

# Present **TRUTH**



# Discerning The Times

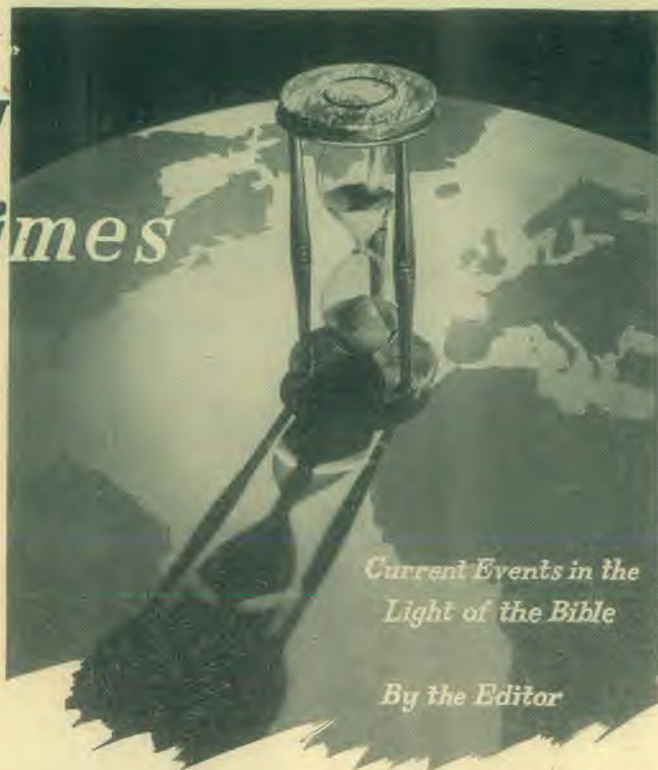
## OLDEST BIBLE MANUSCRIPT FOUND

UNDOUBTEDLY one of the most important archaeological discoveries of recent years is the cache of Bible and other manuscripts found about a year and a half ago in a small cave in one of the wadis which run down from the Judean hills into the Jordan valley, just north of the Dead Sea.

Some bedouin who knew the cave well were passing by near the end of 1947 when they noticed that part of the rock had collapsed. On investigating more closely they noticed some pieces of parchment protruding from the debris. Digging into the fallen earth and rock they uncovered no fewer than eleven Hebrew scrolls, some still in the earthenware vessels in which they had been placed for preservation, others exposed among the broken pottery fragments.

The bedouin took the scrolls to Jerusalem where six were purchased early in 1948 for the Hebrew University of Jerusalem, while the other five were acquired by the Metropolitan of the Syrian Church in Jerusalem. A few weeks ago the latter arrived in America where they are to be sold to provide funds for the repair of damage done to the Syrian convent during the Arab-Jewish fighting in Jerusalem.

Since their discovery they



*Current Events in the  
Light of the Bible*

*By the Editor*

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have been examined by experts in Jerusalem and in America and their paramount importance as the oldest Hebrew documents in existence has been established.

A few scholars at first got the impression that the manuscripts might date only from the Middle Ages, but a careful examination of the writing shows, according to Dr. J. C. Trever, who was in Jerusalem when the scrolls were first examined, that they "must antedate the period when the regular square Hebrew characters became fixed." That is, they must belong to the period between 200 B.C. and the beginning of the Christian era.

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### Our Cover

The Church of "Gray's Elegy."  
Stoke Poges.

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What is of greatest interest to Bible students about these scrolls is that while most of them are non-Biblical writings comprising praises to God or historical accounts of later Jewish history, written by priests of the first century before Christ, one is a commentary on the prophecy of Habakkuk, and the very oldest, dated at 125-100 B.C., is a complete copy of the book of Isaiah.

Of this last Dr. J. C. Trever states in the *Bulletin of the American Schools of Oriental Research* of February, 1949:

"The Isaiah scroll is not only the earliest manuscript of the Bible and the first ancient biblical manuscript to be found in Palestine, but it also becomes the oldest existing manuscript of the Bible in any language."—Page 23.

Hitherto the oldest manuscripts of the Old Testament from which our modern translations have been made go

back only to about the ninth century of the Christian era. Actually, they are very much later than the earliest New Testament manuscripts. The reason for this is that about the seventh century A.D. a system of vowel points, called Masoretic pointing, was invented by the scribes to preserve the pronunciation of the Hebrew words which had been handed down by word of mouth from teacher to pupil from time immemorial, and when the new pointed manuscripts began to be produced no effort was made to preserve the old unpointed ones.

Bible scholars, therefore, had long despaired ever of finding any earlier copies of the Old Testament and Sir Frederick Kenyon in his book, *Our Bible and the Ancient Manuscripts*, went so far as to say:

"There is, indeed, no probability that we shall ever find manuscripts of the Hebrew text going back to a period before the formation of the text which we know as The Masoretic."—Page 48.

To have now in our possession a complete manuscript of one of the longest books of the Old Testament nearly a thousand years older than the previously oldest copies, is to have a treasure indeed.

In view of the lateness of the Hebrew manuscripts from which we get our version the question has often been asked whether we can really rely upon the text as being just what the Bible writers originally penned.

This copy of Isaiah not only goes

a long way to reduce the gap between the earliest copy and the original, but a comparison of its text with the later manuscripts provides an excellent test of the accuracy with which the Old Testament Scriptures have been preserved.

Naturally, study of the manuscripts is in a very early stage, but already it is evident that the reputation of the Jewish Bible scribes is fully upheld. Of the 150 or so differences in spelling most are of little consequence, and many are no doubt due to changes in spelling through the years which occur in all languages. There are some fifty textual variations, a very small number considering the many hundreds of years between this manuscript and the Masoretic text, and most of these, too, are very minor.

The non-biblical scrolls might be passed over as much less important by the student

of the Scriptures in view of the fact that they are uninspired priestly writings, but such a hasty conclusion would not be at all justified.

Being written by Jews before the beginning of the Christian era, they provide valuable information on the ancient usage of Hebrew words, which helps us better to understand the meaning of the words as used in the Bible.

Just as the discovery of first century papyri written in the Greek of the days of Christ have given us new light on the meaning of many New Testament words, so these non-biblical documents in Hebrew of the first century B.C. will doubtless give us a better understanding of many Old Testament words.

What Dr. Deissmann and others have done for our understanding of biblical Greek as a result of the study of non-biblical Greek writings, Hebrew scholars may do for biblical Hebrew as a result of the study of these newly found documents.

Further information on these manuscripts will, therefore, be awaited with keen interest by all students of the sacred Word, but what we have learned already provides a further confirmation of the trustworthiness of the Bible text which has come down to us through the millenniums of time since God inspired His servants to write.



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Raising the flag of Israel at the United Nations headquarters, after its election as the fifty-ninth member nation.

# DOES IT MATTER

## What we Believe?

By R. D. VINE



By C. S. Dixon  
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Jesus categorically declared, "I am the truth."

more than merely a belief in the facts of Christ's life or in the Bible stories as a whole—though many professing Christians fail to accept many of these. We have in mind the basic teachings or doctrines pertaining to the facts of life here and hereafter; of good and evil; of death and the means of emancipation from death. The doctrines of the Bible are intended as guides, without which the chances of physical, mental, and certainly of spiritual welfare, are either considerably reduced or altogether nullified.

What we believe is of vital importance. Doctrines do matter. The verse of Paul already quoted teaches as plainly as it can be taught, that salvation depends on a right conception of truth. And the psalmist agrees with Paul when he says: "The doctrine of the Lord is perfect, converting the soul." Psa. 19:7 (margin).

### Result of a Careless Attitude

Confusion and chaos are the unwholesome progeny of the erroneous conception that: "It doesn't matter what you believe." There was a time in Israel's history when "there was no king in Israel, but every man did that which was right in his own eyes." Judges 17:6. None seemed concerned about finding out what really was right, but each clung to his pet ideas and notions. Israel's state at that time was fraught with great peril. Such a condition is inevitable where

**A** ZEALOUS LAY PREACHER recently planned to conduct an evangelistic campaign. His plan aroused the interest of a minister with whom he was acquainted. The minister knew the lay preacher was a man of very definite ideas on religion, and one who had a continual urge to share these ideas. So, thinking to improve the prospects of success in the campaign, the minister advised: "Forget all about Bible doctrines. They are not vital, and only antagonize people. Ignore them altogether. Just preach Christ."

This was strange advice to come from a Gospel minister, but it exemplified an attitude which is far too prevalent today, among both Christians and non-Christians. Many have the notion that it just does not matter what we believe. They feel that a daily endeavour to live a good life adequately fulfils the whole duty of man. The thought

of studying Bible doctrines arouses no enthusiasm whatever.

The fact is, of course, that a truly righteous life cannot be lived without at least an elementary knowledge of Bible doctrine. Neither is it possible for Christ, and the benefits He offers, to be effectively preached to the world, if doctrines are discarded.

### "Take Heed unto the Doctrine"

This vital fact was recognized by Paul, yet no man more ably preached Christ than he. Thus, in seeking to enable the youthful Timothy to succeed in his ministry, he advised: "Take heed . . . unto the doctrine: . . . for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

Rather different advice from that offered by the lay preacher's minister friend.

After all, when we speak of Christianity we have in mind

men are ruled, not by a knowledge of the truth, but by their own will, passion, and caprice.

The modern religious trend, however, is not only to minimize the importance of doctrine, but to regard with "big-minded" tolerance all doctrinal systems. There prevails the plausible but fallacious notion that "after all, there are many ways to heaven," and that "it doesn't matter therefore what doctrines you believe."

Resistance of such a notion is regarded as a symptom of religious bigotry.

#### Good and Bad Doctrine

But the Bible is clear. There is good doctrine and bad doctrine. The good must be accepted. The bad must be resisted and shunned. Paul spoke of Timothy as being "nourished up in the words of faith and of good doctrine." 1 Tim. 4:6.

The embracing of bad doctrine was a major factor in the apostasy of the early church. Prophecy indicated that it would not be long before the primitive purity of the church's doctrine would be blemished and sullied by the acceptance by many of the "doctrine of Balaam," and of "the doctrine of the Nicolaitanes." Rev. 2:14, 15.

Balaam was, of course, an unfaithful prophet who, finding himself forbidden of God to curse Israel in response to King Balak's request, sought to achieve his nefarious purpose by some other plan. He prevailed on Balak to seduce Israel by means of the Moabite women—a plan that succeeded, and led to fearful disaster. (See Numbers 22:25; 31:13-16.) Thus the "doctrine of Balaam" was such as to lead to unlawful connections between the church and the world, and the result to the church of this spiritual fornication was religious declension. Compromise with the

world may be cherished by some to-day as a good doctrine, and as a means of breaking down religious prejudice. But spiritual dearth is invariably the result.

Similarly the "doctrine of the Nicolaitanes." There is doubt as to what the doctrine exactly was, but it is generally agreed that it was one which permitted not only the eating of anything, whether "clean" or "unclean" (see Leviticus 11), but also the practice of adultery and fornication.

These were merely two of the bad doctrines that cankered the church. They were forerunners of a great host of other bad doctrines which so completely supplanted the good, that the doctrinal fabric of primitive Christianity was very soon obscured.

#### True Doctrines Always Unpopular

The last days of the world are to be outstanding for bad doctrines. The message of prophecy is that men generally will tolerate any new doctrine that emerges, but that the true doctrines of the Word of God will be abandoned and renounced. As Paul has it: "They shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. (See also verse 5.)

It is clear from this that it does matter what we believe. Let us beware lest our cherished doctrines be but fables. Only the truth will render us immune from the impending judgments of God. Jesus Himself stressed the importance of true doctrine. For instance, He warned His disciples: "Beware of the leaven [doctrine] of the Pharisees and of the Sadducees." Matt. 16:12. He realized that correct belief certainly did matter.

Had men adopted the "couldn't care less" attitude regarding Bible doctrines, there would have been no Reformation. The sanguinary

conflicts raged because men like Luther determined to uphold "good doctrine." None could be more convinced than he, of the folly of the popular notion that "it doesn't really matter what we believe." Said Luther regarding his mission of dispelling the darkness of those bad doctrines which, incidentally, gave the "Dark Ages" their unwholesome name: "God . . . drives me forward. I would gladly live in repose, but I am thrown into the midst of tumults and revolutions." And so he fearlessly attacked the unbiblical philosophy of the schoolmen, and opposed the perverted theology which had, for so long, held the masses in spiritual bondage.

To-day there is a confusing mass of conflicting doctrines in the world. It is for us to shun the bad and embrace the good.

#### What is the Test?

Well might we ask, however, what is the test of good doctrine? It is not the sincerity of the believers, for sincerity is found in every religious group. Neither is it determined by any miraculous manifestation among the believers, for even the spirits of devils can, and do, work miracles. (Revelation 16:14.) Neither is it, as some mistakenly believe, determined by inclination or individual preference.

A minister had studied certain doctrines with a man, and had clearly proved them from the Bible; but the man did not accept them. He said: "I have prayed that the Holy Spirit would lead me, and I have not been impressed that what you say is right." This man was mistaking his personal inclinations for the leading of the Holy Spirit. Clearly, the Holy Spirit will never say something to us privately, which differs  
(Continued on back page.)

# SUNDAY OBSERVANCE

## *and the Resurrection*

By H. F. DeAth

IN THIS SCEPTICAL AGE, it is particularly refreshing to hear a forthright address, by a convinced believer, on the sure evidences of Christ's resurrection in the body.

Much of the scriptural and historical evidence put forth by the Rev. W. F. Flemington of Wesley House, Cambridge, in a recent Sunday evening broadcast on this subject, was, we think, both inspiring and convincing. But we feel bound to take exception to the way he linked up Sunday observance with proofs of our Lord's resurrection. After reminding us that the early disciples, along with Jesus Himself, were Jews, he thought it a remarkable proof of the resurrection that these men turned their backs upon the age-old institution of the seventh-day Sabbath, in favour of Sunday, the first day of the week.

It is a long time since we heard such a statement as this from an accredited Christian minister and teacher. We had become accustomed to thinking that in the face of the overwhelming evidence against it, the Protestant churches had long ago given up the idea that any support could be found in Scripture for the religious observance of Sunday. But evidently there are those who, like Mr. Flemington, still cling to it.

### What Another Evangelical Said

We have heard in our time a good many sermons on the subject of the Sabbath by able and earnest ministers of the Gospel. Of these we recall very vividly one preached some years ago by that staunch and untiring evangelical clergyman of the Church of England, the late Dr. Stuart Holden, then

vicar of Portland Square church, London, W.

Introducing his subject, Mr. Holden urged us, first of all, to dismiss completely from our minds the thought that Christ and His apostles changed the observance of the seventh-day Sabbath to that of Sunday, the first day of the week, in honour of His resurrection. There is not the slightest evidence, said the preacher, that they did, or even thought or hinted, any such thing. Through many and varied circumstances, the change came about gradually during the first three centuries of the Christian era. But it was not generally endorsed and adopted by the church until the fourth century. The church, however, never claimed scriptural authority for the change.

This conclusion is in tune with that of the main body of Protestant writers and thinkers, and tallies with the authentic history of the church. As for Roman Catholic teachers, they are never tired of reminding Protestants that no support whatever can be found in Scripture for the religious observance of Sunday, and that such regard for Sunday by Protestants is a homage they pay, in spite of themselves, to the authority of the Catholic church, which instituted it.

### First Day Never Called Sacred in the Scriptures

That the first day of the week is mentioned several

times in the New Testament is, of course, true. It could hardly be otherwise, when we remember that it was on the first day of the week that the disciples discovered the empty tomb. This discovery is mentioned by the different gospel writers as each relates his own story of the resurrection, which happened on "the third day" after the crucifixion. (1 Cor. 15:3, 4.) Those who made the discovery, being Jews, would, of course, reckon each day of the week from sunset to sunset, in accordance with the creation story, recorded in the opening chapters of the Hebrew scriptures. So Jesus must have left the tomb some time between the sunset which closed the Sabbath and the following dawn when the discovery was made.

To be precise, the first day of the week is mentioned just eight times in the New Testament. Five of these instances are connected with the different gospel stories of the resurrection. In no instance, however, is there any suggestion that the day was regarded as sacred. Certainly it had not then usurped the seventh-day Sabbath of the fourth commandment. The New Testament writers all refer to the Sabbath in a simple, natural way in which you would expect them to mention a familiar, long-established, and unchangeably sacred institution. Their Jewish critics were keenly on the alert for any unlawful innovations, and had

Jesus or His disciples but hinted at the abandoning of that ancient memorial of creation, there would have been a mighty uproar of accusation against them. But as touching the law of God, Christ and His disciples were blameless. Hence it was only superficial and groundless accusations, based chiefly on their ecclesiastical laws, which the Jews could bring against them.

The very pains that Jesus took to point out to His Jewish critics that He was no revolutionary pioneer of a new doctrine is evidence that no such fundamental change was contemplated by Him, as the abrogation of the Sabbath precept in favour of the first day of the week. He came to fulfil the law, not to abrogate it. He came to breathe new life into what had become mere formal religious observances, not to abolish the fundamental laws of Sinai. Always He stressed the need of loving, wholehearted obedience to each and all of God's com-

mandments, including that of the Sabbath. (See Matt. 22: 36-40; 24:20; Rev. 14:12; 22:14.)

Nor do we find Jesus or the apostles making any artificial comparisons between creation and resurrection, or between

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### Five Minutes to Twelve!

Five minutes to twelve! Time has tarried long,

Very soon it will be no more;  
The time is at hand for the Lord to come

As He promised in days of yore;  
The Bridegroom cometh! The cry goeth forth

He is even now at the door!

—Mrs. M. H. Cooper.

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creation and redemption, as though the latter were something apart from, and superior to, the former. Both creation and redemption are manifestations of one and the same Almighty power, which transcends all human understanding, and is therefore beyond

all human comparison. Redemption promises are inseparably bound up with the restoration of those perfect conditions connected with the beginning, when God saw that "everything that He had made . . . was very good." Gen. 1:31.

### Resurrection Needs No Spurious Support.

So, while we appreciate and commend Mr. Flemington's courageous endeavour to restore and establish faith in the bodily resurrection of Jesus from the grave, we do most earnestly protest that we find nothing in the New Testament to sustain the conclusion that in consequence of Christ's resurrection from the tomb, the observance of the seventh-day Sabbath was to be carried over to the first day of the week.

The resurrection, we hold, needs no such spurious support. The facts recorded in Scripture furnish more than sufficient ground for faith. Believers' baptism by immersion is the only symbolic reminder of the death, burial, and resurrection of Jesus we find in the New Testament. (Rom. 6:3-6.)

By the same testimony, the Sabbath is still the unchangeable memorial of the creative power of God. Moreover, it is still a symbol of His power to create in man a clean heart and a right spirit (Exod. 31: 15), a sign of the power by which Christ rose from the dead and became the guarantor that those "who sleep in Jesus" will, at His second coming, be called from their dusty beds, never again to know sickness, sorrow, or death.

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Jesus' disciples rested on the Sabbath "according to the commandment" before attempting to embalm the body of their dead Master.





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Nebuchadnezzar's dream of the great image.

**M**EN HAVE FAILED US. The dream of universal progress has been shattered. The crash of shells, the roar of dive-bombers, the unutterable devastation of atomic fission have brought most of their predictions to ruin. Men simply do not know what a day may bring forth. (Prov. 27:1.) It is certainly time, friends, to listen to God's Word. It only has a definite message of hope and truth

about the future of Europe and of the whole world. Light on the events of to-morrow is found in the prophecies of the Holy Bible. We read in Amos 3:7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

The great historic prophecies of Daniel and the Revelation bear witness to the living God and our Saviour Jesus Christ, who "ever liveth to make inter-

# THE KING

A VOICE

cession" for us. (Heb. 7:25.) A journey through history is a walk with God. We see His Word actually being fulfilled in the moving pageant of all the nations passing before our startled eyes to-day.

## Prophecy a Challenge to Doubt

Fulfilled prophecy is God's challenge to the world. It is God's appeal to reason, the convincing evidence He places before thinking men. To all the thinkers of the ancient world, the Lord issued this challenge: "Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23.

And all the gods of the nations were silent for there were no gods. Only the living God who knows the end from the beginning can set down upon the record the events of history yet to come. This challenge comes to the intellects of to-day. Listen! We read what God says in Isaiah 48:3: "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass."

This challenge, my friends, is unanswerable. The false religions of antiquity could not meet it, and the false philosophies of to-day cannot do any better. No man can answer this challenge of God.

William A. Spicer, world traveller and Bible student, tells us in his book, *Beacon*



# DOM OF STONE

## of Prophecy Broadcast

Lights of Prophecy, that in India he has heard educated Hindus say, "Yes, the Christian Bible is good for the Christian, but we also have sacred books which are good for Hindus."

"Then to what," Mr. Spicer asks, "can I appeal as the evidence of the Christian faith? What can I use to prove that the Christian Book is the book of truth?"

He answers his own question by saying: "I go to the record of prophecy. 'How is it?' I ask. 'Did your sacred books, written in ancient times, describe in clear outline the course of historic events in future time, such as the rise and fall of empires? And can you point to the fulfilment?'"

"No," I have repeatedly been told; 'we know nothing

of historic prophecies in our sacred books.'"

One evening in India he sat with a bright young man, a non-Christian student in Calcutta University. The Christian Scripture was unknown to him. As they talked, they turned to the pages of Daniel the prophet and read the outline of world empire found in the second chapter.

"Now," said Mr. Spicer, "how is it? Do you know from your own study of history whether this ancient prophecy, written in Babylon nearly 2,500 years ago, gave a true and accurate outline of events that have come to pass?"

"I know that this outline is correct," replied the Hindu student. "It gives the history in the exact order of events." Then he turned, and by the

light of the study lamp, could be seen a look of surprise and awe upon his face. A new thought had come to him. With the force of sudden conviction, he looked up and said, "Only the living God could have written that before it came to pass!"

Yes, friends, that non-Christian student saw the true meaning of divine Bible prophecy. It bears witness, certain and sure, that the living and true God speaks in the Holy Scriptures.

In God's love and mercy He gave us the evidences of divine truths in the Holy Scripture—enough to convince our stubborn hearts that the living God is the author of that Book and that Jesus Christ, brought to view in the Holy Scriptures, is the living Saviour of men. No, there is no book like the Bible!

### World's Future Unveiled

But, according to the word of Bible prophecy, what is the final fate of Europe and the world? We turn page after page, and at last we find it in the second chapter of Daniel's prophecy. Twenty-

By T. K. Martin

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The stone falling on the feet of the image represents the coming kingdom of Christ.



five centuries have rolled by, every one testifying to the unbroken truth of this chapter. You may have read the second chapter of Daniel many times since childhood, but read it again, for its final picture is about to be filmed in the camera of time.

Briefly, it tells of an inspired dream of a dictator who, all unknown to himself, was an instrument in God's plans for mankind. The civilized world of those days was under his personal rule, but God, who removeth kings, and setteth up kings" (Dan. 2:21), revealed for all coming time the vision of five universal empires, the last of which will be the Kingdom of the Stone:

In his dream of destiny, the king of Babylon saw the gigantic form of the prophetic metal and mud man of world power. His golden head, silver breast and arms, brass belly and thighs, iron legs, and feet part of iron and part of clay, are familiar to all Bible readers. But what does it all mean? This image held the secrets of twenty-five unborn centuries. That image was nothing less than an epitome of the outstanding events to take place in the world between the days of the Babylonian empire and the coming of Christ in glory.

Babylon, the golden kingdom of a golden age, was indeed the head of gold. The breast and arms of silver were symbolic of the Medo-Persian empire that followed Babylon. Then came the brazen portion representing the third world kingdom, the empire of Greece under the rule of Alexander the Great. Homer, the ancient poet, speaks of the brass-clad Greeks. The legs of iron foreshadowed the fourth world empire of history, which was greater than all before it and included not only the ancient Bible lands but almost all of

Western Europe as well. This was Rome, a republic which turned into an empire, as we read in Myer's *General History*, page 200. The Bible says that the wrath of man shall praise God. (Psa. 76:10.) This is certainly true in the case of the greatest writer to record the history of the Roman kingdom—Gibbon, who wrote *The Decline and Fall of the Roman Empire*, and was called an infidel. He was at least a deist, for, when he put his pen down after completing his great book, he had used the very words of the Bible prophecy. Listen to them—I am quoting from Volume III, page 634, of *The Decline and Fall of the Roman Empire*:

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

You see, Gibbon calls Rome the "iron monarchy," just as God does, besides mentioning the gold, silver, and brass of the other nations.

#### What Next in Europe?

But what next? The feet of mixed iron and clay, partly strong, partly brittle. What does this symbol mean? God tells us. The mighty world empire of iron was to be broken into fragments. As the prophecy puts it, "The kingdom shall be divided." Dan. 2:41. But in verse forty-three the prophet says that, in an endeavour to cement these parts together and set up another world empire, "they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The European nations are largely the antagonistic fragments of imperial Rome. They have tried to get together by international marriages between the royal houses. Queen Victoria was so sure that this would bring at least a peace union, if not an actual union of the Roman fragments, that she became what was known as the "Grandmother of Europe" and her relatives were on almost all its thrones. But to-day those thrones have toppled. Just a very few remain, and the embittered and embattled fragments are clashing against each other.

The prophecy said, "They shall not cleave one to another, even as iron is not mixed with clay." And God's Word never fails. The iron of imperialism and the clay of democracy do not mix. Divided the territory of the old Roman dominion was to be, and divided it stands to-day in the nations of Western Europe. They are in a state of mutual distrust and antagonism. This is not a tale from the murky past, but something that deals with the real and living present. We see it; we know that Bible prophecy is right up to date—and away ahead of date—for it shows what will happen to Europe and the world to-morrow. The fate of the modern nations is absolutely certain, no matter who wins battles or loses them. No man or nation will rule over all Europe at one time. That is God's Word, and we need not be afraid to stand squarely upon it.

#### The Coming Kingdom

But now what about that coming fifth universal kingdom, the Kingdom of the Stone? Here is what the Scripture says—I am reading from the book of Daniel, the second chapter, and the thirty-fourth and thirty-fifth verses: "Thou  
(Continued on page 13.)

# The Sword of the Spirit

By J. A. McMillan

Through the giving of the Spirit the disciples were equipped to use effectively the Sword of the Word.


through the preaching of the Word of God. What is apparently more helpless than the spoken word, or the written message? Yet through the preaching of God's Word, the powers of darkness have been vanquished, kingdoms of oppression have been overthrown, obstacles of vested obstruction have been removed, and deep-seated prejudices have been rooted up.

"God's Word to us is something alive, full of energy; it can penetrate deeper than any two-edged sword, reaching the very division between soul and spirit, between joints and marrow, quick to distinguish every thought and design in our hearts." Heb. 4:12 (Knox's translation). Like the mythological sword "Excalibur," this is a mighty, living, and life-giving instrument of the Spirit. Goodspeed translates this passage: "For the message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and purposes of the mind." Such is the weapon of aggression provided by the Lord for His trusty soldiers.

#### How Jesus Used the Sword

An apprentice swordsman usually goes to an expert for training in the use of his

PAGE ELEVEN



IN OUR STUDY OF THE Christian's armour, we have considered the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, and the helmet of salvation. Each of these is a defensive piece of armour. It is also an aspect of our relation to the Saviour. In this article, we are to consider "the sword of the Spirit, which is the Word of God." Eph. 6:17. This is the only aggressive weapon provided by the Lord.

#### The Word a Sword

It is deeply significant that the only weapon provided by God for His children is His Word. Apart from the convicting power of the Holy Spirit, and the compelling power of the Word of God, the Christian is sent

forth to extend the frontiers of the kingdom without any weapons whatever. What enormous tragedies were enacted when church leaders forgot this and resorted to carnal weapons to advance the kingdom of God! How much we need to remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10:4.

A vast empire has been erected in the hearts of men

weapon. It is helpful therefore for each of us, inexperienced in the right use of the Word of God, to study the methods of the Master craftsman. When Jesus was tempted by Satan, He wielded the sword so skillfully that He completely routed the enemy. Note the flash of the blade, the quick thrust as He parries each subtle blow. "But He answered and said, It is written." "Jesus said unto him, It is written again." "Then saith Jesus unto him, Get thee hence, Satan: for it is written." Matt. 4:4, 7, 10. Here is a lesson for each of us to emulate in our hour of need.

So long as we are armed with this sword of the Spirit, we can meet and overcome all the assaults of the foe. You will recall how Christian, in his journey toward the celestial city, was attacked by Apollyon and sorely pressed. There was a moment when Christian's sword was knocked from his grasp and the wicked one prepared for the death blow. A brief respite enabled Christian to regain his sword and with it he repulsed the enemy, crying: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

No, we cannot be overthrown if we grasp this sword firmly. Our Commander has never known defeat and "out of His mouth went a sharp two-edged sword," Rev. 1:16. When He addresses the churches, He reminds them that He goes before them clad in the panoply of God. "These things saith He which hath the sharp sword with two edges." Rev. 2:12. It is able to cut its way through all the false philosophies arrayed against it. It is also able to cut away the things that encumber our progress in the spiritual way.

The revelator pictures our Lord, seated on a white horse, going "forth conquering and to conquer." Rev. 6:2. Centuries before, the psalmist portrayed Him as a mighty warrior in these stirring words: "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness. . . ." Psa. 45:3, 4.

#### The Sword in Action

On the day of Pentecost, watch the King's enemies as they assemble themselves to mock the weak representatives of the kingdom. How is this rabble to be overthrown? "Peter, standing up with the eleven, lifted up his voice." He took a few predictions from the psalms and the prophets and applied them to the events of the crucifixion and resurrection of Jesus. And the crowd? "Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2:14, 37. Here is a shining example of how this sword works when the Spirit of God takes a humble disciple and uses him to present the Word. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Verse 41.

Napoleon testifies that the "sceptre of His kingdom is a right sceptre." He tells how Cæsar, Charlemagne, and others attempted to build their empires by force of arms and hate or fear. But this Jesus built His kingdom on the power of His Word and by appealing to men's love and faith. It was so on the day of Pentecost; it is still the only way to advance the boundaries of Heaven's kingdom.

We think of a little man, not much higher than five feet five inches, and weighing about one hundred and twenty pounds. He went down to the South Sea Islands, inhabited by fierce cannibals, who had hitherto resisted every attempt to tame them. This little man, Jones by name, took with him a Bible. That was his only weapon of defence. And to-day, thousands of men and women are rejoicing in the love of the Lord Jesus Christ through his ministry. They were pricked in their heart and surrendered to the lordship of Jesus' love. It is a miracle of transforming grace, and it will continue as long as the Word of God is used to reveal the grace of God to poor sinners.

Reader, it may be that your heart has been pricked by the point of the Spirit's sword. Some "thought or design in your heart" has been exposed and condemned by the Word. Have you capitulated or are you still resisting? Through the Word the Holy Spirit "will reprove the world of sin, and of righteousness, and of judgment." John 16:8. In connection with each of these three, the Spirit presents the law of God. The law defines and condemns sin. (1 John 3:4.) The law defines and exalts righteousness. (Psa. 119:172.) The law defines and limits the decrees of the judgment. (Eccles. 12:13, 14; James 2:8-12.) The law is therefore the instrumentality of the Holy Spirit. It is by the operation of this two-edged sword that the law is written on the heart. (Heb. 8:10; 2 Cor. 3:3.) Let God perform this operation which will transform you from a sinner into a saint, from a rebel to a citizen of Zion, whose title-deeds are "written . . . with the Spirit of the living God; . . . in fleshy tables of the heart."

### The Incarnate Word

One of the most intriguing revelations of the Bible is that the Word of God is not merely the written Word, but it is also the incarnate Word. Jesus, the Son of God, is also the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. "And the Word was made flesh, and dwelt among us." Verse 14.

To the people who slavishly and soullessly adhered to the written word, but were devoid of the Spirit's unction, Jesus said: "You search the Scriptures, because you suppose that in them you will find the Life of the ages; and it is those Scriptures that yield testimony concerning Me; and yet you are unwilling to come to Me that you may have life." John 5:39, 40 (Weymouth). What a lesson and what a warning for us to-day. It is possible to hug the husks of the Word to our heart, while rejecting the very life of that Word through the Spirit.

When our hearts have been pricked and transformed by the Spirit of God, we are then united to God in a new-covenant relationship. Then will apply to us the words: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Deut. 33:29.

What a mighty shield is the Word of God. What a sword of excellency is this instrument of the Spirit. As we test this trusty blade, let us recapitulate its assured powers. It is able to save our souls. (James 1:18, 21.) It is able to transform our natures so that the carnal nature is removed

and the divine nature takes its place. (1 Peter 1:23.) It is able to make us wise unto salvation through faith in Jesus Christ. (2 Tim. 3:15.) It is able to build us up and give us a place and inheritance among the redeemed. (Acts 20:32.) It is able to keep us from falling, with our feet planted firmly on the rock of ages. (1 Peter 1:9.) It is able to make us perfect unto every good work. (2 Tim. 3:17.)

Such is the metal and such are the powers of this mighty sword of the Spirit. As the contending forces of light and darkness range themselves for the final clash, the Captain of the redeemed sends us this appeal: "And take . . . the sword of the Spirit, which is the Word of God."



### The Kingdom of Stone

*(Continued from page 10.)*

sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

What does that mean? Well, the meaning is given to us here in the Word of God—a divine explanation, found in verses forty-four and forty-five: "And in the days of these kings [or kingdoms—these fragment kingdoms now in existence] shall the God of heaven set up a kingdom

which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands [that is, without any human power, without any political planning; it was done by divine power, without any human intervention], and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Yes, friends, the Kingdom of the Stone is coming. The kingdoms of gold, silver, brass, and iron are in the past, and we are living in the days of the fragments. In the days of these kings or kingdoms, in the days of these nations of Western Europe that are now acting their part before our eyes, the God of heaven is to set up His everlasting kingdom, the Kingdom of the Stone. (In the Scripture Christ is called the Stone, the Rock of Israel.) This kingdom is not built with human hands, it does not come by human legislation. Like the stone cut out without hands, the kingdom of God will be set up without human agencies or powers. Christ will appear the second time, and the history of earthly empires will end with the destruction of sin.

Happy are those who know this coming King now as their Saviour from sin, the Friend of sinners, the One who died in our stead that we might have part in the everlasting Kingdom of the Stone, so soon to come.

LISTEN EVERY TUESDAY at 4-15 p.m. (G.M.T.) to RADIO LUXEMBURG 1293m.



# THE CHILDREN'S PAGES

## Denny's Red Hat

By Marie Larsen

DENNY sat with his back against the tree stump on the green hillside overlooking the railway lines. He pushed his new red hat carefully over his eyes so that it wouldn't be crushed against the stump. He was proud of that hat; no more sunburned nose now from being in the sun so much, keeping Betsy away from the railway line! He liked his hat almost as well as his father liked Betsy, the prize cow, that grazed contentedly on the tall grass beside Denny. Denny sighed. It was awfully cloudy to-day, so he couldn't really appreciate

his new hat. He could even take it off, only he didn't trust Betsy. She had tried to chew it up once already.

Denny peeped from under the red brim and stretched. "Eat a lot, Betsy," he told the cow. "It's nearly time for the afternoon express train. When the train passes, we can go home."

Denny squirmed into a comfortable position. He pushed his hat off his face again and tipped his peeled nose skyward. It was then that a raindrop hit him on the cheek. Denny liked to let rain hit him in the face, but not to-

day. He thought of the red hat and ran for shelter. He crawled under an overhanging rock and stayed there. And well he did, or his precious hat would have been ruined, for it rained as if the contents of every cloud had been dumped upon that very hillside.

Little streams of water began to join other streams here and there. Presently there were larger streams gushing down the hill in a mad race. The streams grew bigger and bigger. Denny was glad he had a safe, dry place from which to watch the rain. When the storm finally ceased, the sun came out slowly.

Denny waited until he was sure his hat would not get wet, and then he came out to look for Betsy. On the hillside where Betsy had been grazing, the grass was matted and muddy. Betsy was not feeding there.

"Betsy! Betsy!" Denny called, becoming alarmed, for he remembered how valuable Betsy was. He trumped his hands and called as he ran down the hillside. It must be almost train time. If Betsy was on the line—

He heard a soft "moo" from somewhere around the deep curve, and he hurried in that direction. Then he could see Betsy standing calmly by the line, but Denny could see something else, too—something that made his heart almost stop beating. He saw a washed-out trail that one of those tiny floods had made in its course down the hillside, a trail that had eaten into the bank of earth beneath the rails. The track was sagging on one side.

If the train hit that place in the rails, it could easily be



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 July 14th.

derailed, Denny thought. He was sure the driver should be warned. If he could put a warning flag on the line—something red!

Denny whipped his arms and sent Betsy trotting away from the railway. Then he ran down the line away from the weakened spot. He found a stick and pushed it into the ground in the centre of the track. He took off the new red hat and hung it over the stick. Then Denny ran back to the weak spot.

Soon he heard the train rumbling nearer and nearer. His heart beat fast. He began waving his arms and shouting, even though he knew he couldn't be heard above the noise. He saw the engine-driver put his head out. He had seen the red hat! Then there was a screech of brakes as the train began to slow down. He saw the new red hat go under the train, crushed. And then the engine puff-puffed to a stop.

Denny gulped in a big breath. His hat was gone! His red hat! He stood quietly staring as the engine-driver swung down from the cab.

"What's the meaning of this?" the driver growled, pushing back his cap in an impatient gesture.

Denny pointed to the sagging rails. The engine-driver walked along the tracks to the washed-out place. He whistled in great surprise.

"It's a good thing we didn't hit that!" he exclaimed.

Denny drew himself up. He had done the right thing. The engine-driver told him that and thanked him. And what was a hat compared to a train? Betsy didn't like red hats anyway.

JESUS said, "If ye love Me, keep My commandments."

John 14:15.

## Fred's Light

By Mary Judson

"Will the boy or girl who took the money from the desk please return it?"

This was the firm voice of school-teacher Miss Martin. Her forty-three pupils sat before her, and in the silence that followed no one spoke.

Then Miss Martin said: "When I call your name, please come to my desk."

As the children responded to their names, the teacher searched their pockets for the missing money.

Reaching the third row, Miss Martin called Fred's name. He stood promptly and started for the front of the room when Paul raised his hand for permission to speak.

"What is it, Paul?" asked the teacher.

"Oh, you do not need to search Fred, for he is a Christian and he would not steal anything."

For a second Miss Martin looked at Fred, then a thoughtful smile came to her face as she said, "All right, Fred, I will not search you. You may go back to your desk."

What a witness for Jesus is the example of Fred's life before his teacher and companions! By his honesty he is letting his light shine for Jesus.

## Your Letter

My Dear Sunbeams,

OUR short story about Fred on this page is quite thrilling, isn't it? He must have been a very bright Sunbeam mustn't he, for those who knew Fred, knew that he was different. We should remember that all those with whom we meet and play, take notice of us. In fact Paul tells us that we are just like letters, "known and read of all men." I wonder just what they read, when they look at you! I'm sure the answer is: honesty, kindness, helpfulness, and cheerfulness.

Yours affectionately,

UNCLE RAY.

## Nearing Home

By Elsie Pratt

We are travelling to a city  
On a fairer, brighter shore;  
Where the saints shall live for  
ever,  
And where sickness is no more.

Long has been the pilgrim  
journey,  
Storms and tempests oft assail;  
But our barque is in God's  
keeping,  
And He doth direct the sail.

Yes, we trust our Master Pilot:  
He will bring us safely home  
To the saints' desired haven,  
There no storms shall ever come.

Hark! the harbour bell sounds  
clearer!  
We are getting near the shore!  
Just a little time of waiting,  
And the journey will be o'er.

Soon we'll see our loving Saviour,  
Praise Him for His wondrous  
grace.

Oh, Lord Jesus, keep us faithful  
Till we see Thee face to face.

## Results of Competition No. 9.

Prize-winner.—Maureen Walsh, 173 Goldstone Crescent, Hove 4. Age 9.

Honourable Mention.—Cynthia Roulston (Nottingham); Richard Thirle (New Addington); Molly Rich (Launceston); John Rich (Launceston); Pearl Rich (Launceston); Barbara Bath (London, S.W.12.); Armorelle Oxlade (Reading); Peter Walker (London, N.10.); Miriam Harris (Cambridge).

Those who tried hard.—Enid Riley (Coventry); Ruth Johnson (Rochester); Joan Stevenson (Coventry); Jill Cole (Ipswich); Olwen Ashman (Bath); Margaret Lazell (Romford); Peter Sharpe (Manea); Ann McCarthy (Newport); Jennifer Sharpe (Manea); Lydia Harris (Cambridge); Paul Johnson (Rochester); Kay Arnold (New Addington); Alan Conroy (Hastings); Anna Barnett (London); Christine Allen (Kimpton); William McCabe (Harrow); Ann Beeston (Birmingham, 22c.).

## PRESENT TRUTH

Vol. 65. No. 13. Price 3d.  
Printed and published in Great Britain  
fortnightly on Thursday by

THE STANBOROUGH PRESS LTD.,  
WATFORD, HERTS.

EDITOR: W. L. EMMERSON  
Six months ..... 5/6 post free  
Twelve months ..... 8/6 post free

# STRAWS



# in the WIND

## VAST ATOMIC LITERATURE

THE U.N. Atomic Energy Commission has compiled a list of 14,578 scientific papers on atomic fission and related subjects from the scientific literature of thirty-two nations during the past quarter of a century.

## NEW USE FOR STAINLESS STEEL

BECAUSE duralumin wings and fuselages would be in danger of melting in planes travelling at supersonic speeds, aviation engineers are working on the use of a stainless steel skin for such planes.

## RISING DELINQUENCY

A JOINT memorandum prepared by the Home Office and the Ministry of Education points out that in 1947, 21,152 children under fourteen and 13,861 between fourteen and seventeen were found guilty of indictable offences, while in 1948 the corresponding figures were 26,715 and 16,991, these being increases of 5,563 (twenty-six per cent) and 3,130 (twenty-three per cent) respectively.

## AFTER THIRTY YEARS

THE first men to fly the Atlantic thirty years ago, now Admiral Albert C. Read and Chief Navigation Pilot Eugene T. Rhoads, recently crossed by the same route in the U.S. patrol bomber, "Truculent Turtle." Their first journey took nineteen days from the

## Nearing Home

Oh, happy thought, we're nearing home,

The journey's almost o'er;  
When we shall walk those shining streets  
At home for evermore.

More precious still, the blessed hope,

We'll see Him face to face,  
And sing the everlasting song:  
Saved by His wondrous grace.

But oh! I long to hear that song,  
My blessed Lord shall sing,  
When angel hosts take up the strain,  
While heaven's whole arches ring.

When He shall sing for joy of heart

The Christ, the Crucified.  
His children all, now gathered home  
My Lord, now satisfied.

When loved ones, too, shall meet again,

To part no, nevermore,  
Never then to say good-bye,  
On that eternal shore.

Oh! blessed be the Christ who died;

The Son of God who came,  
Who bore our sins upon the cross  
With all its guilt and shame.

That we might enter that blest home

And in His glory share.  
Lord, make me ready for that day  
For oh, I must be there.

—Mrs. T. Buchman.

United States to Plymouth via the Azores and Lisbon. The time taken from the United States to Lisbon on the recent trip was sixteen hours fifty minutes.

## Does it Matter what We Believe?

(Continued from page 5.)

from what He has clearly said in the Bible. God is not divided against Himself.

So that the great test of doctrine is: Does it accord with the simple, straightforward, unadulterated statements of the Bible? If it does, it is important that we accept and follow it. If it does not, it should be shunned.

Acceptance of true doctrine is the great distinguishing mark of the remnant church. Indeed, the process of responding to the warning that since "Babylon is fallen," God's people should "come out from among them" and be separate, is almost solely a matter of renouncing and shunning bad doctrine, and embracing the good.

Good doctrine is vital. Strip Christianity of it, and we are left with a theological invertebrate, bereft of power and effectiveness. Those who seek the security and joy of the life to come, will ever realize how important it is that they believe and follow only that which is in full harmony with God's Word.

