

THE BIBLE AND

OUR TIMES



"Our God shall come."

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ROSEATE dreams of an ever-ascending progression of man so staunchly preached by the emissaries of modernism have been blasted by the atomic age. It would appear that civilization must soon go plunging into the abyss if present trends continue. As millions peer into the future, they find no token of better days ahead.

Not one Gordian knot, but a hundred, confront us. Who is brave enough and powerful enough to cut these knots?

Why will men not admit their helpless state and cry to God for help? It is clear that only the intervention of One who is omnipotent, just, and wise can save the world from destruction.

Do we have any assurance that God plans such an intervention as this? If so, then we have hope. If there is no such plan, then men and women have reason to give up in despair.

The Bible is replete with promises that are as real and tangible as was the deliverance of Israel from Egyptian bondage.

God Has Promised

The Old Testament as well as the New abounds in divine assurances of redemption for

Gleams of a NEW DAY

By Frederick Lee

man through the overturning of the old order and the establishing of the new. "Behold, I create new heavens and a new earth," declares the Eternal One. "and the former shall not be remembered, nor come into mind." Isa. 65: 17. The prophet Ezekiel gives God's pronouncement: "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. 21:27.

The well-known words of Daniel's prophecy proclaim a new world order: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

The New Testament reveals God's purpose even more clearly. Christ's words leave no doubt in the heart of the sincere believer regarding the literal redemption of man and the earth in which he dwells. The apostles take up the Saviour's message and preach it far and wide. To the early church it becomes "that blessed hope" "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The return of Christ is referred to some three hundred and eighteen times in the New Testament. Thus, on an average, every twenty-fifth verse speaks of this blessed hope.

"The Blessed Hope"

This hope is based on no vain imaginations or cunningly devised fables. It is founded upon the plain declaration of Christ Himself. How could words be more assuring and certain than those which Christ spoke to His disciples just before His crucifixion? Said He: "Let not your

heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. 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 14:1-5.

As if to make this promise even more certain, two angels who attended our Saviour at His ascension gave this promise to the disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Paul summed up his belief in the following words: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Later he wrote: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37.

Thank God for a hope that is sure and steadfast. "Heaven and earth shall pass away: but My words shall not pass away."

How Christ Will Come

The child of God need not be in darkness concerning the manner of Christ's return and the establishment of His kingdom. The Bible is specific concerning the manner of our Lord's return. "I will come again," said He. Lest the disciples misunderstand the manner of His coming, Christ sent His angels to declare to them immediately after He had ascended: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Paul wrote: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel,

and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Note the comparison between the two comings of Christ as revealed in the Scriptures:

1. The first coming of Christ was real. The Son of God lived among men. The resurrected Christ was seen by many who had personal contacts with Him. The second appearing of Christ will be as personal as was the first. (Acts 1:11.) At that time all the living shall see Him. (Rev. 1:7.)

2. The first coming was in great humility and self-sacrifice. The second coming will be "with power and great glory." Matt. 24:30.

3. Christ was born while angels sang His praises and announced His coming. Angels likewise attended the Redeemer as He ascended to heaven. (Acts 1:9, 10.) The Saviour of men returns with an unnumbered host of heavenly beings. (Matt. 25:31; Rev. 14:14.)

4. Christ came to bear "the sin of many." Isa. 53:12. He comes the second time to destroy sin and to bring salvation to those who have accepted His redemption. (Isa. 25:7-9.)

One who reads the Bible with a living faith unhampered by earth-bound theories cannot help but see the glorious message throughout its pages. The gleams of God's new day shine in the face of the Christian who looks upward, trusting the promises of the blessed Book.



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"We have waited for Him, and He will save us."

SABBATH OR SUNDAY?

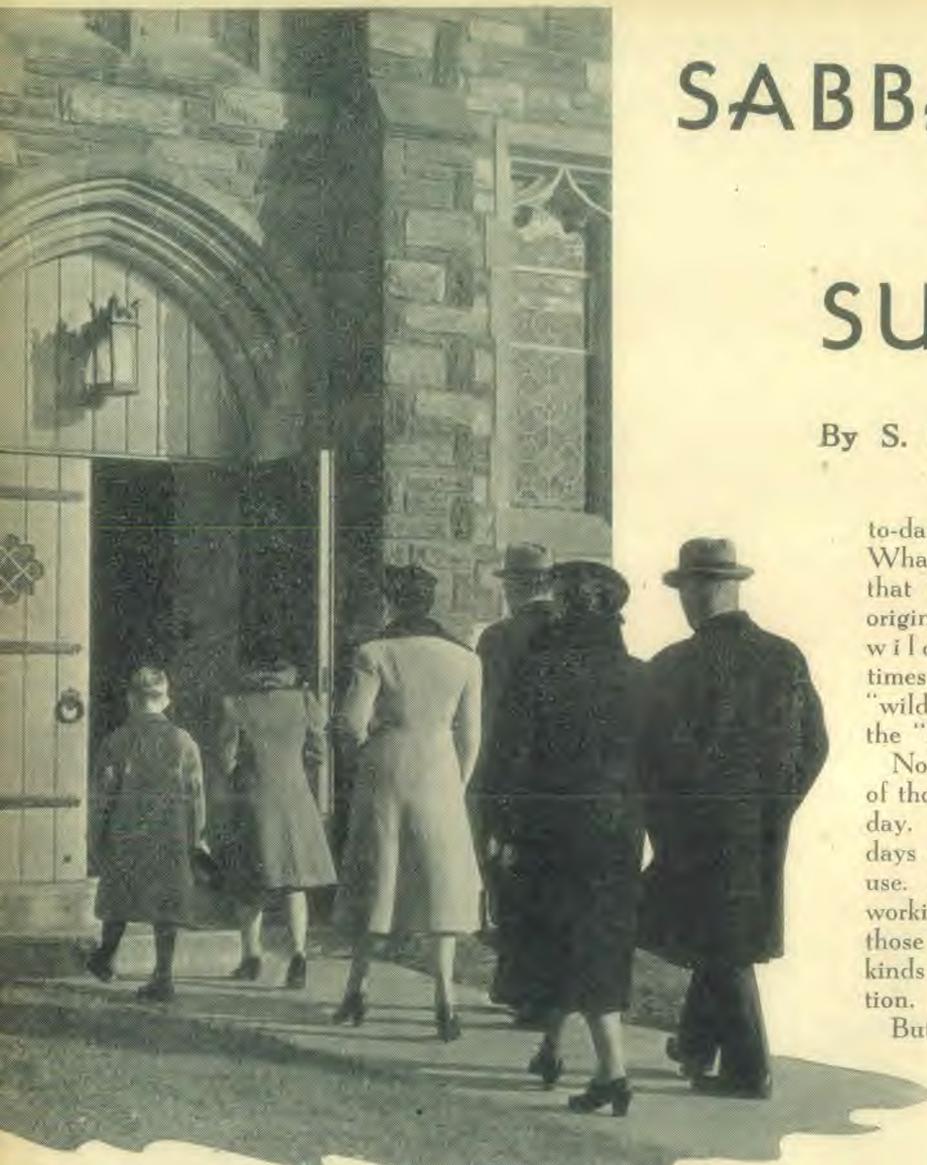
By S. George Hyde

to-day largely a day of recreation. What is not generally known is that the modern Sunday had its origin in paganism and was "the wild solar holiday of all pagan times." To-day, if not always a "wild" one, it certainly has become the "holiday" of Christian times.

No one should be unduly critical of those who use Sunday as a holiday. After all it is one of the six days originally set apart for man's use. And, if conditions allow and working needs permit, any one of those six days can be used for all kinds of activities, including recreation.

But apparently, this modern generation does not limit itself to six days. It wants and takes all seven. For the moderns no rest is needed such as the Creator

deemed essential and to provide which provision was made in man's septenary cycle. The rector admitted that the Sabbath was made for rest, but without more ado turned from the Sabbath purpose and provision to an artificial substitute—to the recreation of Sunday, justifying the rejection of the divinely ordained and prescribed Sabbath day on the basis of our Lord's resurrection, whence power and grace for re-creation was made available to mankind. In other words man, according to the rector (and a great proportion of the Christian world) does not need "rest" at all.



Sabbath morning.

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IN a recent church broadcast, the rector, speaking on the subject of "Recreation," made this declaration: "The Sabbath was a day of rest; Sunday is a day of recreation." And, in the course of his address, the rector made it abundantly clear that "recreation" was but another word for "recreation" and that Sunday should be used by man for that purpose.

No one will deny that this rector was really only admitting a modern fact—that Sunday is

Man has devised something better and with his "superior" judgment has superseded the "old-fashioned" rest-concept with something more lively—with a sun-day upon which he may indulge himself in his desire for sport and pleasure. At the same time he may, if convenient, squeeze in a few moments of his day of pleasure to engage in an act of worship which, though it may not please God, satisfies the modern Christian church.

In fact, Sunday has become so universally adopted as the "do-what-you-like-day," that the Christian church, to save face, has also adopted it as such. To retain its place and prestige, the church has compromised and in effect, has said: "So long as you come to church and engage in an act of worship, you may go to your golf, your cricket, your racing, your tennis, your excursion, and generally make the day a holiday—make it sun-day, the solar holiday of our times."

The average man may well be content with such reasoning. But it is someone's duty to point out that that is *not* the reasoning acceptable to God. And it certainly is not the reasoning God expects of His ministers.

Sabbath Command Still Stands

To know the will of God in all such matters, the Bible has been provided. The truth, if desired, can there be found. And in the Bible (in Mark 2:27) one can read: "*The Sabbath was made for man.*" The speaker of that memorable phrase was Christ Himself, at the outset of the era of the New Covenant.

So the Sabbath is not a relic of an ancient period. Nor was it an exclusive institution, as the Jews supposed. It was a divine institution made for "man"—a generic term implying the human race, inclusive of its Jews and Gentiles. It was given to man in his primeval state and perfect condition; to the first parents of every man and woman coming into the world. Moreover the Sabbath was the added day to the six of creation which completed the septenary cycle—a division of time that belongs to all lands and peoples and which owes its origin to creation's week when God, through Christ, created all things. (Col. 1:16; John 1:3.) Yes, it was Christ who created, Christ who rested upon, blessed and sanctified the seventh day as the Sabbath and who gave to mankind the weekly cycle. To the erring Jews that same Creator stripped the Sabbath institution of its

Jewish bias, traditionalism, and exclusiveness by His great declaration: "The Sabbath was made for man," and followed it with a truth as great and as vital: "*Therefore the Son of Man is Lord also of the Sabbath.*" Mark 2:28.

"Lord of the Sabbath"! What a title! What an implication to the modern Christian compromisers who seek to please both God and man. By that simple declaration, our Lord spoke to all those who, from whatever pretext, seek to substitute the true Sabbath with a "sun-god" "do-as-you-please" day!

Which is the Lord's Day?

The Lord's day is the Sabbath day—the seventh day of the weekly cycle. It was the rest-day for both the Creator and the created. (Exod. 20:11.) Its importance was revealed when God wrote His "ten words," or commandments. There in the fourth of those one reads both the facts of creation and the relationship of those facts to the weekly Sabbath. Those commandments still constitute part of the accepted creed of the Christian church and in thousands of churches are recited by ministers in response to which their congregations pray: "Lord have mercy upon us, and incline our hearts to keep this law." This recital and response, be it noted, applies equally to the fourth commandment as to the other nine—a command which requires that the seventh day (and not the first) be kept holy!

The declaration of our Lord to which we have referred (Mark 2:27, 28) is the divine answer to those who accept the traditional Sunday-Sabbath in preference to the true Sabbath. It is, too, the answer of Christ to those who would use His death and subsequent resurrection as an excuse for an unauthorized "Sabbath," whether it be called Sunday or the Lord's Day. Nothing that could ensue, since creation, could change anything so fundamental as the divinely-given, exemplified, and commanded, Sabbath of the seventh day. To all compromisers and defiers of His Sabbath provision another vital declaration was made as recorded in Matthew 5:17: "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Only the temporary code of regulations known as the "law of Moses," which pertained

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An Enacted Prophecy

By Dallas Youngs

WE hear a great deal about strategy these days—military strategy. Books are written about it, schools are devoted to its instruction. The strategies employed by Hannibal, Cæsar, Alexander, Napoleon, and other successful warriors are studied. All in all, military strategy is considered an important science to national security.

Yet, in the Korean warfare, it has been found necessary to deploy troops and armaments in most unorthodox ways—ways that are not according to the “book.” It has been necessary to make certain adaptations as would conform to the new conditions and circumstances of this “different” war. It is said by some that newly-developed strategical methods now in use in Korea will be studied, as have been those of the military great of ages past, for centuries to come.

The Greatest Strategist

We would like to point out, however, that strategy is not confined alone to human beings. God, too, is a strategist—the greatest of all. And in addition to that, while we do not often think of it, God is engaged in a great warfare—a warfare with Satan that has been raging for six thousand years or more.

Divine strategy was manifest at the time God called Abraham to separate from his idolatrous kinsfolk, and to locate in the land of Canaan. Canaan was then, and is now, the cross roads of the nations, the most strategic spot on earth. There God located His chosen people, there He established the great temple as the centre of worship of the true God, there in “the fullness of time” He sent His Son; there Jesus lived, ministered and died upon the cross, there to-day are located “holy places” that strike a responsive chord in the hearts of millions.

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By A. Dixon

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Abraham and Isaac climb the mount of sacrifice.

In that diminutive but strategic spot of the earth's surface were to be enacted events that would affect the lives of men for all time. However, we wish to deal with an “enacted prophecy” that took place there approximately two thousand years before the beginning of the Christian era.

Abraham, the man who was to become the father of the faithful, was childless. Neither he nor Sarah, his wife, had an heir. Yet the promise was that they should have a son. One night in a vision the Lord brought Abraham out and said, “Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be.” Gen. 15:5. The aged patriarch believed God “and He counted it to him for righteousness.” Verse 6.

An Alarming Message

However, it was about twenty years from that time until Abraham's son and heir, Isaac, was born. Then when Isaac was, as we believe, about twenty years old, and Abraham one hun-

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dred and twenty, God submitted him to the most painful and trying test of faith to which any, before or after, had been submitted. God opened the heavens and spoke to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

Following this message to the aged man, God closed the heavens. No message of release came to the grief-stricken father in answer to his fervent prayers. Three long, wearisome days he, together with Isaac, the heir to the promise, journeyed toward Mount Moriah. As you may well imagine, Satan was at hand to tempt him every step of the way—to tempt him to doubt even his own sanity.

"In Isaac shall thy seed be called." Gen. 21:12. "How can this be if Isaac is to be put to death?" suggested the tempter. "You must be mistaken, Abraham. God would never require a human sacrifice. You know the commandment, 'Thou shalt not kill.' God would never tell you to break His own law. Doubtless you just imagined the whole thing."

Mental Conflicts

Can we but think that Abraham was not severely tempted by such thoughts—tempted to doubt his vision, even his entire experience with God? Then, too, consideration cannot be given to this command apart from the personal love that the aged patriarch had for his son. Isaac was the son of the promise, the child of his old age. He had cradled him in his arms, it seemed, such a short time ago. He recalled vividly the boy's first words, and the circumstances of his first steps. Sitting upon his knee, Abraham had told his son stories of the land from which he had come, Ur of the Chaldees. He told him of the call he had received to journey to Canaan: and more; he told him that he, his very life, was the result of a divine miracle, that he was the heir to God's promise, and that his seed should be as the stars of heaven and as the sand of the sea-shore for number.

Another point, you may be sure, upon which Satan tempted the weary man during those three awful days, was the attitude that Sarah would take to the sacrifice of her only son. Abraham had been afraid to reveal the command to her before he left. He was afraid she would not understand, that she would inter-

fere with his carrying out the divine instructions. But how could he break the news to her on the occasion of his return? How could he tell her? How would she react? Would the shock kill her? After all, she was not strong.

Appointment With Death

Still the aged man struggled on, sleepless, exhausted, praying, weeping, hoping, despairing, yet ever pressing on toward that appointment with death on Mount Moriah. Was ever man before or since so straightly tested? Adam's test in the Garden was almost as nothing compared with this. But Satan had accused Abraham to God of being unfaithful, and God would demonstrate to the universe, and to all succeeding generations the loyalty of His servant. All heaven is looking upon that scene with bated breath and tense faces. Abraham is to be called "the father of the faithful," but he must first prove his qualifications for the title.

After ages, as it seemed to the father, the little party reached the designated mount. Yes, there is the cloud marking the place. This is it. Beginning the ascent, Isaac said to his father: "Behold, the fire and the wood; but where is the lamb for a burnt offering?" How this innocent, unsuspecting query must have wrung the father's heart. Still he pressed onward, upward, replying only: "My son, God will provide Himself a lamb for a burnt offering."

Type of Christ

At last the altar was erected, the wood placed upon it, and then came the dread moment when Abraham must reveal to Isaac the Lord's commandment. Isaac on his part became the type of Christ, and as such rendered a well-disciplined submission to his father's will. He could easily have escaped from his exhausted, grief-stricken father, but he did not. He made not the slightest effort to do so. Rather, he allowed himself to be bound and placed upon the altar of sacrifice.

It was not until Abraham took the knife and raised it for the death stroke that the angel of the Lord stopped him by calling to him out of heaven. Said the angel: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Gen. 22:12.

In this touching representation that we are

(Continued on page 15.)

THUS far in our prophetic survey of the nations in the last days we have seen the part to be played by the Western European powers which grew out of the broken fragments of the Roman Empire, as well as that of the "lamb-like" beast which we have identified with the United States, the dominant nation of the New World.

Since these powers, together with the overseas territories with which they are linked, cover something like two-thirds of the land surface of the globe in the Americas, Africa, South and South-east Asia, and the South Pacific one is naturally led to ask whether the remaining third of the world and its peoples comes anywhere into the prophetic picture of the orientation of the nations just before the final crisis of history.

When we begin to look we are not disappointed, for in the sixteenth chapter of the Revelation two other powers or groups of powers are brought to view, which must of necessity be located in the northern and eastern part of the great Eurasian land mass.

In the twelfth to the fourteenth verses of Revelation sixteen, the prophet John, after telling how Satan through his "unclean spirits" would rouse the "beast"—that is the nations of the Roman earth—and the "false prophet" or "lamb-like beast," for the final conflict, explains that other wicked spirits would go to work upon the "dragon" and upon the "kings of the east" to bring them to the "battle of the great day of God Almighty," which will begin as a war among the nations and end as a conflict between deluded mankind and God.

Can We Identify the "Dragon"?

Knowing roughly where on the earth's surface they are to be found, it should not be difficult to locate these last-day powers. Let us then think first of the "dragon."

This symbol is first introduced into the prophetic panoramas shown to John in the twelfth chapter of the Revelation, where it is declared to represent primarily "that old serpent, called the Devil, and Satan" (verse 9) and secondarily the particular dragon-power which "stood before the woman [the people of God], . . . for to devour her Child [Christ] as soon as it was born." Verse 4. That particular dragon-power was, of course, Imperial Rome.

Applying this dual principle of interpretation to the last-day manifestation of the dragon in



The cupolas and minarets of modern Moscow clearly

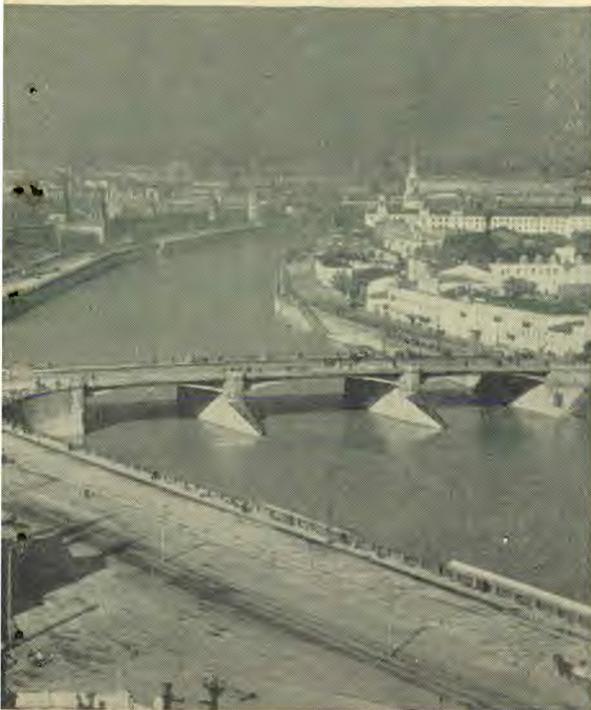
Lengthening Shadows.—II

DRAGON

By W. L.

chapter sixteen, it will in its primary sense still be "the Devil and Satan" and in its secondary sense some political power whose lineage can be traced down through the centuries from Imperial and pagan Rome, and which to-day stands in the same relation to Christianity as Imperial Rome did to the infant church nineteen hundred years ago.

Now we know that when Western Rome was broken up by the barbarian invasions of the fifth and sixth centuries A.D., the suzerainty of the West passed from the Roman imperial authority into the hands of papal Rome just as John declared it would: "The dragon [Imperial Rome] gave him [Papal Rome] his power, and his seat, and great authority." Rev. 13:2. Gibbon time and again refers to this transfer of



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the Byzantine connections of the Russian nation.

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power in his famous history, *The Decline and Fall of the Roman Empire*.

The "Dragon" in "New Rome"

But although the Imperial Roman dragon thus abdicated its position in the West, it did not by any means go out of existence. Actually, a century or two earlier than this, a "second Rome" had been established by the Emperor Diocletian at the eastern end of the Mediterranean which had, by the fifth century, already reduced the original Rome in Italy to second place.

This new capital was first of all at Nicomedia in Asia Minor, but when Constantine the Great ascended the Imperial throne, he moved it across the Bosphorus to Byzantium which he

renamed Constantinople, after himself.

"To perpetuate the fame of its founder," says the *Encyclopedia Britannica*, the capital "was styled Constantinople," while "to indicate its political dignity, it was named New Rome."—Vol. 7, page 5. (Eleventh ed.)

When, therefore, Western Rome was disintegrated, the dragon power of Imperial Rome was able to continue without any break in New Rome in the East for another thousand years, until it was eventually engulfed by the Ottoman Turks.

History Repeats Itself

In the fall of New or Second Rome to the Turks history once more repeated itself. For before Constantinople was overwhelmed, still another centre of Byzantine power had arisen to receive the mantle of the Byzantine Cæsars and to further preserve the life of the "dragon," in what is now known as Russia.

Barred from the West by the developing barbarian nations in Europe and North Africa, from expansion to the north by the barbarian tribes beyond the Danube, and from penetration to the south and south-east by the Moslem Empire, Byzantine Rome found its only loophole to the north-east among the Slav tribes of southern Russia. "The crude Rus culture," says George Sava in *Russia Triumphant*, "began to be permeated by Byzantine influences."—Page 30.

In addition to economic and cultural contacts, the Russian rulers were also attracted to the Christian faith professed by the Byzantines, and during a visit to Constantinople in A.D. 955, Olga, who had succeeded to the throne of Kiev on the death of her husband, the Grand Prince Igor, was baptized. Her son, Vladimir, followed in her footsteps, and when he came to the throne in A.D. 980, he set about making Kiev a Christian Orthodox kingdom.

In the thirteenth century, this first Russo-Byzantine kingdom of Kiev was swept away by the great Mongol or Tartar invasion from Central Asia, but the remnants of the people fled into the forests of north-eastern Russia and there founded a new kingdom with its capital first at Vladimir and then in Moscow.

For many decades it was touch and go as to whether the Muscovite kingdom would survive the Tartar menace, but at last the princes of Moscow consolidated their power, and when Constantinople fell in the middle of the fif-

teenth century, Muscovy was the only remaining representative of Byzantine culture and the Orthodox faith in the Eastern world.

The Czars of the "Third Rome"

At once Ivan III began to call himself Czar, a shortened form of Cæsar, "for," says George Sava, "Ivan saw himself as the true successor of the Byzantine Cæsars, the natural presiding authority of the Orthodox."—*Ibid.*, page 60.

A few years later Czar Ivan III further established his claim to the Byzantine heritage by taking as his wife Zoe, or Sophia Palaiologos, "the daughter (or niece) of the last occupant of the Greek Imperial Throne."

With "the true representative of the Byzantine emperors" at his side, comments George Sava, none could gainsay Ivan's claim that "Moscow was the fountain-head of orthodoxy—Moscow was by divine right the successor of Byzantium. Moscow was the Third Rome."—*Ibid.*, page 60.

Thus it came about that every ruler of Russia from the days of Ivan IV was crowned Czar (or Cæsar) until the present century, when the Czarist empire became the Union of Socialist Soviet Republics.

The conclusion, therefore, would seem indubitably to follow that this great Eurasian power is the lineal descendant of the "dragon" power of Imperial Rome, and one of the "big four" groups of powers brought to view in the sixteenth chapter of the book of Revelation.

Spectacular Rise Delayed till Time of End

But now it is a significant fact that although Muscovite Russia in the fifteenth century continued, as the Third Rome, the succession of "dragon" powers, it gave no promise for a very long time of attaining the rank of a great nation or of exerting any appreciable influence upon world events.

Remote from the life and activity of the nations, Russia was almost unnoticed by the nations of the West. In 1689, when Peter the Great came to the throne, it had a population of only 15,000,000 and its territory did not touch either the Baltic or Black Seas. It was this progressive monarch, who in his famous "will," outlined comprehensive plans for making Russia a great power, but even so another century passed before these plans began to work out. And so, as we have seen so many times in this series of articles, the impetus of

Russia's last-day development began just as the world entered the momentous "time of the end."

"The long reign of Catherine II (1762-1796)," says the *Encyclopedia Britannica*, "was a turning-point in Russian history." (Vol. 19, page 718.) By the end of her reign, besides adding to her European territory at the expense of Poland and Turkey, Russia had occupied the whole of Siberia from the Arctic coast to the Altai Mountains; from the Urals to the China Sea.

Like all the European powers in the first decades of the nineteenth century, Russia was menaced by the rise of Napoleon. Yet not only did Czar Alexander I (1801-1825) successfully turn back the great conqueror, but, by the annexation of Finland, Bessarabia, and the greater part of Poland, Russia became "the first continental power in Europe."

What Napoleon Said

Napoleon actually proved himself one of the most far-sighted Europeans of his day in his estimate of Russian potentialities, for though he overestimated the speed of Russian development, he saw clearly where this great nation was heading.

"In the course of a few years," he wrote, "Russia will have Constantinople, part of Turkey, and all Grecia. This I hold to be as certain as if it had already taken place. . . . Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this."

During his exile on St. Helena after his fall, he wrote again: "Europe will be Cossack in a century."

Czar Nicholas I (1825-55) fully intended to translate this prophecy into a reality and actually ended a manifesto in 1848 with the words: "Submit yourselves, ye peoples, for God is with us."

While he did not succeed in this ambition, and was decisively defeated in Europe by the chief European powers in the Crimean War (1854), he did continue Russia's expansion in Asia by the conquest of the Caucasus and penetration in the direction of Persia and Afghanistan, with consequent menace to British pre-dominance in the Middle East and Southern

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Thy Word is TRUTH

By Ernest Cox

ONE of the most remarkable proofs of the truth of the Bible is to be found in the outstanding integrity, the disinterested honesty, of the sacred writers themselves. They manifest always a supreme regard for truth. In recording either national events or personal histories the plain truth is set down, irrespective of whether the account is creditable to the persons concerned or not.

A striking illustration of this principle may be found in the accurate and by no means flattering delineation of the Jewish national character. Toward the end of his life, Moses declares of those upon whom he had expended so much labour and anxiety: "Ye have been rebellious against the Lord from the day that I knew you." Deut. 9:24. Indeed the godly leader plainly foretold his own people's future degradation. He did not hesitate sternly, but truthfully, to denounce those whom he had tenderly loved and faithfully led, by predicting: "I know that after my death ye will utterly corrupt yourselves." Deut. 31:29.

Not that the Jews were any worse than the nations around. In fact, in some respects they were infinitely superior to the idolatrous peoples of those times. For the Jews did, however falteringly, endeavour to serve the Creator, the one true God. And their system of worship in the service of Jehovah was, comparatively, a model of purity and refinement. The Jewish religion produced many shining examples of personal piety even "in the midst of a crooked and perverse nation." Phil. 2:15.

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By C. S. Dixon

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The sins of even the great king David are unsparingly exposed in the Scriptures.

Joseph remained pure among a degraded society. Moses was unselfish in a corrupt court. Daniel "refused to defile himself" either physically or spiritually with the prevailing evils of his day.

No Glossing of the Sins of God's Chosen

Yet this same Jewish nation, though morally and spiritually much superior to the surrounding kingdoms, does not escape the severe censure of God. The Lord does not anywhere compromise His standards of righteousness and truth in order either to excuse or shield His chosen people. Rather He continually warns them that their greater privilege implies greater responsibility. Their wilful transgression will bring the more severe punishment. "If ye walk contrary unto Me," the Lord declares, "and will not harken unto Me; I will bring seven times more plagues upon you according to your sins. . . . I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." Lev. 26:21, 28.

No other nation in all human history has ever been condemned so strongly by its own historians and its own rulers. Indeed, secular and heathen historians of ancient times, are,

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for the most part, famous for their fulsome flattery of their own people's prowess and accomplishments, and for their ability to gloss over such discreditable incidents as have to be related.

But the history of the Jews as recorded in the sacred Scriptures is pre-eminently a true history. Its foremost concern is to narrate the simple truth, though often the lowly are praised thereby and the proud condemned. Jesus knew that His Father's Word, even as an historical account, was truth.

Moses Did Not Shield Himself

Further, Moses as a historian, did not censure his people and shield himself. He unreservedly reveals his own impetuosity, his own inability, his one-time lack of confidence in God. He discloses that once he so incurred the Lord's displeasure as to be in imminent danger of death. (Exod. 4:24.) Three times he speaks of the grievous sin which barred his entrance into the Promised Land. In connection with that bitter disappointment, he even records his own unsuccessful petition. (Deut. 3: 23-27.) Under the kindly guidance of God's good Spirit, the great Moses desired nothing other than simply to set down the truth. For he too, knew, that "Thy Word is truth."

Turning to the New Testament, we find there the same strict concern for truth even at the expense of personal reputation. Matthew, for example, records an incident where a Roman centurion, the representative of a hated and heathen nation, manifests a faith greater than any in Israel. He further recalls how, very soon after that, on the stormy sea, the Master again rebuked His chosen and favoured disciples for their persistent and disappointing lack of faith. (Matt. 8:10, 26.)

Indeed the writers of the Gospel narrative are found to be determined always to present a true account in the plainest terms of the Saviour's life and ministry, even though that recital must cast many reflections upon their own ability and capacity. They were obviously not concerned with defending or excusing or exalting themselves. They were only concerned, with God's help, to present the truth. It was as if they ever wrote with the Saviour's axiom ringing in their ears, "Thy Word is truth."

Paul and His Converts

The Pauline and general epistles exhibit the

same supreme standard of truthful statement. A balanced picture is presented to us of both the virtues and the failings of the early churches. Although the Corinthian Christians were probably mostly Paul's converts, he does not hesitate, for their benefit and ours, to remind them pointedly of their more unlovely traits of character.

He assures them that they are "called to be saints." 1 Cor. 1:2. He urges them to "come behind in no gift." 1 Cor. 1:7. But, at the same time, he does not hesitate to reprove them for contentious behaviour, for an unspiritual indulgence of spiritual gifts, and for an unblushing and unrepentant carnality. (1 Cor. 5:3; 14:9; 5:2.)

While Paul speaks plainly of others, he also speaks plainly of himself. With signal humility, he reveals how his apostolic authority was frequently questioned, and the pain this often caused him. Addressing Timothy (a minister much younger and far less experienced than himself) he dwells upon the heinousness of his former persecution of the saints. (1 Tim. 1:13.) Paul would hide nothing and omit nothing which pertained to the whole truth. He was ever conscious that God's Word must be truth.

A Book We Can Implicitly Trust

It is well for us always to remember this principle in our personal relation to the Word of God. His Word is ever the truth. Its abounding promises are therefore the more precious, the more encouraging and satisfying. Its frequent warnings must also be the more startling and sobering.

The Bible declares that if we believe on the Lord Jesus Christ, and henceforth live in harmony with His will, we shall be saved. (John 3:16; Mark 10:21.) That is a word of truth.

The Bible also just as distinctly asserts that if we reject the Lord Jesus Christ and ignore His claims, we shall be eternally lost. (Matt. 25:41.) That is equally a word of truth.

The Author of the Word of Truth is the God of truth. He will not alter the thing that is gone out of His lips. (Psa. 89:34.) He has promised utmost and everlasting felicity to all those who through patient obedience are found worthy when Christ comes.

Surely the redeemed, as they enter into the full realization of that wondrous life with

Jesus, where there is "no more death, neither sorrow, nor crying"—as they recall the Scripture promises now to them transcendently fulfilled, will joyously exclaim, "Thy Word is truth!"

Sabbath or Sunday?

(Continued from page 5.)

to those types and ceremonies which prefigure the redemption of the promised Lamb of God, came to an end when the true Lamb was offered upon Calvary. But the law of God is still the Christian's code and will be until the end of time, as is clearly revealed in that description of the finally triumphant: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Whence then comes this strange impostor of a false sabbath—to be accepted so universally as a gift from God? Certainly it did not come from God either directly or indirectly. Only one Sabbath is known to God or was known and referred to in both the Old and New Testaments of God's revealed Word. Moreover there can be found no hint of a divinely-approved change in all the pages that record the acts of Christ and His early church. And honest theologians have admitted that the Sunday as a Sabbath day owes its origin not to God but to man. Among those theologians are Bishop Taylor, Canon Eyton, Dr. Peter Heylyn, and Prime Minister Ewart Gladstone, all of the Anglican church, and Dr. Hiscox, of the Baptist church.

Contrary to supposition, history records the fact that for some three hundred years after Christ, the Bible Sabbath was generally accepted. Later, aided and abetted by the Papacy, the Sunday as a holy day was pressed into use and only after centuries of struggle and by a very gradual process did the counterfeit sabbath, or Sunday, replace the true Sabbath.

But however popular or however strongly entrenched is the Sunday-sabbath, it bears unquestionably the mark of paganism and not the mark of God. And as the Sunday has reverted to its original character, "the solar holiday of

pagan times," even with the approbation and connivance of Christendom, so honest seekers after God and lovers of His truth, will have their eyes opened and gladly turn away from the false and return to the true—to the observance of the one day blessed and sanctified by God through Christ—the seventh day.

An Enacted Prophecy

(Continued from page 7.)

able to understand so well, God pictured to the minds of men in all ages, the sacrifice of His own Son. In the midst of the millenniums, between creation and the cross, God was pleased to give to succeeding generations an "enacted prophecy" of the drama of the ages. His object was not only to test Abraham, but to make the plan of salvation more intelligible to finite minds.

God, in the giving of His only Son on Calvary, was the archetype of Abraham's Mount Moriah experience. The crucial difference lay in the fact that as the hammers were raised to nail Jesus to the cross, no voice from heaven cried out: "It is enough." The supreme penalty must be paid for man's misdeeds. Divine love in heaven, and divine love on earth, triumphed. Jesus yielded to the death stroke, perfected the plan of salvation, thus making it possible for man to be saved through faith.

In Abraham's Mount Moriah experience we see depicted God's long-range strategy. Here was shown the plan that would defeat Satan. True, the cost would be the greatest possible, but God would pay the price.

In His great love for sinners, God has provided the way by which Satan may be defeated in his destructive efforts and man saved, ushered triumphant into the kingdom of God. Wherein does man's part lie? In his acceptance of God's plan, in his humble faith and confidence in God's ability to save, in submission to God's will, in obedience to His commandments.

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THE CHILDREN'S



Peggy Learns Something

By Mabel C. Stewart

PEGGY must have got out of the wrong side of the bed this morning. Nothing pleased her. She was cross because her shoe-lace had a knot in it; she would not stand still while Mother was trying to brush the tangles out of her pretty hair. Peggy's hair was long enough to plait now, and she was proud of it; but it was hard for her to be patient this morning while Mother made the two smooth plaits. The corners of her mouth turned down as she came to the breakfast table.

"Prunes!" said Peggy disgustedly. "Why can't we have orange juice?"

"We had orange juice yesterday, Peggy," said Mother. "We don't have it every day. Hurry and eat your breakfast. You don't want to be late for school."

"Rolled oats again! I don't like rolled oats!" wailed Peggy, crossly.

Mother could be firm sometimes, and was now. "Peggy," she said, "that will do. Eat your breakfast without any more fussing. There are plenty of little girls and boys who would be glad to have such a nice breakfast as this."

Aunt Jean sat across from Peggy at the table. She was a

missionary, and had lately come from India. Now she spoke quickly.

"Indeed, yes, I know some little girls who would think they had a feast if they could have your breakfast," she said.

Peggy was doubtful, but interested. "Who?" she asked.

"Well, I'll tell you about

I WOULD SHINE

I would shine, if I were the sun.
I would warm the earth when the day has begun.

I would make things grow. I would shine, I know,
If I were the sun.

I would shine, if I were the moon.
I would sparkle on rivers in early June,

I would shine all night. I would be so bright
If I were the moon.

I would shine, if I were a star.
I would guide lone ships on the ocean far.

I would twinkle with glee. How bright I would be
If I were a star!

But I can shine, and so can you.
Though we cannot be lights in the heavens blue.

We can sing and smile, and make life worth while.
If we will shine.

—Mrs. John F. Underhill.

two of them. Their names are Barkate, which means 'blessing,' and Piyari, which means 'loving.' Their father had been sick a long time, and unable to work; so that Barkate and Piyari and baby Yaqub, which means 'Jacob,' with Saidan, their mother, had to get along as best they could. Even when their father was able to work, they were very poor. They were Christians, from the despised 'outcastes,' and poorer than we here know anything about."

"Did they have a nice house to live in?" asked Peggy.

"I'm afraid you wouldn't think so," answered Aunt Jean. "Their house was made of sun-dried brick, plastered over with mud, and had only one room and a little porch, where the mother used to cook the meals, when there was anything to cook. Saidan, the children's mother, sometimes left the baby with Barkate and Piyari, and their sick father, while she went to some of the big houses of the village and worked; but she could not stay away very long at a time. Often there wasn't anything to eat, not anything at all, except some coarse whole-wheat flour, from which Saidan made flat cakes of bread."

Peggy looked at her buttered toast and strawberry jam. "Didn't they have any butter?" she asked.

"Not this kind of good butter," replied Aunt Jean; "and often not any kind at all; and they never heard of jam. Sometimes there would be spinach, seasoned with hot, red pepper, and once in a while something like split peas."

Peggy made a face. "Spinach!" she said. "I don't like spinach."

"Barkate and Piyari thought they had a pretty good meal when they had spinach with bread," said Aunt Jean.

Peggy finished her glass of creamy milk. "Didn't they have

milk to drink?" she inquired. "Saidan tried hard to find some for the baby and the sick father, but there was never enough," Aunt Jean answered. "Baby Yaqub grew thinner and thinner, and finally was so sick with fever that his mother Saidan was very anxious. And there was only a handful of flour in the house. She didn't know what to do. But she was a Christian woman; and although she could not read, she remembered the stories she had heard about the Lord Jesus Christ healing sick people. So she did the only thing she could do: she told Jesus Christ her trouble. 'Lord Jesus,' prayed Saidan, 'we belong to Thee, and we need Thee. Send healing to Yaqub, and food for us all. Amen.'"

Aunt Jean went on: "Fortunately just at this time the missionaries came from the city to Saidan's village. Saidan hurried to them, carrying the baby, and of course Barkate and Piyari went along.

"The baby is very sick,' said the missionaries. 'You will have to take him to the hospital.'

"But how can I get there?' asked Saidan. 'I can't leave Barkate and Piyari and their father.'

"Of course not,' said the

missionaries. 'We will take you all.'

"So that is how," said Aunt Jean, finishing her story. "Saidan and Barkate and Piyari and Yaqub and their father came to the mission hospital in the city, and Yaqub grew chubby and fat, as did also his sisters, because they were given plenty of good food. But Barkate and Piyari would open their eyes wide if they could see the kind of breakfast you have every day, Peggy. They have enough to eat now, but not such good food as this. And there are many, many other children in the villages of India who don't have enough, and who are hungry most of the time."

Peggy looked a little ashamed. She also felt better after her breakfast. Now she had to hurry off to school.

"Good-bye, Mother," said Peggy, as she kissed her mother. "I'm sorry I was cross. Thank you for the good breakfast."



A LITTLE GIRL'S PRAYER

In a recent fire that raged in the Santa Monica Mountains and destroyed many homes, there was one family who had a little girl who was a sincere Christian.

Mr. and Mrs. Jones and Mary were in Los Angeles at the time the fire started, and when they heard that their house was on fire, Mary said, "No, Daddy, our house won't burn up; it just won't. I am going to pray."

Then Mary prayed that Jesus would spare their house. After that they went home, and found that the kitchen had begun to burn, and the things that were on the table had burned. But all at once the fire had gone out. All the houses around it had burned to the ground, and theirs was the only one left.

The people who owned the houses around them thought it was queer; but we know that God protected the house and made the fire go out. Don't you think that was a wonderful answer to prayer? I do.

—Loys Marilyn Getman.

**The Bible and
OUR TIMES**
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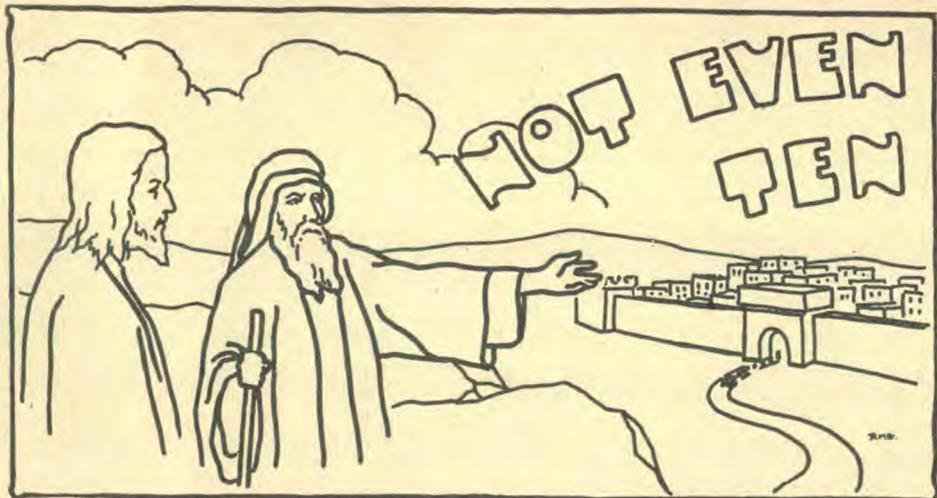
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See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than September 6th.



STRAWS in the WIND

PLEA FOR A UNITED EUROPE

In a London speech, General Eisenhower pleaded for the "moral and material assistance" of the United States and the British Commonwealth for the formation of a United Europe. "A workable European federation," he said, "would go far to create confidence among people everywhere that Europe was doing its full and vital share" in co-operation for peace.

SCIENTIFIC PROPHETS

In a new documentary film first shown at the Festival of Britain, Val Cleaver prophesies rocket flights to Mars in fifty years, and to Venus in one hundred years. Dr. H. S. W. Masser predicts ships and aircraft propelled by atomic power in a century, as well as artificial suns and synthetic food, while Dr. A. Parker promises the practical utilization of heat from the earth's interior.

AMERICAN MILITARY MIGHT

SINCE the outbreak of the Korean War, the U.S. Army has increased nearly threefold to 1,500,000 men, the navy has doubled its strength, and the air forces have been enlarged by over eighty per cent.

Dragon's Teeth

(Continued from page 10.)

Asia. In 1860 Russia's most easterly port on the Pacific was established and given the significant name Vladivostok—"Ruler of the East."

Expansion in Asia was temporarily arrested by her defeat at the hands of Japan in the Russo-Japanese War (1904-5) and thereafter until the first World War the Russian menace was eclipsed by the ascendancy of Germany. In 1917, however, the Communist revolution swept

away the last of the Romanov Czars and gave a new impetus to Russian expansion. And as we look back over the past thirty-three years, we cannot but agree with Prime Minister Attlee in a recent speech that "Stalin has been more successful in his imperialism than the Czars ever dreamed of being."

As yet Napoleon's prophecies are still unfulfilled, but no one can look at the map of Europe to-day and see Russian power reaching across Poland to the Elbe in Germany and south of the Danube into Rumania, Bulgaria, and Albania (2,900,000 square miles of Europe's total area of 3,900,000 square miles), and then contemplate her growing power in East, South and South-eastern Asia, without realizing that unless the great Communist menace can be "contained," Soviet Russia will soon rule not merely Europe but the world.

Of the deepest significance, too, is the fact that since the Communist Revolution, which terminated the Romanov dynasty and deposed the Orthodox church from its privileged position in Russian life, the last-day "dragon" has cast off its Christian veneer and reverted to its original state as "red" and pagan. Soviet Russia to-day engaged, to use its own words, in "a ruthless struggle against the Gospel" conducted by "all means available to Communism," sustains exactly the same relationship to the Christian faith as the "draconic" Roman Empire did to Christians at the beginning of our era.

It cannot therefore be denied by those who have "eyes to see" that in this great nation, which is still another of the predicted latter-day powers, is even now taking its place in preparation for the "battle of the great day of God Almighty."

(Next Time: "The 'Kings of the East' Prepare to March.")

