

Present **TRUTH**



Discerning

The Times

*Current Events in the Light
of the Bible
By the Editor*

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CROSS-CURRENTS IN THE MIDDLE EAST

SOMEONE writing of events in the vital Middle Eastern area referred to the tensions and pressures there as "cross-currents." The term is most appropriate for in the language of Bible prophecy the Arab lands constitute the symbolic river "Euphrates" (Rev. 9:14; 16:12), which separates the region of the king of the north from the region of the king of the south. (Dan. 11:40 et seq.) So long as this "river" flows strongly (that is, these powers retain their independence) the rivals of the last days will be kept

apart and the final conflict of Armageddon staved off. But when the "Euphrates" is "dried up" by the extinction of these independent kingdoms, the great world powers on its "banks" will be brought into collision across the dried-up bed of the "river" and the beginning of the final struggle of history will be precipitated.

That is why the "cross-currents" in the Middle East are being watched so carefully by the students of the Scriptures.

Since the establishment of the new kingdom of Israel

rumour has been common that it would quickly pass into the control of Soviet Russia and provide a stepping-stone across the "river" from north to south.

Such fears, however, have, for the time being been dissipated by the first elections in Israel which gave power to the moderate western-orientated parties, and showed the communists to be in a very small minority.

This has since been followed up by a definite hardening of feeling against the new Israel by the Soviet Union itself.

For some time, therefore, Israel is unlikely to provide any bridge for the northern power across the symbolic "Euphrates."

The other source of concern in recent months has been alignments among the Arab states. The Arab League, created under British inspiration to maintain the independence of these weak kingdoms, suffered such a shock as a result of its ineffectiveness against Israel that many wondered if the unity of the Arab states would be irrevocably shattered.

In the past few weeks, however, the new government which has forcibly secured power in Syria has drawn closer to the governments of Iraq and Lebanon and may

eventually bring about a "Greater Syria" kingdom in friendly relations with, if not united to, King Abdullah's Transjordan.

This will not be particularly pleasing to Egypt and Saudi Arabia, but it will certainly increase the security of the northern Arab lands.

In the centre, Israel and Transjordan are drawing nearer to a live-and-let-live arrangement, while to the south, Egypt, which suffered perhaps the greatest humiliation of all during the campaign against Israel, is coming to a new realization of its dependence upon Britain and America and the necessity of a working agreement with the West.

At the moment, therefore, the integrity of the Middle East lands seems more secure than for a long time and the

Our Cover

Among the lovely Malvern Hills.
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"Euphrates" continues to flow, keeping apart the powers on the northern and southern "banks."

But the Soviet Union is not relaxing. Pressure is increasing on Persia, not to mention the great drive southward in the Far East, and support is being given, through Bulgaria, to the Macedonian independence movement which, if it succeeded, would create a new "satellite" and bring Russian power down to the Aegean Sea at Salonika.

So the continuing injunction regarding Middle East affairs, as also concerning the many other signs of our times in the light of the prophetic word, is "Watch!"

work on *The Book of Daniel*, has been written by Father C. Lattey, S.J., and he has chosen the praeterist system as his standard of interpretation.

In Daniel two and seven he follows all other expositors in listing the first three world empires as Babylon, Medo-Persia, and Greece—he could of course do no other seeing that these powers are designated in the book itself. But when he comes to the fourth world power, instead of applying it to Rome, which fits the "iron monarchy" so perfectly, he interprets it as the Seleucid Empire which grew up in Asia Minor and Syria after the death of Alexander.

The ten horns of the fourth beast are explained as Alexander and the Seleucid monarchs. The "little horn" is declared to be Antiochus Epiphanes, one of the Seleucid kings, and the three horns uprooted by the little horn in securing power (Dan. 7:8) are listed as Seleucus IV, Demetrius, and Antiochus, the younger brother of Demetrius.

The complete inadequacy of this attempt to get the
(Continued on back page.)

A CATHOLIC ON DANIEL

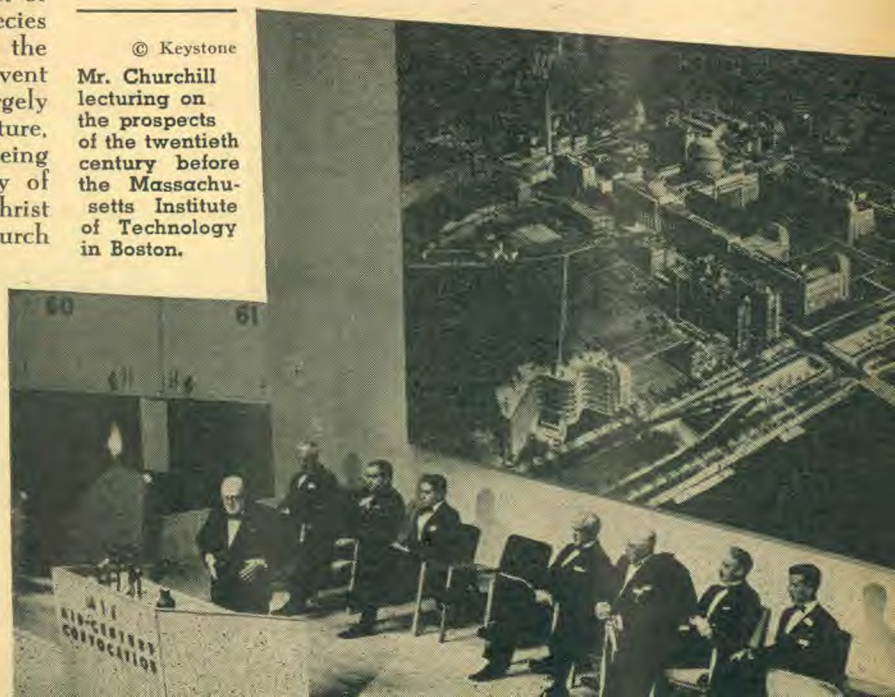
WHEN a new commentary on Daniel is written by a Catholic, one can be certain that one of two lines of interpretation will be followed. An attempt will be made either to put the fulfilment of the great panoramic prophecies of the book back into the period before the first advent of Christ or they will largely be put forward into the future, the object in either case being to prevent any possibility of the prophecies of Antichrist being applied to the Church of Rome.

These two systems of Catholic interpretation, termed respectively the "praeterist" and "futurist" interpretations, were invented at the close of the sixteenth century by Jesuits Alcazar and Ribera respectively, in order to expose

tions of Luther and the other Reformers, and one or other of them has been used without fail by every Catholic writer since then.

Just recently a new Catholic

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Mr. Churchill lecturing on the prospects of the twentieth century before the Massachusetts Institute of Technology in Boston.



What is Christ to You?

A Voice of Prophecy Broadcast

THE ANSWER TO THAT question, What is Christ to you? is found in our text, 1 Corinthians 1:30, 31: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

If we are the children of God, Christ is all this to us. He is our wisdom, our righteousness, our sanctification, and our redemption. And, being so much to us, He is everything to us. There is enough of Jesus for every Christian.

A poor woman living in the tenements of a great city was taken by a welfare society on her first and much-needed holiday to a farm by the sea. On catching her first glimpse of the ocean, she cried, "Thank God for something of which there is enough!" You see, all her life she had done without things. Never did she have sufficient food, clothing, or other things to make life enjoyable. Now she saw the ocean, and there was enough of it for everyone.

As we contemplate the wonderful love of God as manifested in Christ Jesus, His Son, who "is made unto us wisdom, and righteousness, and sanctification, and redemption," we say: "Thank God for Jesus! He is everything to us. There is enough of Him for all." Yes, friend, there is enough of our holy Saviour for all. As Patrick, the Sabbath-keeping servant of God, once said:

"Christ be with me, Christ within me,
Christ behind me, Christ before me,

Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."

Surely the great Irish servant of God told the secret of his life and ministry in those words.

What is Christ to you, friend? If you are a true believer He is, first of all,

Wisdom

That is what our text says: "He is made unto us wisdom." The world talks a good deal about wisdom. It did so in Paul's day. The Greeks, who were the thinkers of that time, glorified wisdom. They were the philosophers of the day. But they missed the biggest news in their age. The story of the crucifixion of an obscure carpenter was to them "foolishness," as we read in 1 Corinthians 1:18. Even when the apostle Paul met them there on Mars Hill, where he matched intellect with intellect, philosophy with philosophy, very few believed. In their intellectual pride, they were blind to the simplicity of the cross. They found it uncongenial to become as little children that they might enter the kingdom of God. As the holy apostle puts it in 1 Corinthians 1:26-29: "Ye see your calling, brethren, how that not many

wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are: that no flesh should glory in His presence."

Then follow the wonderful words of our text, that "Christ . . . is made unto us wisdom." But in the presence of God, how little we know! Really to have true wisdom, we need intellectual humility before the wisdom of God.

The greatest truths in the universe come by revelation—truths that mere human research would never discover. These divine truths of salvation, God has revealed in His Holy Word—and Christ is the Word made flesh. (John 1:14.) He was the Holy Scriptures in a man.

O Word of God incarnate,
O wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky!
We praise Thee for the radiance
That from the hallowed page,
A lamp to guide our footsteps,
Shines on from age to age.
—W. W. How

Notice the statement of our Lord in Matthew 11:25: "Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The Voice of Prophecy programme is broadcast on Radio Luxemburg every Tuesday at 4.15 p.m. (1,293 metres.)

Let ours be this childlike faith that we, too, may receive Christ as our true wisdom.

In Luke 2:52 we read of Jesus as a young man that He "increased in wisdom and stature." And in Luke 11:49 He is called the "Wisdom of God." But, according to our text, Christ is also made unto us

Righteousness

That is, He is our justification. That's a long theological word, but its meaning is simple. It is this: When we are justified before God, we appear before Him as if we had never sinned. Sin is the transgression of God's law. (1 John 3:4.) Sin is very expensive. It is worth a human life to sin, for "the wages of sin is death." Rom. 6:23. Well, we are all deeply in debt. The Bible says, "All have sinned." Rom. 5:23. We cannot pay our death debt by good works. If such an impossible thing were possible and we could start this minute to live a perfect life in our own strength to the end of our days, we would still be lost because the old sin, the old debt, would still have to be paid.

If a man commits murder and, after being sent to a prison cell, says, "Well, here I am, but I will live a good life from now on," would that clear him from the crime he has committed? Would the charge be forgotten? No, of course not. So no sinner may blot out God's warrant and say, "I am innocent now because I am going to do good deeds from to-day on." He must pay the debt. He must

suffer the wages. He must settle the old account. But how can he? "The wages of sin is death." No man can pay those terrible wages himself and still live eternally. Is he hopeless? Yes, unless he accepts God's offer to settle the account for him.

What is the offer? It is this: Christ has taken our place before the broken law of God. He suffered death on the cross in our place. He provided the perfect righteousness which the law demands. If we will accept this act of Christ's as on our behalf, God in His grace will count it to us as our own. Then we are justified by faith. Then, in the atonement of the cross, Christ becomes our righteousness. As it is written in Isaiah 54:17: "Thei r righteousness is of Me, saith the Lord." And the apostle declared in Romans 10:10: "With the heart man believeth unto righteousness." That's the way to find it—by faith, in Christ, our Sin-bearer.

A teacher in the Sabbath-school was trying to explain Isaiah 55:1 to the little folks in his class: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;

yea, come, buy wine and milk without money and without price."

He was trying to explain to them that salvation is free to those who accept it by faith. After this beautiful verse came to his mind, he silently prayed that he might make it clear. The class listened while he read it over to them once more.

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The Saviour of the world.

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PAGE FIVE

THE HELMET OF SALVATION

By J. A. McMillan

PUT ON SALVATION AS your helmet." Eph. 6:17. (Moffatt.) This is the fifth item of armour provided by God for the protection of the Christian believer. It is the part that covers the head, a vulnerable part of the anatomy

in battle. Just as righteousness was seen to protect the heart, the feelings, and emotions, so the helmet is designed to govern the thinking of the child of God. All sorts of fevers and fanaticisms, all heresies and aberrations that

afflict the mental life of the pilgrim-soldier, are to be warded off by wearing the helmet of salvation.

Well is it for the child of God who can testify, as did David amid the hazards of his adventurous wanderings, "O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle." Psa. 140:7. We are living in a time when it is fashionable to teach that it does not matter what men believe, so long as they are sincere. This philosophy neutralizes the teachings of the Holy Spirit in the Word of God. If it does not matter what we believe, then why has the Lord given us an inspired revelation of His will? Why should Paul write to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. If doctrine and sound teaching were unnecessary, why should James say: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

According to the holy Scriptures, truth is an essential ingredient of our saving Gospel. This is necessarily so "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Jesus empha-

© Autotype Fine Art Co., Ltd.
"Believe on the Lord Jesus Christ and thou shalt be saved."



sized that we are to be sanctified by the truth of God, and He defined this truth as the Word of God. (John 17:17.) It is therefore a vital part of our defence to "put on salvation as our helmet."

Jesus Our Example

As we pointed out in the first of this series, each item of the Christian's armour is but one aspect of our relationship to Jesus Christ. He is our defence and our fortress. When we think of the helmet of salvation, we are reminded of that prophetic picture drawn by Isaiah. As Jesus braced Himself for the arduous task of redeeming mankind, "He put on righteousness as a breastplate, and an helmet of salvation upon His head." Isa. 59:17. Since He is our example in all things that pertain to the Christian life, we can see the need of our having this helmet of salvation on our heads. If the Son of God required such protection in His conflicts with the powers of darkness, how much more do we, in our frailty and ignorance, need such a panoply.

Another way of expressing this same truth is that of Paul in Philipians. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. When the great astronomer Kepler discovered something of stupendous significance to the human mind, he cried out: "Oh God, we think Thy thoughts after Thee." We also, if we would approximate more and more to the mind and heart of God, must think His thoughts after Him. As we imbibe the teachings of the Holy Spirit, we are accepting the mind of Christ. Paul exhorts us: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good,

and acceptable, and perfect, will of God." Rom. 12:2. Are you being conformed or transformed?

The Peril of Being Uncovered

An example of the danger that awaits those who venture forth without the helmet of salvation is afforded by the experience of a mighty warrior in Old Testament times. "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders." But when this heavily armoured warrior was confronted by a shepherd lad armed only with a sling and five smooth stones, he exposed his face and forehead to the stone of David, "and David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sank into his forehead; and he fell upon his face to the earth." 1 Sam. 17:46, 49. So perished the champion whose head was not properly protected.

Another mighty man of valour was Sisera, the captain of the hosts of king Jabin. He came against the people of Israel in the days of Deborah and a great battle was fought. Sisera had nine hundred chariots of iron and a vast multitude of men. His hosts were discomfited that day and Sisera fled. He then made two fatal mistakes. He sought refuge in the tent of Jael, Heber's wife, who was related to the Israelites through Zipporah, the wife of Moses. Then he removed his helmet and fell asleep. "He asked water, and she gave him milk;

she brought forth butter in a lordly dish. She put her hand to the nail and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples." Judges 5:25, 26; 4:21, 22. "So [shall] all Thine enemies perish, O Lord" (Judges 5:31) who disdain to accept the helmet of salvation.

How Shall We Escape?

These Old Testament examples of tragedy are written for our admonition. The writer to the Hebrews reminds us: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:2, 3. The sin of neglect has slain many mighty men. We think of Abner, neglecting the safety of the city of refuge and dying "as a fool dieth." 2 Sam. 3:27-35. He died because he neglected to avail himself of the sanctuary of Hebron when the slayer of blood was with him. We think of Shimei, given an extension of mercy provided he stayed in Jerusalem for ever. He forgot wherein his immunity was determined, and ventured forth from Jerusalem. For this wilful neglect of his oath, he lost his life. (1 Kings 2:38-46.) How shall we escape if we neglect to put on the helmet of salvation.

One thing that makes this sin of neglect so enormous is that salvation is offered freely to each of us. Purchased at great price and sacrifice by the Son of God, it is offered to us, "without money and
(Continued on page 10.)



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The veneration of images directs the minds of the worshippers from the one Mediator between God and man.

MANY THINGS OF greatest worth and value in life have been counterfeited. The ingenuity and skill of unscrupulous men have ever been used for the felonious purpose of imitating or forging things of outstanding value. The lean years of the past, with their austerity and shortages, for instance, have brought into prominence men whose misguided cleverness and skill have counterfeited clothing, food, and petrol coupons for which there always seemed to be a ready market.

Coinage, since time im-

memorial, has been a victim of the counterfeiter's craft. For obvious reasons, coining money has always been the prerogative of the state. Proper control over the amount issued is a vital factor in the welfare of the state. Unscrupulous men, however, void of conscience but endowed with consummate skill, have ever been ready to circulate their own privately manufactured money. The coins and notes which emerge from their illicit mints are almost indistinguishable from the genuine currency of the realm. In many cases, only the expert

COU

Satan's Subtle Plan for Deceiving the Unwary

can tell the true from the false.

In the old days, when currency had intrinsic value, like coins of gold and silver, a frequent crime was to debase the coinage by filing or clipping small amounts of metal from it. The debased coins were, of course, passed on into circulation.

Such crimes have always been regarded as very serious, and offenders punished by long years of penal servitude or imprisonment. The punishment for forgery has been characterized at times by great severity. Offenders have, in the past, been subject to various penalties ranging, in England, from a fine, removal of the ears, mutilation of the nostrils, forfeiture of possessions or imprisonment, to the extreme penalty of capital punishment. Which all goes to demonstrate the contempt and disgust with which forgers and counterfeiters—in spite of their outstanding skills—are regarded.

Such felons, like the lying Pharisees of old, are of their father the devil, for the devil was a forger and a counterfeiter from the beginning, and there is no genuineness in him. (See John 8:44.)

Spiritual Counterfeits

As in the physical, material realm, so in the spiritual. Counterfeits and forgeries are there in abundance. It may not be untrue to say that the spiritual realm is scourged with counterfeits to an infinitely greater degree. It is clear that the enemy of our

COUNTERFEITS

By R. D. VINE

souls has planned it thus, since spiritual things in relation to eternity are of supremest importance.

It is well that all who sincerely seek after the wisdom, knowledge, and experience which will spell for them eternal happiness, be constantly mindful of this fact; and that they strive at all times to avoid possessing, or being influenced by, the arch-counterfeiter's wares.

This will not be easy, though by God's grace it will be quite possible. The devil's devices are, in many cases, such skillful imitations of the genuine, that even the very elect—the spiritual experts—are liable to be deceived. (Matt. 24:24.)

Throughout history, the devil has utilized his almost miraculous skill to counterfeit and forge, and the last days of this earth's history will be marked by an intensifying of his efforts. (Rev. 12:12.) Paul visualized the last days as a time when the devil would work "with all deceivableness of unrighteousness." 2 Thess. 2:10.

Heavenly Currency Debased

The coin of the heavenly realm, the truths of God which alone can purchase for us the joys and pleasures of lasting worth and enduring permanence, will be counterfeited and debased. The satanic felon's skill is portrayed by Paul in a most remarkable way. "And no marvel;" he says, "for Satan himself is transformed into an angel of light;" and

his legions of subtle co-workers assume the benign and pious appearance of "ministers of righteousness." 2 Cor. 11:14, 15.

He who is the source of all corruption, the foul spring from which all sin and strife has ever been disgorged, is well able to pose as an angel of light. The outward appearance, monstrous and horrific in its conception, with which the imagination of men has endowed him, has no basis in fact. Satan, and his host of angelic followers, are far wiser than to assume any other guise than that of mankind's spiritual benefactors.

In other words, the counterfeits which they have foisted upon the world, have, in many cases, every appearance of genuineness. Hence the Scripture's insistent warning to beware of, and shun, the false, but to ascertain and embrace the true.

Everything Good Counterfeited

For every Christian virtue, for every vital doctrine, and for every agency of truth and grace, the devil has his counterfeits. The Bible is a record of the perpetual conflict between true and false, between the genuine and the counterfeit. So cleverly and plausibly has the enemy worked that, as a general rule, popular acclaim has ever been exclusively reserved for the false, while the true has been opposed, denounced, and persecuted. Those with an appreciation of the genuine, and a determination to uphold it,

have, in consequence, ever been a very small minority. As the poet has it:
"Truth for ever on the scaffold,
Wrong for ever on the throne."

Yet the very ones responsible for such a tragic state are frequently most fervent in their advocacy of what they conceive truth to be.

Counterfeit Teachers

Past history should thus be a timely lesson for us in this world of so many conflicting ideologies and religious conceptions. The satanic counterfeiter, in his present final efforts to deceive humanity, will raise up false Christs, false prophets, and false teachers. (See Matt. 24:5.) There is no shortage in the world to-day of those who claim to know the way to the heavenly state of peace, plenty, and security, which has been the hope of man since sin first blighted his existence.

The apostle Paul warned of the popular demand for false teachers, and of the readiness with which this demand would be supplied. He declared this to be characteristic especially of the last days. (See 2 Timothy 4:3.) These false ministers, posing as exponents of truth, and cleverly assuming the guise of genuine shepherds of the flock, are described by Paul as "desiring to be teachers of the law;" yet "understanding neither what they say, nor whereof they affirm." 1 Tim. 1:7.

Yet the amazing fact is that in multitudes of cases, these counterfeit shepherds are themselves convinced of the righteousness of their cause, and claim the Word of God as the basis of their teachings. Just like the false shepherds which abounded in Jeremiah's day, and of whom God declared: "Behold, I am against the prophets, saith the Lord, that use their tongues, and

say, *He saith.*" Jer. 23:31. They claimed God's Word as the exclusive basis for their pleasing messages which pandered to the people's unsanctified fancies, and led them into spiritual bankruptcy.

Jeremiah revealed the real source of their distorted conceptions of truth when he declared: "they speak a vision of their own heart, and not out of the mouth of the Lord." Jer. 23:16.

A Timely Warning

To-day as never before, the genuine truths of God have been counterfeited and debased. The warning was never more timely: "Be not carried about with divers and strange doctrines." Heb. 13:9. The law of God itself, the standard of Christian conduct and the basis of the final judgment, has been debased, and part of it has actually been counterfeited. The true seventh-day Sabbath of the fourth commandment for instance, has been counterfeited by the man-made Sunday-sabbath. Yet so plausibly are the merits of the latter sustained by its misguided, if sincere, advocates, that laymen generally are ready to accept it as the genuine thing.

Few, if any, Bible doctrines are free from the curse of clever counterfeits. Most tragic of all are the distorted conceptions of that most vital of all truths—the plan of salvation (i.e., the means whereby our hopes of attaining eternal bliss may be realized). The papal counterfeit is one which dispenses with genuine faith, and advocates a dependence on the priest and the church ceremonies to open heaven's gates. The popular conception visualizes an all-forgiving God, who will assuredly welcome us into heavenly bliss "provided we've done the best we can."

The Bible reveals but one way—that of faith in Jesus Christ, and an abiding trust in His merits—not ours—and in His priestly ministry.

An Infallible Test

An infallible test which all are admonished to apply when assessing the worth of any teaching—new or old—is indicated in Isaiah 8:20. First, is it in harmony with the Ten Commandments of God, and do its exponents uphold and cherish that law of God as the only infallible basis for human conduct? Secondly, is the teaching in harmony with the full testimony of the Word of God? Here is the statement itself: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Only by calmly and sincerely applying this test can we obey Christ's warning: "Take heed that no man deceive you." Matt. 24:4. Be not deceived by the clever counterfeits of Satan. But by God's grace, determine and embrace the genuine which alone can assure us the eternal bliss which every normal person so much desires to enjoy.



The Helmet of Salvation

(Continued from page 7.)
without price." "How shall we escape if we are indifferent to a salvation as great as that now offered to us?" Heb. 2:3. (Weymouth). The warning note of these exhortations is that there is danger in complacency or neglect. The indifference and despair of our age must not influence us to grow careless. "But let us, who are of the day, be sober, putting on . . . for an helmet, the hope of salvation." 1 Thess. 5:8. If your helmet has slipped, as evidently Goliath's

did; if your helmet has been knocked off, as was that of Sisera; if you have carelessly laid it aside, as did Abner; then heed this apostolic warning.

The Psalmist's Prayer

There was a time in David's experience when he was conscious of being without this helmet of salvation. In deep distress he cried unto the Lord and confessed the sins that had robbed him of the protecting panoply of God. He who in earlier days had gladly testified that "salvation belongeth unto the Lord" (Psa. 3:8), now realized with terror that he was stripped of his armour of defence. How intensely he prayed: "Create in me a clean heart, O God; and renew a constant [margin] spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit." Psa. 51:10-12.

Dear reader, as you read these lines, are you conscious of wearing this heavenly-provided helmet of salvation? If not, will you, here and now, repeat this prayer of king David, by God's help, "putting on . . . for an helmet, the hope of salvation."

There is a fierce battle ahead for everyone who names the name of Christ. The powers of darkness are marshalling their forces for one last desperate onslaught against the kingdom of Christ. "None but those who have fortified their minds with the truths of the Bible will stand through the last great conflict." If we are armed with the armour provided by God, we shall be able to say: "O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle."

THE TIMES OF THE GENTILES

AMONG THE FEW WHO were expecting the Saviour at His first advent was a devout man of God named Simeon. What the priest who performed the rites of the temple service when Mary and Joseph presented the child Jesus did not know, was experienced by this worshipper at Jerusalem.

Because he had believed the prophecies and was looking for the coming Redeemer, God revealed to Simeon that his hope would be realized, and "that he should not see death, before he had seen the Lord's Christ." Luke 2:26. Taking the Child in his arm he, by the Holy Ghost, declared Him to be "a light to lighten the Gentiles."

This man had understood the prophecy of Isaiah chapter forty-nine to be a prophecy of Christ: "Though Israel be not gathered, . . . I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Verse 5, 6. This prophecy Paul and Barnabas also referred to in Acts 13:47: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." It was the Sabbath day when Paul and Barnabas proclaimed this message and almost the whole city had come together to hear it. (Verse 44.) These Gentiles were thrilled to find that the Old Testament Scriptures contained a promise of the Gospel to them. "And when the Gentiles heard this, they were glad, and glori-

are Your Time

By A. B. Cheesbrough

fied the Word of the Lord." Verse 48.

Gospel Gladness

Has the preaching of the Gospel made you glad? Have you been thrilled to find in the Scriptures, prophecies concerning the times in which you live?

For it is equally true that the Word of God has special application to our day. As it was God's purpose in those days to take out of the Gentiles "a people for His name," the same purpose is made manifest to-day. The preaching of the prophecies relating to this challenging hour in the history of the world will result and is resulting in the fulfilment of Revelation 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." Those who step out in obedience to the divine call, who decide to be witnesses of the truth of God's Word will

have the joy of knowing that they form part of the plan so clearly outlined by the Holy Spirit in the book of Revelation nearly two thousand years ago.

Of Paul's preaching we read: "And as many as were ordained to eternal life believed." Acts 13:48. Ordained should really be rendered, "disposed." Are you "disposed" to eternal life? Have you realized the folly of the world of glamour and sensation around you, the emptiness of so much that passes for a good time? Have you, after an orgy of so-called pleasure, found an aching void, and have you never felt that Christ alone can satisfy your heart? Have you no longing for eternal life? Will you forfeit heaven for the fleeting joys of the moment? Will you sell your birthright for a mess of pottage?

"Time of the Gentiles" Soon to End

Don't you realize how urgent this matter is? "Jerusalem," said Christ, "shall be trodden down of the Gentiles, until the times of the Gentiles



By C. S. Dixon © Newton and Co., Ltd.
Paul carries the message of salvation to Athens.

JUNE 2, 1949

be fulfilled." For nearly two thousand years the Gospel message has been going forth to the Gentiles. Wherever the light of Christianity has been shed, the people have been uplifted. The history of Israel has been repeated in the Christian church. Times of revival and periods of backsliding. The Dark Ages and the Reformation. Witness and persecution. And always a remnant, and that, "a very small remnant." Isa. 1:9. Of the remnant before the fullness of the time of the Gentiles, it is recorded they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Many are the signs of the climax of the ages which have been fulfilled. Many are the milestones which have been passed. The last great sign remains to be completed: "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. 24:14. But with the fulfilment of Daniel's prophecy of an increase of knowledge at the time of the end (Dan. 12:4), we find everything to hand for the speeding of the final message of warning and salvation to the ends of the earth. Over hundreds of radio stations and in many languages the message of the second coming of Jesus in power and glory is being heralded. Planes are carrying missionaries into countries and among tribes that have hitherto not been entered. The fields are white unto harvest.

We know not how soon another disaster may overtake the world. At present angels hold back the winds of strife. (Rev. 7:1.) Crisis after crisis may arise, but the work of God must be completed. His purpose and plan must be fulfilled. We are living in the times of the Gentiles, but those

times, like the times allotted to Israel, will in due course be fulfilled. Are you a Gentile? Then may God save you before the day of the Gentiles' probation is passed.



What is Christ to You?

(Continued from page 5.)

Then, believing that perhaps one of the little pupils might explain better than he could what Isaiah intended to teach, he asked them what they thought the prophet meant by inviting people to buy without money. A little girl who was six years old put up her hand and said, "Please, sir, have it charged."

Yes, friends, that is it—have it charged to Christ's account, for

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow.
Mrs. E. M. Hall.

But, according to our text, Christ is not only wisdom and righteousness, He is also our

Sanctification

That refers to the daily life. We are forgiven our past sins and then we are to live for Him and He is to live in us. Through Christ, God pardons the past and gives power for the present. We are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Notice, we are to grow *in* grace, not *into* it. When a baby is born, it grows. If it does not grow, it will die or be deformed. Too many professed Christians do not keep growing. They claim to be born again, but they have not grown very much. Many churches are full of babies—spiritual babies, that is. Some of them are thirty, forty, or fifty years old. Have you ever seen a grey-haired baby? Yes, I have. Many haven't even cut their teeth—

they are still bottle-fed when they should be eating the strong meat of the Word. (Heb. 5:12-14.) Many have not learned to walk, but some of them can certainly talk! God wants us to grow in grace, but we cannot grow in grace while we feast on sinful pleasures. We must have the Word of God. Paul said: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." 1 Cor. 13:11.

So the word comes to us with apostolic authority, "Quit you like men, be strong." 1 Cor. 16:13. The apostle prayed: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

And our prayer can be:

Live out Thy life within me,
In all things have Thy way!
I, the transparent medium
Thy glory to display.

F. R. Hawvergal.

Last of all, our text tells us that not only is Christ made unto us wisdom, righteousness, and sanctification, but He is our

Redemption

How wonderful is our Saviour! He is the heavenly Wisdom who guides us, the Righteousness that justifies us, the Sanctification which makes us holy, and last of all, the Redemption which finally brings us to glory.

Redemption will be complete through the second coming of Christ and in the earth made new. Our Lord spoke of the many signs that would precede His return to this earth in glory, and then He said, as we read in Luke 21:28: "When these things begin to come to pass, then look up, and lift up your heads; for

your redemption draweth nigh."

It would seem from the troubled world about us that redemption day must come soon. In Romans 8:22, 23, we read of the "whole creation" waiting for the "redemption of our body." The earth is waiting. The sea is waiting. The mountains, the forests, the rivers, the clouds, the winds, the whole animal world, the sun, the moon, the stars, the invisible hosts of the angelic world—they are all

waiting—waiting for that mighty birthday of a new world, the world that is to be.

That will be the end of today and the beginning of tomorrow. Christ, our Redemption, the cross, the tomb with the stone rolled away, the march of the Gospel to the ends of the earth at the end of the age, His second coming, the first resurrection, the New Jerusalem which is "the mother of us all," the earth renewed in Edenic beauty, and life—life—forever, life!

"Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood."

Friend, all this and more—infinity more than I can tell you—Christ will be to you, for He is our "wisdom, and righteousness, and sanctification, and redemption." Will you not accept Him as such to-day? When you do, you will want to pass the good news on.



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THE CHILDREN'S PAGES

Buttercups and a Candlestick

By Alice W. Norton

BILLY SMITH was about the happiest boy in the world. Father and Mother Smith had gone north on a holiday trip, and Billy was spending the summer with Grandmother Smith, who lived on a big farm out in the country.

Billy loved the country; he loved the birds that sang in the cedar trees around the house. But the greatest pleasure he found about the place was Grandmother's quaint old room.

There was one thing that attracted his attention more than all the rest put together. That was a picture. It was a small one, at that, but it hung in a row of wonderfully painted portraits. Yet this

picture was not a face like the others. It was a picture of a candlestick; a candle was burning above the brass holder, while beside it was a ragged old Bible and a pair of spectacles, and on the book lay two golden buttercups.

One morning as Billy stood before the picture admiring the beauty of the flowers which had been so wonderfully painted, Grandmother Smith came in.

"Billy," she said softly, "I have seen you admiring that picture so often. Would you like to know the story?"

"Indeed I would, Grandmother," the boy answered. "I thought there must be a story about it."

"Well, there is," Grandmother admitted, as she sat down in the old-fashioned chair and drew her grandson down on the arm.

"When your father was a little boy like you," she said presently, "he lived on this old farm and played about the yard as you do, but he was different from most little boys. His greatest delight was always to be doing something for others. Your Grandfather Smith was thrown from a

The Sky

O brilliant sun, you shine so bright,
Letting in your warming light.
At night you sigh and go to sleep,
And with the dawn again you peep.

O shining moon with radiant face,
How do you move from place to place?
For when I chase you in the night,
You peep, then disappear from sight.

O golden stars that twinkle bright,
Lightening earth throughout the night,
Twinkling in and twinkling out,
I love the sky when you're about.
Jennifer A. Smith
(Age 9 years)



horse when your father was a baby, and he was crippled for life. He couldn't play with his little boy as your father does, but he and his son had great times together. Your father never let an opportunity pass to do a kindness for him, and the first thing he did every morning when there were any flowers blooming was to slip out and gather a few for his father, who he knew would be reading a ragged book by the

See how nicely you can paint this picture and send it to Auntie Hazel, The Stanborough Press Ltd., Watford, Herts., with your name, age, and address not later than June 16th.

table. One morning he brought in two buttercups and instead of finding his father reading, he found him asleep. He had taken off his glasses and laid them on the table, and your father laid the flowers on the book and slipped out. Afterward I came and saw the sleeper, and I knew he would never wake up in this world any more."

"He was dead, Grandmother?" the boy whispered.

"Yes," replied Grandmother, "he was dead. We didn't have a picture of him, so we had an artist paint what your grandfather loved best in life."

"Oh, Grandmother, I'm so glad you told me that story! Father is still trying to do things for people, and I am going to be more like him when he was a little boy. I like grandfather's picture best of all," the boy continued, "for it's different from the rest. You just know he was a good man by what he loved to have around."

Grandmother looked up at the picture, and, throwing an arm around her grandson, she answered softly, "That is right, dear. Not many men go wrong who love the glow of a candle, the fragrance of flowers, and, best of all, the Bible."



Worth Waiting For

"Good, good, good!" cried the little girl. She clapped her hands and danced up and down and looked the very picture of joy. What was she so happy about? She had learned to read a word in a book.

No, I was wrong about one thing. She did not cry "Good, good!" She spelled it with her fingers. This happy little girl was deaf and dumb and blind. The only book she could learn to read out of was a "blind book" with raised letters whose

shapes could be felt by the fingers. But she was, oh, so happy to learn to read.

One night her teacher found her asleep in bed with a big "blind" book clasped tightly in her arms. She had taken it to bed with her to read it there—you know she could read with her fingers just as well in the blackness of the night as in daylight. When her teacher asked her about it, she said on her fingers in the little words which were all she

knew then: "Book cry. Book is afraid. Girl is not afraid. Book will sleep with girl."

But her teacher felt it was necessary to tell her that the book must sleep.

I think you can guess the girl's name. It was Helen Keller, and she was then seven years old. Deaf and blind, she knew better than almost any seeing, hearing person how much the hard-won knowledge found in books was worth.—*Bertha S. Bush.*



Your Letter

My Dear Sunbeams,

ARE you good at puzzles? The following one sounds queer, but there's an easy answer. I wonder if you can guess it.

There's a certain very desirable thing. The more you seek it for yourself and for your own enjoyment, the less you get of it. Yet the more you want others and help others to have it, the more you enjoy it yourself.

Well, have you guessed? Yes, I knew you would. The answer is—happiness. Which shows the great importance of Sunbeam rule number three.

Yours affectionately,

UNCLE RAY.

Results of Competition No. 6, 7.

Prize-winner.—Julia Smith, Pink Walls, 16 Coulsdon Road, Coulsdon, Surrey. Age 11.

Honourable Mention.—Margaret Harvey (Stoke-on-Trent); Avril Baker (Newport); Anne Hackett (Nottingham); Alfred Kitson (Hereford); Patricia Stevenson (Epsom Downs); Antony Jenkin (Plymouth); Peter Upton (Plymouth); John Gordon (Plymouth); Elaine Bunker (Plymouth); Audrey Trussell (London, N. 18.); Doreen Reynolds (Birmingham, 7.); Rhona Thomas (Slough).

Those who tried hard.—Miriam Harris (Cambridge); Mary Castle (Folkestone); Renata Sokolowska (Derby); Doreen Pearce (London, N. 17.); Lydia Harris (Cambridge); Margaret Jones (Cambridge); Jean Pyffe (Southall); Malcolm Parkes (Manchester); June Caborn (Nottingham); Margaret Moore (Birmingham, 14.); Paul Johnson (Rochester); Kenneth Lane (Norwich); Pearl Rich

(Launceston); Molly Rich (Launceston); John Rich (Launceston); Anne Nicholas (Plymouth); Jill Pitt (Plymouth); Jennifer Hill (Plymouth); Jennifer Smith (Plymouth); Tony Hill (Plymouth); Graham Head (Plymouth); Paul Raven (Plymouth); David Sharpe (Plymouth); Desmond Joyce (Plymouth); David Evans (Plymouth); Janet Pinch (Plymouth); Michael Flavell (Plymouth); Michael Pearson (Plymouth); John Warren (Plymouth); Pat White (Plymouth); Ralph Halliwell (Dover); Jennifer Sharpe (Manea); Gillian Dove (Edgware); Sheila John (North Baddesley); Hazel Hopecroft (Windsor); David Haxthorn (Manchester); Maureen Head (Folkestone); Hazel Cross (Torquay); Joyce Culver (Mitcham); Doreen Pargeter (Littlehampton); Lucy Stillman (Twickenham); Jean Parr (Southall); Lillian Hughes (Croydon); Joyce Waters (Bournemouth); Roy Stevenson (London, N. 13.); Joy Doggett (Norwich); Cynthia Wilkins (Bromley); Linda Mathews (Salford, 7.); Audrey Lewin (Kettering); Ruth Johnson (Rochester); Jean Wilson (Watford); John Hosking (Plymouth); Rita Sharman (Wembley); Eileen Brander (Thornaby-on-Tees); Stella Staff (Norwich); Margaret Glendinning (Birmingham, 22A); Joyce Allen (Lowestoft); John Millett (Bristol, 3.); Margaret Sellen (London, S. E. 26.).

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AFRICAN UNION

"WHEN Portugal, Spain, and Italy are united with Britain, France, Belgium, and the Netherlands practically the whole of the vast and undeveloped continent of Africa will be at their command," writes Sir Duff Cooper in the *National Provincial Bank Review*.

COLOSSAL DEFENCE BUDGET

RUSSIA'S 1949 budget allots £3,675 millions to defence, almost twenty per cent increase over last year and almost half Russia's expenditure at the peak period of the war.

A Catholic on Daniel

(Continued from page 3.)

prophecies fulfilled and out of the way before the beginning of the Christian era must be obvious to anyone with a very slight acquaintance with history.

The fourth kingdom of the great image of Daniel two and the fourth of the four beasts of Daniel seven is a power mightier even than Alexander and could not possibly represent the Seleucid dynasty, for it never, even when most

powerful, bore comparison either in prestige or extent with the kingdom established by the great Macedonian.

Again, if Alexander was the first king of the Grecian Empire he could not possibly be one of the ten kings of the fourth monarchy.

And as for Antiochus Epiphanes being the "little horn," there is not the slightest evidence that he was involved in the death of his brother, Seleucus IV; and Demetrius, one of the other horns he is supposed to have "plucked up by the roots," actually ascended the Seleucid throne several years after the death of Antiochus Epiphanes, reigned for a longer period than Antiochus himself, and so restored the failing fortunes of the Seleucids as to earn the name of Demetrius Soter or "Saviour."

No, the attempt to explain away the fourth kingdom of Daniel two and seven and the long series of events in Daniel eleven as being fulfilled by the Seleucid successors of Alexander is transparently false.

These kings, as also the Ptolemaic kings of Egypt, were Greeks, and are all included in the "kingdom of brass" of the great image and the third or "leopard" beast of Daniel seven.

The fourth kingdom can be none other than the mighty

monarchy of Rome and the "little horn" which speaks "great words against the most High" and which "wears out the saints of the most High" is conclusively identified as the great Roman apostasy which arose in the Middle Ages and is to-day seeking to recover its power over the nations.

Daniel's angel informant, commissioned by God to explain these wondrous visions, declared that in the "time of the end" they would be "unsealed" for the guidance of the people of God (Dan. 12:4), and those who to-day have hearts to understand cannot but recognize that the visions have been progressively fulfilled during the Christian era by the rise of Rome, the papal persecutions of the Dark Ages, and the great revolt against the Papacy during and subsequent to the Revolution, and they cannot fail to discern in the events of our time the setting of the stage for the final acts of the great world drama depicted so vividly at the end of the eleventh and beginning of the twelfth chapter of this wonderful prophecy.

The time is not far distant when the "wise shall shine as the brightness of the firmament;" in the everlasting kingdom of God (Dan. 12:3), and if we are "wise" we will be seeking that preparation of heart for the day of God that we may stand with faithful Daniel in his "lot at the end of the days." Dan. 12:13.

