

*A Sure Faith in a Sure Future*




★ INCLUDED IN THIS ISSUE

**OUTLOOK AND UPLOOK!  
IS PRAYER WORTH-WHILE?  
WHERE IS HEAVEN?**

**OUR TIMES**





"Thou visitest the earth, and waterest it;  
Thou greatly enrichest it;  
The river of God is full of water;  
Thou providest them corn when Thou  
hast so prepared the earth.  
Thou waterest her furrows abundantly;  
Thou settlest the ridges thereof;  
Thou makest it soft with showers;  
Thou blessest the springing thereof.  
Thou crownest the year with Thy goodness;  
And Thy paths drop fatness."

Psalm 65:9-11, R.V.





# 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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Cover Picture: Helping with the Harvest.

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## This Month . . .

THIS year the Three Hundredth Anniversary of the Book of Common Prayer is being celebrated by the Church of England, while the Free Churches are commemorating the Three Hundredth Anniversary of the "Great Ejectment" and the beginnings of Nonconformity. That the issues of 1662 are still very much alive and present a grave challenge to Protestantism today is emphasized in the editorial "1662 and All That."—Page 4.

While the "outlook" is indeed discouraging, filling the hearts of millions with fear, the "uplook" is bright with hope, declares Taylor G. Bunch in his article "Outlook and Uplook."—Page 7.

God's wonderful plan of redemption is explained again by Lois L. Lane in "What is Salvation?"—Page 8.

"The 'blessed hope' of the church has always been in the return of Christ in glory for the establishment of His everlasting kingdom. J. A. McMillan discusses "The Promise of His Coming" in this month's article in his series on "The Bible's Basic Beliefs."—Page 10.

Every aspect of the Gospel was taught by Jesus in His parables, as George Elliott shows in "The Gospel in Parable."—Page 12.

That prayer is abundantly worth while, Ernest Cox affirms in the fifth article in his series, "Let Us Pray."—Page 14.

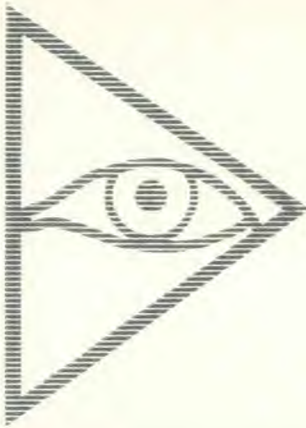
It is a sobering fact that every one of us is "On Trial for Life." But J. W. Ginbey reminds us that we may engage an Advocate who has never lost a case.—Page 16.

In this issue we begin a fascinating new series by Charlotte Hastings on her travels in search of "Heroes of the Reformation." Her first visits were to Yorkshire where she learned much about John Wyclif, the "Morning Star" of the Reformation.—Page 18.

Beginning another new series on "The Five 'I Am's'" J. C. French first discusses Christ's claim, "I am the Bread of Life."—Page 22.

Many Christians have very vague ideas about the "kingdom of heaven." Leonard C. Lee gathers together what the Bible tells us about it in his article, "Where is Heaven?"—Page 25.





# DISCERNING THE TIMES

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



By  
The  
Editor

## *1662 and ALL THAT!*

**T**HIS year is made notable by two important religious anniversaries.

In the Anglican churches the Tercentenary of the 1662 Book of Common Prayer is being commemorated. In the Free Churches 1662 is remembered as the year of the "Great Ejection" and the beginning of Nonconformity.

The two are, of course, intimately connected, for it was the refusal of many Christian ministers to "conform" to the demands of the dominant Anglican church party of that day which precipitated the rift between the "episcopal" and the "non-episcopal" churches in this country, and which today divides the whole non-Roman world.

The events which led up to this crisis



Opening of the General Assembly of the Church of Scotland in Edinburgh.

in the English church may be briefly stated.

Two years before, following the death of Oliver Cromwell and the speedy abdication of his successor, Richard Cromwell, parliament had invited Charles II, after seventeen years of exile to return, and on May 29, 1660, the Restoration took place.

In the Declaration of Breda, which was drawn up before Charles returned, and reaffirmed after his arrival, the king agreed to respect the consciences of all the main religious groups in the country, Presbyterian, Anglican, Independent, and Baptist. "No man," he declared, "shall be disturbed or called in question for differences of opinion which do not disturb the peace of the realm."

Within a very short time of the Restoration, however, the king began to show a distinct preference for the Anglicans. He attended an episcopal service in Canterbury Cathedral on his first Sunday in this country and proceeded immediately to restore episcopal services in his own royal chapel.

By the Act of Confirming and Restoring Ministers, in December, 1660, the High Church Anglicans turned out of



their livings during the Commonwealth were restored, resulting in the ejection of some 700 Puritan ministers. High church clergy were also put into cathedral chapters and important benefices and vacant sees were given to bishops with high church views.

As a result, when the new parliament reassembled in May, 1661, after the Coronation, the high church Episcopalians were in overwhelming strength both in parliament and in the church. And when the Savoy Conference of twelve Anglican bishops and twelve Presbyterian divines began discussions on the possibility of establishing a truly national church, the scales were heavily weighted against the latter. Indeed, in June, 1661, before the conference had finished its work, the Act of Uniformity had been tabled requiring:

1. The episcopal ordination of all the ministry of the church.
2. "Unfeigned assent and consent to all and everything contained and prescribed in and by" the Book of Common Prayer.
3. An oath of obedience to the Canons of the church.
4. A repudiation of the Solemn League and Covenant of 1643.
5. A declaration of unconditional loyalty to the king.

From the beginning of the discussions the rift between the two groups widened, for the most vital principles of the Reformation were at stake.

The high church "Catholic" party insisted on the continuity of episcopacy or apostolic succession as a

prime requirement of the ministry. The Puritans maintained that loyalty to the truth of the Gospel as contained in the Scriptures was the first qualification for the Christian ministry.

The "Catholic" party insisted on "unfeigned assent and consent" to everything in the Prayer Book, which the Puritans declared contained unreformed and unbiblical teachings such as baptismal regeneration, the observance of Lent and saints' days, the use of lessons from the Apocrypha, Romish vestments, and practices like kneeling for communion, and the use of the term "priest."

Thirdly, the Solemn League and Covenant, which they were asked to abjure, specifically pledged the maintenance of the "reformation of religion" and the "extirpation of Popery and prelacy" and everything "contrary to sound doctrine and the power of godliness," which were the foundation of the Protestant church in England.

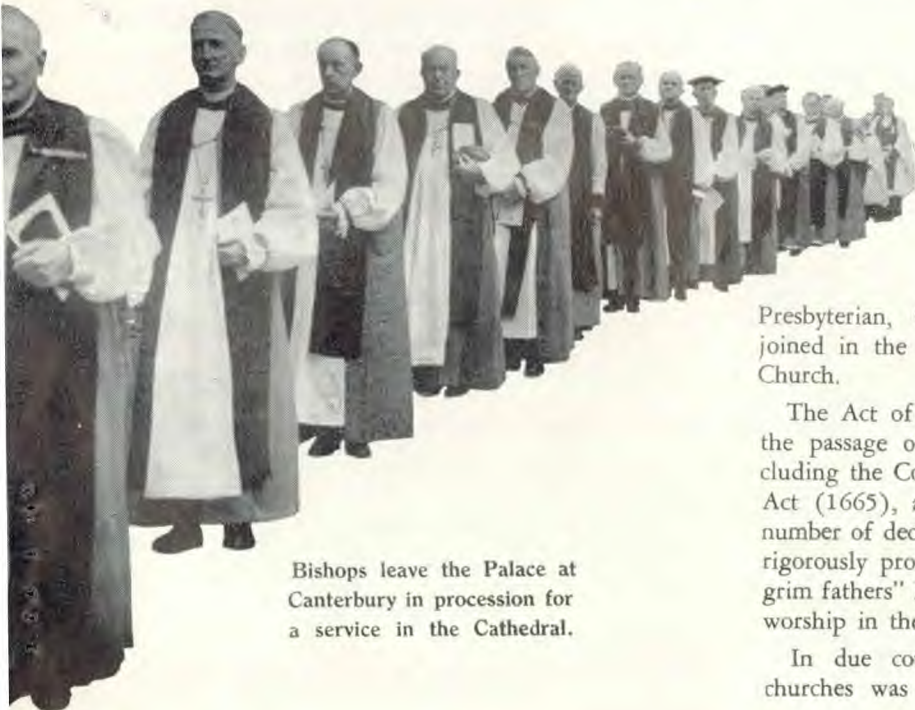
In great bitterness the Savoy Conference broke up in July, and the unrevised Prayer Book was voted by a high-church-dominated Convocation in December. The Act of Uniformity with the Prayer Book attached was passed by parliament early the next year and on May 19, 1662, received Royal assent. The clergy were given till St. Bartholomew's Day, August 24th, to decide on compliance with its requirements.

Clearly there could be no compromise between what was in effect a Catholic and a Protestant conception of the church. And so on "Black Bartholomew's Day," 1,000 ministers and 150 university tutors and schoolmasters joined the 700 already displaced, making nearly 2,000 who suffered "ejectionment" from their posts, and comprising, according to Bishop Hensley Henson, "unquestionably the most earnest and successful men."

The church in England was thus split into the State Church of England, which was really an only partially reformed "Catholic" church, and the non-conforming Protestant churches—Presbyterian, Congregational, and Baptist—to be joined in the eighteenth century by the Methodist Church.

The Act of Uniformity was quickly followed by the passage of a series of further enactments including the Conventicles Act (1664), the Five-Mile Act (1665), and the Test Act (1667), and for a number of decades the Nonconformist churches were rigorously proscribed, resulting in many more "pilgrim fathers" leaving these shores to find freedom of worship in the New World.

In due course the lot of the Nonconformist churches was alleviated by the Toleration Act of



Bishops leave the Palace at Canterbury in procession for a service in the Cathedral.



1689, and during the ensuing years a deepening understanding and fellowship has grown up between the episcopal and non-episcopal churches in this and other lands. Now as the Tercentenary of the divisive events of 1662 are being commemorated in the climate of the "ecumenical century," many on both sides are asking how the mistakes of 1662 can be rectified and the reunion of the non-Roman churches brought about.

"We all look back today on the events of 1662 with a certain sadness," declared Dr. R. W. Stopford, Bishop of London, addressing the General Assembly of the Presbyterian Church of England in the City Temple. "In 1662 it is clear that both the members of the restored Church of England and the Presbyterians wanted a single established church. . . . It proved in this event impossible to avoid the separation." But he added, "As I read the account of the conference I find ample evidence of mutual respect and a genuine desire to achieve a unity which would not strain the consciences of either side. As the years have passed that attitude has grown stronger."

"The history of the aftermath to 1662," declared the Rev. David Jenkins, chaplain of Queen's College, Oxford, in the *Baptist Times*, "is not something of which Anglicans can be proud. We must hope that the 'celebrations' of 1962 will contribute to ecumenical understanding."

Speaking for the Congregationalists, Principal John Huxtable said: "We are in the piquant position of commemorating the Tercentenary of a

schism in an ecumenical atmosphere. We thank God for the faith and sacrifice of our fathers in breaking away from the Established church in the seventeenth century and we pray that, if it may be, in this century, this and all other divisions in Christ's church may be healed."

At the Baptist Union meeting a resolution was passed: "The Assembly gratefully records the deepening understanding and fellowship between the Church of England and other Free Churches both in this country and in the wider setting of the ecumenical movement; it prays that Almighty God will grant to all the churches an increase of zeal, knowledge of the truth, and charity that together they may fulfil their mission to the world more effectively and manifest more clearly the unity which is the gift and purpose of God for His church."

Now all this sounds very good and helpful in spirit, but when we inquire as to what the "ejectors" are prepared to do to further the reunion of the churches of this country we are quickly disappointed. For when the chief spokesman of the Anglican church, Dr. A. M. Ramsey, Archbishop of Canterbury, spoke in St. Paul's Cathedral at a service commemorating the three hundredth anniversary of the Book of Common Prayer, he made quite clear the position of the church in respect of the issues involved.

While regretting that the Act of Uniformity and the Great Ejectment had produced "two Englands, two cultures, embittered and aloof" as the "pattern of our history," he insisted that the Anglicans of 1662 were right in insisting on the continuity of "the Catholic tradition . . . of the threefold ministry, the rite of confirmation, absolution by the priest, and the round of festivals and commemoration of the saints . . . which the Puritans would fain have destroyed."

In other words he affirmed that "1662" was at base a good thing and that those who precipitately left the "Catholic" church at that time should wipe out the mistake of their Nonconformist predecessors by coming back into unity with the "Catholic and Reformed" Church of England.

In effect, therefore, he suggested that the Savoy Conference should reassemble and, in an ecumenical spirit, the Nonconformist churches should reassociate themselves with the "Catholic" episcopacy with all that it implies, accept the "Catholic" doctrines which they rejected in 1662, submit to the "canonical obedience" they refused to render, disown their forbears' condemnation of "popery" and "prelacy," and so thus prepare the way for a national "Catholic and

*(Continued on page 28.)*



Equestrian statue of John Wesley and the pulpit of Wesley Church, Bristol.



# OUTLOOK

and



## UPLOOK!

By Taylor G. Bunch

**I**N answer to the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave His great prophetic sermon recorded in Matthew twenty-four, Mark thirteen, and Luke twenty-one. He described the viewpoints of the two classes who will be on earth when He returns:

"And there shall be signs; . . . distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

One class looks out, but the other looks up.

### **Roots of fear**

To the first class the outlook is dark and gloomy. They are worried, frightened, and pessimistic, especially concerning the future. To them there is no light ahead and every gleam of hope has vanished.

The chief cause of the fear among men was given by Jesus in the words, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Other translators render this phrase, because of "the roar of the surging sea," or the "roaring of the tossing sea."

When in all human history has this prediction of Jesus been so literally fulfilled as in the East-West tensions of our time, the agitations over racial problems, the capital-and-labour disturbances, and the onward sweep of atheistic communism? "Everything in our world is in agitation," is the statement of a well-known writer. Billy Graham said recently that he had talked with forty-seven heads of state,

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This statue in the grounds of the United Nations building in New York expresses the aspirations of the nations for peace on earth.





**S**ALVATION is a comprehensive term covering the whole process of delivering man from the consequences of his rebellion and restoring him to his lost innocence and dominion over the earth.

Christians are mostly agreed as to what the Father and the Son have done to accomplish this salvation, but there are differences of opinion as to man's part in the process. Some think that we can earn, or partly earn, our salvation by good works, by self-denial and penances, by afflicting the body for the sin of the soul. Others think that we only have to accept salvation and are "saved" for all time, and still others believe that salvation is a free gift that cannot be earned by any amount of good works or self-sacrifice, but that it entails yielding our lives and our wills to its saving grace, holding it fast and guarding it even with our lives, lest we lose it again, seeing that it is he that "endureth to the end" who will be saved.

### **Saved from sin**

There is no need to be in doubt on these vital matters, for the Scriptures make it plain to all who will come to them with unprejudiced and willing minds. The first simple truth is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. When we ask, "Saved from what?" the answer comes, "Thou shalt call His name Jesus, for He shall save His people *from their sins*." Matt. 1:21.

So we can say that salvation means being saved from sin by believing in the Lord Jesus. It thus follows that this process of being saved from sin

must continue as long as there are sins from which we need to be saved. When we first believe and "confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. All our past sins are blotted out, and we stand before God covered with the righteousness of Jesus, just as though we had been as sinless as He was. Then we begin to walk in the way of salvation, having become children of God by being born again of His Spirit and baptized into His name. (John 3:5; Matt. 28:19.)

The abundant grace of God is sufficient to keep us from falling again into sin, but unfortunately we invariably do fall through the weakness of the flesh and the snares of the devil. What then? Are we back where we were before we believed? No. For those who walk in the way of salvation there is the precious promise, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1), and we can ask and receive forgiveness and go forward with renewed courage. As we walk with Jesus in this blessed way that leads to life eternal, having communion with Him and beholding His beauty of character, we become daily partakers of His divine nature, and are progressively "changed into the same image from glory to glory" until we become like Him and reflect His loveliness to others. (2 Peter 1:4; 2 Cor. 3:18.) As the hymn-writer F. E. Belden puts it:

*"Reconciled by His death for my sin,  
Justified by His life pure and clean,  
Sanctified by obeying His Word,  
Glorified when returneth my Lord."*

### **A battle and a race**

Salvation, then, is "the way of the Lord" in which we must walk; it is a *work* at which we must labour, "Work out your own salvation with fear and trembling" (Phil. 2:12); it is the "good *fight* of faith" which we must fight as soldiers of Jesus Christ. It is "the *race* set before us" which we must run; it is a daily *growth* in Christlikeness, which can be stunted or choked by "the cares of this life."

Not one of us is able by himself to work out his own salvation, to walk to the end of the way alone, to overcome the enemy unaided in the fight against sin, to finish the race in his own strength, or to



# WHAT IS



grow unto the "measure of the stature of the fullness of Christ" by his own effort. The strongest and greatest and most learned cannot do it any better than the simple and humble and unlearned, for the conditions for success are the same for all—faith and obedience. (Acts 16:31; Heb. 5:9.)

### **Working out what God works in**

But by continually believing and obeying, no-one can fail, for "it is God which *worketh in you* both to will and to do of His good pleasure" (Phil. 2:13), and so enables you to *work out* your own salvation. Jesus Himself is the Way, and is with us to the end; He is the Captain of our salvation. He has already conquered the enemy, and He "always causeth us to triumph" when we trust in Him. He has run the race and reached the goal, and He knows every hazard, every pitfall, every obstacle along the course. We have but to follow in His steps, and though we may stumble and fall at times, He is always there to lift us up and encourage and strengthen us till we reach the goal and receive the prize of eternal life. He provides the grace which enables us to grow into Christian maturity, able to stand in the evil day.

Salvation is a beautiful word—a precious promise for each day, a joyful hope for the future. It begins when we first believe and will be consummated when He shall "appear the second time without sin unto salvation," eternal salvation from this present evil world. (Heb. 9:28.) Salvation means safety and peace and joy that nothing can take from us. It is ours freely and fully as long as we believe on the Lord Jesus Christ—believe that He saves us from sin, believe that He is working with us, walking with us, fighting with us, running with us, and dwelling in us so that we may grow in grace and become partakers of His divine nature.

*"Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.  
Thou of life the fountain art;  
Freely let me take of Thee.  
Spring Thou up within my heart;  
Rise to all eternity."*

—C. Wesley.



Above.—"What must I do to be saved?" pleaded the jailer of Philippi, as he fell at the feet of the apostle Paul.

Below.—"Lord, save me," Peter cried as he felt himself sinking beneath the waves.



# SALVATION?

by  
Lois L. Lane



**J. A. McMILLAN'S THIRTEENTH  
ARTICLE IN THE SERIES:  
THE BIBLE'S BASIC BELIEFS**

**U**NDoubtedly one of the basic doctrines of the Bible is that concerning the second advent. And it is also the subject of modern scorn. "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4, R.V.

There are two important questions which suggest themselves on this vital matter. First, is there any definite teaching on the part of Christ that He will come again? And then tied up with that is the further question, Is there any way of determining whether He will come soon, or in the indefinite future?

First then, where is the promise of His coming? In the Scriptures the first and second advents of

that He went away, and there can be no doubt that He will come again. Canon Charles Askwith well says in his *Certainty and Signs of the Lord's Second Coming*: "We know from the Bible record that His going away was literal, and it is doing violence to plain speech to interpret His coming again as anything but literal too."

Even a casual reading of the gospels will show that our Lord ever kept before His disciples the thought of His return. Adolf Saphir reminds us:

"No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired writings so large a place as the doctrine of the second coming of Christ and His kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible."—*The Lord's Prayer*, page 174.

Many of His popular parables were concerned with His return and the coming kingdom. (Luke 19:11-27; Matt. 13:33-43; Luke 12:31-40.) So much did this impress the disciples that they asked Him after His resurrection, "Lord, wilt Thou at this time

# The Promise OF

Christ are linked together as inseparable parts of one indivisible plan. (Heb. 9:28.) In fact, the Old Testament places the two advents so closely together that it is only possible to separate them from our place of vantage on this side of the first advent. (See Isaiah 61:2.) That is why the Jews in our Lord's day were so often confused; they were looking for a King, resplendent in glory, instead of first a "suffering Servant" of Jehovah. (See also Job 19:25-27.)

The central teaching of all the prophets concerned "the sufferings of Christ, and the glories that should follow." 1 Peter 1:11, R.V.

## **"I will come again"**

Our Lord was most emphatic about His return. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. There can be no doubt

restore again the kingdom to Israel?" Acts 1:6. At His ascension angels remained behind to reiterate the promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go." Acts 1:10, 11.

When Jesus stood before the highest judicial body in Jewry, He was put on oath to "tell the truth, the whole truth, and nothing but the truth." This was His testimony on that occasion: "Nevertheless I say unto you, Henceforth you shall see the Son of man sitting at the right hand of power and coming on the clouds of heaven." Matt. 26:63, R.V.

If there is to be no literal and personal coming again, then Jesus committed perjury. But we cannot believe this. The alternative is to accept His assurance and His oath that He will come again.

There are two solemn occasions when we are again reminded of our Lord's promise to return. When Christians meet around the Lord's table to celebrate His atoning sacrifice, they have before them





creeds; sung in all the church hymnals; prayed about in the majority of churches; and entering so essentially into the very life and substance of Christianity, that without it there is no Christianity."

### ***Can we know "when?"***

This then is the position of the Bible believer. He is committed to a belief in the second coming of Christ. But now we raise the other vital question, It is possible to know the time of His coming?

Jesus was asked this very question by His disciples. "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. We do well to consider His answer. Two vital questions were asked: "When?" and "What?"

*(Continued on page 27.)*

The marvellous advances of knowledge and communications are undoubtedly one of the most striking "signs" of our times pointing to the approaching climax of history.

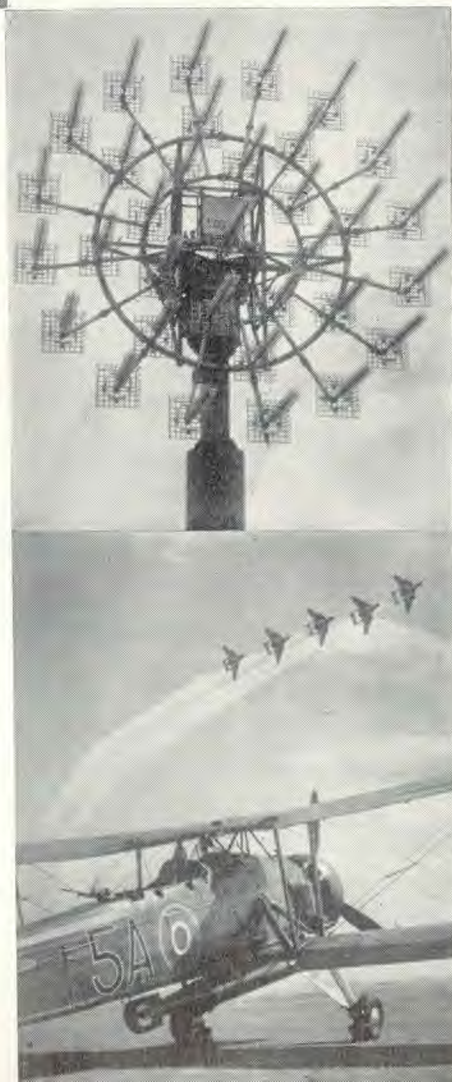
# HIS COMING

not only a memorial of His death on their behalf, but a prophecy of His return. (Matt. 26:26-29.) Paul, therefore, could truly say, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." 1 Cor. 11:26, R.V.

Then when we lower a coffin containing a loved one into a yawning grave, we are reminded of our Lord's assurance: "I am the Resurrection and the Life." At such time some of the words of Paul are quoted: "For the Lord Himself shall descend from heaven, . . . and the dead in Christ shall rise first. . . . Wherefore comfort one another with these words." 1 Thess. 4:16-18.

To answer then the question of the scoffers, "Where is the promise of His coming?" we cannot do better than use the words of Dr. Seiss:

"There are many who sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is, nevertheless, the immutable truth of God predicted by all His prophets; promised by Christ Himself; confirmed by the testimony of angels, proclaimed by all the apostles; believed by all the early Christians; acknowledged in all the church





# THE GOSPEL

## IN PARABLE

By G. ELLIOTT

**T**HE greatest teacher who ever lived was Jesus Christ. On this point friend and foe are alike unanimous. No other has been so able, by challenging revelations and searching questions, to stimulate thought.

Using the simplest of objects for His illustrations Jesus could lead men's minds from the simple to the sublime. He took the ordinary, familiar happenings of everyday life and made them luminous with new meaning. His most characteristic mode of utterance He had predicted of Himself when He declared through His servant David, centuries before, "I will open My mouth in a parable." Psa. 78:2.

Many adults, even though not regular churchgoers, still remember something of what they, as children, were taught of Christ's parables. They may recall, too, that old definition of a parable as "an earthly story with a heavenly meaning." But, since so much divine activity on behalf of humanity is invested in them, it is not inapt to suggest that each one is just as much a heavenly story with an earthly meaning!

### **Revelation or concealment?**

It is generally assumed that Jesus sought to simplify His message by clothing it with parables. But that is certainly no more than a half truth! In the full light of past events we are indeed able to look back and discern the meaning of Christ's words quite easily. But to those who were almost wholly ignorant of events to come, these stories, disguised in metaphor, were nothing short of baffling! In fact when, by the Sea of Galilee, "great multitudes were gathered together unto Him," and Jesus "spake many things unto them in parables," the Saviour's own verdict upon their reactions was, that "hearing, they hear not, neither do they understand." Matt. 13:2, 3, 13.

Why then did He employ this parabolic method

of speech? When the puzzled "disciples came, and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 13:10, 11. From this we see clearly that the parable was as much a method of concealment to bestir men to diligent inquiry as it was a means of revelation!

Which it was to be, truth revealed or concealed, depended entirely upon the state of mind of each particular hearer. Christ indicated that His Gospel was for all, but He intimated that hardness of heart and wilful blindness would be a barrier to the conversion of many. (Matt. 13:15.) "Therefore," He said, "speak I to them in parables," and added, "Who hath ears to hear, let him hear." Verses 13, 9. Jesus did not withhold the explanation of the parables from His disciples. (Verses 36-43.) And today all who want to know may know His salvation.

### **The love of God**

In what is probably the most widely known of all the parables, that of "The Prodigal Son" (Luke 15:11-32), the love of our heavenly Father for His erring children is described with a beautiful simplicity that has never been surpassed. In it one senses how much God is longing, and how closely He is watching, for the first sign of penitence on man's part. For "when he [the prodigal] was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him."

In the parable of "The Unjust Judge" (Luke 18:1-8), it becomes clear by contrast how approachable God is. Similarly, in the parable of "The Unmerciful Servant" (Matt. 18:23-35), we realize how different is the ready response of God to any human appeal for pardon.

As God the Father sent, so the Son went forth with the message of salvation. His eager work is shown in the parable of "The Sower." (Matt. 13:3-8, 18-23.) In the parable of "The Merchantman" (Matt. 13:45, 46) Jesus is revealed as "The Pearl of Great Price." And in the parable of "The Treasure Hid in the Field" (Matt. 13:44), He is also the precious discovery made by every repentant soul, and for whom, in turn, the sinner will give all.

The gift of the Holy Ghost (Acts 2:38) followed by Christ's impartation of endowments for service (1 Cor. 12), are clearly foreshadowed in the parables of "The Ten Virgins" and of "The Talents." (Matt. 25:1-13, 14-46.) For the "oil" in the allegory, so vitally needed in the lamps of the watchers, is a symbol of the all-essential presence and grace of the Holy Spirit of God (Zech. 4) in the lives of His children.





Every aspect of the Gospel was taught by Jesus in His parables. In the earlier ones He revealed the love of God and the way of salvation, and in His later ones He spoke of preparation for His coming and kingdom.

### ***The consummation of the Gospel***

A lot of wrong impressions currently held about the nature and course of God's work on earth, are noticeably corrected by statements in Christ's parables. Not only is the Gospel to have world-wide proclamation, not only is it to achieve notable, if varied results, but it also is to reach a consummation!

The progress of the Gospel is prophetically indicated in the parable of "The Sower" (Matt. 13:3), the parable of "The Tares" (Matt. 13:24-26), and the parable of "The Great Supper" (Luke 14:16-24), in which last the messengers of the cross are sent out into city, highway, and field to gather in the lost.

The tremendous impact and success of the Gospel is shown in the parable of "The Mustard Seed" (Matt. 13:31, 32), in which the "grain of mustard seed" becomes a mighty "tree." But this does not mean, as some have supposed, that all the world is to be converted! In the course of the sowing it is evident from two other parables that much of the good seed falls "by the wayside," "among thorns," and "upon stony places" (Matt. 13:4-7), and there are "tares among the wheat" (Matt. 13:25), to be

gathered in "bundles" at the time of the "harvest."

That very word "harvest," so often referred to, signifies a conclusion to the work of the Gospel. "The harvest is the end of the world." Matt. 13:39. It is the time when, as revealed in the parable of "The Talents," "the Son of man shall come in His glory, and all the holy angels with Him." Matt. 25:31. It is the time as told in the parable of the householder, "when the master of the house cometh" (Mark 13:35), and in the parable of "The Husbandmen," "when the Lord therefore of the vineyard cometh" (Matt. 21:40), and when, as in the parable of "The Tares" "the Son of man shall send forth His angels" to execute His sovereign will. (Matt. 13:41.) These are all "second advent" parables!

Should not then "the Gospel in the parables," as much as the direct and plain teaching of Jesus, lead us to heed the solemn warning of Christ in His parable of "The Fig Tree"? that when all the signs enumerated as precedents to His return have been fulfilled—as they nearly all have—we may "know that He is near, even at the doors"! May God make us ready.



**T**HE spiritually careless, prayerless person is his own worst enemy. He constantly denies himself needed protection and timely aid which could be his simply for the asking. For Jesus plainly promised, "Ask, and it shall be given you: . . . every one that asketh receiveth." Matt. 7:7, 8.

On the other hand, the prayerful man, be he prince or peasant, commands unfailing supernatural resources, powers which are often the occasion of happy surprise both for himself and others. For example, the perplexed prophet Jeremiah was given the comforting assurance which God delights to confirm to all His praying and believing children, "Be not afraid . . . for I am with thee to deliver thee, saith the Lord," Jer. 1:8.

The unremitting onslaughts of this evil world, together with the deceptive devices of Satan, were

ever, "knew that His hour was come." John 13:1. He knew that for a short time His implacable enemies would gain a terrible ascendancy over Him and His followers. It would seem as though all was lost—as though all His words and work, together with all the disciples' loyalty and untiring devotion, was, after all, to end in nothing but bitter humiliation and defeat.

In the face of this severe trial of their faith and moral fibre, their Master again urged the eleven to seek a sure refuge in prayer. Their natural inclination was to court the forgetfulness of much-needed repose, but Jesus exclaimed, "Why sleep ye? rise *and pray*, lest ye enter into temptation." Luke 22:46.

The place of temptation is invariably the place of danger. Sometimes the danger is more potent and crucial than we realize at the time. But whether

# IS PRAYER WORTH WHILE

of much more real and constant concern to our Saviour than they often are to us. Immediately after His baptism by John, Jesus met the devil in direct and personal encounter. Although He was at every point victorious, Jesus never underestimated the attentions of the foe of all righteousness.

## ***Delivered by prayer***

Our Saviour knew the protective value of prayer. He well knew that the Christian who makes it his subconscious habit to "pray without ceasing" (1 Thess. 5:17) is much less likely to be assailed by Satan than is the man to whom prayer is just an occasional and perfunctory performance.

Accordingly, soon after He had begun His public ministry, Jesus took an early opportunity to instruct His disciples daily to pray, "Lead us not into temptation, but deliver us from evil." Matt. 6:13. Prayer itself is thus a bulwark against Satan's snares. Indeed, it has been well said, "The devil trembles when he sees the weakest saint upon his knees." For the saint on his knees, like the disciples at Pentecost, is markedly "endued with power from on high." Luke 24:49. No-one can bow in heartfelt prayer without rising in renewed strength to do exploits for God.

The trust that our Saviour placed in prayer may be seen when He and His disciples came into the darkened, quiet, but imminently perilous Garden of Gethsemane. The lateness of the hour and the seclusion of the place might well have deluded the disciples into a false sense of security. Jesus, how-

the danger be physical or spiritual, or both, the only effective safeguard, as Jesus here declared, is to be found in fervent, patient prayer.

## ***Every need met***

Apart from acting as a stalwart barrier against the major inroads of temptation, the daily prayer habit confers individual benefits far exceeding

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The prayer life of Jesus is an example to every believer of the blessings of communion with God.







anything this world can bestow. It is natural that our prayers should be composed, for the most part, of petitions—petitions which are not uttered in any spirit of mere selfishness, but rather because our loving heavenly Father desires that we make our needs known to Him. For Paul exhorts us, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Moreover, our Saviour Himself tells us that the Father, in His infinite wisdom, delights to answer our prayers as He sees what is best for our present good, as well as for our future salvation. He answers, not our fickle mood for the moment, nor yet our over-eager desire for any transitory gain. But He gives us freely that which is for us individually most fitting, not only for the present time, but also for eternity.

"If a son shall ask bread of any of you that is a father," Jesus said, "will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil [nevertheless], know how to give good gifts unto your children: *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:11-13.

## THE FIFTH ARTICLE IN THE SERIES "LET US PRAY" by Ernest Cox

It is significant that our Saviour summarized and included all God's good gifts to us, His needy children, under the one supreme and comprehensive gift of the Holy Spirit. God's Holy Spirit, His transcendent gift to His earnestly petitioning children, comes to comfort and sustain us (John 14:16), to make us spiritually alert and active (John 6:63), and, above all, to guide us tenderly "into all truth." John 16:13. Thus, a few minutes spent in prayer may become our means of daily grace, our source of advancing enlightenment, the vehicle through which God confers upon us His most adequate and precious gift.

Like Jesus, the apostle Paul daily sought guidance and strength in prayer.



### **Prevailing faith**

Finally, the Saviour made it crystal clear that a most important present benefit which daily prayer confers is that it steadily nurtures an all-conquering faith. "If ye have faith," He declares, "as a grain of mustard seed, ye shall say unto this mountain, Remove; . . . and it shall remove; and nothing shall be impossible unto you." Matt. 17:20.

That which stands ever solid, immovable, formidable, in the natural world, is the ageless mountain. Beside it man is a puny thing and a passing phase. Only by superhuman effort may he scale its threatening sides or bore through its massive heart.

Jesus knew that our human difficulties often resemble the towering hills. They bar our way, deeply shadow our path, and depress our spirits.

But Jesus says that a few minutes daily in faithful prayer "removes mountains!" Millions have tried it and found it true. Shall we not try it, too?



# ON TRIAL FOR LIFE

By J. W. Ginbey, B.A.

THE trial of General Salan in Paris for master-minding the Algerian terror had an unexpected result. Following the trial of General Jouhard, who was sentenced to death on similar charges, Salan did not expect clemency, and it was a sensation when the verdict was announced. Reports indicate that Salan burst into tears, then smiled, and finally burst into laughter. In all trials where death could result, the accused passes through a mixture of emotions, of hope and a dread fear, and when the verdict allows him to live, even though in imprisonment, the relief is overwhelming.

Every individual in our world is on trial for his life. Our actions are forming the evidence on the basis of which the verdict will be pronounced. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. When Jesus returns the second time He will pronounce the verdict for each individual, for the Revelator writes: "Behold, I come quickly, and My reward is *with Me*, to give every man according as his work shall be." Rev. 22:12. The verdict is already decided for the decree has gone forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

## **A preliminary investigation**

Before a verdict is pronounced, however, there must be an investigation. This is so with the heavenly judgment. In Daniel, chapter seven, the prophet



Jesus bore the penalty of our sins on the cross of Calvary that we might be delivered from eternal death.

describes a dramatic scene in heaven: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10. This takes place before the second advent, for Daniel goes on to describe how Jesus receives His kingdom preparatory to coming back to this earth as King of kings and Lord of lords. In one of His parables, Christ referred to this investiture when He said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12. This judgment in which Christ receives His kingdom obviously takes place before He returns to the earth to claim it.

In Revelation, chapter fourteen, the declaration is made, "the hour of His judgment *is* come." Verse 7. This again is manifestly before the second advent, for the everlasting Gospel is still going to every nation and a last warning message is going to the world to prepare it for this great event. Thus do we see the solemnity of the days in which we live. The work of investigation is even now going on in the courts of heaven, decisions are being made, and soon Jesus will return to announce them.



## **The basis of judgment**

What are the books out of which mankind will be judged? The Bible mentions at least four kinds of records that are kept. Firstly, there is the book of life which contains the names of all who accept Jesus as their personal Saviour and who therefore enter into the promise of eternal life. (John 3:16.) Those whose names are written in this book will enter the New Jerusalem (Rev. 21:27), and among these names will be those of the disciples of Christ. (Luke 10:20.) However, it should be noted, that salvation is not automatic for those written in the book, for names can be blotted out. (Exod. 32:33; Rev. 3:5.) It is during the work of investigation now going on in heaven that names are retained or blotted out.

Secondly, a record is kept of good deeds. "They that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." Mal. 3:16. Nehemiah asked God to remember him and to "wipe not out my good deeds that I have done." Neh. 13:14. An angel told Cornelius, "Thy prayers and thine alms are come up for a memorial before God." Acts 10:4. How encouraging to know that though man sometimes misses or misunderstands our good deeds, God remembers them!

Thirdly, tears and sufferings are recorded. The Psalmist says, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" Psa. 56:8.

Finally, a record of our bad deeds is made. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is *marked* before Me, saith the Lord God." Jer. 2:22. In Acts 3:19 Peter admonished, "Repent, . . . that your sins may be blotted out." Thus there must be a record for them to be blotted out.

As the judgment proceeds the deeds recorded are compared with the great moral standard—the Ten Commandments. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. (See also verse 11.) Not only deeds will be judged, but also thoughts and motives. "For God shall bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil." Eccles. 12:14. In His Sermon on the Mount, Jesus revealed that the Ten Commandments go deeper than acts, to the very thoughts behind the acts. Our words too will judge us. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. How careful should we be in thought, word, and deed!

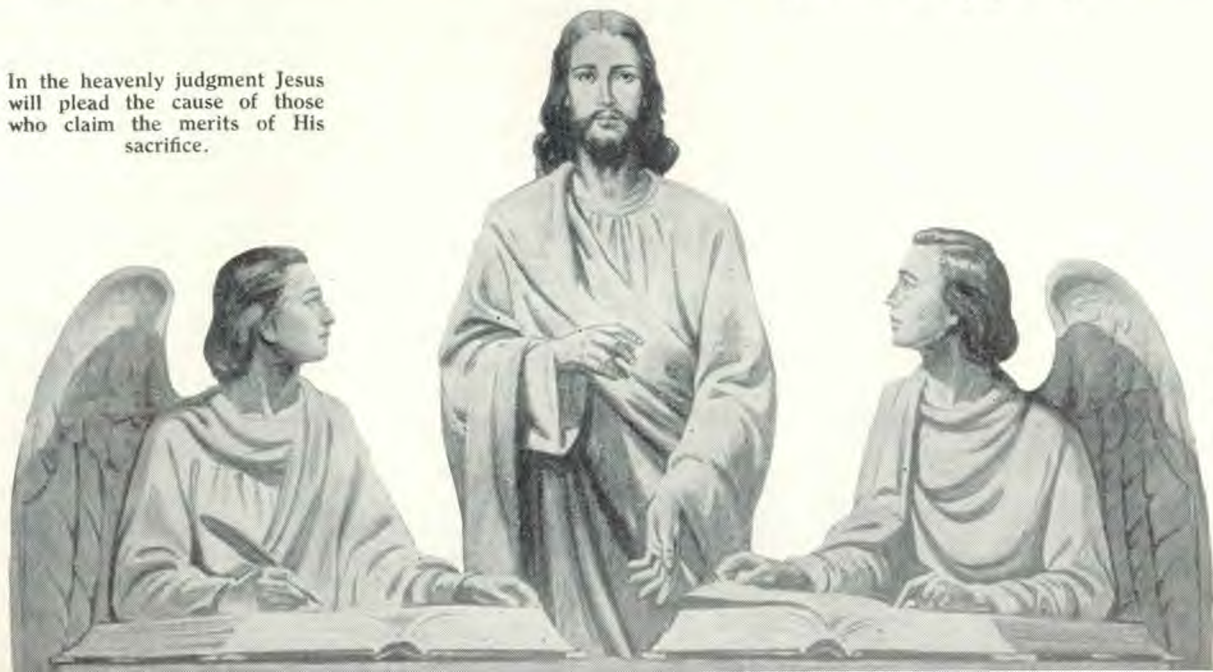
Sometimes people question the fairness of God in judging, but the Bible pictures God as absolutely just. Were man the judge, many mistakes would be made, for man judges by the outward appearance, "but the Lord looketh on the heart." 1 Sam. 16:7. Not only this, but God even takes into consideration the circumstances in which we are born. "I will make mention of Rahab and Babylon to them that know Me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her. . . . The Lord shall count, when he writeth up the people, that this man was born there." Psa. 87:4-6. God will consider whether a person was born in heathen lands or in Christian lands.

## **Engaging an advocate**

As the records are examined in the judgment, with the angels present as witnesses, a decision is made on each name. The deciding factor in each case is Jesus. "Whosoever therefore shall confess Me before men, him will I confess also before My

*(Continued on page 24.)*

In the heavenly judgment Jesus will plead the cause of those who claim the merits of His sacrifice.





**A NEW SERIES BY  
CHARLOTTE HASTINGS  
ON  
"HEROES OF THE REFORMATION"**

**G**REAT BRITAIN, away over to France, Belgium, Germany, Austria, Czechoslovakia, Italy—it is a journey most interesting and inspiring to trace the footsteps of the heralds and great heroes of the Protestant Reformation. For through the faith and consecrated devotion of these Reformers, the truth of God, which had become corrupted by grievous errors and superstitious practices, during the Dark Ages was recovered in all its beauty, and through their instrumentality we received above all our greatest treasure—the open Bible in the language of the people, the transforming Word of the Living God, the inerrant guide to salvation and eternal life.

## THE "MORNING STAR"

Amid lovely scenery we drove along the coastal road from Scarborough to the picturesque old town of Whitby. By an ascent of 199 steps up the East Cliff, high above the narrow streets, we reached the grey stone twelfth century ruins of Whitby Abbey. Although now but a shell, the beauty of its architecture is still apparent. And embedded in the walls are stones of the earliest seventh century Saxon monastery.

Here by the edge of the cliff, on this wind-swept grassy summit, Cædmon, an uneducated, humble shepherd, knowing neither letters nor music, was inspired to compose the first sacred hymn of praise to God in the English language—the beginning of our glorious heritage of religious literature. Even as centuries before, David the sweet singer of Israel, to the accompaniment of his harp, sang of the great Creator's power, so did Cædmon sing his song of Creation. Then, entering the monastery to study, he

transposed into English verse many other stories from the Bible as they were translated to him. In time, wandering minstrel bards learned to sing them and so began the promulgation of a knowledge of the Word in the language of the common people of our land.

### *The light that went out*

In this old abbey, too, was enacted another event of a very different nature which vitally affected the history of the church in this country. King Oswy of Northumbria, the most powerful ruler in the Britain of his day, summoned a Synod of Whitby in A.D. 664 to decide which of two divergent forms of Christian doctrine should be followed.

Elders of the ancient Celtic Church came from their monastery and missionary college on the Isle of Iona, for centuries "the Light of the Western World." Here the Word of

God had been maintained, taught, and preached in much of its original apostolic purity since Columba had come over from Ireland to found the monastery and to evangelize Scotland. Historians testify that their teaching was that "the Holy Scriptures are the only rule of faith." "Throw aside all merit of works," they said, "and look for salvation to the grace of God alone. . . . Beware of a religion which consists of outward observances. . . . It is better to keep your heart pure before God than to abstain from meats. . . . One alone is your head, Jesus Christ."

King Oswy's brother Oswald, whom he had succeeded, was instructed in his youth at Iona and had given the Celtic missionaries a sanctuary about five miles from his stronghold at Bamburgh on the east



*Left.*—Whitby Abbey, where the light of the early British church went out. *Below.*—Interior of the Yorkshire church which Wyclif attended in his boyhood.





coast. Oswy had followed his brother's spiritual lead.

The other participants were Roman missionaries from the south. Around eighty years before, a Roman mission under Augustine sent by Pope Gregory had landed in Thanet to commence the subjugation of the independent Christian church of Britain. Ethelbert, king of Kent had allowed them to worship in a ruined chapel at Durovern (Canterbury) and before long the king and his pagan subjects were baptized. Until now, however, only Kent had come under the ecclesiastical authority of Rome and so emissaries were sent to Whitby to further the cause of papal supremacy.

Being ignorant of the Scriptures King Oswy was greatly impressed by the alleged power of the Pope and after an exposition from the Roman delegation declared, "Peter is the doorkeeper, I will obey him, lest when I appear at the gate there should be no-one to open it to me."

## OF THE REFORMATION

After this signal triumph at Whitby, and aided by their new convert, Oswy, the Romish priests lost no time in establishing their doctrine in all the churches with its mass and ritual, auricular confession, adoration of relics, prayers to the saints, and

for the dead.

Thereafter for six centuries, papal darkness, like a thick pall, shrouded Britain.

Begging from poor and rich, the priests of Rome amassed wealth and lived in luxury until the peasants came to the point of open revolt. "The monks and priests of Rome are eating us away like a cancer," they cried. "God must deliver us or the people will perish."

When Edward III was ordered by Pope Urban V "to recognize him as the legitimate sovereign of

England, and to pay as feudal tribute the annual rent of one thousand marcs," this was not complied with and Parliament decided unanimously that "if the pontiff should attempt to proceed against the king of England as his vassal, the nation should rise in a body to maintain the independence of the crown." The leader of this revolt against the papal tyranny was John Wyclif a talented politician and an ardent Christian, and it was through his clear-sighted penetration that enlightenment came and grew through the centuries, bringing the Reformation to all Christian countries.

To learn more of him our way now took us inland, westward across the North Riding of Yorkshire. It is thought that like our Lord, John Wyclif was born while his mother was on a journey, probably at the little village of Hipswell. But a few miles from there is Wyclif Hall where he certainly spent his boyhood. The oldest part is the east wing. Reconstructed and added to, for a time it was made a fortified manor house against the incessant raids by the Scots from

over the border. Of local light-coloured sandstone, with blue-grey slate roof, and nestling amid trees above the village of that name, by the bank of the Tees, this is the ancestral home of the Wyclifs who came over with the Normans. His father, Roger, was lord of the manor.

We looked at the lovely little church of St. Mary by the swiftly flowing boulder-strewn river down in the dale. Walking through the ancient porch, still with its thick studded wooden door, we thought of the child who with his mother, Katherine, came here over six centuries ago to worship God.

Most impressive in the interior are the medieval stained glass windows at the western end which the boy John must often have seen illuminated by the radiance of the setting sun. Undoubtedly the Gospel subjects made a deep impression on his young mind,

*(Continued on page 30.)*

*Below.*—Wyclif House, where young John grew in manhood. *Right.*—The Martyrs' Memorial at Oxford is opposite Balliol College where Wyclif was once Master.





**W**HEN I was a child I had a grandparent who was addicted to Jules Verne and various other writers of undoubted descriptive merit. Whatever literature tickled my grandfather's literary palate soon became inevitably the intellectual diet of the day for the whole family.

Thus it came about that I myself became partial to hearing a certain graphic story of the whirlwind. The living language of the gifted author made one feel as one read that it was actually oneself whom the whirlwind caught! With sickening suddenness one was sucked into the green and empty depths of the whirlwind's hollow as it swept across some southern sea. One felt the tumbling terror as in twirling helplessness, he was hissed from the depth of the whirlwind's travelling root to the towering vacuum of its height.

Since the day that I first heard that story, no modern means of transport has ever seemed to me to be half so effective as the wings of the whirlwind! Or so adventurous! Who knows where one might land!

escapable power. For instance, Psalm 58:9 says of the wicked that God "shall take them away as with a whirlwind, both living, and in His wrath."

Speaking in Proverbs 1:27 to those who refuse the guidance and instruction of God, Solomon mentions the time when "your fear cometh as desolation, and your destruction cometh as a whirlwind."

You will find many more such statements as you search your Bible. (Isa. 66:15; 41:16; Zech. 7:14.) But with every reference to the whirlwinds of God you will also find reference to the steady central calm of the hollow of His hand and the mercy of His nature. If you read on from the above mentioned verse (Prov. 1:27) you will come upon one of the jewels of the Word: "Whoso hearkeneth unto Me," God says, "shall dwell safely, and shall be quiet from fear of evil." Verse 33. The winds of God's wrath may howl. The earthquakes of His warning (Luke 21:11) may rock the hills and disturb the mountains, but to those who trust God and regard His Word, He says, "The mountains shall

**SAFE**

**from the**

**By Muriel M. Howard**

### ***How do they choose their path?***

But adventure and flippant musings apart, whirlwinds are no honeymoon. Every few weeks one can read in the daily or magazine press, accounts of the devastation and suffering which they bring. What is their cause? How do they choose their path across land and the heaving sea?

Some whirlwinds are the by-products of a tornado. Violent currents of air, travelling in different directions, collide. Funnelling up to great and untamed heights, such whirlwinds sweep across land and sea. Others are the outcome of a sudden and intense rise in temperature near to the earth's surface. The heat, rising upon a column of water-charged air, creates a vast suction tube of whirling wind.

### ***The whirlwind of God's wrath***

Such is the physical explanation of the whirlwind. But Holy Writ presents other aspects and other uses of the word. Once in Scripture the whirlwind was used as a vehicle of transportation. (2 Kings 2:11.) But more often Holy Writ uses the term "whirlwind" to describe the fury or wrath of God and His in-

depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10. "In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Verse 8.

Some of God's whirlwinds are nations of great speed and destructive power, directed against evil-doers with the suddenness and inevitability of the literal whirlwinds. "Behold," says the prophet Jeremiah speaking of Babylon, "a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked." "The anger of the Lord shall not return until He have executed, and till He have performed the thoughts of His heart; in the latter day ye shall consider it perfectly." Jer. 23:19, 20.

Thus all through the Bible we find that God is an impartial God. (Acts 10:34, 35.) He deals justly yet



only after long patience. (Rom. 4:7, 8.) Turn to your Bible and you will read that "the curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just." Prov. 3:33.

It is vital then to know how to obtain the blessing and avoid the curse of God, how to obtain the pearl of peace and avoid the whirlwind of wrath. From the above Scriptures we learn the deciding hand is yours! Put quite simply, so to speak, it is up to you.



make, the choice of safety in place of destruction. (Psa. 11:69; Luke 9:56.) Of peace in place of turmoil. (Dan. 9:8, 9; Rom. 10:11; 15:13.) Of escape in place of punishment. (Luke 21:36; Job 27:8, 9, 19-22.) Of life itself, glorious and eternal in place of everlasting death.

And what have you to lose? The praise of men maybe (John 12:43), but it was an empty bauble anyway. The hollow fame of worldly wisdom or of



Fearful as is the destruction wrought by hurricanes and cyclones which periodically sweep certain regions, they do not begin to compare with the overflowing judgments of God which one day will devastate the whole earth.

### ***The way the whirlwind turns***

Staggering thought, isn't it; that you can direct the wrath of God either away from or toward yourself? Live righteously and you are safe eternally. Lead an ungodly or a careless life, and sooner or later, having "sown the wind," you will "reap the whirlwind." Hosea 8:7.

Who then will miss the whirlwinds of God's fury when they sweep across the earth? And how?

Nineteen hundred years ago upon dark Calvary's hill, Jesus died in your place and mine. Sinless, He took the payment for our sins. Accept that sacrifice as made for you, confess your sin to Him, turn from your evil doing, and you are safe. (Dan. 9:9, 24.) You lay your sins in His hand. He puts His righteousness in their place. They are gone, and gone too is the whirlwind of His wrath, for it is only sin which angers God.

So easily, and in the silence of your own heart, you can step aside from the whirlwind's path into the pavilion of His peace. It is a good choice to

cankered gold. But in its stead you take the praise of God, the joy of the angels, the wisdom of the weak which confounds the mighty, the wealth of Christian fellowship and the friendship of God's children. It is a good choice to make. Make it now.

*"When the whirlwind of God's anger  
Hurls across your private sea,  
Step aside to His pavilion:  
It was planted there for thee!"*

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**A NEW SERIES :  
THE FIVE " I AM'S "**

**By J. C. FRENCH**



**W**HEN Moses hesitatingly inquired about the name of the great Jehovah, he was told that it was, "I AM THAT I AM." All through the centuries this mysterious name was but very dimly comprehended until Jesus came. Then He elucidated its meaning in a series of parabolic illustrations. It was always like Him to use homely, everyday occurrences to teach heavenly truths, and in eight simple pictures in John's gospel we have the Lord's explanation of the inner meaning of the term "I Am." After the ringing assurance, "Before Abraham was I am," we have His five great "I Ams": 1. I am the Bread of life; 2. I am the Light of the world; 3. I am the Door of the sheep; 4. I am the Good Shepherd; 5. I am the True Vine.

It is interesting to notice the setting for the first of these parabolic statements, "I am the Bread of life." The Lord had just performed the miracle of the feeding of the five thousand. Under His blessed hands the loaves were so multiplied that multitudes had been fed. Jesus had compressed the time that it ordinarily takes for the wheat to grow from the seed, to the milling of the mature grain, into a few moments of time. In the words of the poet:

*"'Twas spring-time when He blessed the bread,  
'Twas harvest when He brake."*

The people had been supernaturally fed, and they followed Him because of the material loaves and the fishes. This occasioned the reproach of the Lord: "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life." John 6:26, 27.

Here we have a direct rebuke to the blight of materialism that grips so many in this present genera-

tion. "Labour not for the meat which perisheth," such are told. This is in harmony with the words of Jesus when He reminded the devil that man does not live by bread alone. It is, of course, necessary that we give attention to providing for our families and ourselves. Paul does not think much of a man who will not work. (2 Thess. 3:10, 11.) But spiritual food must not be neglected.

**Feeding on the Bread of heaven**

In the East, bread was regarded with a kind of sacredness. No-one ever stepped on a piece. An Arab seeing a portion of bread on the ground would be very careful to put it in a niche in the wall in order that it would not be destroyed, that it might provide food at least for the wandering pariah dogs of which there were so many. It had originally come from God, and however soiled, it still had some usefulness.

But there is another source of nutriment which is of even greater significance, and that too, comes from God. Indeed there is no other source of it than from God. Jesus sought to make this clear to the people of His time, but they found it very difficult to understand. They raised the question, "How can this Man give us His flesh to eat?" To the purely materialistic, it was a problem beyond solution. Even the disciples found it difficult to comprehend, for they said, "This is a hard saying; who can hear it?" But when many walked no longer with the Master because of these "hard sayings," a noble remnant remained, the few "in whom still burned, the love they had before." Among the few was Peter who realized that there was no-one else to turn to, for Jesus alone had the words of eternal life.

When Jesus referred to Himself as the Bread of life, He used the Greek word *zoe* which Dr. Campbell Morgan explains as the vital spark or principle of all life. There may be differences in the make-up of the different races of mankind, he goes on to say, but the one vital principle which animates all races is the same, and "the Bread of life" is its universal spiritual sustenance.

A little while before this, Jesus had preached that great Sermon on the Mount in which He spoke the beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The dietitians of the world have always been concerned about the relative values of different kinds of bread. We have every reason to be anxious lest we are fed with devitalized bread. But there is something about which we should be even more concerned. What is even more deplorable than being satisfied with devitalized material bread, is the fact that many people are satisfied with less than the best in spiritual things. Scraps of worldly-wise philosophy are accepted while the eternal words of the Almighty God are by-passed. It is as though a man were con-

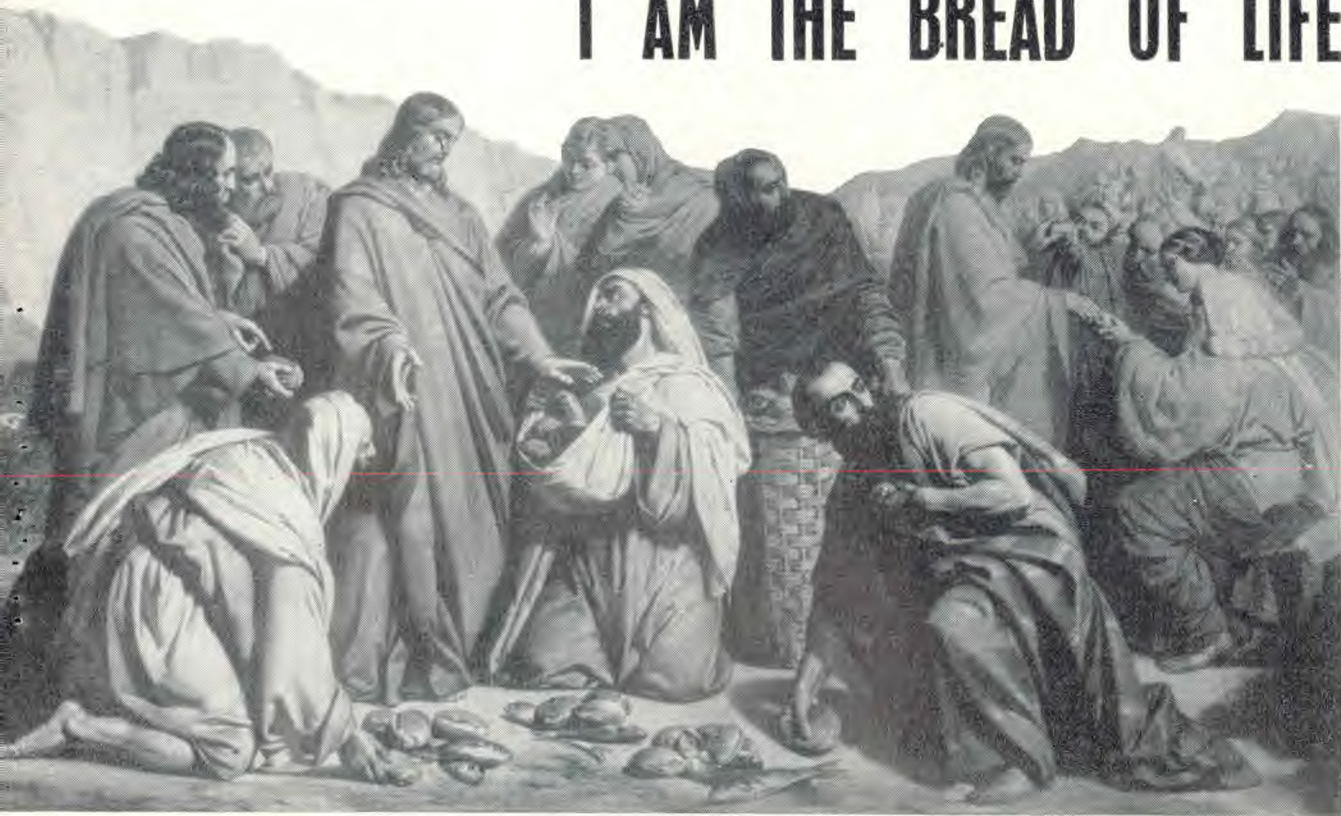


tent with a crust of dry bread when, just around the corner, a wonderful feast is prepared for him. Today, thousands, nay millions, are being devitalized spiritually by leaving the "Bread of life" out of their lives.

But you may ask, "How can I feed upon Him?" When we have been interested in a book and have read it avidly we say that we simply devoured it.

gospel came into the possession of a passenger on an Indian train. Realizing that it was a part of the Christian Bible, he indignantly tore it into small pieces and threw it out of the window. One of a gang of platelayers picked up a fragment of the mutilated gospel and read in his own language just three words, "Bread of life." He could not get them out of his mind, and continually said them aloud as

## I AM THE BREAD OF LIFE



Jesus multiplies the loaves and fishes beside the Sea of Galilee to feed the thousands who had come to hear His teaching.

Have we all not been refreshed by the stimulus of good music? Have not our souls been revived by the grandeur of nature in its infinite variety? But the nourishment that Jesus provides outweighs all these other sources of strength and life. We are but half living apart from Him. Yes,

*"Ever may my soul be fed  
With this true and living Bread;  
Day by day with strength supplied  
Through the life of Him who died."*

### **That's what I need**

Tom Dring tells the story of how a leaf of John's

he thought, "That's just what I need." This, of course, prompted him to ask, "Where can I get it?" He was warned by his friends that he would be contaminated by contacts with Christianity, but he persisted until at last he found a little community of Christian believers, and there he found the true Bread of life, Jesus Himself. A simple coolie found a new way of life, and achieved a transformation of soul through the amazing alchemy of divine grace.

Jesus said: "I am the living Bread which came down from heaven; if any man eat of this bread, he shall live for ever." John 6:51. Do you want to live for ever in a world of beauty and light and love? Feed on the living Bread and you will.



## Outlook and Uplook!

(Continued from page 7.)

sea of humanity "men's hearts" would be "failing them for fear, and for looking after those things which are coming on the earth." "Men fainting with fear and with foreboding of what is coming on the world," "Men will swoon with fear and foreboding of what is to happen to the world," "Men's hearts fainting for fear, and for anxious expectation of what is coming on the world," and "Men's courage will fail completely as they realize what is threatening the world," are other translations. How could present-day conditions be more accurately described?

Not long ago Walter Lippman in his "Today and Tomorrow" news report wrote under the caption, "Trouble Ahead": "The signs multiply and the stage is set for an event of world-wide importance and unpredictable consequence."

In an article in the *Saturday Evening Post*, under the title, "Where Do We Go From Here?" Vice-Admiral H. G. Rickover, said:

"Certainties of the past are vanishing, leaving us temporarily unsure of ourselves and worried at the direction we are taking. It is clearly time for us to pause and consider: What are our aims, our ideals, and our basic principles?"

In *Christianity Today*, H. H. Lippincott has said:

"It is a time for greatness, but civilized leaders, baffled and clumsy, stand in human littleness on a precipice, gambling with catastrophe. They are not sure which way to go, nor are they sure what they should do. It looks as if man is not equal to the demands of history. We are developing a structural complexity we may lack the powers to sustain. One of the last signs of a crumbling epoch is a general decline in moral appreciation and in moral values. As the atom bomb sounds alarms all over life, Nobel prize winners declare that 'we are no longer great enough for problems of the spirit.' Nothing is left but 'a massive and universal physical fear.' We can only 'temporarily arrest society's lethal self-laceration.' Influences that should be spiritual are 'a mixture of will-worship, egocentricity, nihilism, jargon, verbal mystification, ontological claptrap, and pornography'—pagan wails in a pagan world. What a stage for people fumbling with nuclear explosives! The issue right now terrifies every element of decency."

### Why the difference?

In contrast, this second class of people described in Christ's prophetic forecast see these events and conditions in an entirely different light and are not terrified by them. Why the difference? Because from Bible prophecy they have been expecting the events we now see. To this class they are signs of a brighter

day which is about to dawn. They see beyond the darkness to a brighter horizon.

They are not only looking *out* but also *up*, and to them the uplook is bright, as bright as the promises of God. After describing the dark and frightening outlook, Jesus adds, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Those with such an uplook cannot be fearful, gloomy, or pessimistic. Their upward vision makes them hopeful and happy. To them all these events and conditions in the world are harbingers of the dawn of eternal day in a perfect state. They have obeyed the call to *wake up* from their spiritual slumber, to *get up* and make preparation for the coming crisis, to *dress up* with the beautiful robe of Christ's righteousness, and then to *look up* and see and greet the Bridegroom and King. To them this is the "blessed hope."

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## On Trial for Life

(Continued from page 17.)

Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10:32, 33. If we have accepted Jesus Christ as our personal Saviour from sin, thus confessing Him on earth, Jesus will plead for us in heaven. When our record of sin is mentioned, Jesus will plead His blood, declaring that His sacrifice avails for us. If a person has not made Jesus his Saviour, the record of sin will stand, and the name will be blotted out. Either our sins or our name will be blotted out of the books of heaven. How important then that we make Jesus our Advocate! "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous." 1 John 2:1. "Christ . . . is . . . entered . . . into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

Have you made Jesus your Advocate? Have you confessed Him? If so, you may rejoice, for your name is written in heaven. If you are denying Him by your words or actions, make no delay; put things right with God, for we know not how soon our names may come up for judgment in the investigation now proceeding in heaven. Once the decision is made, there can be no reprieve, for there is no higher court of appeal.

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## Filling the Vacuum

THOUGH not a professing Christian, Professor Oshima Sukemasa of Kyoto University, Japan, asserts that only Christ can fill the vacuum left by the destruction of intellectual and moral standards since World War II.



I HAVE always been curious about heaven. Everyone talks about it and seems to want to go there, but no-one I have met has ever seen it or knows what it is like. One man explained it like this. "When you die you have to go somewhere, and I'd rather go to heaven than hell."

Most people I have talked to think of heaven in terms of what they would like it to be. Tired people think of heaven as a place of rest. I have often wondered about that. Some people do not know what to do with themselves on a rainy Sunday afternoon, so what would they do with an eternity of rest?

Sick people think of heaven as a place of perfect health. Lovers of the beautiful long for a paradise of beauty. Selfish people envision the land of bliss as a place where every sensual appetite can be sated and every desire satisfied.

Human minds can think of heaven only in terms of human enjoyment. We long for peace in a world of strife. We crave beauty in a world of ugliness. We want our needs and longings satisfied.

But would we be satisfied if heaven turned out to be exactly what we have sometimes hoped it would be?

It was reported that a certain general back from a hard campaign was asked what he would like to do. He said, "I want to sit in my rocking chair on the porch and rock back and forth slowly for a couple of years."

He would soon have tired of it. Holiday-makers are usually glad to get back to work. Many retired people start a new career because they find resting so tiresome. Man was never created for inactivity. Playing a harp on a cloud is not God's idea of heaven.

#### **What the Bible tells us**

I have been interested in heaven for a long time because I plan to make it my future home. And I have taken pains to find out all I can about it. If heaven is really to be the answer to man's needs, what are his needs? I found the answer to that in God's Word.

Man was created in the image of God. "So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27.

God is the Creator of the universe, and man, too, must be creative. Nothing else will fill his destiny or bring him the happiness and satisfaction he associates with heaven.

Adam, the first man, was given a task to do. "And the Lord God took the man, and put him



More beautiful than any earthly scene today will be the "heaven on earth" of God's coming kingdom.

# WHERE IS HEAVEN



by Leonard C. Lee



into the garden of Eden to dress it and to keep it." Gen. 2:15.

There will be no sickness in heaven. Everyone will have perfect health. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

People who are strong and healthy do not want to spend all their time resting. The things that bring the greatest happiness are useful, creative labour, a sense of being needed and wanted, and the freedom to love and be loved. God gave to man before he sinned just what he needed for perfect happiness: a home, a companion, and a task.

The Bible makes it very clear that the earth was made for man and man for the earth. It is human nature to think the grass is greener on the other side of the fence or on some other planet or star. The real difference is in us, and not in the place we occupy. Let us look at the prophecies and promises of the Bible in regard to the eternal reward of the righteous. The devil has tried to make this world a hell, and God has tried to make it a heaven. How will it come out?

### **Heaven on earth**

As I have studied the Bible from Genesis to Revelation, I have come to the conclusion that this earth is to be the eternal home of the righteous. God has no other plan. The human race and the earth were created for each other; they belong together. To remove the population to some other planet would not solve its problems.

God has not left us in doubt on this vital question. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

It is true that the earth is not much like heaven

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Not only will the beauties of Eden be restored in man's future home, but the peace of Eden will be restored, too.



now, but that is man's fault, not God's. If men's hearts were to be changed so that they would love one another, this earth could become a heaven in a very short time. If the billions spent on armaments were spent on better living conditions, the earth would seem like heaven. And God could transform the earth into a thing of beauty with one creative word.

Our heavenly Father is picking out people one by one who are willing to let sin be purged out of their lives. He needs men and women who will be heirs with Christ Jesus. They must be men and women saved by the blood of Christ, purified from disobedience, who can be trusted to inhabit a perfect world and never start the tragic cycle of sin and death again. When He has gathered to Himself a renewed people He will renew the earth for their eternal habitation. This is what Jesus was talking about when He said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

The Psalmist mentions the same things in the Old Testament: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psa. 37:9-11.

God has to deal with sin and blot it out for ever before He can make this earth a paradise. The real problem has always been in the human heart. Those who heed God's pleading voice and let Jesus come into their heart, will be fitted to live for ever with Jesus. Those who harden their heart and resist His loving call will perish when God purifies the earth by fire, just as the wicked perished in Noah's day when the earth was purified by a flood.

### **Removed for renovations**

It is true that the righteous will be taken from the earth to dwell with Christ in the Father's house for a thousand years while the earth awaits its cleansing from the effects of sin, but that will be but a brief interlude in the eternal destiny of those who choose Jesus. Though they may visit other worlds as we visit our neighbours, yet this earth will be the eternal abode of those who are redeemed by the blood of the Lamb. "Thy people also shall be all righteous: they shall inherit the land for ever." Isa. 60:21.

We all recognize that the earth as it now is, with weeds, disease germs, and deserts, is not what God intends for His people. It is not what He made in the beginning. Prophecy tells us what will be done with it: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.



The revelator also caught a vision of what it will be like: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

All through the Bible runs the golden thread of hope that the earth, as well as the human race, will be redeemed. Jesus said He came "to seek and to save that which was lost." Luke 19:10. Man had lost his earthly home as well as his life and dominion.

### ***New heavens and a new earth***

Every description of the future home of the saved is a description of an earthly scene. The Bible speaks of trees and the tree of life. The river of life is also mentioned in the last chapter of the Bible. This suggests a restoration of the garden of Eden. "And there shall be no more curse." Rev. 22:3. That phrase would be meaningless if heaven were anywhere but on earth, for this is the place where sin's curse has blighted creation.

In the prophecy of Isaiah, after the promise of a new heaven and a new earth, we are given a description of it: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:21, 22, 25.

Man was made for the earth and the earth for man. They belong together. Jesus died to restore man's home as well as man's life. When sin is destroyed, its awful curse will be removed from the earth as well as from the hearts of men. Jesus, the last Adam, will set up His kingdom on the very earth where the first Adam failed. This one lost and dark planet will become the glory spot of all creation. The sun will still shine and mark off the days, but in the Holy City we will not need it. The moon will mark off the months, but the years will pass unnoticed as man, restored to his Edenic homeland, lives on in eternal youth and joy.

Weary pilgrims of earth often come home to die. But the triumphant pilgrims who are redeemed by the blood of Jesus will come home to live. The lost world will then be restored and once again the morning stars will sing together and all the sons of God will shout for joy. (See Job 38:7.)

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### **The Promise of His Coming**

*(Continued from page 11.)*

On the question of "When?" Jesus replied, "But

of that day and hour knoweth no-one, not even the angels of heaven, . . . but the Father only." Matt. 24:36, R.V. The exact time is beyond the knowledge of man. However, an intimation of the event is clearly promised. "Even so ye also, when ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:33, R.V.

What are "these things" to which Jesus referred? They are the "signs" outlined by our Lord and other prophets. "There shall be signs" (Luke 21:25) Jesus said, and then placed before the disciples a series of recognizable portents that would serve as predictive milestones stretching from His day to the second advent. I remember travelling once with two friends from Washington, D.C. to Los Angeles. It was my lot to trace on the map each day our progress across the continent. As the blue line crossed Virginia, Kentucky, Arkansas, Oklahoma, Texas, New Mexico, and Arizona, we knew that the Golden West was drawing ever nearer. So Jesus says, "When ye see all these things, ye shall know that I am coming soon."

First, Jesus warned of the approaching destruction of Jerusalem (Matt. 24:1, 2; Luke 21:5-7), and true to His word Jerusalem was taken by Titus in the year A.D. 70. Jesus then turned to the "great tribulation" that would ensue. (Matt. 24:21, 22.) There were three periods of tribulation which would be endured by the Christians. First, there were the persecutions initiated by the Jewish rulers in various centres. (1 Thess. 2:14-16.) Then there were the wider persecutions launched by the pagan Roman emperors, Nero, Domitian, and Diocletian, the last of these continuing "ten" prophetic "days" from A.D. 303 to 313. But the fiercest and most sustained persecution was during the Dark Ages when the Church of Rome instigated a "reign of terror" that covered several centuries. This is the subject of several prophetic passages (Dan. 7:21, 25; 11:3; 12:6, 14; 13:7) and lasted some 1,260 prophetic "days" from A.D. 538 till 1798.

### ***In the "time of the end"***

This brings us down to a period which Daniel dramatically calls, "the time of the end." Dan. 10:21; 11:35; 12:4. This is not the "end of time," but a brief period immediately preceding it upon which the penetrating light of prophecy shines with startling brilliance.

There was to be an increase of knowledge in that time. (Dan. 12:4.) And wherever we turn today, in whatever field of culture, we find a phenomenal outburst of knowledge. In industry, in technology, in science, in education, in medical practice, the past hundred years has seen more advancement of knowledge than the previous two thousand years.



In this connection the words of Lord Bertrand Russell should be pondered: "The mastery which it [science] has given us over the forces of nature is increasing with ever-increasing velocity. For the moment, we have not the wisdom that should accompany our knowledge, and mankind is like a young child driving a powerful car at breakneck speed toward a precipice. Increase of knowledge will certainly come, but it will be useless unless accompanied by increase of wisdom."—*World Review*, April, 1949.

"Many shall run to and fro," further declared the prophet concerning "the time of the end." And here again the scripture with uncanny accuracy spotlights our time. Sir Isaac Newton, on the strength of this text (Dan. 12:4), said that men would one day travel at fifty miles an hour. Voltaire called Newton a "fool" for allowing the Bible to so mislead him. But who was the "fool" in the light of the space age into which we have come!

Jesus further mentioned "wars and rumours of wars" as identifying the last days. The war index for the twentieth century reached "a total eight times greater than all the preceding centuries," declared Prof. Pitirim A. Sorokin in *World Almanac and Book of Facts* (1938) before the outbreak of the most widespread and devastating war of all time.

Coupled with the intensification of wars, would come intensive propaganda for peace. (Isa. 2:4; Micah 4:2-4.) Between 1920 and 1939 no fewer than 4,568 peace treaties were signed, but the second world war blew them all away. Paul predicted that preaching peace while preparing for war would culminate in "sudden destruction." 1 Thess. 5:3.

Nearly two thousand years ago Jesus said that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Note the pregnant words, "distress," and "fear." Here are the very words that dog our steps today. This is "an age of fear," asserts Prime Minister Harold Macmillan.

Prophecy clearly foretold also signs in the industrial world (James 5), signs in the religious realm (Matt. 24:37-39; Luke 17:20-30; 2 Tim. 3:1-5), signs in the physical world (Matt. 24:7), and everywhere we see in our time these omens of the approaching advent of Christ.

### **This is the day!**

Scoffers may ask, "Where is the promise of His coming?" But the open-minded believer in God's Word cannot but say, "Certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old." Lam. 2:16, 17.

The important thing, therefore, is, are we ready to meet the Lord when He comes?

## **1662 and All That!**

(Continued from page 6.)

Reformed" church which ought to have been inaugurated three hundred years ago!

Nor is that all, for Dr. Ramsey went on to say that in addition to being a call to "unity," the commemorations of 1662 were also a call to "revision," by which he implied that his fellow "Catholics" intended to rectify the over-reforming zeal of their own predecessors and, by means of a revised Prayer Book and Canons, to take the church back along the "Catholic" road to the place where they can be reunited with Eastern Orthodoxy and perhaps even with Rome!

Nonconformist Protestants, therefore, should be in no way deceived by the hand of fellowship which the Anglicans today are stretching out across the divide between the episcopal and non-episcopal churches.

To Nonconformists the commemorations of 1662 come as a challenge and a test as to whether in the interests of reunion they are prepared to "correct" the "mistakes" of their nonconforming predecessors, or whether they will stand fast for the basic Protestant principles of 1662.

There are those in the Nonconformist churches who would go to almost any length to achieve unity. Doubtless it was just a printer's slip, but it may have been a prophetic one, when the *Guardian*, reporting the recent Assembly of the Church of Scotland, referred to the "Westminster Confession" instead of the "Westminster Confession" as the theological basis of Presbyterianism!

It is encouraging, however, that at the annual meeting of the Congregational and Baptist churches both affirmed their loyal adherence to the Protestant principles of 1662.

Dr. E. A. Payne, general secretary of the Baptist Union declared categorically that "for the English Free churches to surrender at this juncture to the blandishments of either episcopacy or the Establishment, would be a strange betrayal of their heritage and of fellow-Christians in many parts of the world."

And Mr. Heath of the evangelical Church Society, within the Anglican communion, warned that if the high church group succeed in their plan for moving that church in a Romeward direction the "1662 exodus" will have a sequel in a "1962 exodus" from the Anglican church.

Truly the issues of 1662 are not dead. They are very much alive. They are the fundamental spiritual issues of 1962 and the reactions of Protestant Christians today to them will determine the direction of the "unity" movement which is now sweeping through the Christian church.



PROPHETIC SPEAKS!



by S. G. Hyde

# The Marriage Feast

**E**ARLY in the history of Israel, the lamb was used, in symbol, as an atoning sacrifice for sin, for it typified the true Lamb of God, the promised Redeemer. He was the "Lamb slain from the foundation of the world." Rev. 13:8.

Consider these three illustrations taken from the Old Testament:

### 1. The Abrahamic Story

Re-read the poignant story in the twenty-second chapter of Genesis of the call of God to Abraham to surrender and sacrifice his only son, Isaac, the miracle child of promise. Note particularly the natural query of Isaac, "Where is the lamb?" and the reply of Abraham with prophetic voice, "God will provide Himself a Lamb."

### 2. The Exodus Story

On the eve of their departure from Egypt, Israel was invited to institute the Passover, whose central symbol was the paschal lamb. When the plague of death was being inflicted upon the Egyptians, the "blood of the lamb" brought deliverance to the believer who looked beyond the symbol to the reality.

"When I see the blood, I will pass over you." Exod. 12:13.  
 "For even Christ our Passover is sacrificed for us." 1 Cor. 5:7.  
 "By faith he [Moses] kept the passover and the sprinkling of the blood." Heb. 11:28.

### 3. The Messianic Prophet

The last twenty-six chapters of Isaiah constitute one long Messianic poem, shadowing forth the mission and ministry of the promised Messiah. Right

in the middle of this poem (the fifty-third chapter) one finds what Dr. Campbell Morgan used to call the "blood-red chapter," setting, in glorious prophetic language, the sacrifice and suffering of the Saviour. And in the midst of this central chapter, we find *the* symbol, that of the lamb.

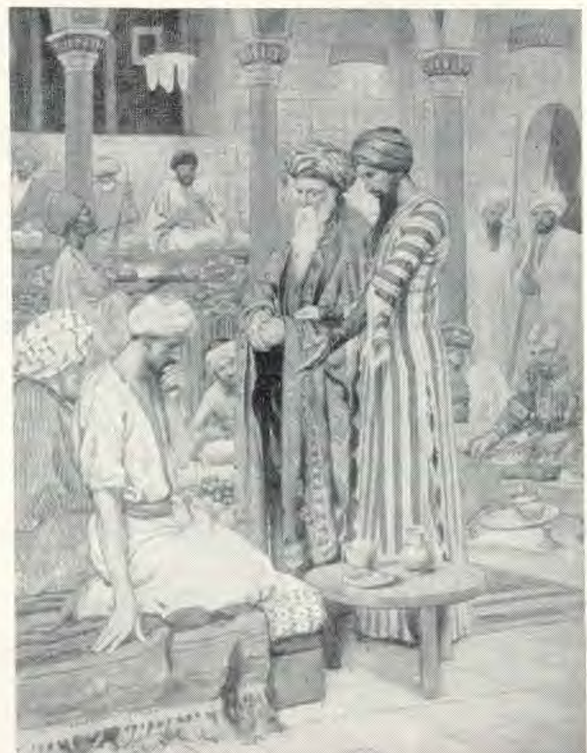
"He is brought as a lamb to the slaughter." Isa. 53:7.

There came the day when the forerunner of the Messiah, John the Baptist, was privileged to announce to the world the advent of Him whom the typical lambs of patriarch, priest, and prophet, had foreshadowed.

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

The "Lamb of God" was God's "only-begotten Son,"

In the parable of the marriage feast Jesus taught our need of the "wedding garment" of Christ's righteousness.





whose mission to the world was to pay the price of man's transgression.

He "hath appeared to put away sin by the sacrifice of Himself. . . . So Christ was once offered to bear the sins of many," Heb. 9:26, 28.

"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.

"The wages of sin is death; but the gift of God is eternal life." Rom. 6:23.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Through this mission of Jesus the day is coming when all who, by faith, have accepted His redemptive intervention will be united with Him.

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

He "shall gather together His elect, . . . from the uttermost part of the earth." Mark 13:27.

"There shall be one fold and one Shepherd." John 10:16.

This "elect" gathering constitutes the church, those "called out of darkness into His marvellous light." They belong to all generations since the beginning of time and have an experience common to all, viz., belief in, and acceptance of, the love and sacrifice of the Lamb of God. And at the second advent, and through the resurrection, they will be brought together as one great body to be joined to Him in whom they have believed—the joyful and everlasting fruition of His Lamb-like sacrifice.

"In whom we have redemption through His blood, the forgiveness of sins. . . . That in the . . . fullness of times He might gather together *in one* all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:7-10.

It is this ultimate union of the church with her Lord that is graphically described in the book of Revelation as "the marriage of the Lamb."

"I heard . . . the voice of a great multitude, . . . saying: . . . Let us be glad and rejoice: . . . for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:6, 7.

Long ago, the prophet Isaiah portrayed the ultimate union of heaven with earth's redeemed.

"For . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:5.

As with all brides, so the Lamb's bride, the church, is made ready for the wedding. Her bridal attire is distinctive and becoming.

"To her was granted that she should be arrayed in fine linen, clean and white." Rev. 19:8.

The "fine linen" represents righteousness which Jesus, who is "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6) lovingly offers and provides.

"I counsel thee to buy of Me . . . white raiment, that thou mayest be clothed." Rev. 3:18.

"I count all things but loss . . . that I may . . . be found in Him, not having mine own righteousness, . . . but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8, 9.

"The fine linen is the righteousness of saints." Rev. 19:8.

Isaiah portrays prophetically the preparing of the bride for the great consummation—her nuptials.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, . . . as a bride adorneth herself with her jewels." Isa. 61:10.

The New Jerusalem is referred to as the "Lamb's wife;" but it is not an empty city that is so called. It is the presence within of the redeemed—the "precious jewels" of Christ's salvation, that makes it possible to call the city "the Lamb's wife."

"Come, . . . I will show thee the bride, the Lamb's wife . . . and he . . . showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9, 10.

"Ye are come . . . unto the city of the living God, the heavenly Jerusalem, . . . to the general assembly and church of the firstborn." Heb. 12:22, 23.

NOTE.—It is said of all those who constitute the bride of Christ, that they "follow the Lamb" in the hereafter, "whithersoever He goeth." Rev. 14:4. What God joins together through the merits of Christ, will never be put asunder. The marriage of the Lamb will be for all eternity. And while we wait for the "marriage of the Lamb" we are invited to follow Him *now*, wherever He leads. (Read the vivid description of the "white-robed" saints who will be joined with their Lord for all eternity, in Revelation 7:9-17.)

## The "Morning Star" of the Reformation

(Continued from page 19.)

and contributed to the light which was to shine forth from his life in the darkness of the world of his day.

His parents met the expense when the church was enlarged about 1340, and many Wyclifs are buried



here, but among the old brasses with engraved inscriptions on the chancel floor, there is none to the one who gave such unsurpassed service to his country and the world. Later considered as a heretic, all mention of him was effaced from the family records.

About six miles away on the sombre brown bank of the Durham side, its massive round Norman keep rising eighty feet above the river, is the ruined Barnard Castle, ancestral home of the Balliol family. As part of a penance imposed by the Bishop of Durham on Sir John Balliol in the thirteenth century, he started a house for poor scholars at Oxford, "the most auctient endowed Colledg in Christendome." Here is another connection with John Wyclif for he became Master of Balliol. And significant it is that opposite Balliol College, inserted in the roadway of Broad Street, is the iron cross which marks the spot where martyrs Latimer, Ridley, and Archbishop Cranmer, Protestant Reformers nearly two centuries later, were burned at the stake as they witnessed for their faith.

From Balliol Wyclif went to Canterbury where he was recognized as an exceptionally profound doctor of theology. Appointed a chaplain to Edward III, he was for two years one of the royal ambassadors to a papal conference at Bruges, from which he returned more deeply aware of the political intrigues and aspirations of the Papacy.

### **The scholar of Lutterworth**

Given the rectory of Lutterworth, Wyclif commenced to do all in his power against the suppression of the Holy Scriptures, maintaining that "the Gospel is the only source of religion." We visited the famous old parish church of St. Mary, from which he uttered words which were to resound around the world. Parts remain as he knew them—the stone aisles, the nave with its old wooden ribbed roof, and the lower part of the tower. The moulded chancel arch is the same, over which is a fresco of the Judgment Day.

There is a portrait of Wyclif on the wall and we learn from a contemporary that this man of kindly eyes and indomitable spirit was "frail, emaciated, of spare frame, and conversation most innocent." Another engraving shows him sending out his "poor preachers," some of them scholars from Oxford. "Clad in russet robes of undressed wool, without sandals, purse, or script," they carried the good news of the Gospel primarily to the poor, sick, and infirm throughout the land.

We saw his square wooden chair, and in a side chapel an old refectory table at which he may have sat translating the Bible into English. Many copies of this translation were painstakingly made by his diligent copyists, and although in the next century numbers were destroyed, 150 copies are still in existence.

The six-panelled pulpit retains the fourteenth century wood of its uppermost part. To be seen also is the small door through which he was carried after the seizure which two days later was to result in his death. Although his enemies had unceasingly schemed for his condemnation, the protecting hand of God was over him and the end came peacefully. But afterward his followers, known as Lollards, were accused of heresy and suffered much persecution for their faith. Many were burned at the stake.

Because Wyclif pointed out the falsity of all priestly intermediaries which stood in the way of direct access with the heavenly Father, the Council at Constance decreed him to be a heretic. As a result, in 1428, by order of Pope Martin V, the remains of this first great Reformer in England were exhumed, publicly burned, and the ashes were taken down the hill and cast into the River Swift "to the damnation and destruction of his memory." In this, however, his enemies utterly failed for, as one historian states: "The brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean, and thus the ashes of Wyclif are the emblem of his doctrines which now are dispersed all the world over."

In the University library at Prague is a Bohemian Psalter of 1572, in which there is a very apt illustration of Wyclif striking a spark, Hus kindling the coals, and Luther brandishing the lighted torch. The beginning of the opening of the Word to the understanding of the people by Wyclif has also been compared to the rising of a beautiful star destined to shine on with increasing intensity until the breaking of the glorious, never-ending day of God. And truly he was "the Morning Star of the Reformation."

(Next Time: "Kindling the Reformation Flame.")

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pages

## The Flash at the Brink

By V. E. Robinson

I HAVE a very pleasant surprise for you," announced the principal, Pastor Bender, in the chapel at Spion Kop College, South Africa, one Wednesday morning. Instantly he had the attention of every boy and girl in the room.

"The teachers have decided that you should have a little longer holiday than usual this week-end. Therefore, there will be no school from this evening until Monday night. Those of you who want to go home may do so, but be sure to be back by six o'clock Monday evening. That is all. Thank you."

This was back in 1921. Among the sixty or more students was Lyndon Tarr. His father and mother were missionaries stationed at Emmanuel Mission in Basutoland, perhaps 150 miles by train over the Drakensberg Mountains.

It did not take Lyndon long to decide to take advantage of the opportunity that the long week-end provided to go and pay a surprise visit to his parents. What did it matter to him that it would involve thirty miles of walking? This was a chance that he simply couldn't miss. He was young and strong.

So after getting his pass properly signed he set off down the road that led eighteen miles over the hills and far away to Ladysmith, the nearest railway station. The walk took him a good part of the night. It was with a light heart that he stood on the platform and watched the Durban-Cape Town train pull into the station. What did it matter that he had no reservation on the train? If he couldn't find a compartment he could stand or sit on the platform between the coaches all the way.

The train seemed to crawl up the Drakensberg Mountains that afternoon. Then it slipped through the pass and out onto the broad fields of the Orange Free State. The train was delayed, so it was nearly nine o'clock that night when Lyndon stepped from the train onto

the platform of the small station that was nearest his home. Had they known he was coming, his father and mother would surely have come to meet him, but he wanted this to be a surprise.

During the early evening a heavy thunderstorm had developed, and the country was drenched. There had been heavy rain for almost ten days already. The rivers were running full. Lyndon had no lantern. The sky was completely overcast, and a slight drizzle was still falling. But over the hills, twelve miles away, lay home and Father and Mother. How could he find his way without a light of any kind?

Taking off his shoes and socks, he started walking down the road. Being barefoot helped to guide him, for when he stepped out of the mud on the road into the grass at the side, his feet immediately informed him of the fact. Then he would turn back into the road, and so avoid tumbling into the ditches, which were running full. Thus in the pitch-darkness he struggled on. There was no possibility of making speed, though he had been over this road many times.

About midnight he stopped to listen. He should be nearing the banks of the Caledon River, one of the boundaries of Basutoland, and one of the most treacherous and dangerous rivers in all South Africa. Many persons had lost their lives in its waters when it had suddenly risen as much as fifteen feet in a day.

Then he heard it. It was still some distance ahead of him, but he could not mistake the dull roar it made as it rushed along its rocky bed. He knew there was no bridge, only a shallow place where the road dipped down between a cutting and across a rocky causeway. The rain had stopped, but the clouds shut out all light of the stars or moon. The storm had long since passed away.





What Lyndon saw when the lightning flashed proved to him that God in heaven cares for His children.

The sound of the river grew louder. He should be almost to the place where the road started down to the river. Suddenly there was one brilliant flash of lightning. The country for miles around was lit up. And then it was dark again.

But that flash had revealed to Lyndon that he was standing on the brink of a cliff that fell straight down twenty or thirty feet to a mass of ragged boulders through which black water was twisting and boiling. The flooded river had cut away the bank. One more step and he would have plunged over, falling to fearful injury or death.

And that was the only lightning flash he saw on his entire walk that night!

Carefully he felt his way down the bank. With the help of a stout stick he managed to descend to the edge of the river. Into the cold water he plunged and swam to the other side. After some searching he located the road, and went on his way, rejoicing in his deliverance.

The early hours of the morning found him at Emmanuel Mission. Slipping silently into the house, he lay down on the bed in the room that had always been his when he was at home. Worn out after two nights with practically no sleep, he fell into a deep slumber. Here his happy parents found him when they arose. With thankful hearts they

listened to his story and recognized in it the intervention of the holy angels, who had guided him safely through the danger of the night.



## Cherry Tree Farm

By Ronald James

ONLY two more days and Harold will be going home," said Kay to Tim.

"Jolly good job, too!" replied her brother rudely.

For weeks the children had looked forward to the arrival of their cousin Harold. But he had proved very disappointing. Because Tim and Kay knew Harold was keen on nature study, they felt sure that they would all get along well together.

Unfortunately Harold was very conceited and a know-all. Everything Tim or Kay showed him at Cherry Tree Farm, he had seen before. Even when Kay led him to the wren's nest, cleverly concealed inside an old carriage lamp,

Harold remarked that he had found much more difficult ones. Courtesy to a guest prevented the children from telling their cousin what they thought of him, but both children were glad his stay was nearly at an end.

"That's a piece!" growled old Lijah. "Me turnips are still being taken. Someone is going to feel wonderful shrunk, time I've finished with 'em." The old man moved off still muttering.

"Rabbits, no doubt," commented Harold to Tim and Kay who were present.

"Might be rats," said Kay.

"I think Puss is the culprit," Tim remarked. "Cats don't eat turnips," exclaimed Harold scornfully. "It's a rabbit without the slightest doubt!"

The next day when the three children were in the orchard, there suddenly came the report of a gun from the direction of Lijah's allotment. The trio at once made a dash to see what had occurred. In triumph old Lijah held up a large hare.

"He won't steal any more turnips, I'll be bound. I don't doubt he's the robber all right."

"Pretty big rabbit," grinned Tim to Harold.

"It wasn't a cat at any rate," replied the discomfited Harold sourly.

"I didn't mention cats," chuckled Tim. "It was you that said cats. What I said was, Puss was probably the culprit!"

"You see, Harold," explained Kay sweetly, "a hare is often referred to as Puss"—and for once the know-all remained silent.

"What made you guess it was a hare?" Kay asked Tim later on.

"Because I saw several pieces of peel about," replied her brother. "Rabbits eat the peel as well, but hares don't. Rats don't either, but they nearly always start on one and then go to another, so that there are several partly eaten turnips about. Well, I couldn't see any partly eaten turnips so I thought most likely it was a hare."

"Fancy Harold not knowing a hare is called Puss," said Kay.

"Well, he knew quite enough," Tim remarked. "Good thing there was something he didn't know!"





## Sunbeams' Letter

My dear Sunbeams,

Now that holidays are over for most of us, we are missing the long sunny days we spent out of doors. Besides making us feel much better, have you noticed how much more colourful everything is when the sun is shining brightly?

We are told the scientific reason for this. Briefly, when the light from the sun falls upon various objects, some of the rays are absorbed, and others reflected back to our eyes as various colours. Thus a buttercup will reflect yellow light, and a rose red light, and so on. That is how we see colours, but all these come from the sun in the first place. And by its means, too, the earth is beautified, warmed, and made fruitful.

Just as God sends the sunshine into the earth for our happiness so He beams the sunshine of His love into our hearts, and we in turn can reflect this love to others. As a rose differs from a buttercup so do God's children differ in their personalities. Some boys and girls are quiet and retiring like the violet and others are as outstanding as the sunflower, but all have their place in beautifying and filling the world with sweetness.

One of the ways in which we can reflect the sunshine of God's love is by wearing a sunny smile. The

### RESULTS OF JUNE COMPETITION

*Prize-winner*.—Alison Crawford, White Lodge, Denewood Road, West Moors, Dorset. Age 8.

*Honourable Mention*.—Gillian Corken (Belfast); Graham Hall (Plymouth); Rebecca Abel (Chislet); Martin Scarr (Binfield); Sheila Moore (West Worthing); Anne Crawford (West Moors); Sylvia Floate (Felixstowe); Eva Donaldson (Ilford); Stephen Gibbs (Theydon Bois); Doreen Floate (Felixstowe).

### H-PUZZLE

ANSWERS.—1. Hophni; 2. Hor; 3. Hornets; 4. Horse; 5. Hosanna; 6. Hosea or Habbakuk; 7. Hunter; 8. Husbandmen; 9. Hymns; 10. Hypocrites; 11. Hair; 12. Hand; 13. Hard; 14. Heads; 15. Hedge; 16. Helmet; 17. Herodias; 18. Hagar; 19. Hunger; 20. Heavens.

## H - PUZZLE

ALL THE ANSWERS BEGIN WITH THE LETTER "H"

By AGNES BOOTH

1. One of Eli's sons.
2. Mountain on which Aaron died.
3. Insects employed as instruments of punishment.
4. The Psalmist said it was a vain thing for safety.
5. What the children shouted to Christ.
6. A prophet and Old Testament book.
7. Nimrod was one.
8. Subject of a parable.
9. Songs of praise.
10. The Pharisees were often this.
11. It caused Absalom's death.
12. "Thou hast holden me by my right ....."
13. "Nothing is too ..... for Thee."
14. "Lift up your ....., O ye gates."
15. Satan said that God had made a ..... about Job.
16. "Take the ..... of salvation."
17. The mother of Salome.
18. The mother of Ishmael.
19. "The young lions suffer ....."
20. "When I consider the ..... the work of Thy hands."

(See answers below.)

famous American preacher Henry Ward Beecher said this: "Nothing on earth can smile, but a man [woman or child]. Gems may flash reflected light, but what is a diamond flash compared with an eye flash and mirth flash? Flowers cannot smile. This is a charm which even they cannot claim. Birds cannot smile, nor can any living thing. It is the colour that love wears, and cheerfulness and joy, these three. . . . A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk."

So as the last summer sunshine fades away, and the greyer days of autumn come, we realize that it is even more important to have boys and

girls around who are true Sunbeams for Jesus, reflecting the light of His love into the places made dark by sorrow and sin.

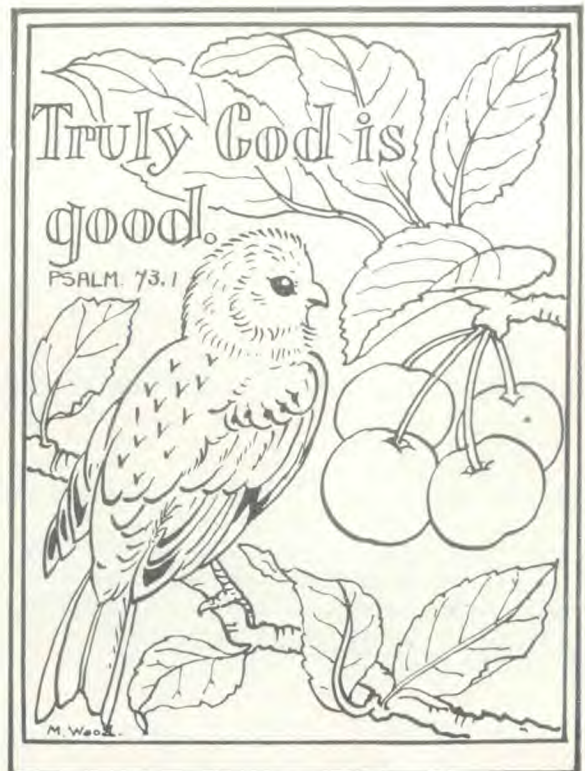
I believe that God can count on the boys and girls who read our Sunbeams' Corner to help Him. Would you like to be a Sunbeam? If so, write to me for an application form for joining the Sunbeam Band. The address is: Auntie Pam, The Sunbeam Band, Stanborough Park, Watford, Herts.

Good-bye for now,

Yours affectionately,

*Auntie Pam*

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 October 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!]





# MIRROR



of

# OUR TIME

## **We can do it now!**

At a conference on radio and television in Rueschlikon, Switzerland, the Rev. H. H. Robertson, former Assistant Head of B.B.C. Religious Broadcasting, declared: "Our job is to preach the Gospel to every creature, and we can do it now, for the first time in history."

## **Electronic nuclear control**

AMERICAN defence authorities are planning the installation of a radio-controlled electronic lock on all atomic weapons, both in the United States and abroad, to prevent the accidental or unauthorized firing of nuclear weapons.

## **U.N. voting power**

It is expected that at the next session of the United Nations' Assembly the number of member nations will rise from 104 to 110, and that the Afro-Asian group will be fifty-five, or exactly half the Assembly.

## **Protestant missionaries**

PROFESSOR Theodor Mueller-Krueger, a German authority on Christian missions, estimates that there are around 42,000 Protestant missionaries at work throughout the world. Of these 25,000 come from the United States, 7,000 from Britain, and 10,000 from other countries. There are 1,000 from Germany.

## **Fifty-eight miles up!**

THE American X-15 experimental rocket plane broke its own altitude record for a winged aircraft by reaching a height of fifty-eight miles in July. As "space" is regarded as beginning at a height of fifty miles, Major Robert White can now be designated an "astronaut."

## **Once upon a time**

"Once upon a time," writes C. F. Waddington in the *New Daily*, "this great British nation was a Christian nation; the people of a Book, and that Book the Bible. Once upon a time the Bible was

looked upon as authoritative, as the Word of God; it held the honoured place in every home and was read far more than today."

## **Cause of crime**

"It is my belief, and I think that of all policemen," declares Sir Joseph Simpson, Metropolitan Police Commissioner, in his review of 1961, "that the daily presentation in dramatic form of violent and other crime, and anti-social behaviour, in a contemporary setting, contributes largely to increased criminal activity."

## **Space truck**

AN American space engineer, D. H. Dickstein, believes that the "space trucks" which will deposit equipment and cargo on the moon for the establishment of the first lunar bases will probably have the shape of upside-down saucers with a rocket system beneath to slow the descent.

## **Religious liberty in Spain**

"I recognize that we in Spain have committed some errors toward others," declared the new Spanish Ambassador to the United States in Washington. But, he added, "we are correcting this and we are ready to give Protestants the status they deserve in Spain."

## **Drunkenness increasing**

THE latest White Paper on *Offences of Drunkenness* shows that the number of convictions has risen steadily for the past twenty-four years from 20,545 in 1946 to 74,094 in 1961. The worst county last year was Pembrokeshire; the most sober, Cambridgeshire. The worst month was July; the best, February in England and March in Wales.

## **Agenda for Vatican council**

THE agenda for the Vatican Council which opens on October 11th, comprises 119 booklets containing 2,060 pages. Their preparation has occupied 1,000 men for three years and represents 20,000 hours of preparatory work.







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