God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27), were literally fulfilled by the lives of

these simple, hardy mountaineers who maintained their faith in spite of the many ruthless attempts of Emperor and Pope to exterminate them.

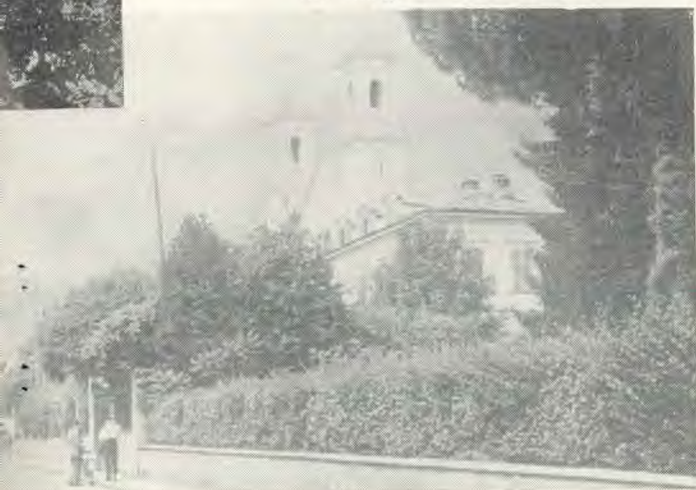
The "Grotto of the Pulley"

To explore some of these memorable places we drove to the nearest village, parked the car in the small market square or by the white church, and walked on up the narrow mule track. The scenery all around was very beautiful. Vineyards and thick groves of shady sweet chestnut trees lined the way. Here and there, surrounded by orchards and cultivated land, were houses of carefully piled stones, laid without mortar, picturesque with climbing vines, wisteria, and with petunias or crimson geraniums flowering in window boxes. As we climbed, the woods gave place to forests of dark green conifers and tumbling streams amid the magnificent Alpine setting. The Waldenses gave constant thanks to God for all these continuous reminders of His love and providence to mankind. Yet their adversaries ignored the fact that love and mercy are the keynotes of the divine character, and many were the occasions when they were forced to abandon their homes and take refuge on the icy slopes of the mountains, in caverns and clefts of rock. The Grotto of the Pulley is near the ascent of the track to Castelluzzo on the massive ridge of Mont Vandalin. Above, forty feet from the top of a high precipice, is a small hole, one of many, and the whereabouts of the entrance remained a secret to generations of a certain family who acted as guides in time of persecution. From it a ledge not more than ten inches wide projects for quite a distance along the face of the precipice and then drops fifteen feet into the grotto. Here a number of people could shelter completely hidden while

Above. — General view of the Angrogna Valley.

Left. — The "Grotto of the Pulley" where the Waldenses hid from their persecutors.

Below. — The chief church of the Waldenses in the village of Torre Pellice.



sympathizers sent up food and water by means of a pulley contrivance from several hundred feet below. Now there is an iron railing and steps to help visitors to reach the place.

The ascent continues for half an hour to the top of Castelluzzo from where there is a splendid view of the ranges of the Cottian Alps, with the winding river in the Valley of Pellice far below. From this dizzy height many martyrs, bound doubled-up, were hurled to their death on the rocks beneath. No mercy was shown to either young or old. John Milton, when in his powerful sonnet on the massacre of 1655, roused the whole Protestant world to action, told of the mothers with their infants who were rolled down onto the stones.

The most terrible massacre of all

The first serious massacre in the Valley of Pragelato was in 1386 when Inquisitor Borelli with an armed force commenced an onslaught on Christmas Eve. That night 150 died as their homes in the village were burnt. Fifty small children and their mothers perished from exposure on the icy slopes of the mountain to which they had fled.

The massacre of 1655 was, however, the most terrible of all the attempts to exterminate the Waldenses because they would not attend mass. To enforce the decree and to get rid of their pastors, 15,000 soldiers were billeted in the homes of the

The church of San Lorenzo in the Angrogna Valley is the oldest of the Waldensian churches.

Below.—The statue of Henri Arnaud who led the "Glorious Return."



people. Then from the high tower of the old fortress, of which the stone ruins can be seen on a hillock above Torre Pellice, at four o'clock in the morning the day before Easter, the Marquis de Pianezza gave a signal for the commencement of the massacre.

In Torre Pellice thousands of unsuspecting men, women, and children were put to death and many most cruelly tortured first. When tragic news reached England it is recorded of Oliver Cromwell: "The Lord Protector is melted into tears and roused to sacred fire." John Milton also wrote letters to all Protestant States. The result in this instance was that the French Cardinal complied and the Duke of Savoy was ordered to do justice and not what he liked with his own.

Regarding the national collection which Cromwell ordered, unfortunately, after his death the Waldenses received nothing from Charles II, who stated that "he did not consider himself bound by any of the engagements of a usurper and tyrant, nor responsible for his debts." However, the fine stone dyke called "Cromwell's Dyke" was built with some help they did get. We saw this important stone defence, but for which in 1920, when the Pellice overflowed its banks, the village of Bobbio would have been swept away.

Revocation of Edict of Nantes

Thirty years of moderate toleration followed, and then, with the Revocation of the Edict of Nantes, Louis XIV commanded the governing Duke of Savoy, Victor Amadeus II, to make a complete end of the so-called heretics and demolish their churches. Once more the Waldenses chose "death rather than the mass." On being told that it was ridiculous to court disaster for an idea, their reply was, "We are constrained to obey none but the Word of God."

Again the atrocities commenced. Three thousand were massacred, 12,000 imprisoned. One, Captain Salvagiot, from his cell in the Castle of the Counts of Luserna, near to Torre Pellice, left a touching account of their sufferings. Every cellar was filled, and any who resisted were hanged. Due to pressure brought to bear by William III and other Protestant rulers, the survivors, reduced to a quarter, were released. Doubtless their oppressors thought there was little risk for they all, including Salvagiot, were forced into exile, ill-clad, with little food in the depth of winter to find their way over the icy mountains to Geneva. A number did die of hardship and exposure, before reaching the tender care and hospitality of the Swiss Protestants. But three years later, 800 of these undaunted witnesses for the truth of the Word of God, commenced the almost incredible "Glorious Return" to the valleys of their inheritance.

(Continued on page 29.)

IF I am sincere in keeping Sunday, won't that be acceptable to God? Isn't sincerity enough?" These are the words of a question which lies before me as I write.

This query often arises in the minds of people who all their lives have been faithful observers of Sunday, the day they have genuinely believed to be the "Lord's Day." Then a friend or a neighbour, or maybe an evangelist, or an article in a magazine has pointed out that all these years they should have been keeping the seventh and not the first day of the week as the Lord's appointed day of rest; that Sunday is merely an institution of human origin, which through historical circumstances most Christians have been taught to observe.

"But as long as I am sincere," reasons the person, "that must be all that matters? Surely God will accept my sincerity if I continue to observe Sunday?"

First, let it be said how cheering it is in this materialistic age to find people who are anxious to serve God—people who have made room in their lives for God and His worship. How much better this world would be if more people took time in their busy lives for the church and the fellowship and worship that it offers. Far too often the things



IS SINCERITY ENOUGH ●

of God are crowded out of the life, and spiritual poverty and loss are the inevitable result.

Yes, God Himself must be pleased to see such people shining as lights amid the spiritual darkness of the world; pleased that in this busy age there should be men and women who are glad to set aside a portion of their time to worship Him and to meditate on His love and goodness.

But to many such there comes gradually, or sometimes maybe like the lightning's flash, the conviction that they have, to put it bluntly, been keeping the wrong day; that the seventh, not the first, is the day that God has appointed as man's day of rest and worship; that the seventh day was the day that Jesus kept so faithfully while He was here on earth (Luke 4:16); the day which He intended His followers to continue to keep as a memorial of creation to the end of time.

A big decision

Such a revelation is disconcerting to the faithful Christian. Problems arise. Should he change all his weekly plans, discontinue the observance of the day he has honoured so consistently all his life, and

by Edgar A. Warren

begin to keep the seventh day, Saturday? It is a big decision to make.

What will church friends say?

What will the individual's employer think—how indeed will he react to the request to have every Saturday free from work?

These are serious questions, but to some the answer is obvious. Like the apostles, the Christians who believe that the highest form of worship is obedience, will say, "We ought to obey God rather than men."

But there are others who still hesitate. After all, God has blessed them all through these years. Would He have done so if they had been in error?

Can practically all the Christian world be wrong in observing Sunday? Can a small minority be right?

Again, if they have been sincere in their desire to honour God by setting apart Sunday as a day of rest and worship, surely God has accepted that sincerity? And if He has accepted it in the past, why will He not continue to do so?

To the mind battling with conviction, such reasoning seems sound. But in reality it ignores several

vital truths concerning God's dealings with men and His will for them.

In the first place, though such Christians have been conscious of God's blessing in their lives in the past, this must not be mistaken for an indication of God's approval on all their actions. In the words of Jesus, "He [God] maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

An even more vivid statement of this same truth is found in the book of Daniel. Here is the account of a vision given to King Nebuchadnezzar. He saw an angel coming down from heaven whose mission it was to make known to the king that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it [sometimes even] the basest of men." Dan. 7:14.

In other words, even the king, seated upon his throne by God's own will and design, must not look upon his position of honour, nor upon divine favours, as a sign of God's approval of his character or actions. According to this verse, he might even be "the basest of men." For if God were to bestow His mercies only on those who were perfect, very few indeed would be thus blessed.

God's faithful remnant

Secondly, though the number of Christians who keep the true Sabbath is small, it must be remembered that seldom in the history of the world has the majority been in the right.

Only Noah and seven others were saved in the ark. Countless thousands at that time asked the question, "Can he be right, and everybody else wrong?" But they all perished in the Flood.

Out of the whole nation of Israel, only twelve

at first accepted Jesus as the Son of God.

And at the end of time it will be only a remnant who will "keep the commandments of God, and have the faith of Jesus Christ." Rev. 12:17.

Thirdly, sincerity. If one has been sincere in keeping Sunday, won't God accept that?

Thank God, He never expects the impossible of His followers. While we imperfectly understood His will, He accepted our service and blessed our efforts. "The times . . . of ignorance," Paul declared, "God has overlooked them." Acts 17:30, N.E.B. But, said Jesus, "This is the condemnation, that light is come into the world, and men loved darkness rather than light." John 3:19.

The question of supreme importance, therefore, is, "What is my reaction when God makes a further revelation of His will to me?" When a person only has a partial understanding of it, He certainly accepts his best efforts, but when greater light comes, true sincerity must lead the Christian to immediate and joyful obedience.

Think, in this connection, of Saul's reaction to the vision on the road to Damascus. Up to this time he had been a sincere Pharisee; sincere even in his bitter persecution of the Christians; sincere in his strict conformity to his own standards of behaviour. But when that blinding light shone not only upon the dusty road, but also into the innermost recesses of his soul, the true nature of his sincerity was immediately apparent. Recounting the experience later, he was able to say truthfully, "Whereupon O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19.

That is the kind of sincerity that God loves. And what a change it called for in the life of Saul! He had to leave his former intellectual associates. He had to unite with the sect he had recently despised and persecuted. He had to overcome their understandable suspicion and distrust. He learned to love the One he once hated. All this he gladly did, and then himself endured prison, torture, persecution, ridicule, and finally death.

Again let it be said, This is true sincerity; the determination to do God's will at any cost, to follow Him even though death may be the consequence.

Where is that spirit in 1962? Thank God it is not dead, though it is indeed a rare quality in these days of shallow thinking and spineless conviction.

May God grant to all who read these words, not only a clear conception of His gracious will, but a loving, loyal determination to obey Him whatever the consequences may be.

In the day of final awards such will surely hear those gracious words, "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "If ye know these things, happy are ye if ye do them." John 13:17.

True sincerity is to obey God's will whatever the cost.





that very kingdom to which they so much wanted to attain.

Matthew 25:31 refers to the "throne of . . . glory." If there is a throne of glory, then there is a kingdom of glory. And if there is a throne and kingdom of glory, then there is also a "King of glory." Psa. 24:7-10. And if there is a King of glory and a kingdom of glory, then there are subjects of that King who are members of that kingdom. And the subjects of that kingdom of glory are the redeemed of all the ages who have first been translated from the power of darkness into the kingdom of grace. (Col. 1:13.)

So the kingdom of grace is God's gracious arrangement established on earth whereby He prepares men and women for a home in that glorious future kingdom under the personal government of Christ. God began His kingdom on this earth, as we have shown, governing and ruling through Adam as His representative; He culminates it through Christ, the Second Adam. "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, *even the first dominion.*" Micah 4:8.

John, in prophetic vision, saw the fulfilment of these things. He declares:

The KINGDOM of GLORY

by L. Shaw

AN examination of the parables of Jesus reveals that they are primarily concerned with the plan of salvation as it operates in the hearts of men, that is, with the "kingdom of grace" here and now. At the same time quite a number of them also look beyond this present era of grace to the establishment of another kingdom, namely that "kingdom of glory" for which this present "kingdom of grace" has given men a full and free opportunity to prepare.

The kingdom of glory is that kingdom of which Christ said to the Jews: "Ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and ye yourselves thrust out." Their stubbornness, pride, and self-righteousness led them to reject Christ and His proffered salvation from sin; their seeking of only temporal glory would end in their exclusion from

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; . . . And I John saw the holy city, the New Jerusalem coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them and be their God." Rev. 21:1-3.

John sees the kingdom of grace give way to the kingdom of glory! And it is this also that the prophets of God foresaw and predicted in so many of their visions. As the angel declared to Mary: "And

(Continued on page 30.)

I SAW something yesterday that I shall always remember with a tingle of pleasure. It was a special youth service. A group of uniformed young people were at the rear of the church awaiting a given signal to march up to the front where ultimately they would be "invested" with the "honours" for which they had worked during the past year.

They had qualified in various phases of Christian service. They had memorized many lovely portions of the sacred Word. They could administer First Aid. They could name many a rare wild flower, and identify most of our indigenous trees. They had plotted maps, kept weather charts, cultivated gardens, and performed given duties faithfully in the home. They had diligently acquired a stipulated amount of savings in the bank, and they had done a considerable amount of set reading, besides many other interesting and creditable accomplishments.

And now was the moment of triumph when, banners to the fore, their industry would receive recognition.

Standing beside the organ on the platform were a boy and a girl—trumpeters, and suddenly the old church rang. The organ pealed. The piano came in triple-fortissimo. And the trumpets sounded full blast.



*"We have heard Thy call, Lord Jesus,
And our hearts respond with joy;
We will pledge Thee our allegiance,
For Thy cause our all employ.
The youth of the world for the Man of
Galilee . . ."*

The march had begun!

Whether or not it was the trumpets themselves that were responsible, I don't know. The congregation consisted almost entirely of the young people's parents, and not one of them but sang from a full heart, grateful beyond expression that these children, standing now so proudly on the Lord's side, were theirs, their own. Maybe it even had something to do with the old church itself, for today was surely something quite special in its history, as though it too was glad.

Whatever it was, there was an increasing spiritedness in the music and in the singing, a mounting enthusiasm:

*"The youth of the world for the Man of Galilee!
The youth of the world from all sin and self set free!
Every talent pledged in service
Now and through eternity,
The youth . . ."*

He blew harder

And suddenly the girl on the platform couldn't keep up with it. You have to be in control to play a trumpet, and the gathering momentum found too much response in her own heart. Apologetically the shining instrument was lowered.

The thrilling, heart-warming part about it though was that there was no seeming diminution of sound.

BLOW

Just one sidelong glance as if to exhort her at least to make a show of blowing, and the music rose to a tremendous crescendo,

"The youth of the world for the Man of Galilee!"
Bless the boy, he just blew harder!

But it is always a heart-warming thing, isn't it, when what might have been a dampener of the spirit becomes instead a spur to greater effort, when a setback resolves itself into a victory.

Ourselves, for instance. It's so easy, isn't it, lacking support, to give up, even against our better judgment.

"I used to go to church," she said. "I never missed before we were married, but for some reason Bob has never been a church-goer, and now—" Almost

she was in tears. "I wish he didn't feel the way he does," she said, "for he's the best husband in the world." But "the best husband in the world," through simple lack of support, had undermined her initiative, and pleasurable though it was, that lazy, restful morning once a week, it in no wise made up for that that she had lost. Had she taken the alternative and, willy-nilly, continued to keep that weekly appointment, certainly her old friends would not have been disappointed, and "the best husband in the world" might finally have followed her there.

So much the more

Indeed it was on this very subject of going to church that the apostle Paul wrote some of his most memorable words. He must even have had this thought in mind, that we might not get much support from those around us.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and *so much the more*, as ye see the day approaching." Heb. 10:25.

So much the more!

In other words, blow louder, make up for the lack, keep the inspiration flowing, don't let the side down.

Looking forward to these last evil days, the dear Lord warned His disciples, you and me, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. "But," He went on to say, "he that shall endure unto the end, . . . shall be saved."

"Endure," says Jesus.

"Hold fast without wavering," says Paul in the same connection.

*Whose singular praise it is,
To have done the best things
In the worst times,
And hoped them in the most
Calamitous."*

I can imagine that Paul the apostle would have liked it too, and that in the coming kingdom he and Sir Robert Shirley, baronet, will find much of similarity in their reminiscences. To do the best things in the worst times, and to hope them in the most calamitous! To be so much the more faithful when others are regardless! To lift the trumpet higher and blow it harder when others fail!

A prayer comes to my mind, a revival prayer, and how well one remembers both the minister and the occasion. "Send us forth," he prayed, "firebrands for Jesus, plucked from the burning glory of Thy presence."

Outside a church recently I noticed a poster. "Pray more for your clergy," it said, and then, "Pray for more clergy." A timely injunction indeed. Pray more for them. Certainly if ever a body of men needed the prayers of the populace, the clergy do, for in the modern scheme of things there is no time nor place for their best endeavours, pastoral visitation in the home. One could cry for them. But what the world needs and what the clergy needs are more wholly committed Christians, men and women who will so live that their uplifting influence *must* be felt, men and women growing warmer and warmer in complete antithesis to the increasingly chilly world.

Like the sun in his might

With our generally fickle climate we learn to appreciate the sunshine here in the British Isles, and

LOUDER!

by Mary J. Vine

It will not be easy. There is nothing quite so disheartening as failure on the part of those by whom we hoped to be upheld. It will mean all that is involved in that little phrase, "so much the more." A real accession of courage and determination. But it is possible, thank God!

How I like the statement that is inscribed over the doorway of the church at Staunton Harold in Leicestershire. It says:

*"In the year 1653,
When all things sacred were
Throughout the nation
Either abolished or profaned,
Sir Robert Shirley, baronet,
Founded this church,*

yet, when it comes, we are often overwhelmed. "This heat," some of us cry, "we can hardly bear it."

But did you ever notice the last words of Deborah's song? They are in the last verse of the fifth chapter of the book of Judges: "Let them that love the Lord," she sang, "be as the sun when he goeth forth in his might."

Like the sun!

In his might!

No danger of their warm influence by-passing anyone were it as positive as that. Could it by any chance be considered a fitting description of us, do you think, you and me? Like the sun, in his might, in a world where iniquity abounds. It is something to work toward, isn't it? To be Christians such.

*"This do I glory in beneath the sun
That men have lived brave lives in evil times,
Have kept glad hearted under stress of pain,
Have fought against all odds and not despaired,
Have fallen and died exulting."*

It will be wonderful, won't it, if some day equally lovely things are said of us—and they will, when Jesus bids us welcome with His "Well done."

Can Protestantism Survive ?

(Continued from page 7.)

too, have departed from some fundamental doctrines of Protestantism "and grown weaker in the process."

Then there is the current tendency to "doubt the Bible as revelation of the authentic Word of God, to use it as a liturgical prop rather than as the ringing affirmation, 'Thus saith the Lord!' Centrality of the sermon and centrality of the Scriptures are the cornerstones of Protestantism. When they are weakened, the whole structure trembles."

What of the future? Can the weaknesses be remedied? In other words, can Protestantism be saved?

Dr. Peale closes on a hopeful note. "Of course it can!" he says. "Not by councils or hierarchies, but by aroused, inspired, dedicated individual Christian men and women who have strong beliefs and are not ashamed of them." At the same time ministers must "challenge more and more;" they must "focus on individuals again, not on utopian abstractions." Above all they must "get back to preaching and teaching the Bible-revealed Word of God."

To all of which we say a warm and fervent, Amen! May this new reformation begin in every Protestant heart and church today!

Science and Genesis

(Continued from page 11.)

way in which this gene for the brown eye colour can transmit its "order" to the ribosomes outside the nucleus, so that they will manufacture the desired pigment. (This assuming, of course, that protein is involved in the composition of the pigment.) Or, suppose any other characteristic is to be considered. The particular proteins necessary for the manifestation of that characteristic must somehow be "ordered" from the genes in the nucleus.

Recent studies have brought to light the nature of the "messenger," as it is called, that transmits the orders from the genes to the ribosomes. The genes contain a very complicated form of nucleic acid. Outside the nuclei the ribosomes contain another complex form of the same acid. In some way the nucleic acid in the gene acts as a sort of template or pattern acid group. When this is released, it passes

through the nuclear wall and into the outer cell area. Here it acts as a "code" upon the ribosomes, and they, thus being "instructed," manufacture the given proteins demanded by the messenger or code acid. Thus a characteristic carried only as a pattern in a gene is transformed into actuality in the cell itself. When this occurs in all of the cells of a tissue, that tissue takes on its characteristic appearance or activity.

Here is where modern science vindicates the Genesis record of each "after his kind." For instance, when God created the first dog and cat, He gave to each of them sets of genes to govern their body features. While some things may be common to both, other features are distinctly different. A dog can never meow nor a cat bark. Their tissues will operate only according to their kind. So it is with many other features. In like manner each kind of plant or animal, while having some common features with others, has its own special characteristics. In each one the nucleic acid "pattern" carried from generation to generation determines what kinds of proteins shall be manufactured in the cells, and thus what type of behaviour the particular individuals will manifest. Each one follows the pattern of its kind.

While it is true that changes can take place to some limited degree, most changes known in living organisms are due merely to recombinations of genes, but not to actual changes in the gene patterns themselves. And what actual changes do take place in the genes are in no way related to the characteristics that distinguish one type from another. X-rays or chemicals may injure or otherwise modify the genes, but no known changes are of such a nature as to turn an animal from one major type to another.

The Bible proved true

Of still greater significance is the fact that all the environmental influences acting on the cells have no means by which they could induce similar changes in the genes. To illustrate: Suppose a cold dry season should cause a stunting of the growth in a plant. These influences act on the outer parts of the cells, where growth processes take place. They do not have any influence upon the gene pattern in the nucleus. Seed taken from this plant will carry the same pattern as before, and will not produce stunted plants if sown under normal conditions. Other examples of this principle are seen in the fact that generations of foot-binding by the Chinese failed to make any change in the feet of the babies; binding the heads of the Flathead Indians did not change the heads of the babies; cutting off the tails of mice for generation after generation failed to make any change in the tails of newborn mice. In other words, environment does not make a change in heredity.

As pointed out at the beginning of this discussion, rabbits are still rabbits, and they will never be anything else. The Genesis dictum, *each after his kind*, is based on sound scientific facts, and will hold good in spite of all speculations to the contrary.

A Ticket to Spain

(Continued from page 13.)

So Jonah was back where he started from; he had paid his money, and learned his lesson. He was a wiser man; he now knew what he should have known before, that buying a "ticket to Spain" was no escape from the carrying out of God-given duties. Pulling himself together, therefore, he set off on his mission to the great city of Ninevah to deliver the message entrusted to him; and arriving there, found not one iota of the trouble which he had expected, and was rewarded eventually in a manner which was beyond his dreams. The moral is there for all who wish to benefit from Jonah's experience without paying the price which he had to pay.

It remains to be said, that our Lord spoke of Jonah and his experience in the "big fish" in such terms (Matt. 12:40) as to demand that we accept the narrative as authentic. The inspiration of the Bible neither stands nor falls on our understanding of the experience of Jonah, but those who know something of the mysterious workings of God, find no difficulty in correlating this story with many others in their own personal experience; they believe that God works on their behalf.

To put the message of Jonah in a phrase, let us never go to Spain when duty demands our presence in Nineveh.

Should a Christian Keep the Ten Commandments?

(Continued from page 17.)

obedience. They multiplied the requirements. They listed hundreds of rules and regulations to be strictly obeyed. External conformity they interpreted as fulfilling the law. Their obedience was strictly of the letter and not of the spirit. Their legalistic obedience to law did not reveal the spirit of Christ in their hearts.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold, I lay in Zion a stumbling stone and rock of offence: and whosoever believeth on Him shall not be ashamed." Rom. 9:31-33.

In the Bible true obedience to the law of God is never divorced from righteousness. Saving righteousness never abrogates the law. It fulfils the law.

Pharisaical righteousness perverted the law by externalizing it. In the fifth chapter of Matthew, Christ set forth the true fulfilling of the law over against the false attitude of the legalistic Jews. He did this by a series of six contrasts: "Ye have heard that it was said by them of old time: . . . but I say unto you." See verses 21, 22, 27, 28, 31-34, 38, 39, 43, 44.

On the one hand, He exposed the traditional legalistic fulfilment of the law by the Pharisees; on the other, He stated the only true fulfilment acceptable to God. In each case the same commandment or law was involved.

"Ye have heard that it was said by them of old time, Thou shalt not kill: . . . but I say unto you, That whosoever is angry with his brother without cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22.

The Jewish form of fulfilling the sixth commandment was entirely external, involving simply the outward act. But Christ said that fulfilling this commandment is not a matter of outward conformity. All that one has to do to break this commandment is to hate a man.

Again in verses 27, 28, Christ considered the seventh commandment of the Decalogue. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Thus He clearly showed the difference between His concept of the fulfilment of the law and that of the Pharisees. The one reaches down to the motives and to the innermost parts of a man's life; the other has no reference to the state of a man's heart. What Christ meant by fulfilling the law is that a man should become deeply obedient within. A man must be obedient all the way through, and not simply conform outwardly to the letter of the law.

The sin problem of our time and in our hearts cannot be resolved by introducing a different law or a different set of divine requirements.

The fact that there is in the world today a prevailing violation of the Ten Commandments does not call for a new set of laws. It does call for new hearts and minds brought into harmony with God and with His will. To accomplish this, God has made ample provision in the righteousness of Christ, in the supernatural power which transforms the life from sin to holiness. Men and women who are obedient to God's law have learned the secret of God's presence and power in the life.

As Christians do this, they will grow in conformity to the will of God, in obedience to the divine law, ever reflecting more and more the likeness of Christ.

PROPHETCY

SPEAKS!

The Two Resurrections

In the book of Revelation one finds a graphic picture of the enthroned saints who, because of their fidelity to the cause of righteousness, are deemed worthy enough to reign with Christ.

"I saw thrones, . . . I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image; . . . and they lived and reigned with Christ." Rev. 20:4.

Of these worthy saints, while some will have lived to see the climax of history, most will have been awakened from the sleep of death through the power of the resurrection.

"This [which brings the saints from their sleep to their enthronement] is the first resurrection." Rev. 20:5.

When the devil succeeded in bringing death to the human race, resurrection was God's answer and solution.

"Christ, . . . hath begotten us again unto a lively hope by the resurrection." 1 Peter 1:3.

"I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

by S. G. Hyde



To effect this ultimate survival, Heaven produced a plan of redemption. The Son of God would become identified with humanity through the Incarnation and as the sinless One offer His life as a ransom for the life of the sinner.

"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.

Having paid the penalty of man's sin, divine power broke through the portals of death in glorious resurrection.

"Jesus of Nazareth, . . . ye have taken, . . . crucified and slain: whom God raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2:22-24.

As a result of Christ's resurrection all His believing



peoples would also break through the portals of death. Death, the sinner's enemy, itself came under sentence of death just as soon as Christ rose from the dead.

"God hath . . . raised up the Lord, and will also raise up us by His own power." 1 Cor. 6:14. (See also 2 Corinthians 4:14.)

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

The power of resurrection was manifested in Christ's ministry in individual cases (such as Lazarus and the widow of Nain's only son), but in a much larger way following His death and resurrection.

"Jesus, . . . yielded up the ghost. . . . And the graves were opened; and many . . . saints . . . came out of the graves after His resurrection . . . and appeared unto many." Matt. 27:50-53.

In His discussion with the Jews and in the Revelation He gave to John on Patmos, Jesus not only refers to the resurrection of saints but to two resurrections.

1. To the Jews

"Marvel not at this: for the hour is coming, in the which *all* that are in the graves . . . shall come forth; they that have done good, unto the *resurrection of life*; and they that have done evil, unto the *resurrection of damnation*." John 5:28, 29.

2. In the Revelation

"This is the first resurrection. . . . *But the rest of the dead lived not again until the thousand years were finished*." Rev. 20:5.

These two resurrections, then, are separated by a period of one thousand years. The first takes place at the second coming of Jesus when the saints are "caught up" to be with the Lord.

"For the Lord Himself shall descend from heaven: . . . 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.

A special blessing is promised to those who share in the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

It is the second resurrection that concerns only the unsaved. Their temporary reappearance gives Satan his last opportunity of practising deception upon

those who have preferred his evil sophistries to the counsels and redeeming love of Heaven.

"When the thousand years are expired, Satan . . . shall go out to deceive the nations . . . the number of whom is as the sand of the sea." Rev. 20:7, 8.

Meanwhile the New Jerusalem has descended from heaven. The power and authority of God is challenged for the last time. Led by Satan, the resurrected hosts of evil seek to rob the saints of their eternal habitation. It is this attempt that brings the retribution of God finally and irrevocably.

"They [the evil hosts] went up . . . and compassed the camp of the saints . . . and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:9.

Martyrs of the Waldensian Valleys

(Continued from page 20.)

We walked far up the lovely Angrogna Valley, leading to their foremost stronghold, Pra del Torno, where the narrow pass could be effectively barricaded. On the way is Chamforan, where villagers were busy drying hay in the sun. On these grassy slopes the pastors and thousands of people assembled, and after several days of solemn discussion with William Farel and other reformers decided to join with the churches of the Reformed Faith.

Leaving the track, the professor of history from the Waldensian College, who was with us, brought us by a quick cut over the meadows to the ravine Le Vengie. Catching hold of shrubs and boughs of small trees we climbed a short way down the steep hillside, and amid the boulders came to a well-concealed low and narrow opening. With some difficulty we crept through. High above our heads shafts of light, penetrating through crevices, softly illumined the variegation of the sheer walls of this natural rock cathedral. As Professor Michol stood on the unhewn stone platform from where the pastor used to preach, we thought of those brave people, strong in faith, who long ago gathered in this place of refuge to hear the precious words of life.

Continuing on up the narrow path by the side of a swiftly flowing mountain stream, Toumpi di Saquet was reached, a deep pool into which a divided waterfall cascades over slanting stratified rock. Just round the bend was La Barricata, where in times of attack the narrow pass could be completely blocked by boulders, while more of these were held in readiness for the defence. Imagine the scene when warning came of the approach of hostile troops. Large numbers of Waldensian families, their small light

carts and mules piled with necessities, streamed in a long line up from the valleys. Cattle would have to be brought also. Then once through the pass they camped out on the slopes.

The most extraordinary battle here was the utter rout in 1561, of Count de la Trinita's expedition. As the attack was from three directions, only six men could be spared for the Barricata, but, so well did they use their stock of boulders that the soldiers, who had to advance in single file, were soon in retreat. Other troops came over by Vachere 5,000 feet up, but every attempt to scale the improvised ramparts erected against them met with failure. A third party approached from another direction. Just five Waldenses with pickaxes and pitch-forks repelled the leaders, and these behind, with no knowledge of the strength of the defenders, started a retreat. In due course the Pact of Cavour was signed allowing them freedom of religious worship, which lasted nearly one hundred years.

The steep ascent leads on to the Collegium, three small cottage buildings formed of piled stones and a roof of flat slabs. In the first is the original stone table at which the students sat carefully writing portions of Scripture. When their training as missionary evangelists or "barbes" was completed, often in the guise of pedlars with perhaps rare silks and valuable jewels, they carried a treasure far more precious, that which could bring to the owner or hearer a knowledge of the way to life eternal. And in those Dark Ages the Word of God, translated into the language of the people, was thus circulated in Europe. Here also after Chamforan Olivetan retired to work on his translation of the Bible.

After Henri Arnaud had led the refugees back from Geneva in the Glorious Return of 1689 it was to Pra del Torno that the two envoys from the Duke of Savoy came to assure them that they could go back to their valleys and worship God with full religious liberty of conscience. This ended the long effort to exterminate them and the Protestant faith they held.

So here in these valleys was enacted a drama for all the world in every age to ponder—of the hand of an omnipotent heavenly Father active in history, preserving the lives of these faithful Waldensian witnesses, so that the torch of Truth should not be extinguished.

The Kingdom of Glory

(Continued from page 23.)

behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom

there shall be no end." Luke 1:31-33. That earthly kingdom of Israel which was to be "no more, until He come whose right it is" (Ezek. 21:27) is now seen by the Revelator as a reality under Christ, and its fullness filling the whole earth. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

Today we are nearing this grand fulfilment of all prophecy, the climax of all history. The events of our time make it clear that we are "in the days of these kings" when, as Daniel declared, the God of heaven "shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44. "And the kingdom and dominion, and the greatness thereof under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Misunderstanding obscures the "Blessed Hope"

LeRoy Edwin Froom, in his monumental work *The Prophetic Faith of Our Fathers* points out that one of the factors which has confused the thinking and side-tracked the development of the church through the ages, has been the false views concerning the nature and the character of the kingdom of God.

The Jews focused their thinking on the temporal promises given to Abraham and his descendants, and completely lost sight of the spiritual kingdom of Christ through which it was God's plan completely to eradicate sin from the domain of the human heart. Christ came to re-focus men's minds and re-direct their attention to the necessary battle against sin, against the world, the flesh, and the devil. Not until Christ was fully enthroned in the hearts of men could He become enthroned among men. Christ as the King of grace must precede Christ as the King of glory.

With the so-called conversion of Constantine, the idea of establishing an earthly kingdom of God rather after the Jewish pattern, but now within Christendom, was revived. The idea was to find its fulfilment in the minds of men by the secularization of the church, making its spiritual rule a literal kingdom on earth. So the prophecies which foretold the final triumph of Christ over His enemies, and the establishment of His kingdom at His second advent were re-interpreted, and made to refer to the establishment, growth, and triumph of the church as a secular power on earth.

A vivid example of this changed conception is

seen in the writings of Eusebius, Bishop of Cæsarea, flatterer and admirer of Constantine. Before Constantine's acceptance of Christianity, Eusebius taught the literal establishment of the kingdom of God on this earth by means of the overthrow of all earthly monarchies at Christ's second advent in power and glory at the end of this "age;" but after Constantine's conversion he taught that the kingdom of God began to be established by Christ at His first advent, and that now, through the addition of the Imperial power, it was to be established as a temporal kingdom throughout the earth. This exposition finds its classic expression in Augustine's *City of God*. It was the moving and controlling ambition of the medieval church to make this kingdom a practical reality, and in doing so the idea became the inspiration of endless bloodshed, and of the determination to exterminate all dissenters. Such was the result of confusing Christ's kingdom of grace with His kingdom of glory!

Wherein then lies the Christian hope? Is it in a secularized church reigning supreme over the kingdoms of this world and dictating its policies to them? Or is it in a spiritual church insisting only upon the use of spiritual weapons of offence, the sword of the Spirit, which is the Word of God? Christ reveals that it is in a church which recognizes that its members are "in the world," but "not of the world," a church that strictly defines between what belongs to Cæsar and what belongs to God, and then renders to both Cæsar and to God their dues. The church must therefore learn to distinguish clearly between the present kingdom of grace and the future kingdom of glory, and not try to turn the present kingdom of grace into a premature kingdom of glory.

Present confusion about the kingdom of God

The misunderstanding today is equally acute. Many church leaders are still trying, because of their confusing Christ's two kingdoms, to make the kingdom of God on earth a present reality. In the past when this has been attempted, the rights of the individual conscience have invariably been completely disregarded and persecution has reigned. Bible prophecy indicates that the time will come when the spiritual powers of earth will yet again work with the secular powers to establish an "image to the beast" (Rev. 13), and that intolerance will once more reign.

The trend toward Christian unity as revealed in the ecumenical movement, the disconcerting trend toward making friends with Rome as shown by the recent visits of Protestant leaders, are ominous fore-shadowings of the fulfilment of this Bible prophecy. This determination on the part of the church to create the kingdom of God on earth by legislation instead of converting men and women by the grace

of God with the sword of the Spirit, which is the Word of God, vividly reminds Bible students of the Revelator's portrayal of the Great Harlot Church with whom the kings of the earth will commit fornication. (Rev. 17:1, 2.)

It is thus clear that this misguided zeal to create a literal kingdom of God on earth is actually a plan which Satan uses for his own ends to accomplish his final purposes on the earth, for through it he will lead the world into rebellion against God, and through it launch his final attempts at the extermination of God's true people. All this arises from a failure on the part of Christians to distinguish clearly between the kingdom of grace and the kingdom of glory, and to understand that Christ established the former at His first advent but will not establish the latter until His second advent.

We should all thank God for His present kingdom of grace, that wonderful kingdom which alone makes possible Christ's future kingdom of glory; and we should all equally beware of attempting to create by human hands what God's Word has revealed will only be established by being "cut out without hands," i.e., by God Himself. (Dan. 2:34, 45.)

"For He [God] will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

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pages

The Boy Who Heard God's Voice

By Ellen V. High

MANY, many years ago, there lived a beautiful lady whose name was Hannah.

She had almost everything in life that makes for happiness—faith in God, good health, nice clothes, a happy home, and a loving and kind husband.

But there was one thing she had not got, and which she really longed and yearned for. This was a little son.

She prayed earnestly for one, especially when she went to the Temple in Jerusalem.

The months passed, and it was getting toward the time of the yearly journey to the Temple, there to offer up a sacrifice to God. Still Hannah had no little son.

This became very grievous to her, and so much so that when she arrived at the altar with her sacrifice, she wept and shed many tears.

Eli, the aged priest was standing by, and to see this beautiful lady in tears, rather perplexed him. He

moved away into a dark corner to watch her, and sat himself down by a post in the temple.

Eli noticed that Hannah's mouth moved, but he could hear no words, and so he questioned her.

"How long wilt thou be drunken with wine? Put away the wine from thee."

Hannah answered and said, "No, my lord; I am of a sorrowful spirit, I have drunk neither wine nor strong drink, but I have poured out my soul unto the Lord."

Then Eli, said, "Go in peace, and the God of Israel grant thee thy request." Now Hannah's request had been, "Oh, Lord of Hosts, if Thou wilt give me a manchild, I will give him unto the Lord all the days of his life."

Now the Lord remembered Hannah, and as time passed on, the day came when to Hannah's great joy, a little son was born to her.

"I shall call him Samuel," she told her husband, "because I have asked him of the Lord."

As Samuel grew there came the day when he was old enough to be taken to the house of the Lord.

"Now Samuel, I think I have all your clothes ready. Today we go to the Temple. And today you start your service for the Lord Jehovah. What a wonderful life you will lead, my son!"

And Hannah kissed little Samuel, and hugged him tightly, because he had been such a blessing to her, and so good, loyal, and happy.

Samuel kissed his mother, and they set out together to go to the Temple.

Eli was ready to meet them.

"I have brought Samuel, my lord," said Hannah; and placing the little lad in the care of the old priest, Hannah returned home this time alone. She had "lent" her son to the Lord.

Samuel enjoyed being in the

GOD'S SACRIFICE

By M. E. Brooks

Did God feel a sense of loneliness

When Jesus left His side,
Knowing that He, for years to come,
Would on this earth abide?

Then, as He watched His progress here
And saw the pain He bore,
As men rejected His great love

And mocked Him o'er and o'er,
Then when the last dread hour came
For Him to give His life—

What pain it must have been to God,
To watch the awful strife!

Yet God so loved this wicked world
He all this pain endured,

That by the sacrifice He made,
Our planet might be cured:

That every stain of sin might pass
For ever from this world at last,

That man should live for ever safe
Because of sacrificing grace.

Temple with the kindly Eli.

"Let me explain your duties," Eli would say. "You must open the temple doors each day, clean the floor, and trim the lamps. Everywhere must be clean for the people when they come to pray to God."

"I shall love my work here," Samuel would answer. And so he did.

It had been a quiet day, and Samuel had trimmed all the lamps, opened the door, polished the floor, and really he had been quite busy, and this had made him very tired.

Eli now was an old man, and almost blind, so that Samuel was his "right hand man."

Just before the lamp went out on the altar before the ark of the Lord, Samuel crept into bed very tired indeed, and was almost asleep, when there was a call, "Samuel, Samuel!"

Samuel jumped out of bed.

"Here I am," he said, running to Eli.

"You called me," he said.

Eli awoke, and sat up.

"I called not, my son. Go back to your bed."

After a while a voice again said: "Samuel!"

"Oh!" thought Samuel, "Eli has called me again. I must see what he wants." And off he ran to where Eli slept.

"Here I am, for you did call me," said Samuel.

"Go back to bed Samuel, I called you not," said Eli.

Again a voice distinctly called "Samuel!" and again the lad went over to see Eli.

Eli knew it must be the voice of God, so he said: "Go and lie down again, and it shall be, if He call thee that thou shalt say, 'Speak Lord, for Thy servant heareth.'"

So Samuel gladly went back to his little bed, and when he had laid himself down, the Lord drew near to him and called, "Samuel, Samuel," and the child answered:

"Speak Lord, for Thy servant heareth." And he listened very intently because he realized it was God speaking to him. He was actually being called by God to give a message to Eli.

And the morning came, and

Samuel opened the temple door as usual, and then he gave Eli the message from God.

We know Samuel was later called to be a special prophet of God. May we be like Samuel who readily listened for God's voice. He answered and obeyed.

Cherry Tree Farm

By Ronald James

LOOK! a kestrel," cried Kay "Or a mouse-hawk," said Tim. "Or a windhover," his sister laughed.

They stood watching the little hawk as it hovered high overhead. Its wings beat so rapidly that they were almost invisible, while the bird appeared motionless.

Suddenly its wings closed, and it dived earthward.

"Wonder if it caught anything?" said Tim.

"If it did, I hope it wasn't a baby rabbit," replied tender-hearted Kay.

"Well, kestrels have got to eat,"

TRUST

By Lilian G. Heard

I cannot understand God's plan for me,
Just why this path is mine I cannot see;
But I can trust Him on the darkest road
And bear, for His dear sake, the heaviest

load;
Because I know that loving, He knows
best;
In this glad thought in darkest hour I
rest,
Glad that the arms eternal still will be
A shelter, and support, and guide for
me.

said the more practical Tim.

"I know, but I hope it was a mouse or a beetle."

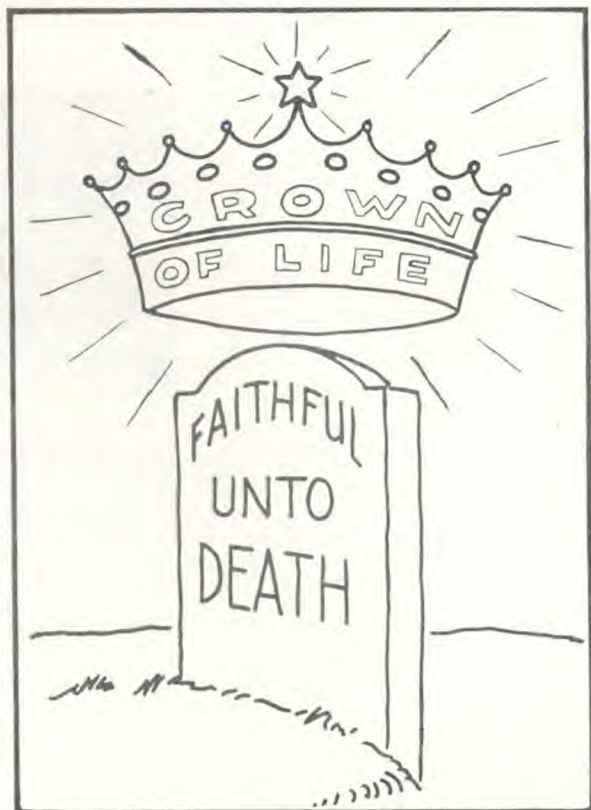
"Don't suppose the mouse or beetle would be any more enthusiastic than a young rabbit," Tim chuckled.

"Fancy being able to spot a beetle from that height. Wish I had eyes like that."

"So do I; we wouldn't have to waste so much of our time looking for old Johnny," sighed Kay.

Johnny was an old and extremely artful pony, who was constantly breaking out.

See how nicely you
can colour this
picture and send it
with your name, age,
and address to
Auntie Pam, The
Stanborough Press
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[Please do not paste
your pictures on stiff
card as the best
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collection of paintings
which you can see if
you visit us!]



"Let's try the Green Lane," suggested Tim.

The Green Lane was a wild cart track, flanked by high hedges—impassable during winter months if the weather was wet.

"Be jolly muddy," Kay grumbled.

There was no sign of the truant, but a fierce, bright-eyed bird was there, making a meal of some unfortunate victim.

"Wonder if that was the kestrel we saw?" queried Kay.

"Could have been," Tim answered. "Didn't it look angry. Did you see how its eyes glittered?"

"Yes, and did you notice its cruel, curved beak and sharp talons?" shuddered Kay. "I've never seen a kestrel on the ground before; only hovering in the air."

"Might not have been a kestrel,"

Tim replied. "Could have been a sparrow-hawk; they are much alike."

"If you saw the bird kill its victim, it was a sparrow-hawk," commented Farmer Jones on being told about the hawk. "A kestrel carries its prey off, but sparrow-hawks eat their catch at the place of killing. Kestrels dispatch small victims with a squeeze of their talons, but bigger creatures are killed by blows from the beak."

"Well, I can tell one from the other when they are in the air," said Kay, "because I know that sparrow-hawks do not hover like kestrels. But as we did not actually see the bird make its kill, we can't really be sure now which it was."

"No, it's very *hawkward*!" muttered Tim under his breath.

to shine for Jesus, and what a difference even one tiny light can make! Maybe you would like to write and tell me some of the ways in which you try to shine? I shall be glad to hear from you.

In closing, I would like to say a big "thank-you" to the grown up Sunbeam who sent along £5 anonymously to my office, to help swell our Missions Appeal for those who are sick and unfortunate.

"Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me," said Jesus (Matthew chapter 25, verse 40), and we know it rejoices His heart when we care for others less fortunate than ourselves.

Good-bye for now, Sunbeams.

Yours affectionately,

Auntie Pam

THE Sunbeams' CORNER

Your Letter

My dear Sunbeams,

THERE was once an artist who painted a picture of a storm. He drew angry black clouds, bare trees, and water-logged fields, and into this bleak and desolate scene, looking so forsaken and forlorn, he painted a little wooden house.

The picture was exhibited along with others in a famous gallery. Many people came to look, but with a shrug of their shoulders they passed by as the picture depressed them so. The artist was very disappointed about the rejection of his work, because he had used a lot of time and materials on it. However, he began to think of a way to present his picture to the public in a more appealing way. Picking up his palette, he mixed some yellow and a touch of red together, in just the right proportions, until he had produced a glorious golden shade of paint. Then, filling his brush with the flaming colour, he painted a little window in the house, which gave the appearance of a bright light shining inside. What a difference that little square of light made to the cold,

bleak-looking picture! It was transformed. People came from near and far to admire it, because it now told a story of life, and cosiness, and shelter, within that little home, when all was gloomy and stormy outside.

As the little window brightened and transformed the whole scene, so Jesus intends a happy Christian life to appear as a bright and shining light, amid the darkness and gloom of sin and sorrow, which is so often found in the world today. We know this because He told us so Himself, in the gospel of Matthew, chapter 5, verses 14-16.

Boys and girls are not too young

Results of August Competition

Price-winners.—Anthea Hough, 246 Kempnough Hall Road, Worsley, Nr. Manchester, Lancs. Age 15; Pamela Ware, "The Kloof," 800 Worsley Road, St. Budeaux, Plymouth, Devon. Age 13.

Honourable Mention.—Robin Gibbs (Theydon Bois); Susan Pollitt (Pontefract); Margaret Pye (Norwich); Susan Rees (Llandover); Thelma Jones (Cardigan); Anne Garvin (Denton); Alison Crawford (West Moors); Anne Crawford (West Moors); Janet Blyth (Lincoln); Raymond Blyth (Lincoln); Diane Parkes (Wolverhampton); Gordon Busby (Plymouth); Robin Clee (Oldham); Sylvia Glasper (Sunderland).

Those who tried hard.—Maurice Fenton (Portadown); Carol Hall (Plymouth); Graham Hall (Plymouth); E. Donaldson (Ilford); Graham Allcock (Kirkby-in-Ashfield); Lyndon Cumberworth (Nottingham); Christine Potham (Nottingham); Janet Balls (Tamworth); Cherry Naughton (Nottingham); Ruth Teare (Ipswich); Jane Denham (Leavesden); Christine Vennels (Norwich); Anne Dalton (Bere Alston); Rosemary Dalton (Bere Alston); Alex Gibson (Moneymore).

Results of September Competition

Prize-winner.—Stephanie Robinson, 53 Dene Vale, Withdean, Brighton, Sussex. Age 12.

Honourable Mention.—Diane J. Fuller (Thundersley); Sylvia Floate (Felixstowe); Alison Crawford (West Moors); Jennifer Kelly (Leicester); Brian Palfrey (Malpas); Anne Holden (Portsmouth); Roy Doggett (Norwich); John Dutton (Kingswood); Raymond Blyth (Lincoln); Doreen Floate (Felixstowe); Alden Palfrey (Malpas).

Those who tried hard.—Linda Hudson (Acomb); Anne Crawford (Dorset); Marina Bailey (St. Annes-on-Sea); Lyndon Glenn Palfrey (Malpas); Tina Fuller (Thundersley); Robin Clee (Royton); Christine Warren (Hullbridge); Michael Arnold (Goxhill); Rosemary Dalton (Yelverton); Anne Dalton (Yelverton); Anna-Maria Kaczmarek (Camberley); Carol Randall (High Wycombe); Paul James (Plymouth).

MIRROR



of OUR TIME

Nuclear war

ACCORDING to the Defence Department of the United States, an attack by Russia on the military forces of the West could result in 25 million dead in the United States and Western Europe. If the cities were indiscriminately bombarded the dead might be 215 million.

Mountains to scale

WHILE Cardinal Bea, as head of the papal Secretariat for Promoting Christian Unity, is vigorously fostering contacts with the "separated churches," he does not hold out any early hopes of reunion of the non-Roman churches with Rome. "There is no need to fool ourselves about the prospects for union. . . . There are veritable mountains to scale."

Crime in America

THE latest report of the Federal Bureau of Investigation reveals that while the population of the United States has increased seven per cent in the past five years, crime has risen 34 per cent. The 1,926,090 serious crimes work out at four per minute. Persons under eighteen were responsible for 43 per cent of all arrests.

"Bible" of spiritualism

ANNOUNCING the serializing of extracts from *Spirit Teachings* by Stainton Moses, the *Psychic News* says: "For nearly eighty years it has rightly been regarded as the 'bible' of Spiritualism."

Eight to Mars

A PLAN has been prepared in America to send an eight-man mission to Mars by 1971. The journey would take 259 days and a wait of 475 days would be necessary before the position of the Earth and Mars would make the return possible.

Hotel Bibles

SINCE the "Gideons" were inaugurated by two commercial travellers in 1898 they have placed more than fifty million Bibles in hotels, hospitals, prisons, trains, ships, and schools.

Cancer increasing

IN spite of the growth of medical science, more than two million people die each year of cancer, states the U.N. World Health Organization. It asserts that more than five million are suffering from the disease and that for every patient there are four or five more with pre-cancerous diseases.

Door bell evangelism

IN his book *Door Bell Evangelism*, W. T. H. Richards points out that even the largest evangelistic campaigns do not attract more than one in a hundred. The only way of bringing the Gospel to all men, he declares, is to take it to every door.

Communists read Bible

ACCORDING to Bishop Chandu Ray of Pakistan, the Chinese Communists have bought large quantities of Tibetan Bibles for the use of their officials and soldiers in studying the Tibetan language. Who knows but what many students of "words" will find the true "Word" in their textbook?

Voiceprints

THE latest police aid in the fight against crime, states Michael Frenchman in *Time and Tide*, is the "voiceprint." Studies of the frequency pattern of the human voice show that the changing levels of pitch are as characteristic as the lines of a fingerprint. In one test of 5,000 identifications the results were 98 per cent accurate.

Dinosaurs in Jerusalem

SOME thirty dinosaur-footprints have been found by a Jewish palaeontologist not far from Jerusalem. They are the first evidence yet discovered of their existence in the Middle East.

Catholic superstate

THE news magazine *Topic* quotes a Vatican official as saying that when United Europe comes into existence it will be "the greatest Catholic superstate the world has ever known." At the present time 134 million out of the 175 million population of the "Six" are Roman Catholics.





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