

A Sure Faith in a Sure Future



Included in this issue:

**ARE SUNDAY LAWS RELIGIOUS?
MIGHTY TO SAVE
SAYING AND DOING**

OUR TIMES



GOD'S LOVE TO ME

By A. B. CHEESBROUGH

Thy love, O Lord, has reached my heart,
I've felt its power to save;
New life to me Thou dost impart;
To make me true and brave.

Thy love, O Lord, has touched my mind,
My thoughts shall be of Thee;
That love so wonderful, so kind,
Forgives, and sets me free.

Thy love, O Lord, is moulding me,
And takes my pride away;
Thy love, O Lord, it holds the key,
And marketh out my way.

Thy love, O Lord is using me,
And fills my soul with joy;
Thy Spirit works in wondrous ways
My powers to employ.

Thy glory, Lord, makes me to praise
And glorify Thy name;
Thy presence makes my paradise
And sets my heart aflame.

Picture: Porthcurnow near Land's End.

THE BIBLE AND OUR TIMES

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



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This Month . . .

THE question of Sunday observance is being much discussed today, and the Government has promised during this session of Parliament to review the Sunday laws on our Statute Books. In view of this, the recent examination by the United States Supreme Court of four appeals against the American "blue laws" is of outstanding importance. Their truly startling findings are discussed in an editorial, "Are Sunday Laws Religious?"—Page 4.

MANY find it difficult to understand how church attendance can be increasing apparently without any corresponding impact on the social and moral life of the community. A. S. Maxwell gets down to the hidden roots of failure in his article.—Page 7.

LIFE may be a gamble or it may be based on deep faith in God. A. B. Cheesbrough asks the most important question of all, "What is Your Life?"—Page 8.

EVER since the entrance of sin all the resources of heaven have been directed to the rescuing of lost mankind. J. W. Ginbey tells of God's wisdom, love, and power in "Mighty to Save."—Page 10.

IN another of her inimitable articles, Mary J. Vine reveals the secret of the home which radiates blessing.—Page 12.

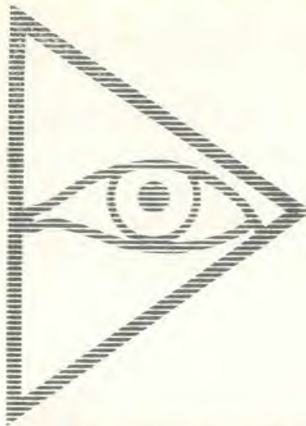
IN his article, "Paul and the Life Beyond," Leslie Shaw tells what the great apostle wrote from prison about life beyond the grave.—Page 14.

A thought-provoking article by Ernest Cox shows the relationship of family ties to the call of God to service.—Page 16.

ON her journey northward through Samaria, Charlotte Hastings brings us this month to "The Well Where Jesus Drank."—Page 18.

WE are reminded by Edgar A. Warren that the true Christian life is both "Saying and Doing."—Page 23.

IN the closing article of his fascinating series, A. J. Woodfield shows how solidly based on Bible teaching were the Reformers who preserved for us the truth of the Bible Sabbath.—Page 25.



DISCERNING THE TIMES

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



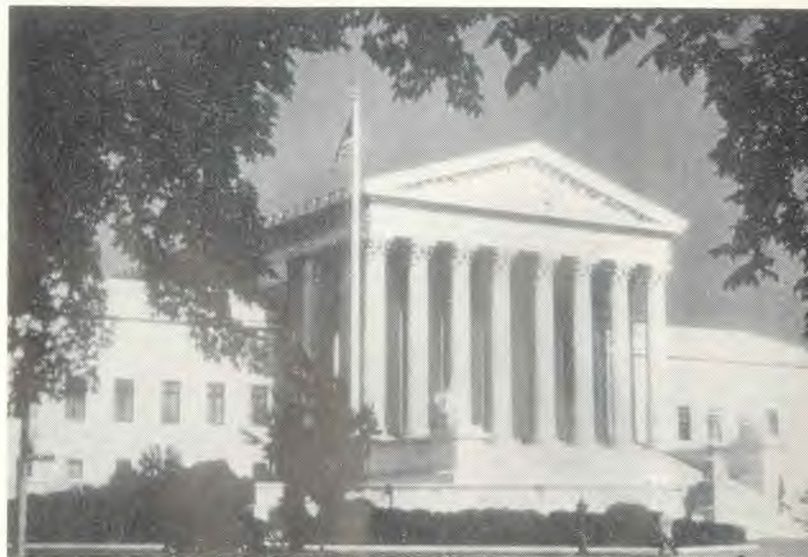
**BY
THE
EDITOR**

ON the face of it, such a question would seem to be almost foolish, and most people, if it were put to them, would say at once, "Why, of course they are." The fact is, however, that the United States Supreme Court has recently spent a considerable amount of time studying this matter, in the light of four Sunday-law appeals brought before them, and a majority of this high court, in their second longest document in recent times, comprising more than 60,000 words, has decided that they are not!

This startling decision merits our detailed consideration because of its implications not only in the United States but in this country as well, in view of the fact that our own Sunday laws are soon to be reviewed in Parliament.

The four cases had reference to prosecutions respecting Sunday trading in three states, Massachusetts, Pennsylvania, and Maryland. The most important one related to a firm of Orthodox Jewish traders who were compelled by the Sunday law of Pennsylvania to lose a whole day's business on Sunday, in ad-

*Are Sunday Laws
religious?*



The United States Supreme Court, where the American "blue laws" recently came under review.

dition to their voluntary closing on Sabbath (Saturday) in harmony with their religious convictions.

The grounds of appeal in the four cases were that Sunday laws, "blue laws" as they are called in the United States, contravene the First Amendment of the Constitution which prohibits the enactment of laws respecting "an establishment of religion" and the Fourteenth Amendment which requires that "equal protection" be given to all citizens under the law.

Giving the considered judgment of the court, Chief Justice Earl Warren argued that while in both England and Colonial America the original Sunday laws "were motivated by religious forces," yet these laws have now "evolved from the wholly religious sanctions that originally were enacted," they "have been divorced from the religious orientation of their predecessors," their references to the distinction between the "Lord's day" and "secular days" is "merely a relic," and that "as presently written and administered, most of them, at least, are

of a secular rather than of a religious character, and that presently they bear no relationship to establishment of religion as these words are used in the Constitution of the United States."

Sunday closing, he said "is a civil regulation made for the government of man as a member of society, and obedience to it may properly be enforced by penal sanctions."

Answering the argument that the purposes of health and the secular order of society would be adequately served if the law specified a rest of one day in seven, "leaving the choice of the day to the individual," the Chief Justice asserted that the State's purpose would not thereby be served. All members of the family and community, he declared, should have "the opportunity to spend and enjoy together, a day in which there exists relative quiet and disassociation from the everyday interests of commercial activities."

The State, he went on, has the right to "choose a common-day-of-rest" which "most persons would select of their own accord," and the day on which it is easiest for the majority to agree is Sunday.

To the argument that Sunday laws "prohibit the free exercise of religion" by reason of the "substantial economic loss" suffered by those who observe a day other than Sunday as a holy day, the Chief Justice declared that Sunday laws "do not make criminal the holding of any religious belief or opinion, nor do they force anyone to embrace any religious belief or to say or believe anything in conflict with his religious tenets." They do not therefore restrict the "free exercise" of anyone's religious beliefs. Further, said Chief Justice Warren, "it cannot be expected, much less required, that legislators enact no law regulating conduct that may in some way result in economic disadvantage to some religious sects and not to others because of the special practices of the various religions."

All things considered, therefore, the majority judgment of the court was that Sunday laws were now secular rather than religious, that they did not prevent the "free exercise" of religion in that no one was prevented from keeping any day according to his convictions, and that if an individual desires to keep some other day than Sunday he must be prepared to sacrifice for his convictions.

But while Chief Justice Warren spoke for the majority in upholding the Sunday laws of all three States, one member of the court, Associate Justice William O. Douglas, dissented in every case from the decisions, and Associate Justices William J. Brennan and Potter Stewart dissented in the Orthodox Jewish case. Their counter claims are worth pondering.

Justice Douglas, after speaking at some length on

the origin of the American Sunday laws among the first Puritan colonists of New England, maintained that "the religious purpose of Sunday laws is evident," and he further asserted that "they are today maintained, construed, and justified, because they respect the views of our dominant religious groups." If, he said, a legislature dominated by Orthodox Jews or Seventh-Day Adventists were to decree that all trading should cease on Saturday, "surely the churchmembers who desired to worship on Sunday would feel that their constitutional rights had been invaded." By the same token, therefore, Jews and Seventh-Day Adventists were justified in asserting that Sunday laws were religiously discriminatory.

Furthermore, said Justice Douglas, "the fact that the Christian *voluntarily* keeps holy the first day of the week, does not authorize the Legislature to make that observance *compulsory*." "It is a strange Bill of Rights that makes it possible for the dominant religious group to bring the minority to heel."

To what Justice Douglas had said, Justice Stewart added his view, on the case in which he dissented, that a law which compelled an Orthodox Jew or other Sabbath-keeper "to choose between his religious faith and his economic survival" demanded "a cruel choice. It is a choice which I think no state can constitutionally demand. For me, this is not something that can be swept under the rug and forgotten

The Statue of Liberty at the entrance to New York harbour proclaims the dedication of the United States to the twin principles of civil and religious liberty.



in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their constitutional right to the free exercise of their religion."

Finally, Justice Brennan, commenting on the argument that it would be too difficult to administer a one-day-in-seven law said, "The Court seems to say, without so much as a deferential nod toward that high place which we have accorded religious freedom in the past, that any substantial state interest will justify encroachments on religious practice, at least if those encroachments are cloaked in the guise of some non-religious public purpose."

The *Washington Post* in an editorial on "The Lord's Day," certainly put its finger on the root of the matter when it commented a day or two after the decisions were promulgated:

"No doubt there will be widespread applause for the opinion of the Supreme Court upholding the constitutionality of Sunday 'blue laws.' But . . . the applause will come largely, we think, from the religious leaders and others who desire to keep Sunday sacred as 'the Lord's Day.'" And this "will cast a reflection on a basic premise of the Court opinion—the assumption that the Sunday closing laws, whatever their origin, are today essentially secular in purpose."

The truth is that today, as always, the most insistent propaganda for Sunday laws stems primarily from certain ecclesiastical quarters, and that it is directed to the attainment of a religious object,

The happy smiles of Mr. Khrushchev and President Kennedy belie the sombre results of their meeting.



namely the universal observance of the first day of the week as the Christian rest day.

To these advocates of coercion for the attainment of universal Sunday observance we would say, in the first place, that such a course is utterly contrary to the spirit of the Gospel, which seeks to "persuade," not coerce, men to faith in God and obedience to His commandments.

Secondly, we would reiterate what we have so often pointed out in this journal, namely that the advocacy of Sunday as "the Lord's Day" or as "the Christian Sabbath" is theologically unjustifiable, because nowhere in the Scriptures is there any command of Jesus for the observance of Sunday in honour of His resurrection, and nowhere did He suggest that the seventh-day Sabbath was ever to give place to the first day of the week as the Christian "Sabbath." On the contrary, Jesus categorically stated that He was "Lord of the Sabbath day," which had been observed from the beginning; and the New Testament and early church history provide ample testimony to the continuance of the observance of the seventh-day Sabbath in the Christian church until it was progressively obliterated by apostasy.

The advocates of Sunday laws in the past have, at least, been honest, if misguided, in openly confessing that their object was a religious one; but the recent decisions of the Supreme Court of the United States have now made it possible for the ecclesiastical forces anxious to promote Sunday laws, to maintain and even extend them under the guise of their secular contribution to the health and welfare of the community.

Without a doubt the decisions will open the door wide to these forces, which include both Catholics and certain Protestant groups, and will result in the more rigid enforcement and multiplication of Sunday laws in the United States.

We may also be assured that the corresponding forces in this country have taken note of this new line of approach and will make use of it in order to reinforce the Sunday laws on our own Statute Books.

It is indeed ominous that in the Massachusetts case mentioned above, a joint brief was filed by the Lord's Day League of New England (Protestant) and the Archdiocesan Council of Catholic Men (Roman Catholic). Such a partnership certainly does not inspire confidence in Protestant-Catholic co-operation which is being so much advocated these days as a step to Christian unity.

Those therefore, who are faithful to the "faith once delivered to the saints," which includes the truth of the seventh-day Bible Sabbath, should be forewarned and forearmed concerning this potential new threat to their liberties.



church in history has been, I think it's a miracle, a miracle, we're here at all."

The Reverend Roy G. deMarsh, executive secretary of the Student Christian Movement of Canada, stated last autumn that "in some universities the Christian group on the campus is hardly visible any longer."

Recently the Very Reverend Angus James MacQueen, past moderator of the United Church of Canada, said: "On the whole the church is not doing a very creditable job. . . . In many areas of her life she is unfit for the tasks of the hour. She is too comfortable, too well adjusted to the *status quo*, and too ready to equate it with the kingdom of God on earth. She is too preoccupied with her own denominational projects and ambitions, and even with her own congregational budgets and buildings. She is too divided in her own structure to launch much

(Continued on page 27.)

By A. S. Maxwell

JUDGING by statistics, most Christian denominations in Canada are in excellent health. Growth in membership keeps up with the growth in population. Attendance at church services is at an all-time high. But does the increase in numbers connote increase in power?

MacClean's Magazine of Canada is of the opinion that the statistics are misleading. In a thought-provoking article entitled, "The Hidden Failure of Our Churches," it declares that while the figures give an impression of strength and vitality, they cover up tragic weaknesses.

This article, which should be required reading for every preacher and ministerial student, is in no sense a cheap criticism of religion, but the result of thorough investigation.

Does not inspire confidence

Most revealing are the opinions of many church leaders. Dr. Emlyn Davies of Toronto, one of Canada's most respected Baptists, is quoted as saying that the church is the only thing in society "against which the gates of hell will not prevail, and yet the church doesn't inspire this kind of confidence. When I think of how inadequate the Christian



Besides seeking to bring Christ to those outside the churches, Billy Graham has undoubtedly brought a new spiritual experience to many lukewarm Christians.

HIDDEN FAILURE

I ALWAYS try to listen to "Any Questions" on Tuesdays after the one o'clock news, and to "Any Answers" on Thursday evenings. Very often the letters sent in by correspondents to "Any Answers" are more interesting, and sometimes more to the point, than the opinions expressed by the team. But of course they have more time to think than the team who have not heard the question beforehand.

Recently the question was asked: "What was the opinion of the team regarding a man who, while professing to be a Christian, had won a considerable sum of money on the football pools, and who claimed his win to be the will of God?" The way many correspondents justified his action as being quite consistent with the practice of religion was very revealing, as also their application of various texts of Scripture. One correspondent made the assertion that *life* is a gamble. But is it?

Gambling with life

The question is asked in the epistle of James (4:14), "For what is your life?" and a very significant answer follows: "It is even a vapour, that appeareth for a little time, and then vanisheth away." How true this is! When we compare the length of human life with say that of many trees, we realize how short is our existence upon this planet. When we have passed the three score years and ten, and "the things of earth" begin to "grow strangely dim," we do indeed regret the time so many of us have wasted and misused.

All life comes from God. It is through Him that "we live, and move, and have our being." Acts 17:28. Therefore by that very act of creation, He has first claim upon us. If we deny, ignore, or reject that claim, if we take our lives as far as we are able into our own hands, then we gamble with the greatest gift bestowed upon us.

On the other hand, Christ said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. No-one really lives who does not live for Christ, through Christ, and under the guidance of Christ. Such a life is no gamble. It draws its strength from God, it feeds upon God's promises which are "Yea and Amen" in Him. It relies upon a God who does not and cannot lie; and faith and trust in Him in all circumstances will never be betrayed.

The life of faith

The life of faith is no gamble. It is a changed life. It is a life of venture and adventure. You have only to read the life of the apostle Paul to see that. "The life which I now live," he says in Galatians 2:20, "I live by the faith of the Son of God, who



WHAT IS YOUR LIFE

By A. B. Cheesbrough



loved me and gave Himself for me." And what a change it made! from being a Pharisee of the Pharisees, from being a self-righteous bigot, breathing out threatenings and slaughter, and persecuting Christians, he began to walk "in newness of life." He was bold in his condemnation of evil, but suffered every trial with true Christian patience. He discovered that the greatest force in the world is love. And so he wrote, "And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. 13:13. Christ had laid down His life for him and he was prepared to sacrifice and risk anything and everything for "the Son of God who loved me and gave Himself for me." This learned intellectual had a personal religion, a personal knowledge of Christ, a personal experience of conversion.

The Christian life is a committed life; here is Paul's testimony: "I know whom I believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." A life committed to God is not a life gambled away. Wherever it is lived, in London or Timbuktu, in poverty, hardship, and suffering, or in prosperity, it is in the keeping of Him for whom it is lived. So we hear this great apostle bidding us follow his example: "I beseech you therefore, . . . by the mercies of God, that ye present your bodies a living sacrifice." Rom. 12:1.

Thousands of people have responded to President Kennedy's call for ambassadors of peace to go to various foreign nations and seek to instil principles of service into self-seeking hearts. But what about God's call through Paul for ambassadors? It is reconciliation to God that will bring real peace. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. God calls for ambassadors who will carry the everlasting Gospel to earth's remotest bounds. Time is short. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:13. A gamble? Not a bit of it!

A committed life

"Your life is hid with Christ in God," and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4. That life is a safe life. It does not set its affections on things of the earth, but seeks those things which

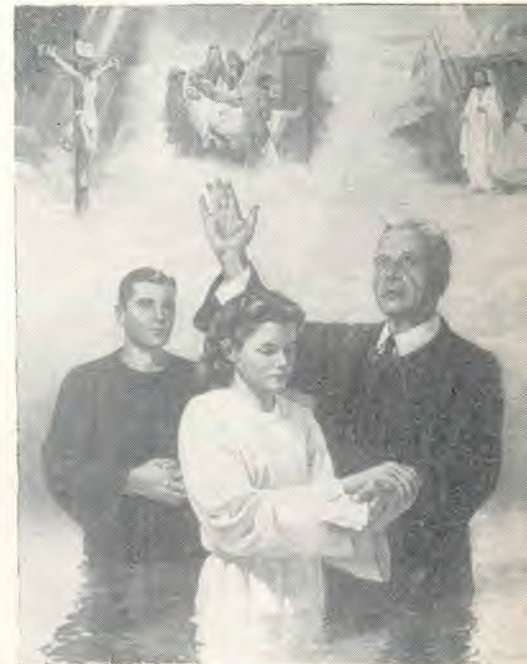
are above. It puts off all the things that God hates and puts on the new man, even Christ.

Losing to find

Jesus put His finger upon the solution to the problem of life when He said, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever shall lose his life for My sake, and the Gospel's, the same shall save it." Losing one's life *sounds* like a gamble. So



As Paul's life was revolutionized by his meeting with Christ on the Damascus road, multitudes since his day have found a new meaning to life through the Gospel.



does burying a bulb in the ground. So does sowing a field with corn. So did the death of Christ upon the cross. But it is God's law of life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Let me conclude by asking every reader the question that Christ asked, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8:36, R.V. In exchange? Where's the profit? *Eternal* life is offered. He who had no sin took yours and mine and bore them in His own body on the tree. Now He offers His righteousness in their place. Will you barter eternal life for a few years of sinful pleasure, the amassing of worldly treasure, for popularity, for that which is not bread, for those things that can never satisfy? The choice is yours.

MAN puts forth prodigious efforts and spends astronomical sums to accomplish worthwhile projects, and sometimes for apparently futile ones. But all of man's attempts are dwarfed in comparison with the gigantic effort and cost of Heaven's tremendous plan to save mankind. Many people, and even Christians, fail to comprehend the vast extent of Heaven's programme of salvation. All heaven is interested in man's salvation; all heaven is working for it; all heaven will rejoice at its final accomplishment.

Rising up early

In the Old Testament, the prophet Jeremiah frequently used the expression "rising up early" to describe in familiar terms the importance attached to this work by God. When a person is going to do something special on a certain day (for example, going on holiday) he rises early that nothing may impede his plans. God does not need sleep, and so does not literally rise, but Jeremiah wanted to convey to man the fact that God is so concerned for man that He is willing to go to any lengths.

David declares, "He that keepeth Israel shall neither slumber nor sleep." Psa. 121:4. Constant vigilance and endeavour is necessary to keep the children of men from stumbling. God and the rest of heaven's inhabitants constantly protect, guide, watch, and work for man.

The prophet Isaiah likens this work to a husbandman's care for his vineyard. The vineyard was planted in a very fruitful situation; it was fenced, and the stones were gathered out. The choicest vine was planted, and a tower and winepress were built therein. But alas, when the husbandman looked for grapes, there were only wild ones. "What could have been done more to My vineyard, that I have not done in it?" Isa. 5:4.

God was in Christ

In writing to the Corinthians Paul points out that Calvary meant more than the sacrifice of Jesus, great though that was. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. It was a sacrifice for God as well as Jesus. God suffered with the Son. The angels too shared in that experience of suffering. One writer has described the scene in heaven, as the fate of the world hung in the balance while Jesus was in Gethsemane, in this way:

"God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering mysterious dread. There was silence in heaven. No harp was touched. . . . In silent grief they watched the Father separating His



MIGHTY

By J. W. Ginbey, B.A.

beams of light, love, and glory from His beloved Son."—*The Desire of Ages*, page 693.

Angels that cease not to sing "Holy, holy, holy" could not sing while beholding such a scene. They suffered with God and His Son.

The drama of Calvary itself is sometimes not fully appreciated. The emphasis on His physical agony is often so prominent that His mental agony is overlooked. Sin was so offensive to God that it meant separation from Him. When Jesus cried out, "My God, My God, why hast Thou forsaken Me?" He was experiencing the agony of separation from God, which the finally unrepentant will suffer.

All power in heaven and earth

After Jesus had risen from the dead, He declared to His disciples, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." Matt. 28:18, 19. Because He had all



TO SAVE



power in heaven as well as in earth, they could go forth confident of the full support of heaven.

Paul enlarges on this in 1 Corinthians 15:24-28. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He [Jesus] must reign, till He [the Father] hath put all enemies under His feet. . . . For He [the Father] hath put all things under His [Jesus'] feet. . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him." Everyone in heaven is subject to Christ; for God has put everything under Him all for the work of reclaiming lost mankind.

"Wherefore," says the writer of the epistle to the Hebrews, "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. The greatest criminal is not beyond the reach of Christ, for He has all power. The angels ever live to minister to mankind. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

A tie never to be broken

In becoming Immanuel—God with us—Jesus did more than recover what was lost through sin. He has linked Himself to humanity by a tie that is never to be broken. In that act He has lifted the whole human race. Ultimately this world will become the centre of our universe. For the Revelator declares concerning the time when the Holy City descends to our earth made new, "The tabernacle of God is with men, and He will *dwell* with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Verse 22.

Man can only stand amazed at the wonderful love of God and of Jesus. All heaven shared in the sacrifice; all heaven ceaselessly works to apply the benefits of Calvary to mankind; all heaven rejoices over every sinner saved. Finally heaven will move to this earth when God makes His dwelling with man.

Dear reader, can you resist such love as this, that can raise a rebel to the place where he stands higher than if he had never sinned, to be a joint-heir with Christ?

Jesus came to show sinners how much God cares for them, and since His return to His Father, all heaven has been devoted to the salvation of lost mankind.

**THE
HOUSE
WITH
THE
GOLDEN
HEART**

By
Mary J. Vine



The home where the love of Jesus dwells is a happy home and one which radiates blessing.

HE couldn't have found more unpromising material anywhere. It was a wild and wanton city. To be born in Corinth was to be stigmatized already. There was no lewder form of disparagement than to be called a Corinthian. And so Paul found it; but when the Jews, to whom he had primarily come, gave him so violently unpleasant a welcome, he loosened his robe, shook his skirt, as though to shake the dust of the synagogue from him, and cried, "Your blood be upon your own heads; henceforth I will go unto the Gentiles." Which he did, Jewish persecution regardless. For eighteen months he worked for the Gentiles in Corinth. "I have much people in this city," God told him, and in the strength of that assurance Paul defied every opposition, until, when he left, the Corinthian Christian church was well established.

But old habits die hard, and when he wrote that first letter to them, he wrote "out of much affliction and anguish of heart," and "with many tears." He looked forward to visiting them again, but with much apprehension as to what he would find. "It

is reported," he wrote, that this and that evil is among you, and indeed there was. There was jealousy and strife and division. (1 Cor. 3:3.) There was conceit and worldly-mindedness. (Verse 18.) There were dissensions, brother going to law against brother. And there was such a cause for scandal among them as would not be tolerated even among the heathen. "What will you?" he wrote sorrowingly. "Shall I come unto you with a rod, or in love? . . . I will come unto you, when I shall pass through Macedonia: and it may be that I will abide, yea, and winter with you. . . . I trust to tarry awhile with you, if the Lord permit."

In the house of Stephanas

In the meantime he begs them to stand fast in the faith, to watch, to quit themselves like men and be strong, and then—as an example of what they

all could be—he calls their attention to the house of Stephanas, a family, he says, that have "addicted themselves to the ministry of the saints."

Wonderfully, and surely in the good Lord's kindly, over-ruling providence, the first-fruits of Paul's efforts was that friendly, loving family, the household of Stephanas. We are not told much, just twenty-five words in parenthesis, but it is sufficient. Here was a home where all its inmates had laid themselves out to serve, and there is no firmer basis for happiness than that. Was Paul weary? Had his words fallen on deaf ears? Did he feel in need of encouragement? There, in the house of Stephanas, he would take heart again.

There was no room for small jealousies, no quibbling over trifles, there in the house of Stephanas. There was no grumbling, no brooding over fancied slights. They had devoted themselves to service, and, as always, that service brought its own reward, health of spirit, a bracing, enheartening atmosphere that was contagious, blessed fellowship with the saints, and every day a growth in grace that was an example to believer and unbeliever alike.

"Ye know the house of Stephanas," Paul wrote, "I beseech you that ye submit yourselves unto such." In effect, Paul said, If you are downcast or discouraged, go and see Stephanas. If you are finding the way too hard and the temptation greater than you can bear, go and sit down with Stephanas.

How often must they have heard, first-hand, there in the chimney corner in the house of Stephanas, those self-same stories that even now, after almost two thousand years, are still vibrant with life and inspiration.

"Brother Paul, tell us of when you heard the Voice and saw the Light."

"Brother Paul, tell us of your escape from Damascus."

"Tell us, Brother Paul, about what happened to you in Lystra."

And the children would listen, wide-eyed and open-mouthed, their whole lives dedicated thereafter, and old and young would be renewed in fortitude and purpose, Paul himself among them, there in the peace and quietude of that consecrated home.

"That day in the house of Stephanas" would be the turning point in many a difficult experience, an anchor to hold on to in many a future storm, a lovely memory to wear for ever.

The house with the golden windows

I remember, when I was about six or seven, our teacher reading to us that lovely fable by Laura E. Richards, "The House with the Golden Windows."

I followed the little boy every step of the way up the hill to the house, and I too "could well have wept, for the windows were of clear glass, like any others, and there was no gold anywhere about them." But how thrilling it was when he looked back and saw his own cottage windows golden in the afternoon sun, his own home a place of splendour.

For the sum of three-pence I have since bought that same volume of fables from a second-hand bookstall. The end of the story reads like this:

"The way home was long, and it was dark before the boy reached his father's house; but the lamp-light and firelight shone through the windows, making them almost as bright as when he had seen them from the hilltop; and when he opened the door his mother came to kiss him, and his little sister ran to throw her arms about his neck, and his father looked up and smiled from his seat by the fire.

"Have you had a good day?' asked his mother.

"Yes, the boy had had a very good day.

"And have you learned anything?' asked his father.

"Yes,' said the boy, 'I have learned that our house has windows of gold and diamond.'"

The house of the golden heart

As he came home, though, he made another discovery. His home had a golden something that was not dependent upon the morning or evening sunshine. It had a heart of gold also.

Such a heart had the home of Stephanas.

Has yours?

*The white house glimmers through the trees,
The grave and gentle candles shine,
Here surely, here at last is peace.
Perhaps he thinks the same of mine.*

Perhaps "he" does, and what a good thing it is if that is the impression our home gives, a place of tranquillity and peace.

How infinitely better though if it is so in actual reality, if we ourselves, who live in it, know that it is so, that it is a place with a heart of gold.

The household of Stephanas knew the secret of making it so. They were "addicts," Paul said, but what sort of addicts? Addicts to service. If we strive for the same addiction, who knows, our homes may very well get the same wonderful reputation, a house of God, a house with a golden heart, something akin maybe to the Gate of Heaven. May it be so.



was most probably from the years A.D. 61-63. It is almost certain that he wrote the epistle to the Hebrews about the same time, possibly just before the other prison epistles, for in it he especially requests the prayers of his Jewish brethren in Christ on his behalf "that I may be restored to you the sooner." Heb. 13:18, 19. In this first imprisonment Paul was evidently not anticipating death at his trial, but acquittal. In none of the other prison epistles either, is there any suggestion that Paul desired to die. In fact such a desire would contradict all his previous declarations, and the strong fight for life that he waged in his trials in Judea. (See Acts 21-26.) His appeal to Cæsar indeed was the result of his determination to escape an unjust death.

PAUL and THE LIFE

ALONG with several other isolated passages of Scripture, Paul's words to the Phillippian believers, "I am in a strait betwixt two, having a desire to depart and to be with Christ" (Phil. 1:23), have been used as evidence to support the doctrine of the immortality of the soul, and of the reception of rewards and punishments immediately upon death. What does this passage really teach?

The epistle to the Philippians was written by the apostle Paul during his first imprisonment in Rome which lasted for two whole years (Acts 28:30), and

However at times even the bravest of souls sometimes feels weary of life, not necessarily through discouragement, but from a feeling of having had a full life, and that the time has come to lay down the burden and leave the unfinished task to another. It is clear that at the moment of his writing to the Philippians, Paul was either awaiting his trial before Cæsar, or the verdict, after his hearing, which would bring either release or a martyr's death. And so he tells his readers that his desire is that whatever the outcome, Christ shall be most glorified. He knew that his "bonds" had been looked upon as a most unfortunate thing, and probably at one time he had thought so himself, but now he could testify that in actual fact "the things which happened unto me have fallen out rather unto the furtherance of the Gospel." Phil. 1:12. In consequence of them, some, even of Cæsar's household, knew of Christ, and had become converts. By now Paul's mentality had enlarged so much that he realized that his death by martyrdom, even as Christ's, might bring greater glory to God than could be possible otherwise. So, realizing such possibilities, Paul, who was seeking Christ's greatest glory, found himself not able to decide which he would prefer, life or death. He says: "I am pressed betwixt two . . . so that what I shall choose I wot not." Phil. 1:23, 22. But after referring to his desire "to depart, and to be with Christ," he immediately adds: "Nevertheless to abide in the flesh is more needful for you. And having this confidence I know



Awaiting trial and eventual death at the hands of the Roman Cæsar, Paul wrote much to the churches of his hope beyond the grave.

Consistently the apostle directed the hope of believers to the second advent of Jesus as the day of final rewards.

that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." Phil. 1:24-26. If these last words really mean anything, they mean that Paul had decided in his own mind in favour of continuing to live and labour for Christ.

In considering an isolated statement like this one of Paul's, and to be sure of not misunderstanding him, it is necessary to go

BEYOND

By Leslie Shaw

back to his other writings to discover exactly what was his theology concerning death and final rewards, and how believers enter into the presence of Christ.

When Paul wrote his first epistle to the Corinthians he wrote it to correct certain evils that existed in the church, and to answer certain specific questions which were perplexing them. One of these questions directly concerned death, the resurrection from the dead, the nature of the present and the future body, and immortality. Paul answered their questions directly and explicitly, setting forth the truth of these matters, guided by the Spirit of God.

Much the same was true also concerning the Thessalonian believers, for he said to them: "I would not have you to be ignorant, brethren, concerning them that are asleep [dead]." 1 Thess. 4:13. In both of these epistles Paul's statements are so clear that there cannot be any misunderstanding of them. He shows that the state of death continues as a sleep until the resurrection day at the return of Christ, and that then the saints will be awakened by Christ, put on immortality, receive their glorified, resurrection bodies, and from then on will be "for ever with the

(Continued on page 30.)



NO man can choose either his own parentage or his earliest environment. Some few are privileged to be born princes. Millions, however, are born peasants; while many millions more are born into the intermediate strata of human society. No man may choose for himself just when, or where, or into what social sphere he shall be born. Such matters belong alone to the inscrutable purposes and providences of God.

The Bible, indeed, speaks of certain specific cases when the person's birth, his circumstances, and later life-mission were clearly ordained of God, that the divine purpose might eventually be fulfilled. Such a man of God's appointing was Moses (Acts 7:20, 21), and such was Samson (Judges 13:7), and such was also John the Baptist. (Luke 1:13-16.)

With Esther, we may come to recognize that it has apparently pleased the Lord to bring us "to the kingdom for such a time as this" (Esther 4:14), yet our family relationships should ever be seen not as an irksome necessity, but as a part of our heavenly Father's birth-bounty to us.

Jesus was a good Son

Nearly two thousand years ago our Lord Jesus Christ left His Father's heavenly home, and spent His earlier years on earth as a Child in an ordinary human family. There is no evidence that His family circle, as such, was very much different from the majority of Jewish artisan families of those days. Though His mother was undoubtedly a woman of high spiritual culture (Luke 1:46-54), and His foster-father, Joseph, was a man of devoted uprightness, yet the humble home at Nazareth had its problems and difficulties in common with so many more.

When Jesus entered the human race He accepted the obligations and limitations—the unceasing "give and take" of family life. He knew the misunderstandings which, at times, can creep into even the happiest domestic circle.

At twelve years old, Jesus was becoming apparently increasingly conscious of His own high destiny. Divine promptings were filling His heart. At last He was able to taste the youthful and keen delight of partaking in the religious exercises and spiritual blessing of His Father's house, the Temple at Jerusalem.

But, with all their innate kindliness and their parental insight, Joseph and Mary were not able



In His earliest years Jesus was the perfect example of filial love and devotion.

fully to understand why Jesus should need, or even desire, to linger within the sacred precincts long after all His relations had departed. Here is the first hint of the gap between Him and them. He was near to them as a loving and dutiful Son. But even early youth found Him nearer still to His heavenly Father, and becoming increasingly conscious of a greater obligation to Him.

However, in spite of the growing certainty of Jesus as to His own high destiny, without any attempt at self-justification, "He went down with them, and came to Nazareth, and was subject unto them." Luke 2:51. His spiritual exaltation was not such as to lift Him above family obligation or absolve Him from parental obedience. Though as an acknowledged "Son of the Law" He now had a new standing in the community, He was content, for many years more, to play His dutiful part as a member of a humble family. As there is no further mention of Joseph after the temple incident, it is assumed that soon after that the good carpenter died, and Jesus Himself became the main breadwinner for the household. Thus long before Jesus

THE CHRISTIAN'S



Almost His last thought on the cross was for the future care of His mother.

became a public preacher, He was a domestic teacher. He undoubtedly taught the younger members of the Nazareth family, both by wise precept and godly example, the duties of filial obedience, patient industry, and domestic dependability.

The Saviour's mother, Mary, was undoubtedly among the most virtuous of women. Yet the Scriptures clearly reveal her later failings in her relationship with her Son. In contrast with the far-seeing wisdom and ever-impeccable conduct of Jesus, His mother occasionally showed marked human frailties.

To impose proper discipline in a child's earlier years is a comparatively simple matter to an intelligent parent. But to know when and how to relax that discipline in deference to increasing maturity and responsibility calls for much prayerful thought and parental self-examination. Mary failed where many fond parents fail, in seeking to maintain a controlling influence when it was no longer right to do so. Her attitude must have brought sorrow to herself at times, as well as some painful embarrassment to her sensitive Son.

We get a glimpse of this situation at the Cana

wedding. Jesus had gently to rebuke His mother, saying, "Mine hour is not yet come," when she sought to precipitate a display of His supernatural power.

On a later occasion, however, the Saviour's mother attempted more seriously to influence, or even to obstruct, her Son's chosen mission. For when Jesus, at the outset of His ministry, began to make an increasingly powerful impact upon the minds of the people, "His friends [or, as in the margin, 'kinsmen'] heard of it," and, "they went out to lay hold on Him: for they said, He is beside Himself." Mark 3:21.

Eventually the Saviour's relations found where He was, and they were determined, apparently, to restrain His ardour. "There came then His brethren and His mother, and, standing without, sent unto Him, calling Him. And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee."

But Jesus would not permit the perhaps kindly, but mistaken, intentions of His relations even momentarily to hinder His work of soul-saving. Indeed He took this opportunity emphatically to declare that the closest human kinship must ever take second place to the spiritual relationships of God's kingdom. "And He answered, . . . saying, Who is My mother, or My brethren? And He looked about . . . and said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and mother." Mark 3:31-35.

But although Jesus thus made it crystal clear that even the closest ties of human relationship must never deflect us from our primary duty to God, the Saviour insisted that human kinship carries lasting obligations which no religious pretensions can annul. In Christ's day, many affluent Jews sought to evade their filial duty to aged parents by making ostentatious gifts to the temple treasury.

But Jesus sternly rebuked such sanctimonious hypocrisy. God is not honoured by gifts involving the infliction of parental hardship. And Jesus plainly declared that such unnatural evasion, under the guise of religious devotion, made "the Word of God [the fifth commandment in this case] of none effect." Mark 7:13.

(Continued on page 31.)

PALESTINE PANORAMA-10

By Charlotte Hastings

IT was early one morning when our Arab driver Muhkmoud headed the car northward toward Samaria. On some of the straight stretches along the good macadamized road, the speedometer read over 120 kilometres, or more than seventy miles an hour. How different from the slow, arduous journey Jesus so many times made to Galilee, then over the ancient Roman highway cut from the limestone rock—stony, dusty white, and glaring in the sunlight.

The countryside all around is packed with memories of biblical incidents. As we regained the main Nablus road, the minaret on the highest height in Judea, Nebi Samwil, could be seen lightly etched against the skyline. It was called the Mount of Joy by the Crusaders, as from the west they climbed to the summit of this burial place of the Prophet Samuel, and from there they had their first view of the walls and towers of Jerusalem.

We soon came to the village of El Bireh, ancient Beeroth of the tribe of Benjamin. Through the centuries an inn has stood where now is a ruined khan. This was the first halt for the slow-moving caravans leaving Jerusalem from the great religious festivals during the year. Here perhaps Joseph and Mary found that Jesus was not with their party as they returned from the passover feast and with consternation went back along the hilly road to Jerusalem.

The pillar of Bethel

On the slope of one of the grey-brown hills rising to the east, the Moslem village of Beitin came into view. There were patches of cultivation and trees, but in the foreground, limestone outcrops showed in gigantic bars of white and grey. This was Bethel, where Abraham, the forefather of the Israelites, journeying from Ur of the Chaldees, over two thousand years before Christ, pitched his tent.

Bethel figures largely in Jewish history. In the days of Jeroboam an idolatrous shrine stood here until the destruction of this and many others throughout the country by the righteous King Josiah. A ruined church marks the supposed place where Jacob had his dream of the ladder reaching from the earth up to heaven. Of course these sites are only traditional, but it must have been a smooth flat stone such as we saw that formed the pillow for his head, as in his sleep he was assured that the angels of God are always by the side of His children, bringing to them strength, help, and blessing. The symbolic ladder of communication represents Jesus,

THE WELL WHERE JESUS DRANK



by whom the link with heaven has been made possible.

Very different is the event recalled by the hill of Et Tell across the Vale of Achor, whereon stood Ai. Excavations have brought to light there the remains of a small fortified town, and also an altar. Somewhere in this scene of desolation, stones were heaped upon the body of Achan whose covetousness brought disaster to Israel.

Our way continued amid hills undulating into the distance in a sequence of chromatic shades—chrome, silvered green, midbrown, cinnamon, fawn, and tones of mauve. Passing the site of Jeshanah of the Old Testament, one of the towns captured by Abijah at the time of war between Judah and Israel, we came to the steep descent into the fertile green Valley of the Robbers, Wadi el Haramiyeh. Always a notorious pass for brigandage, it also figured in a decisive stand taken by the British against the Turks in the First World War.

Farther on away to the east upon some wooded hills was Seilum, where once stood Shiloh, in which the first tabernacle in Canaan was erected, and the Ark of the Covenant rested for three hundred years. By the door of this house of God, Joshua and Eleazar the priest appointed by lot to the tribes of Israel, their inheritance in the Promised Land. Here later, Samuel, dedicated as a child to serve the Lord, ministered to Eli the high priest. Archaeological research has established not only Byzantine

remains in the excavated ruins of the ancient city, with mosaics and inscriptions on stone, but the foundations of an old synagogue and traces of the Israelite and Canaanite periods.

Into the Vale of Shechem

As our car climbed the next rise we saw on the right a ruined khan. In the days of Jesus a spring of water near marked the boundary between Judea and Samaria, and from remote times an inn has stood just within Judea, so that Jewish travellers after staying there the night could go straight on through Samaria without a stop among these people whom they detested.

We noticed as we entered Samaria that the landscape was no longer harsh. Sombre hues had given way to bright variegated patches of golden corn and green fields. And so we came to the wooded Vale of Shechem. How beautiful it must have seemed to Abraham when he first saw it after his long trek across the desert, by way of Haran, to this Land of Promise. As he pitched his tent there, the Lord God made know to him that his prosperity would inherit the land. Here later, came Jacob also, journeying from the east with his family after leaving Laban his father-in-law. Greatly blessed, he had accumulated large flocks of sheep, many goats, camels, and herds of cattle. His tents were pitched in the green valley, and he bought land near the foot of Mount Gerizim for a possession. Before he died, this was included in his bequest to Joseph.

Water from Jacob's well

By the roadside is a low stone wall, intensely white in the sunlight, in front of a partly constructed Greek Orthodox church. The First World War put a stop to the building and since then there has not been sufficient money to complete it. From the middle of the fourth century successive churches have stood on this site over the well which Jacob dug here, "and drank thereof himself, and his children, and his cattle." John 4:12.

In the sanctuary the Crusaders built, its three naves were so arranged that the high altar was directly above the well in the crypt below. As we walked through the gateway we saw some of the remaining ruins of this ancient church, huge blocks of white stone and pillars, showing traces of splendid carving.

On either side of the existing church is a low arched entrance. By one of these we descended some



Top left.—From Judea the road descends into the valleys of Samaria.

Top right.—Approaching the Well of Jacob.

Lower right.—A partially-built church surrounds the ancient well.

Lower left.—Not far away is the reputed tomb of Joseph.



uneven stone steps into the dimness of the crypt. Above our heads the ceiling was groined and vaulted, but although candles were burning, and thirteen chased-silver lamps with coloured glass oil containers were suspended on an iron framework above the well in the centre, they gave but little light. We could discern a crimson-draped altar, ikons, a brass lectern, and around on the walls, pictures of Jesus as He sat on the side of the well, talking to the Woman of Samaria who had come to draw water. Of all the holy places we had seen this is the most truly authentic. Just here He certainly rested, and drank of this clear, sweet, always cold, water as it is today.

The well opening was two feet across at the top and widened below the raised well-head. A green glass oil lamp with silver ornamented top was hanging a short way down, illuminating the ancient stone work encasing. Turning the large iron handle at the side around which a rope was coiled, a priest lowered a pail to a depth of forty feet, and for each one of us he filled a small metal mug with the refreshing water.

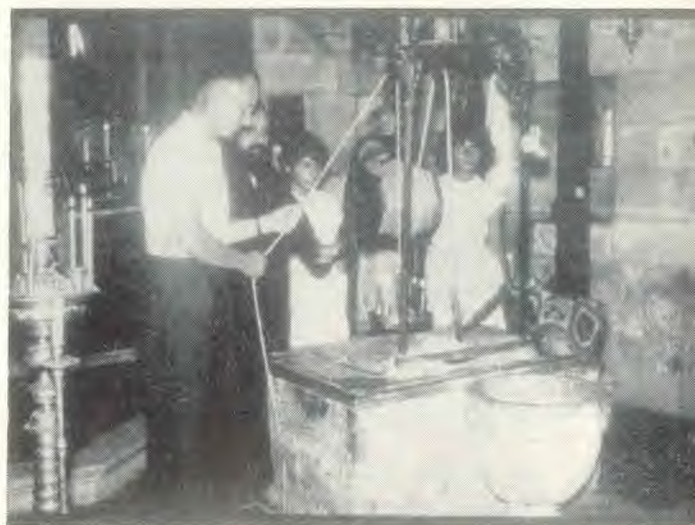
The same place, but how different the setting in the days of Jesus. Then all around was verdant with orchards, olives, and oak trees. Cultivated fields climbed the slopes of Ebal on one side and Gerizim on the other. A canopied stone recess, such as is still seen in the East, would shelter the well. On it our Lord took His seat, wearied by the tiring journey over the hills from the Jordan Valley. He had neither anything to eat, or that with which to draw water. The disciples had gone into Sychar to buy food when the Samaritan woman approached with her pitcher aslant upon her head. How vital were the words of truth Jesus uttered beside this well, as He told of the Water which satisfies the spiritual longing and "springs up into everlasting life."

On the summit of Mount Gerizim in front of them was the Samaritan temple, some massive stones of which can still be seen. "Our fathers worshipped in this mountain," the woman said, and added, but you Jews say, "that in Jerusalem is the place where men ought to worship." John 4:20. Whereupon Jesus plainly told her that true worship acceptable to God is not dependent upon any place, or the

ritual connected with it. It must be direct communion with the heavenly Father "in spirit and in truth."

The tomb of Joseph

Not far away from the Well of Jacob in the valley is the tomb of Joseph. Within a small Moslem domed construction, surrounded by iron railings, is a usual ark-shaped cenotaph. But the plaster is discoloured and peeling, and the place is neglected. The embalmed body of Joseph, who is revered as a prophet by the Arabs, may still lie beneath this hallowed spot, for on entering Canaan



Top left.—A modern Samaritan woman of Jacob's well.

Above.—A visitor is permitted to draw water from the ancient well.

Joshua had the bones of Joseph which the children of Israel brought up out of Egypt buried "according to his wish, in Shechem in the field of his inheritance."

About three-quarters of a mile along the road is the small village of Balata, which means "Oak." Where now we saw by a precious spring of water some mulberry trees with their spreading notched leaves, and the alternate lobed ones of fig trees, it is believed once grew the old oak tree which figured conspicuously in the history of the patriarchs. When the Israelites turned from idolatry in Jacob's day at his exhortation, he buried their household gods and earrings which they brought to him, beneath it. Later Joshua gathered the people here before he died and they renewed their covenant to the Lord

Although Moses did not cross the Jordan into

(Continued on page 22)

CAN WE KNOW FOR SURE?

By Lois L. Lane



THERE is great confusion of thought in the world today with regard to the vital issues of life—good and evil, peace and war. We find ourselves in a world of contrasts: wealth and poverty, pleasure and sorrow, abundance and starvation, real goodness and vile cruelty, love and hatred, great desires and efforts for peace, yet war on every horizon, and above all the fearful threat of the total extinction of the human race.

What is the meaning of it all, and where shall we find an answer to the great "Why?" that is heard on every side? Is the future really as hopeless as it seems, and what should we, individually, do about it? A thousand voices proclaim a thousand answers to the problems that confront us. Among this medley of tongues and opinions, can we with any certainty find the right answer, and discover the right course to take? Can we believe with certainty any of the answers offered to the why of life? After all, men have been living on this planet for thousands of years, and still have found no way to ensure peace, nor to rid themselves of the many evils of which they are so conscious. Men change their opinions, and come to quite different conclusions about the same problem and what should be done about it. Their prophecies for the future vary from the pessimism of complete destruction by their own inventions, to the optimistic expectation of a world of peace and plenty toward which mankind is progressing inexorably by a process of evolution.

The source of certainty

If we cannot trust the voice of man, then we must seek some more reliable source, someone who is in a position to know the truth about the past, the present, and the future, who can see the end from the beginning and therefore knows the answer to every question, the right course to take in every circumstance.



That there is a power and intelligence greater than man's is evident from the simple fact of man's existence, for it is certain that he has not made himself, and that no man can make another man. He cannot make even a bluebell, or a butterfly, least of all a baby, despite false claims to that effect.

Our reason tells us that there must be a Creator of all the things that we see, both in the heavens above and on the earth beneath. The Maker of all these things then is the One, the only One, who can tell us the truth about them—why He made them, and what has gone wrong so far as this world is concerned, to bring about the sorrow and pain and strife that abound in the earth. How is it that the One who had the wisdom and power to make this world and the wonderful being called man, could not, or at least did not, prevent man's descendants from doing all the wicked things that they have done? Whence came the selfishness and pride and hatred that have driven men to acts of cruelty and war?

No man, by his own observation and experience,



We can be sure that the Bible is God's Book because it changes lives and because of the accuracy with which its prophecies portray our day.

can explain these things to the satisfaction of his reason, but there is a Book that claims to be the message of the Creator to His creatures—a revelation of man's past history, an explanation of the evil in the world, a prophetic chart of the future, and a guide to the way out through the dark valley of this present life, to another world, a world where "there shall be no more death, neither sorrow nor crying." Rev. 21:4. From no other source can we find such a revelation, and without this Book the present life is meaningless and the future without hope.

Now if this Book is what it claims to be, it is surely the most important Book in the world, and to neglect to read it and follow its counsel is to deprive oneself of true knowledge and understanding, of joy and peace amid the turmoil of life, and of a certain and blessed hope for the future.

How can we be sure?

But how can we know that this Book is indeed the message of truth? Above any other reason is its revelation of a love far beyond human thought and imagination—utterly pure, selfless, and infinite—a love that constrained Almighty God to permit His only Son so to humble Himself as to be "made in the likeness of men," to "endure the contradiction of sinners against Himself" for thirty-three years, to be "despised and rejected" even when exerting His power to heal the sick and raise the dead, and finally to be crucified as the vilest of criminals by the rebellious race He came to save.

A second proof of the superhuman origin of this Book is that there is power in its message to do what no other power on earth can do—to change sinners into saints; even the vilest sinners into the most godly saints, and to give those who believe it,

a joy, a peace, a divine love that no earthly sorrow or suffering can destroy.

A third proof of divine authorship is the prophetic accuracy of the Bible. Scores of prophecies foretelling events hundreds of years later, and many in great detail, have been fulfilled to the letter, and not one prophecy has been proved false.

As if the written Word of God were not enough, He brought His Word to life in the Person of His Son, Jesus Christ, the Saviour of the world. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth." John 1:14. What the Father had written through the prophets, His Son fulfilled, exemplified, and illuminated by His life, so that in Jesus we have truth made doubly sure.

Here then, in this Book, the Bible, and here only, may we find the voice of truth which will lead us through the dark valley of "this present world" into the "new heavens" and the "new earth" wherein will dwell righteousness for ever.

The Well Where Jesus Drank

(Continued from page 20.)

the Promised Land, he counselled the Israelites to recite the promised blessings of the Lord on the slopes of Gerizim, and the curses pronounced upon disobedience on Ebal, and he plainly told them that all the promises given to them were conditional upon their obedience to Him. In this experience do we not read our own? Faith and obedience is the only way to life eternal. The water of life is indeed offered freely to all who will follow and obey.

THE lady had boarded the bus a few minutes before, and now she got up from her seat to leave.

Maybe she had heard snatches of our conversation, but anyway, as she passed us she said, in a voice loud enough to be heard by most of the passengers:

"We ought to get down on our knees and pray. That's what we ought to do—every one of us ought to pray as we have never prayed before—every day!"

How true those words were!

These days, solemn enough to bring dismay to the stoutest hearts, do indeed demand a whole-hearted return to God. What wonders of divine intervention in the affairs of the nations we might witness if all God's people would seek His face as never before!

Looking forward to that awesome time of judgment, Jesus warned that "not every one that *saitb* unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of My Father which is in heaven." Matt. 7:21.



By E. A. Warren

It is apparent from this verse that Jesus is drawing a clear distinction between "saying" and "doing"—in other words between our profession and our deeds; between pious talk, and actions which fail to measure up to our fair words. A life such as this evokes little commendation from our Lord.

Saying and **DOING**

IS GOD PARTICULAR?

But when this lady expressed these noble sentiments, her words fell completely dead on the ears of the conductress.

Why?

"Do you know," she said, "I have just realized that women never paid her fare!"

Now it is quite possible that this passenger genuinely forgot to pay her fare due to her pre-occupation with thinking about the urgent need for prayer in this materialistic world.

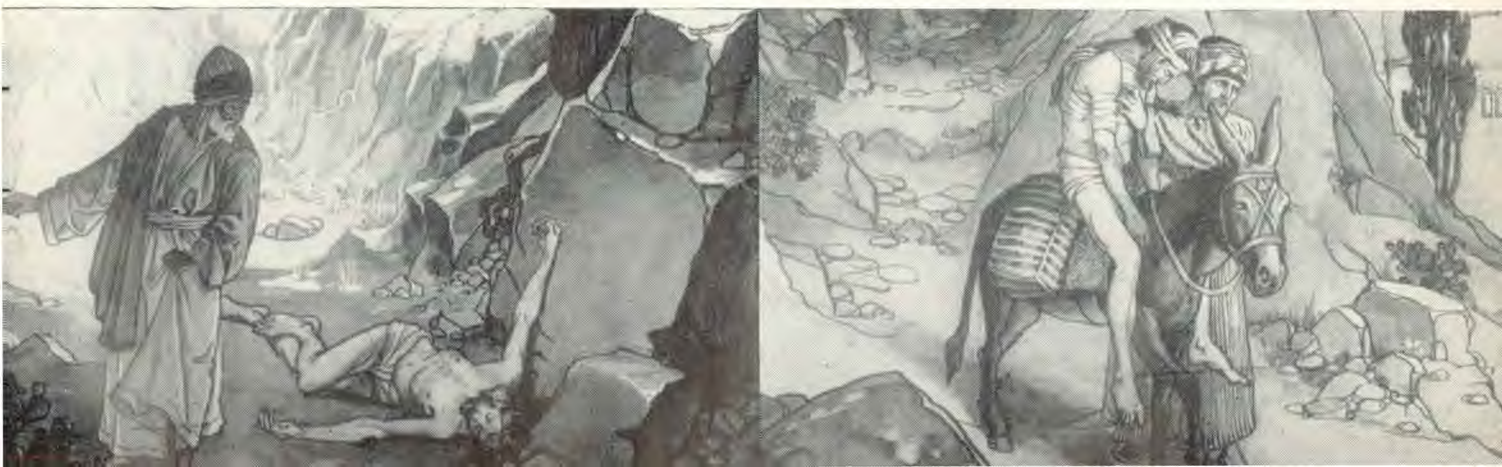
But obviously the conductress thought otherwise. Indeed she said so in no uncertain terms. To her mind failure in such a simple matter of honesty completely nullified all the good sentiments which had been expressed.

It is a sad fact that there are those who speak freely of God and of His love, but whose lives do not measure up to their words. It was so in the time of our Lord, it is so today, and so it will be right to the end of this world's history.

But the implications of these words are even wider when we think in terms of "saying" and "doing."

We are living in the days of a reaction in religious thinking. The God of our forefathers, who looked for loving obedience from His children, and who warned of punishment for the disobedient, seems to have gone. In His place man has conceived of a God who is so loving and indulgent and tolerant of the defects of the human race that He would never think of punishing people for their sins. The popular view seems to be that God is not really over-concerned whether or not men and women obey Him implicitly, especially if it should be inconvenient to do so.

While the priest in the Jericho Road passed by the wounded man, the Samaritan stopped and gave him help.





The rich young ruler was not prepared to surrender the "one thing" which kept him from following Jesus, but the poor widow gave her last "two mites" in token of her love to God.



Illustrative of this attitude was the reaction of a lady who was intrigued to learn that there were people in the world who believed it was still incumbent upon Christians to keep the seventh-day Sabbath holy. She said, "But what if you found it was impossible to keep the Sabbath like that? Wouldn't God understand?"

I replied, "Do you think it would be all right to break one of the other commandments if it seemed necessary or convenient? To steal, for instance, or to lie, or to kill?"

She was not too sure about that!

No, everywhere in the Scriptures the Lord presents obedience as the hallmark of true religion. "If ye love Me [you will] keep My commandments," said Jesus on one occasion.

"Fear God, and keep His commandments: for this is the *whole duty* of man," says Solomon in Ecclesiastes 12:14.

Obedience in even the smallest details is enjoined: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Right to the tree of life

In prophetic vision John the Revelator looked down through the ages, and seeing the people of God in these last days, he realized that they were the ones against whom the devil would vent his fiercest anger. Yet despite their trials and suffering and many temptations to disobedience, he saw that they would still "keep the commandments of God, and have the testimony of Jesus." Rev. 12:17. And in the last chapter of his book, he said of those who would finally overcome, "Blessed are they that keep His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

In view of all these clear statements it is strange that so many Christians and their ministers, too, while professing allegiance to the Lord fail to

honour Him in this elementary matter of obedience—such as in the matter of keeping holy the seventh day Sabbath which He appointed. Arguing that God is not really very particular, they continue to worship Him on a day which He has never sanctified. Man has taken it upon himself to decide on which day he is going to worship his Creator. No wonder Jesus said—and one might almost think He had this very thing in mind: "In vain do they worship Me, teaching for doctrines the commandments [not of God, but] of men." Matt. 15:9.

The blind man whom Jesus healed on the Sabbath day had somehow grasped the supreme importance of obeying God. Quite spontaneously he said, "If any man be a worshipper of God, *and doeth His will*, him He [God] heareth." John 9:31.

So it has always been and so it will be to the end of time, that without wholehearted, love-inspired obedience it is not possible to please God.

Delight in His will

After all, obedience, where there is love, is never irksome. "I delight to do Thy will," said Jesus addressing His Father. And His true followers will find their joy in the same way. Then it may be said of them, "Great peace have they which love Thy law: and nothing shall offend them." Psa. 119:165.

Here then is the divine prescription for peace in this troubled world, and an eternity of joy in the world to come.

Will you be among that number who will by God's grace "have right to the tree of life" because here and now you "do His commandments"—all of them?

New Bible on Records

THE gospel of John in the *New English Bible* has been produced on long-playing records and the other gospels will be available during the summer.

THE SABBATH AND THE

REFORMATION

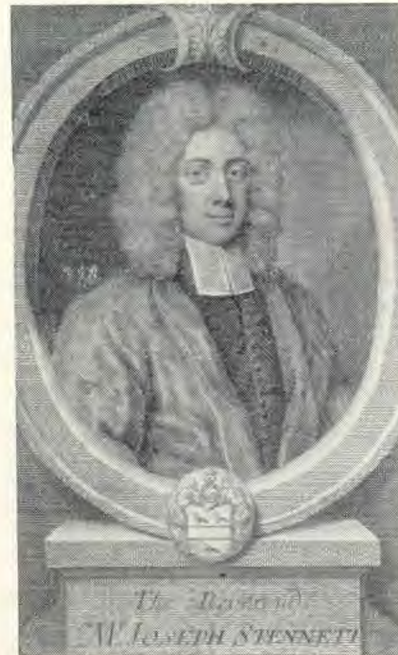
THE STORY OF A LOST DAY

By A. J. Woodfield, M.A.

ONE of the careless charges levelled at sincere observers of the seventh-day Sabbath today was equally common in the seventeenth century and grows out of the same confusion of thought that gave rise to the Sunday-Sabbath after the Reformation. It is a misunderstanding of what in God's law is of temporary and what of permanent validity.

With the creation of man there automatically appeared a need to define his essential relationships, first with his Creator and secondly with his fellow-men. What we call the moral law regulates those relationships. Man owes his Creator love, reverence, and loyalty—these being expressed on the one hand negatively by his refraining from idolatry and blasphemy, and on the other by a positive expression of these feelings in worship on a day of special spiritual significance, that is the Sabbath, a day blessed by God and divinely set apart to remind man of the acts of creation. Man's duties to his fellows are listed in the other commandments—a series mainly of prohibitions. Such basic religious and moral relationships must obviously always be in force as long as human life shall last. Without them it could not continue. Christ summed up the spirit of these laws by saying, "Thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy soul, and thy neighbour as thyself." These laws did not come into existence at Sinai; they were only formally codified on that occasion as the basis of Israel's constitution.

The Old Testament is the record of God's dealings with a special nation, the Jews, a people He intended to use as evangelists to the world. Their constitution was theocratic, and so their legal and religious systems were closely bound up together. Their legal system was essentially only a detailed application of the spirit of the Decalogue to the relationships of human life between members of the nation and valid during the period of their existence as a special people. Their ceremonial or religious laws were highly symbolic, designed to teach spiritual truths of a largely temporary nature, for they were anticipatory of the appearance of the Messiah. When He came, these religious ceremonies lost their symbolic significance, and so could be dispensed with. Confusion of thought over the Sabbath arises, because



it figured so largely in the Jewish ceremonial legislation. It was unavoidable that it did; for as it was a part of the universal law of God, it was necessarily a part of the Jewish ceremonial system, a temporary adaptation of God's law.

In the days of the great Sabbath-keeping preacher, Joseph Stennett, some were very confused in their thinking about the Old Testament. The Old Testament as a part of the Bible, which they firmly believed to be the rule of faith and conduct, seemed to the indiscriminating to be still in force in every detail. As a consequence the old Judaizing heresy dealt with by Paul in Galatians was revived, and some misguided zealots like Thomas Tillam and Christopher Pooley even revived the Old Testament sacrifices. Joseph Stennett had to excommunicate a member of his congregation for falling into this heresy; she Judaized so far as to deny the divinity of Jesus. Out of this situation we have two very interesting letters of Stennett answering an inquirer about the relationship of the Levitical

economy to the Christian. They provide very clear proofs of the unimpeachable Christian orthodoxy of the true Sabbath reformers.

Reformation Sabbath-keepers not Judaizers

In the first letter, Stennett confines himself to one main point of whether the Christian system had displaced that of Moses. He asserts that the Christian economy has displaced the ceremonial law of Moses. This he proves by referring to several passages from the epistle to the Hebrews, an epistle designed specially to clarify the thinking of the Jews on this subject. Hebrews 7:12, Stennett points out, speaks of the Levitical priesthood as having been definitely

1. Christ's priesthood under the Gospel dispensation and the continuance of the Aaronic priesthood are incompatible. Hebrews 7:12 says that the priesthood being translated, there was also a translation of the law. By translation is meant the exclusion of one for the establishment of another. This is confirmed also by the fact that the priesthood, confined under the old Jewish law to the tribe of Levi and the house of Aaron, was in Christ given to the tribe of Judah and the family of David.

2. This change of priesthood from an imperfect to a perfect state thereby excluded the need and use of the Levitical. (Heb. 10:1, 2.) If the continued repetition of the sacrifices under the old order was because of their imperfection, Christ's sacrifice on the cross, being perfect and atoning, renders all other sacrifices unnecessary. Further the priesthood is changed from a temporary condition to one of permanence. There was a succession of priests because of their mortality; Christ being immortal, His priesthood is eternal and unchangeable and removes the need for all other.

3. The Levitical priesthood does not date from creation and so cannot be either a moral or unchangeable institution. If it was not necessary in patriarchal times when the manifestation of Christ was so remote, it must be less necessary now after His manifestation in the flesh and since He Himself accomplished it.

4. The silence of the apostles about the Levitical priesthood would be incomprehensible if Christ had designed its continuance.



While the laws of the sacrifices given to ancient Israel came to an end at the cross, which they typified, the moral law of God is for all men for all time.

abrogated. From chapter ten, verses one and two, he shows that the sacrifices are dispensed with because first, they were intrinsically ineffectual to atone for sin, and second, they made way for the perfect sacrifice of Christ. They obviously then cannot survive in the perfection of the Christian economy. The old sacrifices continued now would only derogate from the dignity of Christ's perfect sacrifice. The same chapter makes clear that the sacrifice of Christ was perfect and therefore permanently efficacious. It excluded all Levitical and typical sacrifices.

The second letter is dated October 4, 1697, and seems to be sequential to the previous one. It is concerned mainly to elucidate further the main point covered previously, and this Stennett does under four heads:

"Strong in logic"

Enough has been summarized of Stennett's own teaching to show that he was no Judaizer. He clearly understood the priestly work of Christ, and the lucidity and cogency of his arguments can be clearly seen. Indeed, Sir Walter Besant, speaking of Stennett's denomination says: "They are strong in logic, if weak in numbers. Nothing is more clear than the command to keep the seventh day in the week: nothing is more certain than the fact that baptism was not at first bestowed upon infants."

Stennett was indeed an orthodox Christian, so much so that wishing to follow his Lord completely, he followed Him in this practice of remembering the true Sabbath day, an institution, unlike the

Levitical economy, that was morally binding because it was given to mankind in general at the very beginning of the world's history. So we find him writing of the Sabbath as follows:

*When the Creator of the world had given
Last touches to the frame of earth and heaven;
Peopled both sea and land, and worlds sublime,
I'th' first six days that ever measur'd time;
With vast delight the fabric He survey'd,
And, smiling, thus th' almighty Father said:
I'll add another day, the rest to crown:
Sacred to Me, peculiarly My Own:
Thus time in perfect numbers shall revolve,
Till heaven's high arches crack and earth dis-
solve.*

*The sun that decks the smiling day with light,
The moon and stars that glitter in the night,
To teach mankind to measure weeks shall shine,
To measure years in a successive line.
With what delight this day My work I view:
Works which My wisdom, power, and goodness
shew!*

*O happy day! be thou for ever blest,
The great memorial of My joy and rest.
Shine in time's annals princess of the days,
No sound be heard in thee but that of pray'r and
praise:*

*Let every breast with pious zeal be warm'd,
Au'd by My precept, by My pattern charm'd,
Behold these works which I with pleasure see,
And take delight to sabbathize with Me,
I know the rebel fiend, who late was hurl'd
From the high tow'rs of the celestial world,
Who all those legions of th' apostate crew,
Into that common guilt and ruin drew,
Envies mankind the joys that will arise
From this day's rest and sacred exercise;
And envies Me the honors of the day,
In which My creatures shall their homage pay.
Their peace in time he'll labour to destroy,
And to prevent their everlasting joy.
But how will Satan rage when he shall see
All the great things perform'd which I decree?*

Many Sabbath-keeping churches

The Sabbath reformers planted churches very widely in seventeenth century England. The Bampfield Church Book mentions churches at Colchester, Sherborne, Salisbury, and Wallingford; one in Gloucestershire; three in London; one at Chertsey; one at Twickenham. One of the Stennetts began to preach at Abergavenny about 1706 and one of his children was buried at Llanwenarth in 1717. In one of the Llanwenarth church books is an interesting list of Sabbath-keeping churches in 1690; it lists three congregations in London, one at Colchester, a "remnant" at Harwich, another at Woodbridge and

Melton, one at Ingham and North Walsham, "a little remnant" at Great Yarmouth, another few at Boston, more at Nottingham, a congregation at Wallingford, another at Watleton, a few at Salisbury, one at Southampton, one at Dorsetor (Dorchester?), one at Belmister (Belminster?), one at Sherbon (Sherborne?), and one at Sturminster. Two more at unnamed places in Gloucestershire are mentioned and another at Cherssey (Chertsey?).

Today, descended from these faithful few, there are Sabbath-keepers and practisers of believers' baptism all over the world, in all about 1,150,000, including some 10,000 in the British Isles.

The work of completing the arrested Reformation is growing rapidly and is preparing the way for the return of the Lord Jesus Christ, and significantly John in the Revelation describes those who will enter Christ's kingdom as "they that keep the commandments [all of them], and have the faith of Jesus."

Hidden Failure

(Continued from page 7.)

of an assault against evil or to preach unity and reconciliation to the world. And she is too pietistic and irrelevant in the face of the real stuff of life and great issues of our day—the feeble guardian of personal decency and the fount of tranquillity and optimism."

Forthright expressions of opinion such as these led MacClean's to commission a well-known research firm to send representatives into a typical city and seek to discover the truth of the matter by door-to-door visitation. The city selected was Guelph, a Western Ontario community of 40,000. Besides a cathedral-like Catholic edifice, it has three Anglican churches, three Baptist churches, three Presbyterian churches, six United churches, two Reform churches, and a Mormon church, most of them filled once on Sunday.

The people interviewed gladly confessed that they believed in God, but made it plain that in their everyday lives they pay little or no attention to their churches and take no guidance from them.

"One pleasant, quiet-spoken young United Church grandmother expressed this view: "The church has always meant a lot to me and so I go when nothing else gets in the way. I like sitting there. I like the singing and the feeling of closeness and the whole atmosphere; it reminds me of when I was a little girl. Of course, I never listen to the sermons; I just close my ears to them.'"

Her smug satisfaction and total unawareness of the real purpose of the church spoke volumes.

How many Christians live in this state of pious unconcern, it would be difficult to estimate, but

(Concluded on page 29.)

PROPHETCY

SPEAKS!



The papal coat of arms, including the tiara and Peter's keys.

ANTICHRIST'S NOTABLE "MARK"



By S. G. Hyde

great factor in the process of papal resurgence. (Rev. 13:11-13.)

In the last two verses of the remarkable thirteenth chapter of the Revelation, additional features are revealed concerning the Papacy, by which her identification is confirmed. We refer to the papal (a) mark and (b) number.

"That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. . . . Count the number of the beast; it is the number of a man; and his number is Six hundred threescore and six." Rev. 13:17, 18.

In seeking for an interpretation of the "mark" of Rome, one must remember that the Papacy is a system that has made a habit of counterfeiting true Christianity. It is "Anti-Christ."

"The man of sin . . . who opposeth and exalteth himself above all that is called God, . . . sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

NOTE.—"By counterfeiting, Popery has set aside all that is vital and valuable in Christianity. It robs Christ of His kingly office by exalting the Pope to His throne; it robs Him of his priesthood in the sacrifice of the Mass; it robs Him of His power as Mediator by substituting Mary. . . . The forms of

In the previous two studies, based on the thirteenth chapter of the Revelation, we identified two major powers whose careers were to affect the history of mankind to a remarkable degree. The two were:

1. The Papacy, symbolized by the leopard-like creature, whose career began when the great Roman empire was crumbling, and has become, as Dr. J. A. Wylie observed, "the great fact of the modern world." (Rev. 13:1-8.)
2. The United States, symbolized by a creature with "lamb-like horns," a new political power in the modern world, whose influence was to be a

Christianity have been faithfully copied; its *realities* have been completely set aside. Thus Satan has carried his object, not by erecting a system avowedly antagonistic, but by amusing and deluding men with the counterfeit."—Dr. J. A. Wylie in *History of the Papacy*.

Therefore we have the right to assume that the papal "mark" is a counterfeit of God's own "mark." And the "mark" of God, according to God Himself is the holy Sabbath, whose origin coincided with creation and whose importance caused it to be enshrined in the Decalogue.

"Verily My Sabbaths ye shall keep: for it is a *sign* [or *mark*] between Me and you; . . . that ye may know that I am the Lord that doth sanctify you. . . . It is a *sign* . . . for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested." Exod. 31: 13, 17. (See also Ezekiel 20:12, 20.)

It was over the Sabbath that Jesus clashed with the Jews. He established the continuance of the Sabbath even under the New Covenant and also declared His own relationship to it.

"The Sabbath was made for man [a generic term signifying the human race as a whole and not merely the Jews]; therefore the Son of man is Lord also of the Sabbath day." Mark 2:27, 29.

Thus it is established that the mark or sign of God is the true Sabbath, directed by Him to coincide with the seventh day.

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

Hence Anti-Christ, the usurper of the place of God, the creator of counterfeits, sought to create a Sabbath-mark differing from God's. This he did by adopting the day used anciently by the sun-worshippers, the first day of the week, in direct opposition to the divinely-appointed seventh.

Says the *Catholic World*: "The Church [of Rome] took the pagan sun-day and made it the Christian Sunday."

And in a Roman Catholic Convert's Catechism occurs the following dialogue:

"*Ques*: Which is the Sabbath day?

Ans: Saturday is the Sabbath day.

"*Ques*: Why do we observe Sunday instead of Saturday?

Ans: Because the Catholic church transferred the solemnity from Saturday to Sunday . . . by that divine power which Jesus Christ bestowed upon her."

Therefore it is obvious that the Sunday was turned into an opposition Sabbath by Rome (not by the apostles as is erroneously asserted by many Pro-

testant apologists) and is the mark of her power against the acceptance of which God offers the direct warning.

"If any man worship the beast [the Papacy], and receives his mark, . . . the same shall drink of the wine of the wrath of God, . . . poured out without mixture." Rev. 14:9, 10.

NOTE.—It does not, of course, follow from this that all Sunday-keeping Christians have the "mark of the beast." Some day such good people will understand the circumstances that brought into being the counterfeit Sabbath and will be called upon to decide as between the claims of God and the claims of Anti-Christ. A decision at that time to prefer the papal "mark" and alliance with Rome, will then only place them in the category of those who have the "mark of the beast."

Hidden Failure

(Continued from page 27.)

MacClean's believes the proportion to be very high.

Bishop A. Pike of San Francisco must have had something of this sort in mind when he stated recently: "The church, instead of being a goad, is by and large at peace with society. Throughout the world the church has tended to sanctify the regime. Jesus meant the church to be the yeast that leavened the whole loaf. But the vast majority of laymen and many of the clergy see the church as the sanctifier of the *status quo*."

Not all churches deserve this criticism, but many do. The disease of indifference is widespread.

In this critical hour, with all signs indicating the approach of Christendom's sternest tests, all professed followers of Christ should awaken from complacency into a vital experience of selfless service for the Master.

As the apostle Paul wrote to the Romans, "It is high time to awake out of sleep. . . . The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13:11, 12.

Needed today above all else is a rediscovery of truth, a rebirth of great convictions through the study of God's Word, a rekindling of the fires of love by a new vision of the Cross and all its vast and glorious meaning for mankind.

Numbers mean nothing when these vital, life-changing forces are missing. Without them the largest congregations, with the most elaborate paraphernalia of worship, are but noisy gongs and clanging cymbals, "having a form of godliness, but denying the power thereof." 2 Tim. 3:5.

Only by spiritual rebirth can hidden failure be transformed into bold, aggressive faith, dynamic witness, and ultimate victory.

Paul and the Life Beyond

(Continued from page 15.)

Lord." 1 Cor. 15:20-54; 1 Thess. 4:13-17. This was Paul's reply to the Greeks who had originally been steeped in the philosophy of Plato and Pythagoras who taught the immortality of the soul.

What was the belief before his martyrdom?

Something like three years after Paul had written these words about desiring to "depart and be with Christ" to the Philippians, and during the period of his second imprisonment from which he was sure he would not be released, he wrote the following words to the young man Timothy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

As in Philippians 1:23 Paul is speaking of his "departure," but here he does not use the words "to be with Christ." The same surety of salvation is there, but instead of using those words, he says, in harmony with what he has previously said about death, the resurrection, and the giving of final rewards, that he is going to receive the "crown of righteousness" "at that day." And he tells Timothy, as he has told others before, that the same will be true not for "me only" but for "all them also which love His appearing."

In view of this, surely it is foolish for some Bible expositors to voice the idea, when they are interpreting his words in Philippians 1:23, that by this time Paul has changed his earlier views about death. For if indeed Paul had changed his theology during the seven years between the time when he wrote his first epistle to the Corinthians, and when he wrote to the Philippians, then how do they explain his reversion to his original theology during the last three years of his life, so that by the time that he wrote his second letter to Timothy his beliefs had become again the same as those that he originally held! Did Paul change his theology on these matters, and at different times during his Christian ministry teach different things? We aver not!

Paul's consistent teaching

That Paul had not changed his theology on the matter of the condition of man in death, the resurrection of the dead, and the time of final rewards, when he wrote his epistle to the Philippians is amply

clear from other passages in that epistle. Notice the following:

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; *if by any means I might attain unto the resurrection of the dead.*" Phil. 3:7-11.

It is difficult to know how any language could confirm more strongly than this, Paul's continued belief in the doctrine he had always taught concerning the resurrection from the dead. He must still believe that man's future life depends upon that event, for in these verses he says it is his one great aim to attain to it. Everything else is leading up to this goal. Besides, as commentators have noticed, in this particular reference, there is a uniqueness of language. He does not speak of the resurrection in just a general way, but in such a way that shows that he knows there are two resurrections (compare Acts 24:15), one for the righteous, the other for the wicked; one for life, the other for death. (Compare John 5:28, 29.) And it is the resurrection of life that he is determined to obtain, a resurrection "out from among the dead." Bishop Moule says: "But in the phrase here as a whole there is assuredly a fullness and force of its own. Accordingly it has been said that St. Paul refers to a special resurrection, and that this is the mysterious 'first resurrection' of Revelation 20:5, 6, a rising either of all saints only . . . 'a resurrection up from among the dead' leaving the multitude behind. . . . It seems best then to explain these words of the glorious prospect of the resurrection of believers in general, as is seen in 1 Corinthians 15."

Furthermore, in this same chapter, and only a few sentences later, Paul says: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

Here, then, in these two statements, we have no enigmatical language, for words could not be plainer to show that Paul still firmly believes what he has previously set forth in his first epistle to the Corinthians, namely, that there are two ways by which a man can attain, by means of faith in the Gospel,

to the glorified body of the hereafter: (1) By dying in faith, and then being resurrected in the "resurrection of the just" at Christ's return, when He will bestow that glorious, spiritual, incorruptible body upon all the resurrected saints; or (2) by being among the faithful who will be alive on the earth at Jesus' coming, when their mortal body shall be super-invested (2 Cor. 5:4) with the immortal one.

So for expositors to argue that Paul's words, "To depart and to be with Christ," mean to go immediately at death to heaven, and so to be with Christ, is not only to make Paul teach different theologies in different epistles at different times of his life, but it is to make him teach two theologies in the same epistle! Such a conception makes the apostle something of a Jekyll and Hyde character, and most certainly an unreliable guide for Christians to follow.

It is even worse than that, for seeing that Paul, and all the other Bible writers, wrote under the direct inspiration of the Holy Spirit, the third Person of the Godhead, it makes the Holy Spirit an unreliable teacher and destroys His omniscience. But of course, it is not the Holy Spirit or Paul that is at fault, but irreverent interpreters of the Bible who take isolated passages of the Bible and interpret them in harmony with pagan philosophy concerning the immortality of the soul.

The apostle's great longing

What then is the explanation of Paul's words, "To depart and to be with Christ"? The intensity of Paul's longing for Christ's return, and all that is involved in that advent, is the over-riding thought that governs so many of his expressions. Death is an enemy. "The last enemy that shall be destroyed is death." His mind revolts at the manifestation of sin's power and he leaps continuously beyond it to the revelation of the triumph of Christ, by means of the resurrection at the last great day.

Before us, therefore, lies a choice in this whole matter: Will we believe what the Bible teaches, or will we accept and cling to the teachings of heathen philosophers which contradict the Bible's teachings?

Friend, what will you believe?

The Christian's Two Loyalties

(Continued from page 17.)

The high estimation which the Saviour placed upon the sacredness of family ties may be seen at the close of His ministry. For at the very climax of the drama of human redemption, when Jesus was upon the cross, suffering for us the extremes of mental and physical anguish, and while the weight of this world's sin was finally and heavily upon Him, and the consequent, awful separation from His Father was very near, He looked down and saw the grief-stricken figure of His mother.

She was standing by the cross, supported by the faithful John. She was compelled to remain, as a mother must, as near as she could to her dying Son, breaking her heart for Him, as He was breaking His heart for us.

And then, when every movement was an agony, and every extra effort a torture, the Saviour turned His head, and making His voice carry to where they stood, said to His mother, "Behold thy Son!" and to the beloved John, "Behold thy mother!" John 19:26, 27.

Thus, with almost His last faltering breath, our Lord made provision for the creature comforts of the ageing Mary. He was Redeemer of mankind. He was also, to the end, the dutiful and loving Son of a peasant woman. His affection far transcended all her early mistakes and very human misunderstandings.

Surely the Saviour would teach us all, not only the ways of eternal life, but also how we may better improve and enjoy the blessings of this life, as we increase our esteem for the God-given and binding ties of the Christian's home.

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BLOCK LETTERS PLEASE

The

Bobby's Birthday Surprise

By Pamela M. Weston

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pages

BOBBY sat on the steps of the porch. He couldn't remember when he had felt so bad. He'd got a strange lump in his throat, and something wet splashed onto his hand.

Today was his birthday. He should have been the happiest boy in town. Mother was baking his favourite cake for tea, and he had a new train set. He wasn't really ungrateful, but he just couldn't help feeling disappointed that his present wasn't a puppy, which he had so much hoped for. Besides, hadn't he been promised one when he was old enough to care for it properly? And now he was eight, he surely could.

"Sorry about the dog, Son," Dad had said that morning, as he handed him his birthday present. "Mother and I had planned on buying you one for your birthday this time, but the sudden move into this new flat has upset our plans. The owner says that no animals are allowed. I hate to disappoint you. Maybe in a year or so, we'll have our own house again. Then you shall have a dog for certain. This time we thought we'd give you that train set you were admiring so much in Brown's toyshop the other day."

Bobby was very pleased with the train set. It was a real beauty, and it was good of his dad and mum to get it for him. But he just couldn't forget his disappointment about the puppy. He'd planned on calling him "Rags," and had already thought out some tricks to teach him.

"But sitting here moping won't do any good," he told himself; and so, jumping to his feet, he set off across the road toward his grandparents' home.

Grandma Meredith was in the garden when Bobby arrived. He was just in time to help her with some strawberry picking.

It wasn't long before they were finished. Gran went into the house,

and came back with two glasses of milk and some biscuits, which she took into the summerhouse.

"Now," said Grandma, when they were seated, "suppose you tell me what is troubling you? I noticed you were very quiet while you were picking the fruit."

It didn't take Bobby long to tell his story to Grandma. Somehow, he felt much better just telling her his troubles. She often had a solution to his problems, too.

As Grandma listened to him she began to smile a little, and putting her arm around Bobby's shoulder, she led him toward the toolshed.

What was that strange whimpering sound? Bobby's eyes just about popped out with surprise—for there on a bundle of straw, in the corner of the shed, was the cutest little pup you ever saw!

"For you, Bobby," said Grandma, "to train and love as your very own dog. I bought him for company at nights when Grandpa is away on his preaching tours. I'd feel better with a dog around the house.

"As long as he sleeps here at night, you can play with him all day. Anyway, I shan't need a dog for company in a couple of years' time when Grandpa retires, and as you'll probably be living in your own house by then, you can take him home to live with you. Do you like the idea?"

Bobby's eyes shone. He stroked the pup behind his ears, and the puppy in turn nuzzled Bobby's fingers. He felt so happy that he didn't know what to say.

At last he said: "You know, Gran, I think it's the best thing I've heard of for a long time, and you're the nicest Gran a boy ever had! I'd prayed for a dog for my birthday, but I thought the answer was no. But Jesus has given me more than I asked for. I've got this cute little chap as good as for my very own, and a super train set as well!"

FELICITY'S FROCK

By C. E. Sutton

THE whole family were going to the seaside for their holiday, and Gran was coming too. The children were wildly excited, and counting each day. Then, Gran fell and broke her ankle, and it meant she could not join them after all.

"Well, I don't think we can go now," said Mummy, "because someone will have to stay and look after Gran." Oh dear! How upset everybody was; and the twins, Billy and Bob, aged four, sat down and cried, while Terry, aged six, tried to comfort them.

When Daddy came home that evening, he and Mummy discussed what was to be done. Then the blow fell!

"Felicity," Mummy said, turning to her eldest daughter, "you are thirteen now, and a very useful person. I don't want to disappoint you too much, but since you will be going to the Youth Camp later on, we suggest that you go and stay with Gran and help her. Then we need not put off our holiday."

Poor Felicity! It wasn't much fun being the eldest. Grown up one minute, and a child the next! But although she was very disappointed at not going to the seaside with the others, she really did feel rather important being considered old enough to go and look after Gran.

After all, Gran was not an old

lady, and as a rule she was very active. She was full of fun and ready for games and adventures. Although Gran could only hobble about with a stick, Felicity knew they would have fun together, looking after the hens and rabbits. Felicity loved animals.

Soon the day came when Felicity helped Mummy pack for the seaside holiday. The twins and Terry piled up the car, and with a wave to Felicity, the family were out of sight. Then Felicity set off for the bus to Gran, who lived in a town six miles away. Felicity liked the seaside, but she liked the town too, and she knew she would have fun doing the shopping for Gran.

What a welcome she got! A kind neighbour had put a lovely tea ready, while Gran was resting her leg on the sofa. Next morning, after tidying the house, Felicity went off to do the shopping. On the way she passed Mrs. Finch's

shop. There were some lovely dresses in the window. One was really beautiful. Big mauve flowers on a white cotton background and a lovely mauve sash.

Oh, it *was* lovely. Felicity gazed at it with longing. It would suit her fair hair and rosy cheeks, and she *did* need a best frock—but there was no hope of getting one! As the days went by Felicity received picture postcards from the family at the seaside, and sometimes she longed to be there, too!

But she was happy helping Gran, and her leg quickly became much better.

"You are such a help to me, Felicity," she said. "I don't know *what* I should have done without you."

Then one day, just before Felicity left Gran, she said: "I'd like you to get something you really want, Felicity, for being such a help to me;" and she pressed five pound notes into her hand.

Felicity hurried to Mrs. Finch's shop, and asked to try on the dress. It fitted beautifully, and Felicity trembling with excitement, ran home to Gran to show her. She was

CONTENTMENT

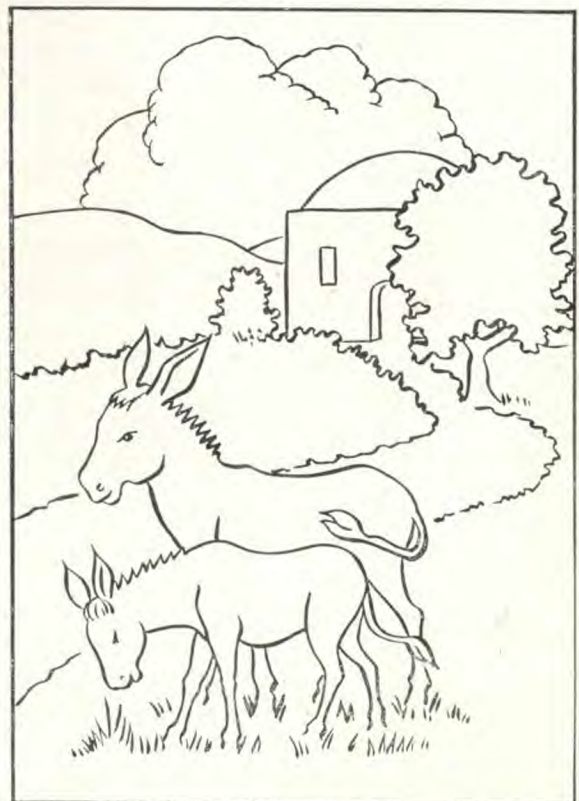
By John Mark

Health and happiness and love
Come from Him who dwells above;
The dear Son who saves from sin,
And the Comforter within.

Anger, misery, and hate
Come to those who will not wait
For the Father to fulfil
All His good and perfect will.

Let us therefore happy be
With the blessed Trinity,
Ours shall be abundant wealth,
And we shall be blessed with health.

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 September 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.]



delighted. "It's just *made* for you," she said.

Felicity was unselfish and helpful, as all of us should be. When we help other people, we must not expect a reward. But what a lovely surprise it is when we do get one!

Cherry Tree Farm

By Ronald James

WONDERFUL pretty chaps, to my way of thinking," remarked Lijah to Kay as he moved off.

"What are 'wonderful pretty chaps' to Lijah's way of thinking?" Tim asked his sister, having arrived only in time to hear the ancient's concluding remark.

"Humming-birds," Kay replied. "He was telling me that he saw lots when he was abroad. Fancy old Lijah having been abroad!"

"Well, he was a ship's carpenter; that's why he's such a jolly good handyman," explained Tim.

In the garden of Cherry Tree Farm, Kay sat reading. She looked up as something with rapidly beating wings hovered over a big clump of phlox. Almost at once it vanished. Kay sprang to her feet. She watched hopefully for several minutes, but whatever it was she had seen, it did not reappear.

"Tim, I saw a humming-bird in the front garden," announced Kay breathlessly.

"What rot!" scoffed her brother, continuing his vigorous polishing of Johnny's bride.

"No, really I did!" Kay protested. "It was hovering over a clump of phlox; I only caught a glimpse of it before it disappeared."

So earnest was her manner that, against his will, Tim became doubtful.

"What colour was it?" he asked. "Oh, I couldn't see. There was a sort of rapid beating of wings, and then it flew over the wall. It must have escaped from somewhere. Any rate, I can put it down in my book."

"You jolly well can't," protested Tim. "You might be mistaken."

"Well, what was it then?" demanded Kay hotly.

"How on earth do I know? But it's not fair to put it in your book unless you can say what it was."

"It was a humming-bird!" Kay insisted.

The children each kept a Nature Notebook; anything out of the ordinary was recorded, and there was a great deal of rivalry between brother and sister.

"Well, I'm going to put it in my book," said Kay obstinately.

"And I say it's not fair!" repeated Tim angrily.

"What isn't fair?" asked Farmer Jones overhearing Tim. "Kay thinks she's seen a humming-bird in the front garden and she's going to put it in her book," muttered Tim sulkily.

"I believe I know what you saw, Kay, because I saw it too, or another like it," smiled the farmer. "It was a humming-bird hawk-moth, so you were partly right. These huge moths hover over flowers in a manner very similar to the beautiful little humming-birds. It is this habit which gives them their name. Like the birds, the moths are after the flowers' nectar, but where the former obtain their booty with the aid of long, slender bills, the moths rely on their tongues which are of astonishing length."

"So I can put humming-bird hawk-moth in my book," said Kay happily. "Wonderful lucky, to my way of thinking!" grumbled Tim, in a remarkably good imitation of old Lijah's voice!

Sunbeams' Corner



is just one more way in which we can shine for Jesus as true Sunbeams.

Yours affectionately,

AUNTIE PAM.

Results of Competition No. 4.

Prize-winners.—Anthea Haugh, 246 Kempnough Hall, Worsley, Nr. Manchester, Lancs. Age 14; Lorraine Butcher, 52 Junction Road, Tottenham, N.17. Age 8.

Honourable Mention.—Jacqueline Norton (Stamford); Dawn Ann Hole (Looe); Carol Yvonne Hall (Plymouth); Roy Brian Hole (Looe); Freda Cowdery (Whitley); Anna-Marie Kaczmarek (Camberly); Susan Pain (Lincoln).

Those who tried hard.—Margaret Stimpson (Lincoln); Christine Binder (Lincoln); Maxine Pain (Lincoln); Margaret Lund (Bradford, 6); Stephen Pain (Lincoln); Sylvia Floate (Felixstowe); Andrea Sargeant (Bath); Doreen Floate (Felixstowe).

Results of Competition No. 5.

Prize-winners.—Dawn Ann Hole, 1 Council House, Widegates, Loos, Cornwall. Age 12. Ruth Tompkins, 22 Arnall Drive, Henbury, Bristol. Age 10.

Honourable Mention.—Margaret Gough (Torpoint); Jean Winter (Enfield); Linda Binder (Lincoln); Raymond Blyth (Lincoln); Janet Blyth (Lincoln); Linda Rose (Woodside); Margaret Stimpson (Lincoln); Stephen Pain (Lincoln); Susan Pain (Lincoln); Doreen Floate (Felixstowe); Sylvia Floate (Felixstowe); Karen Hill (Ffestiniog); Andrew Ruddick (Enfield).

Those who tried hard.—George Fistorazzi (Westcliff-on-Sea); Graham Hall (Plymouth); Paula Maybery (St. Albans); Diane Bates (Gorleston); Jean Payne (Newport); Gary Freeman (Clapham); Anita Robinson (Bracknell); Maxine Pain (Lincoln); Anna-Marie Kaczmarek (Camberly); Barbara Cambell (Co. Antrim).

My dear Sunbeams,

Nor long ago I was walking in a beautiful park. There were smooth green lawns, and colourful flower beds, and right through the park, flowed a cool, clear stream.

But there was one big blot on all this beauty. For strewn around the lawns, and even among the flowers, were discarded ice-cream cartons, bus tickets, and other rubbish. And even a few old cans were to be seen in the clear stream!

As I looked around, I was reminded of a cartoon I had once seen, where the artist had drawn an ugly looking insect which was flying around dropping rubbish everywhere. Underneath the picture was the caption: "Were you a litterbug this month?"

And so, Sunbeams, during this holiday month, when we are enjoying our picnics, whether at the beach, woods, or parkland, let us resolve not to imitate the litterbugs. Doing our best to leave the countryside tidy, and beautiful for others to enjoy,

MIRROR



of OUR TIME

Over three million

PRINTINGS of the *New English Bible* first published in March this year, already total over three million—actually 3,275,000. Of these, two and a half million have been printed in this country, and American sales are well into the second half million. In addition, 100,000 paper-back copies of John's gospel have been published by the British and Foreign Bible Society.

Out for first place

IN a recent speech, Prime Minister Nikita Khrushchev claimed that the Soviet Union, though only forty-four years old, is now No. 2 country in the world, and that it will be in the first place by 1970.

Life after death

ACCORDING to *The Humanist* polls on religious beliefs, in December, 1947, 49 per cent of the people in Britain believed in life after death. In 1957 the numbers had risen to 54 per cent and in 1960 to 56 per cent. Only 18 per cent in 1960 disbelieved in any after-life.

Controlling Bible study

EVIDENTLY the Roman Catholic policy of encouraging Bible study is getting a little out of hand. The Congregation of the Holy Office has issued a warning against "too free interpretations," and urged constant reference to "the teaching of the Early Fathers and the views of the church and its leaders" so as not to "trouble the minds of the faithful."

Red bomb by '62

ARTHUR H. DEAN, U.S. negotiator for the banning of nuclear tests, believes that the Chinese may have developed a nuclear bomb by 1962 or 1963.

U.S. growing old

TODAY, as a result of advancements in modern medical care, the United States has over a million persons over eighty-five years old, and one in eleven is over sixty-five years. With no further increase in life expectancy, their numbers will be doubled in the next fifty years.

Literature for Africans

AT a recent conference in Northern Rhodesia on Christian literature for Africa, an "immense increase" in the reading public in that great continent was predicted. It was also asserted that "the best literature for Africa will be written by Africans."

Saving Nile temples

THE latest plan to save the 3,200-year-old Nile temple of Ramesses II at Abu Simbel, and a smaller one dedicated to Queen Nefertiti, which will be engulfed by the waters of the Egyptian High Dam, is to cut them out and lift them bodily to a higher level at a cost of two and a half million pounds.

Little red schoolhouse

ADVANCED as the United States is in so many spheres of civilized life, including electronics and space flight, there are still, in sparsely settled areas, 23,000 one-room schools of the "little red schoolhouse" type.

Moon exploration base

AMERICAN plans for moon exploration include the laying down of a moon base with "food, water, power, laboratory equipment, an exploration vehicle, emergency survival tools, and a re-entering capsule" for the return journey, before sending the first men there.

Real space travel

"It might be that our great-great-grandmother long years ago never moved ten miles away from the village where she was born," said the Rev. Edward Rogers, president of the Methodist Church, in a service in Durham Cathedral, "but if she knew her Lord and believed in Him, she had set off on the journey that leads to life eternal."

Methodist membership decline

THE latest figures for the membership of the Methodist church show a decline of 5,069 for 1960 to 728,589. Sunday school scholars fell by 41,804. In the past six years Sunday school attendance has fallen from 815,952 in 1953 to 587,276 in 1960, a loss of a quarter of a million.



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