

DISCOVERED

CRISIS

ATOMIC



PEACE OR WAR

EASTER A

The Bible and

# Our Times

FROM



# Discerning

# The Times



*Current Events in the Light  
of the Bible*

BY THE EDITOR

## IS CHURCH UNITY ATTAINABLE?

✚ ALTHOUGH fifty years have passed by since the historic International Missionary Conference at Edinburgh in 1910, and twelve years since the inauguration of the World Council of Churches, there are few signs of any breaking down of the major divisions of Christendom. The reason for this is because the churches are not agreed—it could be said that they are poles apart—in their thinking as to what is the real basis of Christian unity.

This was clearly evident in the discussions at the St. Andrews meeting of the World Council of Churches Central Committee on the proposed expansion of the "Basis" of association of the member churches which is to be submitted to the New Delhi Assembly next year. This, instead of briefly stating that "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour," is now to be extended to read: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour

according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the One God, Father, Son, and Holy Spirit."

Commenting on the proposed new Basis the *Christian World*, which broadly speaking, represents Liberal Christianity, expresses the view that it "would gladly see the basis of membership, whether written or unwritten, concerned not so much with theological definitions as with unity in Christian action."

Noting particularly the phrase "seek to fulfil together their common calling," it goes on: "A unity based upon the fellowship of men and women seeking to fulfil in action—there is no other way of such fulfilment—their common calling to the glory of God is a unity which would widen the bounds of ecumenicalism . . . and let us add that there would be no danger whatever in a fellowship gathered on such a basis, of the surrender of any vital point in the witness of Christ's church to the world."

Now we would be the last to disparage the vast amount of truly Christian service both at home and in mission lands by the individual churches, national councils of churches, and the

World Council of Churches, but it must be pointed out that ministry to the physical needs of a suffering world, while a part of the Christian witness, is only a part, and indeed, if it can be said without being misunderstood, the lesser part, of the Christian witness. Christ came to minister not merely to the bodies of men, but to their souls. He came with a message of salvation not just for time, but for eternity. He came not only to alleviate man's temporal ills, but to point the way to eternal life. That is why, when the welfare work of the early church grew to considerable dimensions, Peter urged that it was not good that they "leave the Word of God, and serve tables." The latter was an important work, and a new order of "deacons" was organized to care for it, but, as Peter said, it was subsidiary to the task of making known to sinners the way of salvation. The social gospel cannot therefore be regarded as the fundamental basis of Christian unity.

At the other extreme from the broad ecumenism of Liberal Christianity we have the "Catholic" view of unity which finds expression in the "episcopal" churches of Rome, Orthodoxy, and Anglicanism. According to this view, Christ established His church by committing to His first ordained disciples the ministry of His Word and grace, which were to be passed on to succeeding generations through their duly authorized successors in apostolic succession. The church of Rome claims that authority for doctrine and practice was committed primarily to Peter as the leader of the apostles, and that the reunion of Christ's church can only be effected by the return of the "separated" churches to the church of Peter. Other

"episcopal" churches like the Orthodox and Anglicans agree that episcopacy must be the basis of the unity of the church, but dispute Rome's claim to primacy. They contend that their ministries are in apostolic succession from the first apostles and that unity can be achieved by the coming together of the "episcopal" churches on a basis of equality and the drawing of the non-episcopal churches back into the historic succession.

With any such doctrine of the mechanical continuity of Christ's church, however, the Reformation churches, such as the Lutheran, Reformed, Presbyterian, and the "Free" churches, profoundly disagree. They believe that Christ's true witnesses in all ages are those who have declared the pure Gospel of Christ as faithfully set down by the inspired penmen of the Old

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## IMPORTANT ANNOUNCEMENT! SEE BACK COVER

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and New Testaments, and that the church of Christ comprises those in all places and in all ages who, by the preaching of the Word and the instrumentality of the Holy Spirit, have been led to confess Jesus Christ as Saviour and Lord. Hence they believe that the fundamental basis of Christian unity is a unity of faith rather than a unity of works or a unity of order.

It is because of these basically different conceptions of church unity that in fifty years of ecumenical effort, the only unions which have taken place have been "confessional" unions bringing the fragmented Protestant churches into larger Lutheran, Reformed, Presbyterian, Methodist, Baptist, and other groups, and "episcopal" unions in which small episcopal bodies have

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Left.—One of the church representatives at St. Andrews seen against the historic tower of St. Salvator's.

Right.—Bishop Chandu Ray of Pakistan.

Opposite page.—Rev. Alan Brash of New Zealand leading part of the worship in the Jubilee Service in St. Giles Cathedral, Edinburgh.

**T**HERE was a time not long ago when Britons were rightly described as "the people of the Book." For their guiding star and inspiration, the nation accepted the Christian Bible as God's inspired Word and as the only infallible guide to upright living.

When asked by a foreign prince, during that "golden era" of the Pax Britannica, what was the secret of Britain's greatness, Queen Victoria briefly stated, "The Bible."

# THE TYRANNY

Her claim was mainly true. Yet that selfsame "golden era" gave birth to teachings which have largely destroyed belief in the Bible. This it has done with such success that neither this nor any other nation today can be truly classed as "the people of the Book." Because of these teachings, the Bible, though still respected, is no longer widely read, nor is it generally believed to be the very Word of God.

## **Changed attitudes**

The teachings which have wrought this change, are those associated with the theory of evolution. Initiated by Charles Darwin a century ago, they are today generally accepted with as much assurance as the law of gravity.

Not that the average person thinks a great deal about the theory, or has any real interest in it. He simply accepts it as proven fact, having learned about it from school text-books and teachers, and also from the radio which never fails, by means of talks and clever dramatizations, to give support to the idea that evolution is no longer theory but established truth.

Thus many have, at a time when they can least afford to do so, lost faith in God and in the authority of His Word, the Bible. For there must be but few who fail to see that if evolution is true, then almost all that the Bible reveals about God and man, including its essential teachings about past, present, and future, about the Edenic fall and Doomsday judgment, is untenable.

Since Darwin's time, the great and decisive issue has been, and still is today: Evolution or the Bible? Mindless Chance or God? Secularism or Christianity? For answer, popular vote seems to prefer the former, sincerely believing that evolution has long since emerged from the mists

of uncertainty into the full blaze of established truth.

This is one of the greatest and most tragic errors of our age.

## **A professor speaks out**

A recent happening exposes a tyranny of which few people are aware. The *Daily Telegraph* reported the sacking of a professor who was audacious enough to criticize evolution. Dr. John

S. Howell, Supervisor of curriculum, guides, and courses, in the State Education Department at Olympia, Washington, committed an unpardonable sin when he declared evolution to be "worthless and untrue." He further denounced it as "damaging to the minds of growing boys and girls." Dr. Howell was therefore removed from his post, not for inefficiency, but for daring to thrust at a theory which, he stated, "no-one really believed."

This latter claim is unfortunately far from true, for the majority today are schooled in the notion that man was not created by God, but gradually evolved from the Cambrian slime three thousand million years ago.

What the professor really had in mind is the fact that many leading scholars, thinkers, and scientists today, reject evolution as unproven, unprovable, and, indeed, impossible. But the peculiar tyranny which led to his dismissal assures their virtual silence.

## **"Overwhelming" tyranny**

Harvard University's Professor Dwight, Instructor in Anatomy, dared to speak of the tyranny of evolution as being "overwhelming to a degree of which outsiders have no idea. Not only does it influence . . . our manner of thinking, but there is oppression as in the days of the Terror." (*Thoughts of a Catholic Anatomist*, page 20.) He continues: "How very few of the leaders of science dare to tell the truth concerning their own state of mind."

A Fellow of the Royal Society once remarked that it would be "professional suicide for a biologist to attack organic evolution." He frankly recognized the fact that not all leading biologists are convinced that the theory is true.

Daring to add his testimony to the small but growing chorus of voices against Darwin and his ingenious ideas, is one of the editors of Larousse's famous *French Encyclopædia*, the late Paul Lemoine. "The theories of evolution," he wrote, "in which our student youth was cradled, constitute a dogma which everyone continues to teach; though each in his speciality, zoologist or botanist, comes to the conclusion that none of the available explanations is adequate." He continued: "Evolu-

# OF FABLES

By  
R. D. Vine

tion is a sort of dogma in which the priests no longer believe, but which they maintain for the people."

This article provides no room to sample even part of that mass of evidence which proves the Bible true and evolution false. Such will come later. We would simply point out that this modern dogma which our children are constantly being taught by text-book and radio, is recognized by many at the highest level as untenable and false.

## ***A sign of the last days***

Secondly, we should be aware of the tyranny which stifles effective criticism, and which insists on maintaining the evolutionary myth. Even the B.B.C., which is generally noted for its fairness, constantly turns a deaf ear to the appeals of those who would present the truth on this vital matter.

All of which, according to the Bible, provides us with a sure but sombre sign of the times—a proof that we are living in the time "when they will not endure sound doctrine; but . . . shall be turned unto fables." 2 Tim. 4:3, 4.

This is a time when, as in no previous age, men have made lies their refuge. "Under falsehood" have they "hid themselves." Isa. 28:15. Though evolution is really a doctrine of despair, holding no hope of escape from death or of life hereafter, it is popular because it denies God and our accountability to Him. It frees us from the moral restraints and obligations of the Bible by denying the Bible. The logical attitude of its devotees is, "Let us eat, drink, and be merry, for tomorrow we die." In having this effect, evolution is assured of wide acceptance, because

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OCTOBER 27, 1960



Charles  
Darwin.



The teaching of the theory of evolution in the schools as if it were incontrovertible fact inevitably weakens the faith of young people in the authority of the Bible.

FIVE

# RELIGION and THE PRESIDENT



By Arthur S. Maxwell

NOW that both U.S. political conventions are over and the candidates nominated for the presidency have declared that by all means they wish to avoid the "religious issue," it is assumed by some that such an issue no longer exists. But though it was hastily swept under the mat—and the platform—both at Los Angeles and Chicago it is still very much alive.

When the American Baptist Association met in Kansas City some weeks ago its 1,400 delegates passed a resolution opposing the election of a Roman Catholic as president of the United States, giving as their reason the fact that the Roman church is "an international religious-political organization whose religious and political dogmas and concepts are in absolute conflict with our United States constitutional concepts of separation of church and state and religious freedom." Southern Baptists passed a similar resolution at their Miami convention.

The Religious Liberty Committee of Danville, Virginia, has issued a statement declaring: "We do hereby vigorously oppose, with all the powers at our command, the election of a Catholic to the high and exalted office of the presidency of the United States."

Such opinions are shared, we believe, by the majority of American Protestants. And though for the sake of peace and harmony many may not

express themselves vocally, they will no doubt do so secretly and more effectively in the ballot boxes next November.

## ***A serious trend***

They are not, of course, apprehensive about one genial Catholic in the White House, but of all the others whom he will take along with him, some of whom may be less liberal than he. Rhode Island—where practically every state position, high or low, elective or appointive, is filled by a member of this church—is a case in point. All Catholic-dominated cities reveal a similar tendency.

Protestants should not therefore be blamed if they raise a cry of alarm when they see a determined church-directed political group setting its sights not only on the highest office in the land but also upon ultimate control of the government. This is a dangerous trend which, by all right and honourable means, should be withstood.

We are aware, of course, that the Democratic aspirant has declared himself in favour of separation of church and state, also that he is opposed to public support of parochial schools. But these are electioneering phrases to which he would find it difficult, if not impossible, to adhere. Such views are the fine essence and fruitage of Protestantism and are not only in direct contradic-

tion of those of his own church, but have been denounced by its press and leadership alike. In his youth and inexperience he may think he could maintain them, but not against such odds. Were he to attempt to do so he would soon find himself like Henry IV at Canossa—outside the castle with his feet in the snow.

### **Not bigotry but foresight**

We are in full agreement with the editor of *Christianity Today* when he says:

"If the Roman Catholic Church were like most denominations, all Americans would welcome a qualified Roman Catholic citizen in the White House. The U.S. Constitution imposes no religious test and the principle is sound. But the nature of the Roman Catholic Church and the provisions of its canon law raise problems in considering a Catholic presidential candidate that do not arise in the case of a Protestant or a Jew.

"Pope Boniface VII in 1302 in Bull 'Unum Sanctum' made it clear—and Roman Catholics stand committed to papal infallibility—that the church has ultimate authority in both temporal and spiritual realms and that Roman Catholics are responsible to the Church above the State. The Bull was addressed especially to Roman Catholic rulers. In

1885, Pope Leo XIII in his Encyclical Letter 'Immortale Dei' (The Christian Constitution of the State) reaffirmed 'whatever the Roman Pontiffs have hitherto taught' and specifically restated the Bonifacian doctrine of 'the harmony of Church and State.' Leo goes on to spell out what the Church means by 'union of Church and State': 'The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly it should invite the blessing and the ceremonial participation of the Church for important public functions, as the opening of legislative sessions, the erection of public buildings, and so forth, and delegate its officials to attend certain of the more important festival celebrations of the Church; it should

recognize and sanction the laws of the Church; and it should protect the rights of the Church and the religious as well as the other rights of the Church's members." Then follow passages which, if implemented, would deny rights and privileges of certain kinds of Protestants and non-Catholic religions.

"Dr. John A. Ryan and Dr. Francis Boland in the volume, *Catholic Principles in Politics*, published by Macmillan in 1940 (ninth printing in 1958), reiterate these claims. The book bears the imprimatur of Francis Cardinal Spellman and the nihil obstat of Dr. Arthur J. Scanlan, president of the Catholic University, of Washington."

It is because of facts such as these, which have never been repudiated *ex cathedra* by any Pope or papal council, that the religious issue will not die. Taking a stand on a matter so vital to the future of America and the world is not bigotry but urgent duty.

### **The Tyranny of Fables**

*(Continued from page 5.)*

it panders to those self-centred desires which exalt and deify the ego.

But the Bible's infallible searchlight mercifully exposed the very conditions we see today. "There shall come in the last days scoffers," wrote Peter. Concerning them, he continued: "This they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth." 2 Peter 3:3-5. This prophetic passage gives a detailed picture of the critics of our day who reject the Bible record of Creation, and substitute the evolution theory. In so doing, however, they provide for those who are honest and wise, one of the strongest proofs that the Bible is true.

This same prophetic passage tells that the tyranny of the scoffers will flourish just before "the day of the Lord" which nevertheless "will come as a thief in the night; in the which . . . the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Wherefore, beloved," the apostle urges, "seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:10-14.

### **STANDING ROOM ONLY**

ACCORDING to Professor James Bonner of the Californian Institute of Technology, if world population continues its present rate of growth, in another 700 years "People will be standing shoulder to shoulder and without room to sit down."



Roman Catholic Senator John Kennedy, the Democratic Candidate for the next U.S. President.

Opposite.—The Capitol, Washington, D.C.

# LIFE'S GREATEST DANGER

By Ernest Cox

**W**E LIVE in highly dangerous days. The wise motorist knows that behind every "blind" corner even in an apparently sequestered country lane, there lurks possible catastrophe. Every morning scores of good people leave their homes never to return alive. During the day they meet with a disaster which they had probably fondly imagined could never happen to *them*.

Almost every day ominous news is poured from radio and newsprint. The "cold war" between the Great Powers is being constantly fostered, while often "hot war" between tribes and sectional interests is waged with local, but realistic ferocity.

It is certainly true that "wars and rumours of wars" (Matt. 24:6) are abroad in the world as never before in all the history of mankind. Dangers to personal life and liberty are visibly multiplying around us. "Now," as the Bible declares, "is the day of salvation." 2 Cor. 6:2. For no-one is sure of tomorrow.

Yet there is a little-realized danger which is more imminent to each of us, and is more truly terrifying than any road hazard or international tension. It is not a national hazard, a social hazard, or a physical hazard. It is a spiritual hazard.

It is not a sudden but an insidious hazard, the hazard of moral deterioration and the hardening of the heart against God.

## **How Pharaoh hardened his heart**

The Bible continually warns us against this hardening process in principle, and adds many powerful illustrations from authentic history in order that we many swiftly recognize and safely avoid this widespread snare.

One of the more outstanding instances of this



Upper.—Even the terrible tenth plague did not soften the hardened heart of Pharaoh.



Lower.—Judas leaves the upper room of the last supper to betray Christ to His enemies.

moral deterioration and spiritual hardening is to be found in the account of Moses' conflict with the haughty Pharaoh on behalf of the children of Israel. The powerful monarch of ancient Egypt was virtually ruler of the then-known world. His riches were enormous, his resources boundless, and his prestige was without a peer. The Israelites, God's chosen people, had been reduced to the condition of his bond-slaves—eminently useful in the realizing of his ambitious building schemes.

It was in this situation that God sent Moses to the self-willed Egyptian king to demand Israel's release in the pursuance of His determined purpose for them.

After a trial of strength in which Egypt endured visitations of river-pollution, frogs, lice, flies, cattle-plague, boils, and hail, the proud king was forced to recognize that he was pitting himself against the declared purpose of the God of heaven. And at this juncture Pharaoh confessed to Moses,



"I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord . . . and I will let you go, and ye shall stay no longer." Exod. 9:27, 28.

Had this spirit of humility continued, Pharaoh's relations with God might have been very different. But unfortunately the Egyptian king's mood of repentance again did not last. He came to the point of surrender and then drew back. As soon as the latest plague subsided, and the immediate threat to Pharaoh's person, people, and property was removed, he hardened his heart once more and resumed his attitude of open defiance against God.

From there the sad story of a hardened heart continues to its tragic end. There were further convincing demonstrations of God's supreme power, in the plagues of locusts and of darkness, but Pharaoh more and more obstinately refused to recognize the authority of Israel's God. And it was not until one awful night, during which every home in Egypt, from the king's palace to the peasant's hut, became a place of mourning and bitter remorse, through the taking away of its firstborn, that the Israelites were allowed to leave.

But this was no belated surrender to the will of God for now no sooner had the Israelites departed than the infuriated monarch was in hot pursuit of his former slaves. Quickly Pharaoh "made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." Exod. 14:6, 7.

Pharaoh and his soldiers, with now completely hardened hearts (Exod. 14:5), were bent upon vengeance. They sought either to recapture Israel or accomplish their destruction. Once again, the recklessly defiant Egyptians chose to insult the power and thwart the plan of God. Yet every hardened heart must finally reckon with Him.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians. . . . And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them, . . . and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh; . . . there remained not so much as one of them." Exod. 14:24-28.

Such was the ignominious end of the hosts of the all-powerful Pharaoh. So ended his proud and persistent defiance of God, his unscrupulous determination to ignore the Lord's power, to thwart His declared purpose, and to fling back

His clemency in His face. And whether he himself perished at this time in the waters of the Red Sea or not, his doom was sealed.

### ***The lesson of Saul and Judas***

But proud human spirits are by no means confined to imperial palaces, nor to bygone ages. For hearts are being hardened against God *every day*, among the poor as well as the rich, among the simple as well as the influential. This insidious danger of gradual, moral deterioration, despite the mounting mercies of a loving and long-suffering God, is a grave peril which is seldom far removed from any one of us. Saul was divinely appointed and anointed to kingly office, but he died without God and without hope. Judas sat for years at the Saviour's feet, but he plunged to a suicide's doom.

Not one of these persons was the victim of just sudden catastrophe. In each case there was the enjoyment of high privilege at first—the privilege of kingship, the privilege of discipleship, the privilege of church membership—but privilege sadly and progressively abused, until finally "the wrath of the Lord arose" and "there was no remedy." 2 Chron. 36:16.

Thus the greatest danger which mankind has to face is not the prospect of possible illnesses or accidents which may burden, or even terminate, life. The greatest danger is, that in the spiritual sphere, we may be tempted to trifle, not merely with time, but with eternity. Our ever present, and paramount peril, is that we be inveigled by Satan into a course of conduct which will *gradually* sever our daily contact with our Maker here and as a result deny us the joy of His kingdom hereafter.

The wise Solomon long ago declared, "Happy is the man that feareth [God] always: but he that hardeneth his heart shall fall into mischief." Prov. 28:14. The highest well-being is to be found in a reverential obedience to the Lord, an attitude of daily consecration which keeps the heart and conscience ever tender and responsive to Him.

Some of the most serious words in all Scripture warn us to beware of the hardened heart. "Take heed, brethren," the writer to the Hebrews admonishes, "lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily . . . lest any of you be hardened through the deceitfulness of sin. . . . Today, if ye will hear His voice, *harden not your hearts.*" Heb. 3:12-15.

# WHENCE CAME

IT HAS become fashionable in recent years not to believe in a personal devil, but to regard the idea as the product of superstitious minds in a superstitious age. Man's belief or disbelief, however, is of itself no criterion as to the correctness or otherwise of any teaching, and we can only discover the truth from the Word of God.

When we turn to the Bible we quickly discover that it does speak of a "devil," of the "prince of devils" (Matt. 9:34; 12:24), and of "your father the devil who abode not in the truth." John 8:44. It also speaks of the "angels that kept not their first estate." Jude 6. And it warns us that Jesus at last will say to those who throughout all their lives refused to follow godliness, "Depart . . . ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

From these Scriptures alone it is not difficult to see that the Bible teaches that beyond the sphere of earthly life there is a host of angels who were originally in the "truth," but who fell from that good estate through rebellion against God, and in doing so became the subjects of their ringleader who is called "your father the devil."

In the Bible, Satan, the adversary of God and man, is spoken of as the "evil one" in contrast with God who is the "good, holy, and righteous One." And the words, "evil one," signify, as the *International Standard Bible Encyclopedia* says: "The one whose nature and will are given to evil. Moral evil is his controlling attribute." It goes on to say, "It is evident that this description could not be applied to Satan as originally created. Ethical evil cannot be concreated. It is the creation of each free will for itself." Here we have from this most reputable work not only a definition of the term "evil one" as applied to the devil and Satan, but also its verdict as to how he became the evil one. God did not create him a devil, he became the devil by his own deliberate choice. This same great authority then goes on to say: "We are not told in definite terms how Satan became the evil one, but certainly it could be by no other process than a [moral] fall whereby in the mystery of free personality, an evil will takes the place of a good one."



These words from such a renowned authority serve to introduce us to what the Bible actually has to say about the creation and fall of this being who is afterward designated in the Bible by such names as "Satan" or adversary, the "devil" or accuser or slanderer, the "serpent" or deceiver, the "dragon" or persecutor, the "prince and god of this world" which defines his present position and office, the "tempter" or man's seducer, the "accuser of the brethren" which defines his position as chief prosecutor in the judgment day. These are, be it noted, all terms connoting personality and individuality, and quite meaningless otherwise.

## How Lucifer fell

In the prophecy of Isaiah the question is asked: "How art thou fallen from heaven, O Lucifer, son of the morning?" and the answer is given: "Thou hast said in thine heart, I will

# EVIL?

## AND HOW WILL IT BE CONQUERED?

ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation; . . . I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:12, 13, 14.

Five times in as many sentences Lucifer says "I" and "I will." The speaker is proud. Of that there cannot be any doubt. And this very characteristic is elsewhere in the Scriptures stated emphatically to be the "condemnation of the devil." 1 Tim. 3:6. The prophet Ezekiel also declared of him, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." It is obvious, from these Scriptures, that "little by little, Lucifer came to indulge the desire for self-exaltation. . . . Though all his glory was from God this mighty angel came to regard it as from himself." Thus thinking of himself "more highly than he ought to think" and not thinking "soberly," he conceived the idea that he ought to have a higher position than the one he already held, and even came to covet the homage alone due to the Creator. "He set his

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Cast out of heaven with the angels he had subverted, Satan "occupied" this earth. It was as "prince of this world" that he offered dominion to Jesus for the price of His defection from God.



By Leslie Shaw

heart," the Scripture says, "as the heart of God." In this way, the Bible reveals, sin originated with him (Lucifer) who as a bright angel stood next to God, one of the "covering cherubim." Ezekiel adds: "Thou art the anointed cherub that covereth; and I have set thee so: . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:14, 15.

At once Lucifer began to diffuse the spirit of discontent among the angels. How successful he now was in his nefarious work is revealed in the Scriptures, for he gained enough sympathizers and followers to break out into open rebellion and "there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And that great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

### **Earth becomes a battle-ground**

Speaking from the standpoint of human affairs the next scene is the Garden of Eden, and the temptation of our first parents by the serpent. Adam and Eve had been forbidden to eat of the tree of knowledge of good and evil. But when they listened to the serpent, and did as God had forbidden them, they thereby threw in their lot with Satan, and joined his rebellion against God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" "Of whom a man is overcome, of the same is he brought into bondage." Rom. 6:16; 2 Peter 2:19. Thus the dominion originally given to man (Gen. 1:26, 27), was wrested from him by the usurper Satan who thereby became the "god and prince of this world." John 14:30; 2 Cor. 4:4.

It is more than interesting to notice that in Luke 4:5-8 when the devil was tempting Christ, and was offering to Him all the kingdoms of the earth which Satan said were "delivered unto him," Christ does not dispute his claim. He well knew

that the dominion that had been Adam's had been wrested from him by Satan, and as the second Adam, He had come to win back that lost inheritance. The prophet, speaking of Christ's redeeming work says: "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. While the Revelator, looking forward to the last day says, "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.

When Satan had led our first parents into sin, he claimed mankind as his. Man became his lawful captive. But God says: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:24, 25. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. "And deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:15. So Christ, through His incarnation, His victorious life in the flesh, vicarious death, and triumphant resurrection, has despoiled Satan's earthly stronghold and will at last "bruise Satan under your feet." Rom. 16:20.

### **A defeated foe**

Does Satan know he is a defeated foe? Indeed he does, for the Bible says: "Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Satan knows that his final fate is sealed. He knows that he has but a limited time to conduct his destructive work, so he is working all the harder, all the more furiously, to destroy as many souls as he can.

It is the work of the "glorious Gospel of Christ" to undo the work of Satan, to turn man's enmity toward God into friendship and love. God is man's Saviour, Satan his destroyer. But Satan ever seeks to misrepresent God. He holds up before men, as he did before Christ, the kingdoms of this world, prospects of material wealth and worldly gain and advantage, "if only thou wilt fall down and worship me." He represents God as withholding the good things of the material world from men. He seeks to blind them by materialism. As Paul states, "If our Gospel be hid, it is hid in them that are lost: in whom

the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, . . . should shine unto them." 2 Cor. 4:4.

### **The battle we are to wage**

The warfare that we wage is a warfare that is conducted within the realm of the spirit of man. The fight is within more than without. "We wrestle not against flesh and blood [man], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places." Eph. 6:12. Wherefore we are urged, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. By every form of deception, he will seek to trap the unwary.

In a certain way the devil has a great advantage over God in this battle, for he can stoop to use methods and means which a truthful God cannot. But God has revealed to us, in His Word, the many devices that Satan uses, so that we may be forearmed "lest Satan should get an advantage over us." 2 Cor. 2:11.

Moreover God has told us what will be the final outcome of this age-long battle between good and evil, righteousness and unrighteousness. So while Satan may seem to have something of gain to offer in holding out present temporal advantages and worldly wealth and power, yet the question is very pertinent, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Eternal security and happiness are our rewards for casting in our lot with Christ, but all that Satan can offer is eternal loss. "Depart ye cursed into everlasting fire prepared for the devil and his angels," God will say in the judgment day.

So the final destiny of Satan and all his sympathizers is clearly portrayed in God's Book. Before us stands a choice, to confess Christ and to accept His mercy and grace, or join with the arch-rebel in rebellion against our true Sovereign, and so to suffer the just consequences of such a decision.

Whom will you, dear reader, serve? Christ who offers you eternal life beyond this present life of conflict and sacrifice, or Satan who offers you "the pleasures of sin for a season" but eternal death at last?



**M**ORE than forty years ago I was in the army and in the course of my training I, with others of my company, was taken to a rifle range for instruction. When firing we were told to "aim high" in order to hit the bull's eye. This we did and most of us were passed out as good shots.

I have often thought of this since in reference to our standard for living. We need to have high ideals, to aim high in whatever we undertake. We should do our work faithfully and well. In character we should aim at nothing less than the highest we know. As Christians we should set before ourselves the perfect pattern of Christ so that our standard of living will be worthy of the praise of God and man.

"No period of history has ever been great or ever can be that does not act on some sort of high idealistic motives, and idealism in our time has been shoved aside, and we are paying the penalty for it." Thus wrote Alfred North Whitehead in his *Dialogues* some years ago. As never before, therefore, the call must go forth in this age of atomic science for men and women of

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God is calling adventurous youth of today to scale the heights of spiritual attainment.

# ARE YOU AIMING HIGH ?

By R. T. Bolton

OCTOBER 27, 1960



the highest ideals. Scientific discovery in itself does not make a nation truly great, and if progress in the realm of ethics does not keep pace with scientific progress we are in danger of losing the wisdom and power to know how to use the knowledge we have acquired. It is generally recognized that this is just what is happening today; hence the world's greatest need is the need of men whose lives are ruled by the highest ideals—the ideals of God.

We are all God's children in the sense that He is our Creator, and for the Christian He is both Creator and Redeemer. Now as His children He naturally has the highest ideals for us.

### **Opposition from within and without**

"Higher than the highest human thought can reach is God's ideal for His children." So I read the other day. However, if we aim at the target God in Christ has set for us we shall meet determined opposition. The apostle Paul, when struggling to reach God's ideal for him, puts on record his experience in the following words: "For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:19. Thus in our own nature we will find a force working against our noblest desires. The same apostle when writing in another letter puts the matter more clearly: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17. The flesh in this text is our nature and the Spirit is the Spirit of God which inspires us to high ideals. Now since the nature of all men is to resist every effort to live on a high moral plane, and since few men and women make an effort to live a noble life, it is evident that not only is there opposition in our own hearts to high moral living, but the standards of the world about us are low and thus there are forces within and without opposing every effort we make to reach that strength and nobility of character which is God's ideal for us.

### **We do not fight alone**

Maybe this sounds discouraging, but the fact is there is every reason for encouragement. True, there are real battles to fight; there is a war to wage, but in this battle for high ideals we do not

fight alone. There are others fighting the same battle; in fact there is the world over, an army of men and women, boys and girls, who are fighting in this battle for ideals and if there is such an army surely there is also a Captain to direct and inspire that army to victory. The secret then in this battle is to know and to obey the Captain. God is that Captain in the person of His Son, Jesus Christ. As the Scripture says, "If God be for us who can be against us?" And God is for us, with us, and in us if we will have Him to govern our lives. Thus we may overcome the opposition we find in our hearts, and instead of having to say, with the apostle Paul, "The things I would I do not," we will be able to move with him into the experience he describes when he says, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

### **Yield your heart to Him**

The secret then of high moral attainment is to join the army of God and accept the leadership of His Son Jesus Christ. Yield your heart to Him. You cannot reach your ideals in your own strength, but you can *will* to do His *will* and He will do the rest, for He will "work in you both to will and to do of His good pleasure." Man alone is powerless to rise to the place where he is without fault, but when the human is linked with the divine, nothing is impossible. Here lies the secret of moral power; when my hand and your hand are placed in the hand of God the "noblest aspirations may be reached and the highest ideals realized." Let us be of good courage and go forward nothing daunting for: "Ideals are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny."—*Carl Schurz*.

## **WOMEN THE GREATEST FORCE**

A RESOLUTION passed at the recent International Council of Women at Ankara, Turkey, asserted that "Women as the guardians of the home, are the greatest force for peace, and are more than ever needed to preserve it."

Higher than the highest human thought can reach is God's ideal for His children.





## THE "ANTICHRIST" OF PROPHECY (Part 3) By S. George Hyde

Almost a thousand years before the foundation of the Papacy, the prophet Daniel had intimated (under one of the several symbols by which it is revealed, viz., "the little horn"), that it would, among other things, commit a blasphemy against God by tampering with His precepts.

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change [His] times and laws." Dan. 7:25.

In fulfilment of this prophecy one need only refer to the bold admission of the Roman Catholic Church. Her own testimony is a tacit acknowledgment of the reliability of the "Word of Prophecy."

This is Rome's audacious claim: "The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—Farrari's *Eccles. Dict.*

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretalia.*

The commandment of God forbids the use of images as objects of worship, yet Rome deliberately makes use of such devices.

"Thou shalt have no other gods. . . .  
"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them." Exod. 20:5-5.

NOTE.—Images of Christ, of Mary, and of the Rome-appointed saints are set up, in defiance to this express command of God, in every Roman church and shrine. The Council of Trent has affirmed: "Let them teach that the images of Christ, and of the Virgin, mother of God, and of the saints, are to be had and retained . . . and due honour and veneration rendered to them." And in *Seymour's Pilgrimage to Rome* he says: "It is highly beneficial to store churches

with images not for instruction only *but for worship.*"

Until God revokes His express command, Rome's practices stand condemned as idolatrous.

But Rome has gone further with her blasphemous attitude to God. She not only disregards the second commandment, but has actually deleted it from the decalogue as used in her catechisms and, to preserve the number, has audaciously split the tenth commandment into two!

Another divine commandment which Rome has attacked, is the fourth, or Sabbath commandment.

"Remember the Sabbath day, to keep it holy. . . .  
The seventh day is the Sabbath of the Lord thy God." Exod. 20:8-11.

In her self-appointed role of "God on earth," the Roman church succeeded, after many centuries of propaganda and sophistry, in foisting upon the world a spurious "sabbath," viz., Sunday, the first day of the week, in substitution for the divinely ordained seventh day.

Note these excerpts from Roman Catholic writings:

(a) "Have you any other way of proving that the Church has power to institute festivals of precept?"

"Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism.*

(b) "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, *changed the day from Saturday to Sunday.*"—*Catholic Mirror.*

The true Sabbath was God's gift to the human family. Therefore He had a special regard for it. Through the observance of the Sabbath, mankind had a practicable way offered them of show-

ing faith in their unseeable Creator. At the close of each week of time they would be able to enter into the divinely ordained rest, with time to reflect upon the creative power of the God that had given them life and a world to live in.

"I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that [doth] sanctify them." Ezek. 20:12.

It is the fourth commandment that bears the "name" or signature of the Author and carries the essential marks of authenticity for the entire Decalogue. These "marks" constitute the "seal" of God and are to be found in the language of the fourth commandment.

"The seventh day is the Sabbath of the Lord thy God." Exod. 20:10.

NOTE.—According to the prophecy of Revelation thirteen the Roman church (there depicted under the symbol of the "leopard beast") was to attack the Name of God: "He opened his mouth in blasphemy against God, to blaspheme His Name." Rev. 13:6.

In the Sabbath commandment, a commandment for ever linked with Creation, we find more evidence of Rome's presumption in tampering with God's law.

"Ye shall keep the Sabbath . . . it is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth." Exod. 31:14, 17.

NOTE.—This link between the Sabbath and creation is omitted in the Roman Catholic version of the Decalogue, for the fourth commandment as found in the Roman catechism has deleted the creation facts altogether, being content with a very abbreviated version which says: "Remember that thou keep holy the Sabbath day." Incidentally, the Sabbath commandment in Rome's decalogue has had its position changed from the fourth to the third by the complete removal of the second!

It must be remembered that the apostle Paul foretold the presumptuous nature and claims of Rome in unmistakable language.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

NOTE.—Said Pope Leo XIII: "We hold upon this earth the place of God Almighty." All must yield "to the Roman Pontiff as to God Himself."

If, as we have seen, God has a sign of His Lordship in the true Sabbath (the seventh day) then, in accordance with Paul's prophecy we would expect this pretender and usurper of God's place, to offer the world a counterfeit sabbath. This Rome has done in sponsoring Sunday as the substitute Sabbath.

Here is Rome's own admission:

"That the Church has instituted the Sunday as the Lord's day instead of the Sabbath . . . shows forth her great power which she solemnly received from Christ."—*Manual of Catholic Religion*.

"The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic church says: 'No, keep the first day of the week,' and the whole world bows in obedience."—*Industrial American*.

NOTE.—The "sure Word of prophecy" then, has given ample and specific evidence of the identity of the institution that was to appear unashamedly to tamper, by substitution, modification, addition, and deletion, with the divine law. History and papal admission, together with present practice and acquiescence, confirms the truth of the prophecy and provides its fulfilment. In the face of all this evidence (and here we have provided but a fragment of the available data), the sincere believer in the absolute authority of God and the testimony and example of Jesus, will, courageously and in faith and obedience to the divine will, turn away from the papal-inspired Sunday-sabbath to the true Sabbath of the Lord our God.

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## Is Church Unity Attainable?

(Continued from page 3.)

merged into the larger episcopal churches. No unions across the "episcopal" barrier have taken place with the one exception of the Church of South India, and even this at present is out in a sort of theological "no-man's-land" because its "episcopacy" is not yet fully recognized.

One can hardly see, therefore, the aim of the World Council of Churches for a unity "which brings all in each place who confess Christ as Lord into a fully committed fellowship with one another" based on "the same baptism," expressing itself by "the preaching of the same Gospel" and participating in "one Bread," being realized in the foreseeable future. Indeed it may become more and more difficult as time goes on for the member churches to keep to their resolve to "stay



# THE DAYS AHEAD

## HAS GOD A PLAN?

HAVE YOU EVER WONDERED:

Will God permit suffering to continue?

Will the dead live again?

What is the meaning of world unrest?

Can we expect our Lord's return?

Can we know whether we are saved?

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together" unless the deepening theological impasse can be resolved.

Without a doubt, Rome's interest in the ecumenical movement is to encourage the "episcopal" churches to turn from the frustrations of the World Council to seek reunion with her, and the Pope's forthcoming Ecumenical Council will certainly put out overtures in this direction.

On the other hand, the Evangelical churches are becoming increasingly impatient and are significantly seeking closer fellowship with the many Evangelical churches at present outside the World Council.

The chief significance, therefore, of the periodic Assemblies of the World Council of Churches and the many study conferences in between is that they provide a back-cloth against which can be discerned the changing orientations of the churches in relation to these two great foci of church unity.

For ourselves, we welcome the Evangelical emphases of St. Andrews and hope to see them underlined and highlighted even more prominently in the Third Assembly at New Delhi.

OCTOBER 27, 1960

## Quiet Moment

### BLESSED SAVIOUR

By Stanley Combridge

When I was lost in sin without a Saviour,  
No light from heaven to lead me on my way,  
I yearned for guidance and for satisfaction,  
For joy to fill my life each day.

He saw my need, He knew my secret longing,  
My earnest cry reached to His throne above;  
He gave to me the sense of sins forgiven  
And filled my heart with His great love.

Have you not heard the blessed Saviour calling?  
Oh, come to Him and He will give you rest;  
He'll fill your trusting heart with satisfaction,  
By His own peace thou shalt be blest.

SEVENTEEN



# THE CHILDREN'S PAGES

Snakes Alive.—25.

## Snakes in the Grass and Trees

A FRIEND of mine, who had been a missionary in Nigeria, told of a man he saw cycling along a dusty road. As he cycled under a tree, what do you think happened? Three snakes fell down onto his handlebars! Quickly they uncoiled themselves and wriggled a way into the grass.

Snakes are good climbers, and they especially like to climb trees. This is because the green leaves and brown branches

easily hide them. You might almost mistake a snake for a branch.

The green snake is found in Asia. They like grass and foliage where they are safe from danger. They cannot be seen because the colour of their skin is the same as the grass. Some of these green snakes have smooth skins and some have rough skins. The latter are much larger than the smooth ones which are usually found in

damp, grassy places. Sometimes they crawl across the roads. One man nearly ran over one on the road one night. He saw it in the headlights of his car. It was quite a long one. It was a side-winder, and it quickly disappeared. Five miles down the road the man had to stop. As he was about to get



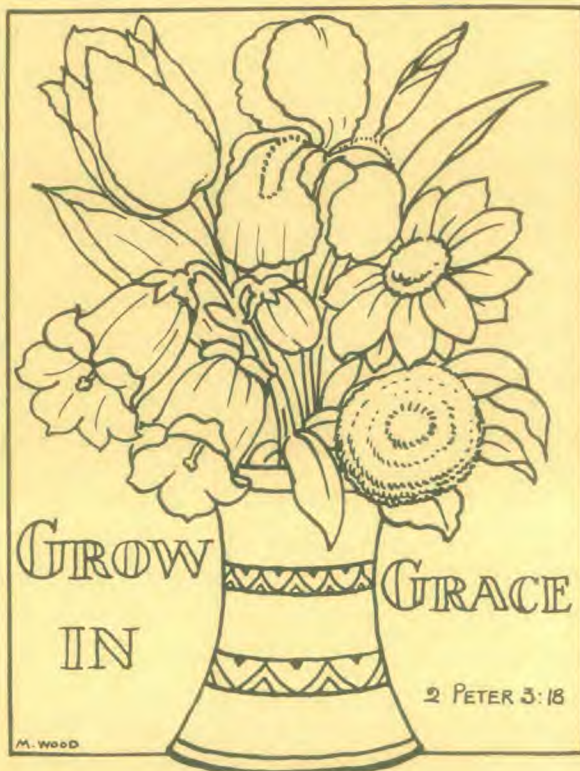
back into his car, he noticed the snake hanging down underneath. It had been so quick that it had jumped up and coiled itself around the car axle. Maybe it thought it was another branch.

It is the rough-skinned snakes which prefer the trees. Here they find their food. They enjoy spiders, caterpillars, insects, and crickets. Snakes, of course, lay eggs. The baby snakes, when they are hatched, are not green, but blue-black in colour. After a few weeks they change to green. They are quite harmless and you could play with them.

But you will remember what I told you about some dangerous snakes. The first one about which we read was in a tree, in the garden of Eden. Yet a time is soon coming, when God has promised to make the earth and everything in it, anew. Then there will be nothing to hurt us.

The Bible tells us: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6.

That will be a wonderful day, when everyone will be happy for ever and ever. Let us remember these lessons so that we can enter into that everlasting



See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than November 10th. [Please do not paste your pictures on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us!]

kingdom and live and reign with Jesus throughout all the ceaseless ages of eternity.

## Peter's Wonderful Plan

—and why he gave it up

By Edgar A. Warren

AT LONG last Peter had found a simple way of making money. It had taken much careful thought and planning, but here at last was an idea that really worked!

It was like this: Peter would walk up to a kind-looking lady or gentleman in the street, and appearing very sorry for himself, would touch his cap politely, and say:

"Excuse me, sir, but I wonder if you could help me? I've lost my bus fare home. Do you think you could possibly lend me sixpence?"

"Why, yes, Son," was the usual reply. And the person would produce sixpence from his purse and give it to Peter.

"Thank you ever so much, sir. That is kind of you," Peter said. Then putting the money into his pocket, he would walk along a little farther till he met someone else. The plan worked so easily that Peter wondered why he hadn't thought of it long before. What a lot of kind people there were in the world after all!

But one day something happened that stopped this wonderful plan. Nothing unpleasant either—nothing even connected in any way with a policeman.

It was a Saturday morning. Peter was out again looking for kindly ladies or gentlemen. Presently he found himself outside a church.

A car stopped and the visiting preacher stepped out.

"Ah," thought Peter, "here we are! This looks like a kind gentleman."

Peter walked up to him, looking as distressed and yet as winsome as he could.

"Excuse me, sir," he began. "I wonder if you could help me? I've lost my bus fare home and need just sixpence. Do you think you could lend me that much?"

"Why, yes, Son," said the preacher, as he put his hand in his pocket and brought out some coins. "Here you are, and I hope you get home all right."

Peter was genuinely impressed by the man's kindness and by his pleasant voice.

"Thank you ever so much," he said; and he turned to walk away.

But a firm and gentle hand grasped his shoulder.

He stopped and turned round. The minister was speaking to him.

"Son, you asked me to *lend* you that sixpence. When you say 'lend' you mean that you will repay, don't you?"

"Er—er—yes—I suppose so," stammered Peter.

"Yes," the minister went on, "and how can you pay me back unless you know where I live? Would you like me to write my name and address on this piece of paper for you?"

Peter could only say one thing—a rather meek, "Yes, please."

"You see," the minister continued, "when I am not preaching in a church as I shall be doing today I teach quite a big class of boys in a school. Some of my boys are bright; some are not so clever. But I always tell them what the world needs most of all is not brilliant scholars, but honest boys and girls. I tell them that while not all can be brainy, all can be honest and truthful. You want to be known as an honest boy, I am sure. So here's my name and address, and I hope to hear from you soon. Good-bye, Son."

The minister walked into the church, and Peter walked off down the street. He was thinking about what the man had just told him, and he didn't tell

his little story to anyone else that day.

Instead he went home. "Honest men—honest men"—the words of the minister kept coming into his mind. "Not all can be brainy, but all can be honest."

When he reached home he went up to his room, found an envelope and a sheet of note-paper and a couple of stamps. He sat down and wrote a letter to the gentleman who had spoken so kindly to him.

It was a great surprise to the minister when on the following Monday morning he found a letter in the post—a letter from Peter enclosing a sixpenny stamp, and a little note thanking him for what he had said to him.

Not that the minister was worried about his sixpence, but he was happy to think that Peter had proved to be an honest boy after all.

So the minister sat down and wrote a note to Peter, enclosing a lovely book, worth of course, much more than sixpence.

And you can be sure that that was the end of Peter's plan for making money dishonestly. He determined then and there that he would grow up to be a man who could be trusted, the kind of man the minister had told him the world so badly needs.

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