

Present **TRUTH**



Whither Israel?



© Keystone

The first picture to be taken of the Israeli cabinet in session in the prime minister's house.

TWO YEARS AGO AT Basel in Switzerland a sub-committee of the International Missionary Council decided to convene a conference on the Church and Israel in June, 1949.

At that time no one realized what an epochal moment in the chequered story of God's ancient people the chosen date would be. But those who gathered at the appointed time in the Martin Hall of New College, Edinburgh, could not but feel that Providence had led in their assembly at just this time, for only a month before, on May 15, 1949, the United Nations had given its recognition to the new State of Israel and thereby accepted it as a permanent member of the family of the nations.

"We are all convinced that we are standing on the threshold to a new era," asserted

the conference chairman, the Rev. B. Pernow of Sweden, in his opening address; "the old time has definitely passed and a new time is approaching. That is a fact especially re-

The first of a short series of articles in which the Editor comments on the recent International Conference at Edinburgh, on the Christian Approach to the Jews.

garding Jewry and Jewish missions. I therefore do not hesitate to say that this conference will be of crucial importance for our future task."

The "Wandering Jew" is on the Move Again

The first fact which became obvious as the delegates began to pool their knowledge of the movements of Jewry to-day is

Will the Jewish Nation ever be Reintegrated in Palestine?

By *W. L. Emmerson*

that the "wandering Jew" after many static centuries is on the move again and is moving fast!

Prior to World War II the greater proportion of the Jews of the world—nearly nine millions—lived in the ghettos of Central and Eastern Europe. Of the rest, about five million were in America, a million and a half in Western Europe (350,000 in Britain), half a million in Palestine, and a few hundred thousands in South America, South Africa, and Australia.

But during the terrible Nazi campaign of annihilation, six millions of European Jewry were shot, burned, starved to death, or consigned to the lethal gas chambers, and since the liberation the despairing remnant that survived, for fear of the resurgence of anti-semitism in the future, are escaping by all and every means from the Continent which has become a vast Jewish graveyard.

Consequently, apart from the three million or so behind the "iron curtain" who cannot leave, and the half million who have no desire to leave the havens of refuge which Britain and the Scandinavian countries through the centuries have provided, only a few thousand will remain in a few

years' time in each of the other European countries.

Never before in history has so vast a number of human beings disappeared from any comparable area of the earth's surface in so short a time!

Where are they Going?

Now where are the survivors of the Nazi pogroms going?

A part of the answer is that, at the rate of a thousand a day, thirty thousand a month, they are pouring into the new state of Israel, which is being taxed to the utmost to settle them within its tiny bounds.

The establishment of the modern state of Israel has certainly brought a "new day" for the wandering Jewish people and the successful defence of Israel against the combined onslaught of the Arab armies is regarded by the inhabitants of the Israeli state as "nissim"—a miracle.

Because of the tremendous efforts of the Israeli government to take into Israel all who will go, and the new state's deliverance from what seemed to be almost certain annihilation, many people, both Jews and Christians, have come to the conclusion that the rise of the new state is a fulfilment of the Old Testament prophecies of the revival of Israel, and that before long all Israel will be worshipping Jehovah in Zion as they did in days of old. At the Edinburgh conference there were not a few who cherished this belief.

A brief consideration of the facts, however, will suffice to show how fantastic is any such suggestion. While the territory of Israel is indeed rapidly absorbing the great majority of the displaced Jews from Europe, and its population may grow to two millions in a very few years, this will still be only one-sixth of the

JULY 28, 1949

Our Cover

A Chelsea Pensioner

© Keystone

present Jewish population of the world.

Jews Don't Want to Leave

The Jewish population of the United States has not been



© Keystone

Hoisting the flag of Israel at the offices of the new state's representative in Britain.

at all reduced by the establishment of the new Israeli state. In fact it has been increased by half a million refugees to five and a half millions.

"New York City," stated Dr. Conrad Hoffman, Director of the Committee on the Christian Approach to the Jews, "has over 2,500,000 Jews, or virtually one-half of

all the Jews in the U.S.A. That is four times as many Jews as are in Palestine and six times as many as in all of Great Britain. It is more by far than are left in all Western Europe after Hitler."

These Jews feel so secure in that land of freedom that they show no disposition at all to leave, and though the political Zionists claim that eighty per cent and more of the Jews of America are Zionists "very few American Jews are prepared to go to Israel for permanent settlement."

"It is significant," asserted Dr. Hoffman further, "that of all Jewish immigrants who came to the States during the years 1915-1943 only 1.7 per cent have left again, whereas of all non-Jewish immigrants during these years 42.3 per cent have left." So the Jewish immigrant "comes to America to remain."

The same reactions to the new Israeli state are found among the Jews in the British Commonwealth and Scandinavia, and thousands of displaced Jews are equally as happy making a new home in Central and South America as they would be if they could go to Palestine.

The illusion, therefore, whether Jewish or Christian, that the new Israel state will ever gather into its boundaries the majority of the Jews of the world should at once be dispelled. More than half the Jews of the world will probably continue to live in the Americas and not more than one-sixth are likely ever to be citizens of the state of Israel.

No Trend toward Orthodoxy or Christianity

Religiously, too, there is little evidence that the new Israel in Palestine or in other countries will ever become
(Continued on page 13.)

PAGE THREE

"Blessed are the Poor"

The first of a fine new series of studies on the Beatitudes

By F. A. Spearing

WE READ THAT JESUS was "moved with compassion" when He saw the multitudes surging around Him, for to Him they were as sheep "having no shepherd," no one to feed them with the bread of life, no one to instruct them in the way of salvation. (Matt. 9:36.) Oh, how He longed to speak the word that would awaken in their hearts a desire to enter the kingdom of heaven!

On one occasion, as His eye roamed from the inner circle of His disciples, to the crowds a little farther off, He noted that there were very few well-to-do people there, very few representatives of the "better classes," that indeed most of the members of His congregation were just ordinary folk, the majority of whom could barely make ends meet. So to them He uttered these words, "Blessed be ye poor: for yours is the kingdom of God." Luke 6:20.

Now this was a most extraordinary thing for any teacher to say. The people who listened to the gracious words

© Braun
et Cie

The prodigal son illustrates the poverty of spirit which brings the blessing of God.

which came from the lips of the Saviour had been taught that poverty was their portion; that they had no right to expect anything better. We can imagine, therefore, the men and women who made up that great crowd talking among themselves as to the meaning of the words they had heard. We see one man detaching himself from the rest and making for his poor little home. He must tell his wife about this.

Could it be True?

"Where have you been, Benjamin?" the woman asks, as her husband approaches their little house. She looks at him in a curious fashion. His face seems to be brighter, more cheerful than usual.



"I went with the crowd to hear the great Teacher! Mary, He is wonderful! He cast His eye over the great crowd, as though He were searching for somebody, and then He saw me! And what do you think He said? Of course you could not guess. He said: 'Blessed be ye poor!'"

"Did He really say that, Benjamin?" whispered Mary. "Are you sure He meant that the poor are happy, or are going to be happy some day?"

"Yes, I am as sure of that as I am of anything. You could not possibly doubt the Teacher's word. Besides He said something else!"

"What else did He say? Come, tell me quickly. I want to know all He said."

"He said: 'Blessed be ye poor, for yours is the kingdom of God!'"

"Oh, Benjamin! What does that mean? Does He mean that poor people like ourselves can hope to enter into God's kingdom? If I could believe that, I could be truly happy, in spite of our poverty!"

"Mary, I don't quite understand all that the great Teacher told us. I'm going to find out where He is, so that I can hear Him again. And you must come, too. I am sure of one thing: He means every word He says!"

When John the Baptist sent two of his disciples to Jesus to learn if indeed He were the Messiah, this message was sent to him: "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *to the poor the Gospel is preached.*" Luke 7:22.

All John's doubts were gone. None could perform these miracles but the Messiah. And no one would think to preach the Gospel to the poor but the Christ.

What is Poverty of Spirit?

Who are the poor in spirit? What does the expression mean? We cannot do better than go to the Word of God itself for an answer to our question. Let us read Psalm 51:16, 17:

"For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

David had doubtless offered many sacrifices to the God of heaven, and had offered them in all sincerity, but there came a time in his experience when

he felt that these were of no avail. He had sinned grievously, but he had suffered for his sins. He became a crushed and broken man. In his misery and despair he cried to the Lord for mercy, and God forgave him. His was a broken spirit, a broken heart. That was the only offering he could make to God, and that offering was accepted. Because he was "poor in spirit," the "kingdom of heaven" was opened to him.

The prophet Isaiah also tells us who the poor in spirit are: "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:1, 2. And again, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

The humble, contrite man is the man who confesses his wrong with a truly repentant heart, and in all humility craves for forgiveness. Such a man is poor in spirit; there is no spirit left in him when he comes face to face with his own vile character and then with the great God of light and love. With such a man God condescends to dwell; He revives the spirit of the humble, and sets him on his feet; He gives him the glorious promise of eternal life in the kingdom of heaven!

A Promise for Us, too

The Saviour was speaking, of course, to the people of His day, to the people who made up His audience. There were undoubtedly many poor

among his audiences and Christ pronounced His blessing upon them.

But the blessing is for any of Christ's disciples whosoever and wherever they may be. The assurance is general. It may be claimed by people living in these days as much as by those who heard Jesus utter the words. We may appropriate the blessing to ourselves, as Benjamin did in our little parable. He thought Jesus had a message for him. We know Jesus has a message for us! Happy to-day are the poor in this world's goods if they have surrendered their hearts to the Lord, for by God's grace they are at one with the great Father of all through the sacrifice of His dear Son.

Perhaps some of our readers have learned to be poor in spirit and know what it means to be humble and contrite in heart. Naturally they will wish to know when they may gain entrance into this kingdom of God. The answer is a twofold one: Now is the accepted time; to-day we may enter the kingdom of grace. The moment we give our hearts to Him, we enter the kingdom of grace. And at the coming of our Lord and Saviour Jesus Christ, we shall hear these other words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Whose words are these? They are the words of the King Himself. To whom are they spoken? To the poor in spirit, to the humble and contrite ones, to the truly repentant sinners of all ages and of every nation. What a gathering that will be! Will you be there? Let us all by God's grace determine to be among that number.

THE GREAT GULF

LUKE THE EVANGELIST records our Lord as saying: "There was once a rich man who habitually arrayed himself in purple and fine linen, and enjoyed a splendid banquet every day, while at his outer door there lay a beggar, Lazarus by name, covered with sores and longing to make a full meal off the scraps flung on the floor from the rich man's table; nay, the dogs, too, used to come and lick his sores.

"But in course of time the beggar died; and he was carried off by the angels to Abraham's bosom. The rich man also died, and had a funeral. And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms." Luke 16:19-23 (Weymouth's translation).

This passage of Scripture has aroused much discussion and argument through the years as to its bearing on the condition of the dead. Are they really conscious and within speaking distance of each other? If the rich man was in torment, can we say that Jesus taught that the wicked are tormented as soon as they are buried? Are the righteous to be for ever within sight and sound of the wicked? These and other questions crowd into the mind as we contemplate this passage. What is its true interpretation?

Before we launch into a study of this story of Lazarus and Dives, we should set down certain fixed principles that ought to guide us in all our interpretation of the Bible.

THE PARABLE OF THE RICH MAN AND LAZARUS

explained

By *J. A. McMillan*

Here are four axiomatic principles:

How to Understand Holy Writ

First of all, if we accept the Bible as inspired, then it follows that it will not contradict itself in its fundamental teachings. And the Bible is inspired, we believe, on its own testimony. (1 Thess. 2:13; 2 Tim. 3:15-17.)

The second principle of interpretation is that plain, literal passages must form the basis of the meaning of any doctrine or teaching. The Westminster Confession of Faith rightly laid down that "the infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold but one) it must be searched and known by other places that speak more clearly."—*Art. 9.*

In this connection, it is a clearly recognized principle that where there is a parabolical or metaphorical passage, this must be interpreted in the light of literal or plain passages. Dr. Trench, in his classical work on the parables, declares:

"The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded, may be illustrated, or indeed, further confirmed by

them but it is not allowable to constitute doctrine first by their aid."

The third principle we would call attention to is that the righteous are rewarded for their loyalty to the Lord, not at death, but at the second coming of our Lord and Master, Jesus Christ. This is stated over and over again, and we need only refer to a few texts as ample evidence of this fact. (Rev. 22:12; 2 Tim. 4:8; Luke 14:13, 14.)

The fourth principle is closely allied to the third. It is that the wicked are punished, not at death, but following the day of judgment. (2 Peter 2:9; Mal. 4:1; 2 Thess. 1:7, 8.) This is illustrated in the parable of the wheat and the tares, where Jesus shows that not till the harvest, which is the end of the age, will the tares be burned, and the wheat gathered into the heavenly garner. (Matt. 13:30.) Here is an example of a parable illustrating a doctrine which is clearly established on other literal texts. And this parable has the unique distinction of being explained by Jesus in the most lucid style. (Verses 40-43.)

The Rich Man and Lazarus

We come now to a consideration of this passage of Scripture, Luke 16:19-31.

There are some who insist that unless we accept this literally, we are rejecting the inspiration of Jesus. This is pure nonsense. Much of our Lord's teaching was framed in a figurative mould. "I am the door;" "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." No enlightened Christian takes these texts literally. They are figurative of great spiritual truths. If we accept a literal explanation of Luke 16:19-31 in all its details, then it must apply to a later period of time than the

present. There are too many texts that speak of rewards and punishments as being beyond the judgment and the second coming of Christ, for this one passage to offset them.

Let us take another point. Twice in this passage (verses 29, 31) Jesus refers His hearers to "Moses and the prophets." He says, "Let them hear them." Now Moses and the prophets consistently and unequivocally teach that the dead are totally unconscious. Here are typical texts: "Thou shalt die, and not live." Isa. 38:1. "The dead know not

anything." Eccles. 9:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psal. 146:4. "The body without the breath is dead." James 2:26 (margin). "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

We should have in mind as we study this passage that Jesus was using a well-known Jewish sentiment when telling this story of Dives and Lazarus, the Jewish historian of the first century, tells us that the Jews believed that "when entering Hades the righteous are guided by angels to the right hand; and are led with hymns sung by the angels appointed over that place, into a region of light, in which the just have dwelt from the beginning of the world; . . . This place we call the bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence to whom are sent the angels appointed for them to reproach and threaten them with their terrible looks and to thrust them still downward. . . . A chasm deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted nor can one that is unjust if he were bold enough to attempt to pass over it."
—Concerning Hades.

There you have all the elements of the story told by Jesus: the bosom of Abraham, the two departments into which the two classes are segregated, and the great gulf fixed between. Jesus took a popular belief, just as any preacher might do to-day, and used it as a means of pointing a moral lesson.

(Continued on page 12.)

Lazarus is thrust away from the rich man's door.

PAGE SEVEN



FLOOD STORIES FROM MA

IN A PREVIOUS ARTICLE we referred to recently discovered facts which led certain scientists to conclude that there must, after all, have been a universal flood. We have always believed that the rock and fossil record generally, makes belief in such a universal flood far more easy than acceptance of evolutionary theories. We are glad, therefore to note a new readiness on the part of open-minded scientists to take the Bible record at its face value.

Among many archaeologists there has been, in the past, a reticence similar to that of the scientists, to accept the plain teachings of the Bible, and attempts have been made to explain away the Flood of Genesis as a purely local affair, merely affecting the Tigro-Euphrates valley.

Evidence of calamitous floods in this region is not lacking. Excavations reveal the havoc caused by floods at Ur of the Chaldees and Kish; Professor L. Woolley in 1929 dug through a layer of clay eight feet thick which separated an upper from a lower civilization at Ur. The evidence thus clearly told of an early civilization being well and truly erased by the desolating flood waters of the river Euphrates. The spade of the excavator has confirmed that civilization in this part of the world was interrupted in various places, and in fact, at various periods, by floods.

Merely Local Inundations

But these, though wreaking great havoc, were merely local inundations, and can in no way be equated with the



Deluge of Genesis. "And God said unto Noah, The end of *all* flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy *all* flesh wherein is the breath of life. . . . and *every thing* that is in the earth shall die." Gen. 6:15-17. Noah, and his family, who were in the ark, were, of course, excluded from this terrible sentence. These clear words express God's purpose

at that time, and the subsequent record is a true account of how God carried it out. Words could not be plainer. Clearly, the calamity recorded in Genesis was a world-wide.

Flood Stories Among All Races

Strange it may seem, but it is nevertheless true, that nearly all races on earth have their Flood story. As Lenormant observed: "The tradition of the Deluge is the universal tradition *par excellence*." Herein, as we shall see, is

NY LANDS



By A. Dixon
© S.P.C.K.

The most powerful evidence that the Bible story of the flood is true is the fact that nearly every ancient nation has preserved the record of the catastrophe.

further evidence of the truth of the Bible record.

There is remarkable unanimity among the races—Christian, non-Christian, and even heathen—which supports the Flood record of the Bible. As the traveller Humboldt remarked:

“The ancient traditions of the human race which we find dispersed over the surface of the earth, like the fragments of a vast shipwreck, prevail among all nations, and bear a resemblance that fills us with astonishment.”

We would expect to find that a calamity so overwhelming and horrific as that recorded in Genesis, chapter seven, would make an indelible impression on the minds of the survivors and the races which emerged from it. This

BY R. D. VINE

is precisely what we do find in both the Old World and the New, and in racial centres as far apart as the South Seas and the Arctic north.

The Eskimos have their record, and on the basis of this record refer to the driftwood which has been frozen for ages in the ice, as “Noah’s Wood.” Going to the far Pacific we find that the people of the Marquesas Islands have their own traditional record of the Flood, and it is almost identical with that of the Bible. Likewise the Chinese and Japanese, the races of India, and away over in the west the American Indians of north and south, all have their own Flood traditions which have been handed down since time immemorial.

The Epic of Ancient Babylon

The ancient Sumerians, Babylonians, and Assyrians likewise had their Flood stories. That of the Babylonians was written on the eleventh of twelve clay tablets which are known as the Gilgamesh Epic. These tablets were discovered in the library of King Ashurbanipal (669-626 B.C.). It is quite an interesting record, and though somewhat crude, polytheistic, and materialistic, it has certain basic things in common with the true Bible record.

The founder of the Babylonian race was Nimrod, the grandson of Ham who was actually one of the eight whose

lives were saved by the ark. (Gen. 10:8.) It is natural therefore that this dreadful calamity should figure prominently in the Babylonian writings.

Fundamental Agreement of Stories

It is folly to regard these traditions as having no basis in fact. Admittedly they vary in their details, but certain vital factors are common to them all.

They all agree that the whole land was covered by the Deluge; they furthermore agree that a remnant of human and animal life was miraculously preserved; and they all associate the great inundation with the judgment of God upon a dissolute and impious people. It should be remembered that these traditions have emerged and survived quite independently of the Bible record, and that where there is any indication of chronological setting, there is remarkable agreement.

All this gives further weight to the witness of the rocks and fossils that the Flood of Genesis was no mere creation of the writer’s imagination, but a sombre, inescapable fact.

Why Face These Facts?

But why dwell at such length upon the fact of the Flood? Is it not better that an event of such horror be blotted from our memories? In the light of repeated New Testament warnings the answer is clear. We must remember. For our souls’ welfare, the memory and implications of this stirring record should burn deeply into our minds.

As the apostle Peter declares: “The world that then was, being overflowed with water, perished.” He then

(Continued on page 12.)



The Ten Commandments in stone at Buckland Beacon, Devon.

© Topical

IS THE SABBATH "JEWISH"?

IN THE PERSISTENT EFFORTS of some to discredit the present obligation to keep the Ten Commandments, the fourth commandment is almost invariably fastened upon as the starting point. The Sabbath, the critics say, is wholly and strictly a Jewish institution. The command to observe it, they allege, arose out of an exclusively Jewish experience—the deliverance from Egyptian bondage.

A Threefold Memorial

The passage relied on to support this assertion is in Deuteronomy, the fifth chapter and the fifteenth verse, which reads thus: "And remember that thou wast a servant in the land of Egypt, and that

By H. F. DeAth

Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day."

Such critics overlook the fact that the deliverance from Egyptian bondage was by no means the only reason given to Israel for the observance of the Sabbath. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth

sanctify you. . . . It is a sign between Me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exod. 31:12-17.

Here the Sabbath is set forth as the centre of a spiritual experience. This experience was first of all enjoyed by God Himself, at the close of creation week. It was for Him an occasion of rest and refreshment. This blessing Jehovah offers to His people through the weekly Sabbath, instituted by Him in the beginning for man's spiritual uplift. As applied to man, it is called sanctification. Nor is this something that man earns or does for himself. It is some-

thing God does for man, as soon as man is willing to let God do it for him. The word conveys the idea that the whole of Israel and each one in particular, were made holy by God, and hence set apart for a holy service. Each Sabbath, as it came round, was to be a reminder of this fact, so movingly expressed in those well-known words:

"Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His and His alone."

Nor is this reason unconnected with the one given in Deuteronomy 5:15. As the guarantee that He is the delivering and sanctifying God, His power to create is set forth in His appeal to His people to observe the Sabbath. Hence the Sabbath becomes a three-fold memorial of God's creative, redeeming, and sanctifying power. Only He who created man could redeem man. He who brought man into being by an act of creation, could alone deliver and preserve him from every kind of bondage and oppression. The time, therefore, will never come, either here or hereafter, when the Sabbath can be regarded as obsolete. Throughout the ceaseless ages of eternity the saints of God will never cease to extol this three-fold power of God, of which the Sabbath is the everlasting sign.

The Sovereign Creator

Creative power is God's guarantee of sovereignty. And inasmuch as "God is love," that sovereignty is always exercised for man's eternal good.

The deliverance from Egyptian bondage was to every trusting Israelite of that generation, not only a physical deliverance, but also a great spiritual experience. Each and all had, with their own eyes,

seen the wonder-working power of Almighty God, who loved them with an everlasting love, and had therefore set His hand to deliver them from the oppressor.

Every message about God is inadequate to the spiritual needs of mankind unless it first sets forth His almighty power, as Creator of "heaven and earth." The fall of man can have no meaning unless the human mind is carried back to the perfection in which man was made by God in the beginning. No redemption story can be rightly and properly told apart from the story of creation. Both are inseparably bound up together. The story of God's love in Christ is therefore vitally and indissolubly connected with creation and Sinai and the recorded messages of Hebrew patriarchs and prophets. That sublime story is but the development of the Genesis story. The Bible begins with God as Creator, that man too might begin with Him as his Maker. Dispensations come and go, eras dawn and vanish, but this basic fact is of perpetual significance. To ignore it is to drift in hopeless confusion. Hence the Sabbath, instituted by God at the very beginning of time, before ever Abraham and his posterity saw the light, was designed by Him to be a perpetual reminder to man of his relation to God and his dependence upon God. It is the very sign and seal of the living God in whom we live and move and have our being.

So when the law was proclaimed in dreadful majesty from Sinai, we find the fourth commandment placed in the very heart of the law. Around it the life of Israel revolved. And since it sets forth the sovereignty of God, by reason of His being the Creator, the

Sabbath should be the symbolic centre of the spiritual life of every "Israelite indeed," who has experienced the salvation of God through His Son Jesus.

Law and Gospel Linked Together

Jesus, the Saviour of the world, and God's only begotten Son, knew of no conflict between His message of salvation and the law of Sinai. More than once He reproved His own generation for making "the commandments of God of none effect" by their "tradition." He assured them again and again that His message and work were but complementary to the basic laws of Israel. His avowed purpose was to fulfil the law, and fulfilment is not abrogation. As touching the Ten Commandments, nothing could be brought against Jesus by His enemies. He fulfilled them all, not only in the letter, but in the spirit also. And herein He has left us an example, that we should follow in His steps.

Redemption's story neither began nor ended with the deliverance of the Israelites from Egyptian bondage. It began in the garden of Eden when God said to the arch-deceiver of our race, "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. Since then, the story has been unfolded with ever-widening scope and increasing clarity, through patriarch and prophet, through Jesus and His apostles, and through faithful believers of every generation since.

Very soon, we believe, that story will reach its glorious climax in the return of Christ in glory to save His people and usher in the kingdom of glory for which they have waited so long.

Meanwhile, "the commandments of God and the faith of Jesus" must be the stronghold of His waiting people, the sure foundation of their confidence.

The saddest aspect of this modern antinomian attitude is that it is held, not only by the irreligious, but also by those who claim to be ambassadors of Christ. Many churches, claiming to be Christian, have avowedly relegated the Ten Commandments, either to the background, or to the limbo of outworn superstitions. That this attitude of organized religion has contributed, in no small degree, to the lawlessness and licentiousness of these last days, can hardly be questioned.

This solemn fact should make men pause in their misguided efforts to discredit God's holy law, obedience to which can alone guarantee peace and stability in human affairs.

The Great Gulf

(Continued from page 7.)

If we remember that in the original Scriptures, there were neither chapters nor verse divisions, we can see the close connection of the entire passage which begins with chapter 15:1-3. Jesus is defending His right to receive sinners and "He spake this parable unto them." There follow five of the greatest stories in all literature, each presenting some aspect of the love and grace of God toward mankind. The story of the lost sheep, the story of the lost coin, the story of the lost prodigal son, the story of the unjust steward, and the story of Dives and Lazarus are all part of the parable. Studied in this setting, the passage of Luke 16:19-31 presents three vital lessons:

Lessons of the Parable

First. That what men highly esteem may be despised by God and what men despise may be highly regarded by God. (Luke 16:14, 15, 25.) How often we forget this in our evaluation of earthly things. In the sight of God, a repentant heart clothed in rags, and covered with sores, is more acceptable than a proud and rebellious heart, clad in satins and surrounded with riches.

Second. That our eternal destiny is decided in this life. Whatever lies beyond this life, there is a great gulf fixed between heaven and hell. (Verse 26.) Whether we apply this to nations, churches, or individuals, it is one of the most solemn lessons taught in the Word of God. "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. We shall "all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

"There is a line by us unseen,
That crosses every path—
The hidden boundary between
God's patience and His wrath."

God's Word Sufficient

Third. The great lesson taught in this story is that God's Word is sufficient for the guidance of man in his relations with God. The implication behind the second request of the rich man was that they needed a stronger warning about the future life, that they were insufficiently prepared. To this, Jesus has Abraham reply: "They have Moses and the prophets; let them hear them." He urges

that this is not enough, that a spectacular appearance from the dead would jerk their dormant souls into life. Not so, Abraham replies: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:28, 31.

This was actually demonstrated in the lifetime of Jesus. He raised Lazarus from the dead. (John 11:43-46.) And the very people who had demanded a sign that they might believe did not believe. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus." John 12:10, 11. How true it still is that:

"Blind unbelief is sure to err,
And scan His works in vain,
God is His own interpreter,
And He will make it plain."

Flood Stories from Many Lands

(Continued from page 9.)

visualizes, in a brief statement, the next and final calamity to overwhelm impenitent man: "But the heavens and the earth, which are now, by the same word [of God] are . . . reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:6, 7.

The prophetic word is clear that this time of judgment is almost upon us. There is no reason why ours should not be the privilege of joining that remnant of genuine truth-seekers who, like Noah and his family, will safely weather the storm of God's wrath, and enjoy for all eternity the benefits of a world from which all trace of sin has been forever expunged.

Whither Israel?

(Continued from page 3.)

piously orthodox again. Actually only fifteen per cent of the people in the Israeli state voted for the orthodox religious party at the first elections a few months ago, and elsewhere the proportion of religious Jews is even lower.

Dr. Hoffman quoted Rabbi William P. Greenfield of Indianapolis as stating in a recent sermon that from forty to

fifty per cent of the five million Jews in the United States will be lost through assimilation and intermarriage in the next twenty-five years.

He mentioned also Rabbi Mordecai M. Kaplan's statement: "The truth is Judaism is disintegrating. So rapid is the process of disintegration that unless it is stopped sometimes Judaism will be past recovery."

The Jews, therefore, who connect the establishment of

the new state with the prophecies of the return from captivity in the Old Testament prophets are destined to be bitterly disillusioned when they find that very few Jews from the democratic countries go back to Palestine, that even fewer wish to maintain any religious distinctness, and that the new Israel instead of being protected by the bastions of God is caught in the vortex of new world conflicts.

(Continued on back page.)



FREE BIBLE COURSE

Now you can find for yourself the Bible answers to these and many other questions:

- Does God have a plan for our lives?
- Does God hear our prayers?
- Why does God permit sin and suffering?
- What is beyond this life?

SEND FOR YOUR
FREE BIBLE COURSE TO-DAY

SPECIAL FEATURES:

It is designed for busy people.
Takes only 15 minutes a day.

- ★ The Bible — your only text-book.
- ★ Question and answer method.
- ★ Absolutely free — no obligation at any time.
- ★ Attractive diploma awarded when course is finished.

Voice of Prophecy Bible School,
780 St. Albans Road,
Watford, Herts.

ENROL NOW

To the Principal,

As a reader of PRESENT TRUTH I wish to avail myself of the FREE Correspondence Course on "GREAT TEACHINGS OF THE BIBLE," offered by the Voice of Prophecy Bible School, it being clearly understood that I place myself under no obligation whatsoever. Please send me the first two lessons and instructions.

Name
(Mr., Mrs., or Miss) (Please use block letters)

Address

Age (if under 21)



The Little Girl Who Was Made Better

By Daisy Bennett

It is always nice to see little boys and girls who have been ill come back to school. We must remember to say, "Thank You, God," for making them well again.

Once there was a little girl whose father was a ruler of the synagogue, and who lived in a lovely house with plenty of servants to keep it nice and clean.

One night the little girl could not sleep; she was so hot and thirsty, her body ached, and she began to cry for her mother. Both her mother and father hurried into the bedroom. Mother sat on the bed and held her in her arms, and gave her some nice fresh water to drink. Then she tried to rock her to sleep.

But she could not sleep, she was so hot, and her throat was so dry, and her body still ached. The doctor came and

left her some medicine, but it did not make her any better. She could not go to sleep for she was oh, very, very hot, and her throat so very dry, and she still ached all over.

"Daddy," she whispered, "If Jesus were here, He could make me better. I wish He knew I was ill."

She did not get any better. In fact she was very feverish, and her throat was so sore that it hurt her to swallow the water. Then Father whispered to Mother: "I will see if I can find Jesus and ask Him to come and make her better. I will be as quick as I can."

The ruler was very worried when he met Jesus. It had taken him a long while to find Him, and it was morning now. He knelt at the feet of Jesus and said: "My little girl is very ill; she might die. Would You please come and

make her well and strong. I believe that You could."

Jesus started at once with the father for his home. The house was not far away, but it took Jesus a long time to get there because there were such a lot of people wanting to be made better. While they were still on the way, a servant pushed through the crowd and said to Jairus, "Master, I have bad news for you. Your little girl is dead. Do not bother Jesus any more." But Jesus heard this.

Helping Mother

"Mother, may I help you?"

A little maiden said.

"I could wash the dishes,

Or perhaps make my bed."

"Mother, may I help you?"

Her willingness to do

Just seems to scatter sunshine

The whole house through.

"Mother, may I help you?"

Too soon she will have grown.

Her baby voice and childish ways

Will all too soon have flown.

"Mother, may I help you?"

Some small task done to-day

Will teach you, dearest Karen,

The happiness of play.

Ruby Palmer Ware.

"Do not worry. Just trust in Me and she shall be made better," He said. Then Jairus began to feel happy again. He walked closer to Jesus and they hurried together to the ruler's home.

Already there were a number of people in the room, many of them crying, but some of them were talking. Jesus tried to make them be quiet, but they did not want to be quiet, so He asked them to go out of the room. Everybody went out of the room except the father and the mother and three of Jesus' disciples.



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 August 11th.

Jesus walked to the side of the bed, and taking the little girl's hand in His hand, He said very softly: "Get up, little girl."

Immediately her body began to move, her face began to smile, her eyes opened widely as if she had been to sleep, and she looked surprised at the people around her. Then she stood up. She was really better again. Mother and Father held her in their arms as if they would never let her go. They were all so happy.

Then they all began to thank Jesus for making her better. The little girl went up close to Jesus. He put His arm round her and she said: "Thank You, dear Jesus, for making me better. I knew You would if You knew I was ill."

Mother said, "Thank You." Father said, "Thank You," too; and because they were made happy, it made Jesus and His disciples happy, too. Jesus likes everyone to be happy.

As Jesus was going away He said: "She is hungry. Give her something to eat."

They did have a lovely meal together. It must have been one of the happiest days of their lives.

(You will find this story in Mark 5:21-43.)

An Honest Boy

ONE day a boy named Charles was visiting his grandmother. It was a long way from his home to his grandmother's house, so he did not walk there very often.

Late in the afternoon, Charles' grandmother asked him if he would go to the shop for her to buy a loaf of bread. Charles told her he would be glad to run the errand.

"But I will have to hurry, because it is almost time to go home," Charles said.

He ran to the shop, bought the bread, and delivered it to his grandmother. "Good-bye," he said, and began his long walk home.

When he was nearly home he happened to put his hand into his pocket. "I forgot to give Grandmother the change," he thought, so he walked all the way back to his grandmother's house with the two pennies.

She was pleased to think that Charles went to all the trouble to return the pennies to her.

She said, "You are an honest boy, Charles. You remind me of another young man. This man kept a country shop.

"One day he found that he had charged a customer three pence too much. He closed his shop that night and walked nearly three miles to return the money to her.

"Many years later that young man became President of the United States. His name was Abraham Lincoln."

Charles felt proud as he walked home. He was happy because he reminded Grandmother of a great man.

—Rowena Hutton.



Your Letter

My Dear Sunbeams,

Just at the moment the sun is setting an excellent example to us Sunbeams—his beautiful brilliant beams are being enjoyed by everyone. Isn't it amazing that the sun's beams can be so delightful after their long journey of ninety-four million miles. Let us too, shine brilliantly. Janet Heeks is actually sending her beams for thousands of miles to Africa. Can you guess how? She's writing friendly letters to a coloured pen-friend in the Gold Coast. She asks us to pray for this friend's father, who is sick.

Yours affectionately,
UNCLE RAY.

Results of Competition No. 15.

Prize-winner. — David Berry, 16 Apsley Heath, Tanworth-in-Arden, Nr. Birmingham. Age 13.

Honourable Mention. — Molly Rich (Launceston); John Rich (Launceston); Pearl Rich (Launceston); Freda Nicholls (Worksop); Kay Arnold (New Addington); Ann McCarthy (Newport).

Those who tried hard.—Sylvia Halligan (London, E.13.); Wendy Hatfield (Hull); Miriam Harris (Cambridge); Sandra Hill (Marsham); Joy Doggett (Norwich); Sheila Fenwick (London); M. Robins (Scarborough); Janet Lennox (Coventry); Peter Godwin (Bedfont); Doreen Reynolds (Birmingham, 7.); Margaret Jones (Cambridge); Edward Wilson (Birmingham, 28.); Lydia Harris (Cambridge); Irene Smith (Barrow-in-Furness); John Baker (Newport); Margaret Hatherley (Addington); Anna Barnett (London).

PRESENT TRUTH

Vol. 65. No. 15. 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

PRAYER TO OPEN U.N. SESSIONS

As a result of many hundreds of requests from individuals and organizations, it has been decided that at the opening of each General Assembly of the United Nations there will be one minute's silence for prayer and meditation.

SOVIET AFFIRMS ANTI-RELIGION

A NUMBER of Soviet newspapers have recently affirmed the unalterable Communist hostility to religion. One paper says that the Party "will combat with its propaganda all forms of religious prejudice." Concerning Komosol (the Communist Youth Organization), *Pravda* says: "Komosol must uphold the doctrine of the progress of science, to which all religions stand in direct contradiction."

SMOKING HABITS

ACCORDING to the Hulton Research Studies, twenty-one million persons in Great Britain out of a total of thirty-six millions over sixteen years of age (that is fifty-eight per cent) indulge in the tobacco habit. Four out of every five men and two out of every five women smoke.

MIRACLE "BRAIN"

TESTING out the new "mechanical brain" in the Manchester University Electro-Technics Department, the inventor, Professor F. C. Williams, set it a problem

which would have taken three mathematicians, working several hours a day, twenty-five years to answer. The "brain" did it in three weeks!

BIBLE PRINTING IN JAPAN

THE first edition of the Japanese New Testament printed in Japan for ten years has just come off the press, according to *Christian Life*.

Whither Israel?

(Continued from page 13.)

The Christians likewise who think they see in the return of the Jews a sign of God's continued favour to fleshly Israel and a step toward their re-establishment as the people of His choice will sooner or later discover this fundamental error in their interpretation of the prophetic Scriptures.

The suggestion which recently appeared in the *De Courcy News Digest* that "Israel will shortly be converted to Christianity," is pure wishful thinking, devoid of any biblical basis.

The Jewish state will neither "provide a cure for all the ills of the Jewish people throughout the whole world," nor is it the "realization of the design of God for the Jewish people."

The facts are that the Jewish nation was expelled from the land where God placed

them when they failed to live up to their high destiny, and, according to the divine sentence, they have been wandering ever since.

In the post-war world the unhappy decimated fugitives of the latest persecutions in Europe are finding new homes in many lands and some have carved out for themselves a retreat in the land of their fathers.

But there is no relation whatever between the old theocracy of Israel and the new Israeli state, nor has the latter any special place in the pattern of the divine programme.

As the prophetic Word clearly intimates, life for the Jews will be as precarious in Palestine in the future as in any other home which they have endeavoured to make through the centuries. And in the not distant future, it seems certain that the tides of war will roll over their newly acquired state.

The hope of the Jew, therefore, like that of the Gentile, should not be in the new state of Israel or in any other earthly kingdom, but in the soon-to-be-established kingdom of God. And for their salvation they, in common with every other human being, must look, not to the leaders of Israel or of any earthly state, but to the soon-coming Jesus, the Saviour of the world.

(Next Time: "Israel—Old and New.")

