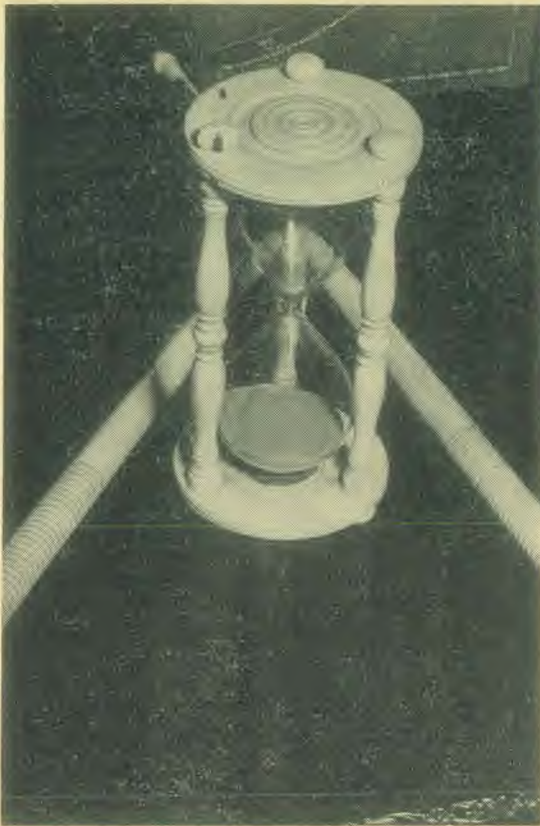


THE BIBLE AND

OUR TIMES



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The "division" hour-glass by which the members of the House of Lords are apprised of the running out of their "time for decision."

IN these columns we have often referred to the Second Advent of our Lord as being one of the great certainties of the future. It has been the message of hope for God's people from the entrance of sin upon this earth, six thousand years ago. It was the central theme of Christ's teaching and preaching. It was the message of His great promise in John the fourteenth chapter, "If I go . . . I will come again." The glorious second coming of Christ was the central theme of the writers of the New Testament. Because of the extraordinary conditions in the world to-day, which are making the future so uncertain from man's point of view, thousands are asking as to just how long it will be before we can expect the intervention of God. They are looking at the clock of prophecy in order to ascertain the time. Is it five minutes to twelve? Is it later than we think? Do present-day world con-

Five Minutes to Twelve!

By C. R. Bonney

ditions point to the soon-coming of Christ in glory?

Jesus Answers a Question

After three and a half years of earthly ministry Christ was about to go out of the city of Jerusalem for the last time before His betrayal. He had just been looking at the buildings of the temple with His disciples, who were of the opinion that they were indestructible. But Christ's prediction was that they would be destroyed. In Matthew twenty-four we read that His apostles were so surprised at His statement that when they arrived at the Mount of Olives they came to Him asking the question: "Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" There are two thoughts which stand out clearly in this question: (1) It had at last dawned upon the disciples that according to the teachings of Jesus there would be, at some time, an end to this world as we know it. (2) They thought that only such a great event could ever destroy their beloved city.

Sensing the anxiety of these men Christ immediately answered them by giving the signs of the fulfilment of these predictions. Jerusalem, of course, was destroyed and the temple razed to the ground in A.D. 70, just as Jesus had said. But in greater detail He spoke of the conditions that would exist just prior to the end of the world. In the seventh verse of this twenty-fourth chapter we read: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers

places." It is a sombre fact that in the lifetime of the majority living to-day we have experienced the greatest and most devastating war, the most widespread famine, the greatest pestilence, and the most destructive earthquake in history.

We find more of Christ's words in Luke 21:25-28: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Has there ever been such world-wide national trouble with its tense atmosphere and perplexing problems? Because of such a state of affairs that would prevail Jesus said: "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken."

Fear is gripping the hearts of men everywhere to-day as they try to peer through the clouds of uncertainty that enshroud the future. The devastating weapons of war which are being discovered and multiplied by the nations are causing the paralysis of fear to grip the hearts of millions. Such a situation is found in every nation to-day. It is not just confined to one part of our globe.

Jesus continued: "And then shall they see the Son of man, coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We are seeing the signs of Christ's coming all around us to-day. We are living at five minutes to twelve on the clock of time. The clock will soon strike. We are about to witness the most tremendous events in history. We are about to see the curtain rung down on time and up on eternity. The prophecies of Christ and the prophets are coming true in our day.

What does this mean to you and to me? Surely we can say: "Now is our salvation nearer than when we [first] believed." Yes, much nearer. "The night is far spent, the day is at hand." Shall we not then do as the apostle urges? "Let us . . . cast off the works of darkness, and let us put on the armour of light." Let us turn our face toward heaven and be of good courage, for our redemption—yes, our Redeemer—draweth nigh. He was here once and died for us on the cross outside the gate of Jerusalem, but He is coming again for you and me when the clock of time strikes twelve—very soon.

Your Bible Questions Answered

Can you please harmonize Amos 3:7 and Matthew 24:36?

In Amos 3:7 we read, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets," and in Matthew 24:36, "But of that day and hour knoweth no man . . . but My Father only." In this latter statement, of course, Christ is speaking of His second coming.

There is no discord whatever in these two statements. God has revealed very clearly the facts concerning His coming and its effects upon the righteous and the sinner. He has revealed the period in which these events will take place. We see the signs rapidly being fulfilled all around us to-day. But just the day and hour is a secret belonging to God.

We are told in Deuteronomy 29:29: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us." The exact time is not an essential in proclaiming His coming. If it were given many would be inclined to procrastinate and thus perhaps lose salvation.

Is the Devil a separate entity or a principle?

There is but one devil, in the Greek *ho diabolos*, the devil. When the word occurs in the plural in the common version it is from "demon." At the head of all the demons or evil spirits, is the devil. He is called "that old serpent," "the Devil, and Satan, which deceiveth the whole world." Rev. 12:9.

Satan means "adversary" and the devil is the adversary of God. He is also called "Abaddon" and "Apollyon" meaning "destroyer." He is everywhere represented as a personal, intelligent, planning, scheming, plotting, morally responsible personality.

He is referred to as the "prince of this world" because earthly kingdoms have yielded to him. He is therefore called the "king of Babylon" and "king of Tyre." Once an angel of light, he fell from his high estate. He will finally be destroyed for ever with sin.

Your INHERITANCE and God's

By F. A. Spearing

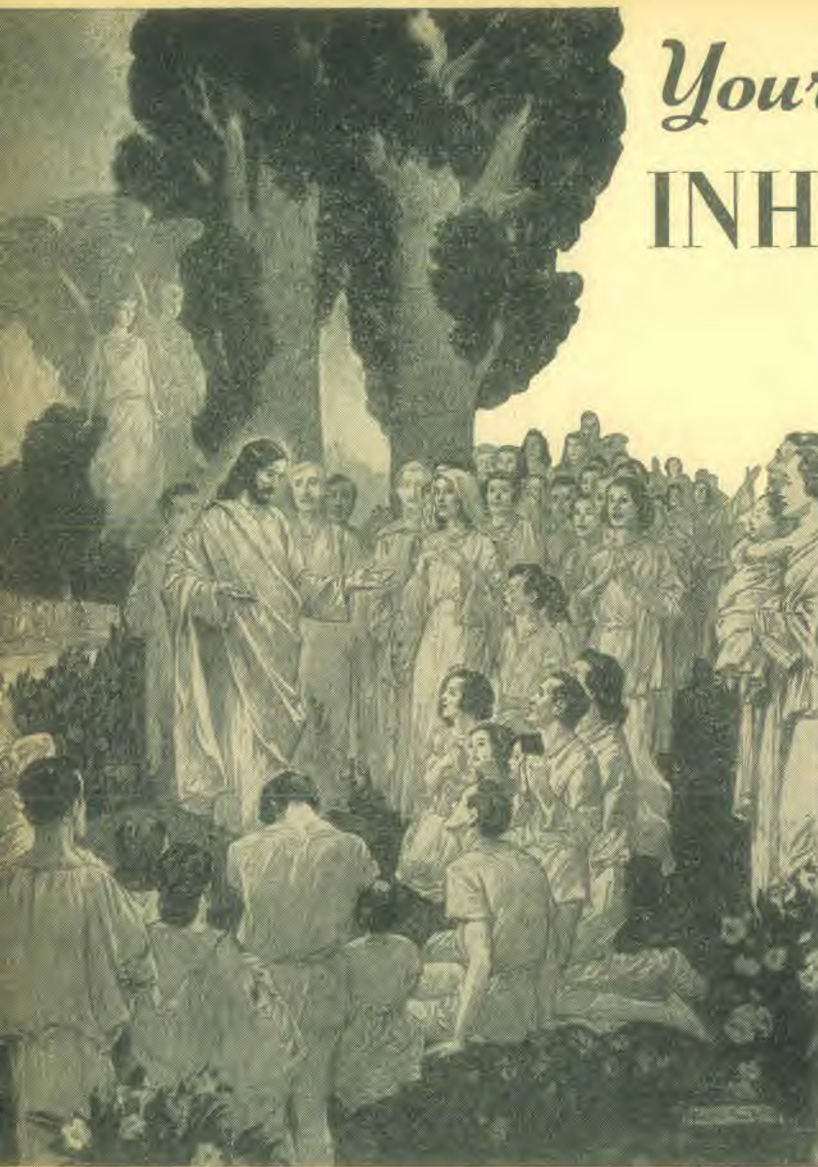
days; and they are going to be worth less. But there is an inheritance of untold worth, of unexcelled beauty, which will be the portion not of the favoured few, but of all who will accept it. It is described by one writer as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God." 1 Peter 1:4, 5.

"Could such an inheritance possibly be mine?" asks many a wistful one, who, perhaps, has not been privileged to enjoy many of the bounties of this life. Yes, it is promised to all who trust in God for salvation. It is "reserved in heaven for you!"

Has it ever occurred to you that God also is to enter into an inheritance? "How can that be?" one asks. "How can the Creator of the universe, the Possessor of heaven and earth, the Giver of all good, ever be an inheritor?"

The Joy of God

The first verse of the twelfth chapter of the book of Hebrews speaks of a cloud of witnesses, of weights and sins, of the race which is set before us, and of the patience we need to run that race. We read further, that just as the race is set before us, so there is something set before Jesus. What is it? "The joy that was set before Him!"



By Franklin Booth

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When the saints are safely in the kingdom Jesus will "see of the travail of His soul and shall be satisfied."

THE stately homes of England! They still look stately, and beautiful, but, alas, many of them stand empty to-day, because their owners cannot afford to live in them. The State has acquired some, while others are being maintained, with a struggle, and with the help of sightseers who are glad, at half-a-crown a time, to view the wonders these majestic dwellings contain.

Such inheritances are not worth much now-

What joy? The joy of reunion with the Father? Was that the joy that was set before Jesus when He died on the cross of Calvary? Great indeed must have been that joy, when Jesus could take His rightful place at the Father's right hand, having paid the price of sin, having been raised from the dead, and having ascended to heaven to be in His Father's presence for evermore.

But there is another joy to which He has not yet attained: a wonderful joy which the Father and the Son share equally: the joy of seeing the plan of salvation fully carried out, with the hosts of the redeemed safely gathered out of a world of sin and shame, and carried away, on angels' wings, to the mansions prepared for them. So, while the Christian runs his race, and pursues his course, knowing that its end will be reached when Jesus comes, the Saviour follows His course, with the full knowledge that it will end at exactly the same time.

The Inheritance of the Lord

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." God looks down from heaven and beholds all men; and as He beholds the children of men, He makes a choice: He chooses a nation; He selects a people to be His own, yes, His own inheritance. What nation? What people?

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. The nation God chooses is not the Jewish race, nor the British, nor the American people. The Jews were once the chosen race, but not now, for they turned against their Lord, and would have nothing of Him. God's nation to-day is made up of men and women of every race, including the Jewish, who put the righteousness and truth of God first in all their plans. God calls such a people His own inheritance; for such a people He opens widely the gates of the eternal city.

The apostle Paul connects the inheritance of the saints with the Lord's inheritance. While the saints have their heritage in Him, He has His inheritance in them. (Eph. 1:11-18.) Not until we have been fully enlightened; not until the eyes of our understanding have been widely opened, shall we comprehend "the riches of the glory of His inheritance in the saints"!

The language the apostle uses is transcen-

dental. The riches. Much of the wealth of man is stored away in vaults so that it does not see the light of day. The glory. The glory of man is but a fading flower. The inheritance. A worldly inheritance can and often does become an incubus, a nightmare. With what relief the child of God turns from things of earth, however glamorous they may be, to the things of God which are real, true, and altogether beautiful.

"The glory of His inheritance in the saints"! We may well ask what glory the holy God can find in even the best of men, "for all have sinned, and come short of the glory of God." Rom. 3:23. But He who is high, and holy, and pure, and lovely, condescends to raise us from the dung-hill, higher and still higher, until by His matchless grace He deems us worthy to share His throne!

"Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." Isa. 44:23. What a chorus of praise is this! The mountains and the hills join in; the cedars of Lebanon and all the trees of the forest have a part in it; the lower parts of the earth, where the sleeping saints lie, will not be silent; and the heavens cannot be restrained: all nature unites with the hosts of the redeemed in singing, in perfect harmony, the praises of the Most High God. "For the Lord hath done it!" On the cross Jesus could say, "It is finished!" He had completed the task given Him to do; He had opened the gates of Paradise to all believers by His great sacrifice. Soon the Lord's voice will be heard saying, "It is done!" That will be the climax of the ages, for the final stages in the long, sad history of this world will then be reached, and Jesus will come to take His people to Himself.

The prophet Isaiah anticipates this glorious time when he writes: "For the Lord hath done it!" He hath "redeemed Jacob, and glorified Himself in Israel." So the redemption of sinners brings glory to their Redeemer, and to the great God of love.

"Israel My Glory"

"Hearken unto Me, ye stouthearted, that are far from righteousness: I will bring near My righteousness; it shall not be far off, and My

(Continued on back page.)

Son of David and Son of God

By Dallas Youngs

THE Bible ascribes more than one hundred names to Christ, one of which is the "Son of David." The Gospel writers, in fact, proved Christ to be the long-looked-for Messiah by proving Him to be the Son of David. Matthew, for example, in the opening statement of his gospel says: "The book of the generation of Jesus Christ, the Son of David, the son of Abraham."

It was on this point of the earthly lineage of the divine Son that Jesus on one occasion took issue with His enemies: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" Matt. 22:41-45.

God's Son Steps Down

It is said that there is nothing new under the sun, but here is something uniquely new—David's Son is David's Lord. This is a new thing in the universe. At what previous time had it been heard that divinity had become the son of humanity? When in the æons of the past had any part of creation been so honoured?

Never before had God's Son stepped down from His throne and identified Himself with created beings by taking their nature. Never before had an occasion existed which demanded such a descent.



By C. S. Dixon
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With the eye of faith David beheld his greater "Son."

But now the sin problem had assumed such magnitude that the Son of God must leave His Father's side and jeopardize His very existence in His effort to conquer this universal intruder. In this, human nature was blended with divine nature. David called Him Son after the human generation, but in the spirit he called Him Lord. Luke identifies the rightful heir to David's throne when he says:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke, 1:32, 33.

Never before in the annals of human births did a child have such an illustrious ancestry

as did this Son of David. In the royal line from Abraham there were forty-two generations of prophets, priests, and kings. Jesus' progenitors held their offices in splendour and glory. Abraham was prophet and priest. David was prophet and king. Jesus, however, was the only one of the forty-two that combined all three offices.

Prophet, Priest, and King

As a *prophet* He came direct from the throne of God to teach the hearts of men the plan of salvation. Never was a prophet more faithful than was He. For three and a half years the Son of David carried on His itinerant ministry. He taught, He preached, He healed the sick, He confounded His enemies, He comforted the sorrowing, He foretold the future.

He demonstrated over and over again His divine powers as He laid His hands upon the lepers and cleansed them, as He opened the eyes of the blind, caused the deaf to hear, and raised the dead to life.

Yet, Jesus knew that the matter of His divinity was a thing vital to the salvation of man. Those who are saved must believe that Jesus is a divine Saviour or their faith is vain. A mere human saviour is no saviour at all. A human saviour cannot save, else God would not have sacrificed His only-begotten Son. On more than one occasion Jesus entered into controversy with His enemies on this point.

Also He was careful to instruct His disciples as to the true status of His divine person: "When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Matt. 16:15-17.

As a *priest* the Son of David ministers in the heavenly sanctuary. There He has made effective for sinners during the past two thousand years that which He wrought out on the cross. How is this? On the occasion of His ascension He began His ministry in the "holy place" of the heavenly sanctuary. There, from that time

to this, He has acted in the capacity of High Priest, Advocate, and Intercessor.

In Old Testament times the earthly priests ministered throughout the year in the first apartment of the sanctuary. They were mediators between the sinner and God. In New Testament times Jesus has performed this antitypical service. As the sinner confesses his sins, Jesus pleads His blood before the Father on the sinner's behalf. The fact that the sinner recognizes and acknowledges and confesses his sin is sufficient to cause Jesus to take immediate interest in his case.

As the sinner ceases to trust in himself, and turns to Jesus for salvation from sin, our Advocate pleads his case before the Father. This fact is sufficient. True, the sinner has no virtue in himself, but that does not now matter. He has accepted Christ as his Saviour, and the virtue of the crucified One is his. It is a free gift to him. That which is in value beyond all money and all price is his without price.

The appeal of Jesus' pierced hands and feet, the appeal of His shed blood suffices. The Father will not, cannot deny it. The sinner is forgiven and received into that innumerable family of the redeemed. As long thereafter as the forgiven sinner remains faithful, so long will he remain in that happy family.

As a *king* the Son of David met and conquered the great adversary, subdued sin, and got the victory over death and hell. Because of this, ultimately, the sceptre of righteousness will reign over all the earth. The headquarters of the divine government will at last be established in the New Jerusalem. The redeemed shall go forth into the earth and "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21.

Soon the Son of David will come in power and great glory to consummate His victory, soon the kingdoms of this world will become the kingdoms of Christ, soon the reign of sin will be to the redeemed as only a bad dream that is past and all but forgotten, soon the New Jerusalem will descend and righteousness will cover the earth as a garment.

Will you not, dear reader, resolve to have part in that everlasting reign of righteousness and peace? Will you not now cast your lot upon the side of Jesus, the Son of David, receive admittance into His kingdom of glory, and live and reign with Him time without end?

The Gathering of the Storm

By W. L. EMMERSON

THE seventh chapter of the Revelation is perhaps one of the most read in all that wonderful book of prophecy. That, indeed, is understandable, for it describes the momentous work, down in the last days, of the sealing of the saints for deliverance when the mingled storms of human hatred and divine judgment shall break upon the earth.

Because, however, we are so interested in the sealing angel, the seal he carries, and the one hundred and forty and four thousand sealed ones, we tend to neglect the other angels in the vision and the work which they do. Yet, as we watch the ominous shadows lengthening rapidly over the earth, we may learn much concerning God's purposes of mercy and judgment by turning our eyes upon the "angels of the winds."

The "Angels of the Winds"

As the curtain rises on this new vision shown to John, the apostle sees "four angels standing on the four corners of the earth, holding the four winds of the earth." Rev. 7:1.

Winds are frequently used in the prophetic Scriptures for strife, commotion, and war upon the earth, and especially for the great conflicts of history which have resulted in the superseding of one world power by another.

Thus when Daniel was given a vision of the successive rise of the four world powers of Babylon, Medo-Persia, Greece, and Rome, the background against which they emerged depicted "the four winds of the heaven" striving upon "the great sea" of the turbulent nations. (Dan. 7:2, 3.)

When God, through the prophet Jeremiah, prophetically described His judgment against the great empire of Babylon, He pictured it as struck by a fierce and desolating blast. (Jer. 51:1, 2.)

Speaking of the subsequent overthrow of Elam, the second world power of Bible history,

God declared also through the prophet Jeremiah: "And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds." Jer. 49:36.

And again in the twenty-fifth chapter of his prophecy, this same prophet compares the unparalleled catastrophe when the last judgment overtakes the nations, to "a great whirlwind" which will "be raised up from the coasts of the earth." Jer. 25:32.

That the "four winds" of heaven are seen in the vision of Revelation seven to be held by the four "angels of the winds" is indicative of God's complete control over all earthly events. Ancient kings and modern dictators have all too often imagined themselves to be unfettered in the pursuance of their ambitious designs, yet in reality they are able to do nothing except by permission of God and then only as far as His overruling purpose allows. When He calls a halt they can take not one step more.

When God Called a Halt

Looking at history with the insight which this glimpse behind the scenes provides, one cannot but recognize many occasions when the course of conquest has been miraculously arrested by the controlling hand of the "angels of the winds."

Why, for example, did King Nebuchadnezzar of Babylon, after overrunning Assyria, Syria, and Egypt, not turn north-east to invade the plateau of Iran? Surely because the protecting hand of God was over the northern peoples of Media and Persia who were one day to overthrow the mighty empire of Babylon.

Why again was the Moslem flood in the seventh to the ninth centuries of our era stopped dead in Spain? Because God had a purpose in preserving the European kingdoms which emerged from the break-up of the Roman

Empire. "They shall not cleave," God had said, and the "angels of the winds" saw that they did not.

Yes, there is evidence enough for those who have eyes to see, of the control of events upon the earth by the "angels of the winds." And now here, down in the end of time, the prophet sees the four angels at the four corners of the earth, on the point of lifting their restraining hands and allowing the whirlwind of universal strife to bring final destruction upon the earth. As the prophet watches, spellbound, he sees another angel having the seal of God ascend from the east crying, "Hurt not the earth, neither the sea, . . . till we have sealed the servants of God in their foreheads." Rev. 7:3.

In His longsuffering, judgment was to be delayed for yet a little space while the final offer of mercy should go to the world. Not until every living soul had had the opportunity of accepting or rejecting the message of salvation was the "whirlwind" of final catastrophe to be released.

Now if we can trace the restraining hands of the "angels of the winds" in the earlier history of the nations, there should be equally

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This striking photograph taken at a Communist meeting in Czechoslovakia seems symbolic of the revolutionary forces of the world poised for the final assault.

clear evidence of their response to the appeal of this sealing angel.

Nor have we far to look for, though unnoticed by many, the evidence is writ large in the history of the nineteenth and twentieth centuries, and constitutes one of the most startling signs of our times.

Onset of the Great Revolt

We all know that just before the opening of the nineteenth century there burst upon Europe the great French Revolution. The name in a sense is misleading, pointing merely to the point of origin of a far wider revolt which bade fair to plunge the whole continent into irreparable chaos, and which for fifty or more years

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kept European statesmen in a state of almost continual suspense and dread.

Its first wave swept out into Europe under the impetus of the Napoleonic Wars, only to be stopped in 1815 at Waterloo.

The fall of the great dictator, however, by no means quelled the forces of revolution. They were merely damned back and temporarily checked.

Commenting on the state of tension in Europe, the British statesman, George Canning, declared in the House of Commons on December 12, 1876:

"The consequence of the letting loose of the passions at present chained and confined would be to produce a scene of desolation which no man can contemplate without horror and I should not sleep easy on my couch if I were conscious that I had contributed to precipitating it by a single moment."

Then most significantly he went on: "The situation of England amidst the struggle of political opinions, which agitates . . . different centres of the world may be compared to that of the *Ruler of the winds*." (Our italics.)

In 1850 a second revolutionary wave started from France where it dethroned the Bourbons, spread south as far as Italy and east into Poland, causing the great Austrian statesman, Metternich, to exclaim that "the universal triumph of the Revolution was not far distant." (*The Era of Revolution*, by J. J. Saunders, page 25.) But again the revolutionary wave subsided.

In 1847 came the first Communist Congress in London, from which Marx and Engels sent out their Communist Manifesto, closing with the ominous words: "The proletarians of the world have nothing to lose but their chains. They have a world to win. Workers of the world, Unite."

When the year 1848 opened it looked as if this time the dam would burst, that the whirlwind was about to blow in all its fury. In the French Parliament on January 27, 1848, De Tocqueville used almost the language of prophecy when he asked: "Do you not feel the earth of Europe trembling once more? Do you not feel the wind of revolution in the air?"

In February, 1848, the wind began to blow for the third time out of France and this time it seemed that the European and world revolution had really come. The revolutionary wave swept into Prussia, Austria, and Hungary. Judson in *Europe in the Nineteenth Century*

says that it "was like a lighted match touched to the dry prairie grass after a drought. The flames flashed at once through the continent."

The Holding of the Winds

Statesmen were stunned. There was a sense of impending disaster everywhere. And then suddenly when it had hardly begun, the proletarian revolution collapsed in land after land throughout Europe.

S. N. Haskell in his book, *The Seer of Patmos*, comments: "In the midst of the turmoil and strife came a sudden calm. No man could assign any reason for it. Like the troubled waters of Gennesaret when Christ spoke peace out of the storm, tumult and confusion ceased."

Books and books have since been written on what really happened in 1848 and 1849, and with the arrival of the centenary of that fateful year in 1948 a further spate of treatises appeared, each trying to solve one of the greatest problems of our time. As François Fejto, one of the contributors to *The Opening of an Era* confesses: "Contemporary observers looked upon the . . . defeat of the liberal, democratic, and nationalist movements of 1848 as an historical enigma." And at the end of his attempted explanation, he fails to convince many of his readers that he has much more light to throw on the phenomenon.

The fact is that the only valid explanation of the mystery is in the seventh chapter of the book of Revelation. In the providence of God the decree went forth to the "angels of the winds" to hold the revolutionary forces in check until the work of God in the earth was finished, and the whirlwind was stayed. Many a time in the past the angels had held back the winds of strife on instructions from the throne, but never in all history were their restraining hands so significantly manifest as in the sudden calm which came upon Europe in the mid-nineteenth century!

Preparing the Way for the Last Message of Mercy

Now if the damming back of the Communist Revolution at the turn of the half century was the work of the "angels of the winds," we should be able to trace in the subsequent events of the century the work of the sealing angel who was to effectively go into action during the time of delay. We should see the world prepared in a special way for the sealing

(Continued on page 12.)

Did the Resurrection Change the Sabbath?

By A. B. Cheesbrough

WE keep Sunday because our Lord rose on the first day of the week."

A Baptist minister made this assertion to me not long ago when we were engaged in a friendly conversation on this subject. This seems now to be the favourite argument of the advocates of Sunday observance when confronted with the claims of the fourth commandment.

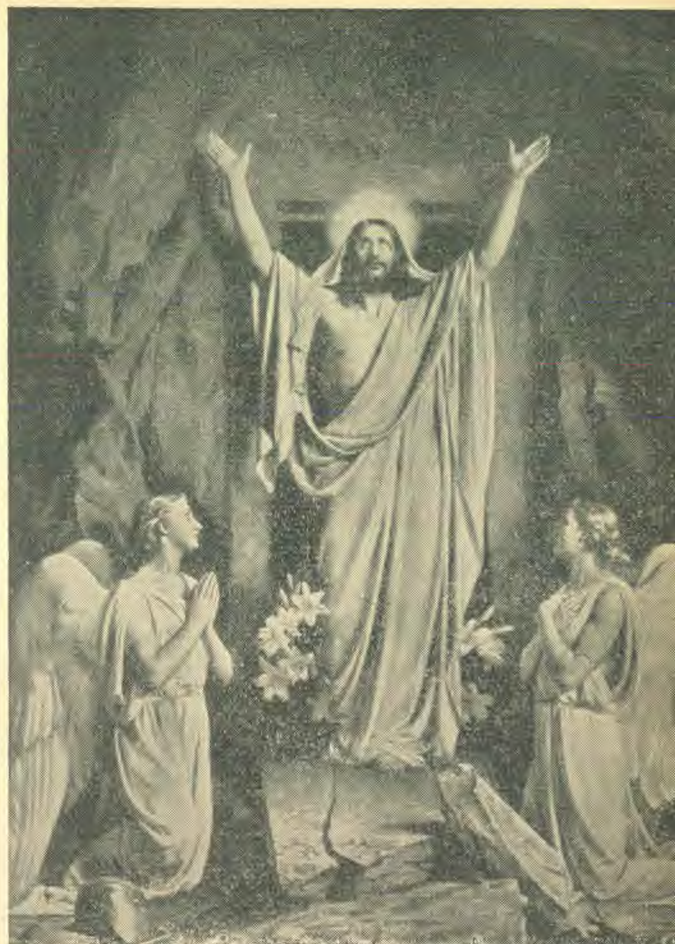
In an issue of the *Joyful News*, that inspiring Methodist weekly, I found the following:

"Why do Christians observe Sunday? Christians observe Sunday because they love their Saviour. It is His day. The Bible speaks of it as 'The Lord's day.'"

"Why does the Bible call Sunday the Lord's day? Because our blessed Lord arose from the dead on the first day of the week. The Lord's day commemorates the day of His greatest triumph. His victory over sin and death and all His foes."

Let us carefully examine these statements in the light of God's Word and in the light of the cross of Jesus Christ.

First of all, nowhere in the Bible are we told to show our love for the Saviour by keeping the first day of the week. The command of Christ is: "If ye love Me, keep My commandments." John 14:15. He says further: "He that hath My commandments, and keepeth them, he it is that loveth Me: . . . and shall be loved of My Father." John 14:21. Christ declared that He had kept His Father's commandments (John 15:10) and told His disciples to keep His commandments even as He had done.



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Jesus never suggested that His resurrection should be commemorated by the observance of the first day of the week.

Now, I think that our *Joyful News* friends, as well as the Baptist minister, will admit that

Jesus Did Not Observe a Sunday-Sabbath

When He said: "The Sabbath was made for man," He referred to the original institution, later embodied in the Ten Commandments. When He said, "The Son of man is Lord also of the Sabbath" (Mark 2:28), He pointed to the seventh day as the Lord's day. It was His day "because that in it He had rested from all His work which God created and made." Gen. 2:5. It was His because "without Him [Christ] was not any thing made that was made." John 1:3.

The text in Revelation 1:10 does not specify the day because there was no need. No one

at that time had thought of any other than the seventh day as being the Sabbath. The early Christians, both Jews and Gentiles, observed the seventh day. (Acts 13:42; 16:13; 17:2.) They had no thought of the resurrection having changed it. It was long after the resurrection that Sunday began to be observed, and later still when this excuse was invented.

Every week all through His life Jesus acknowledged the binding authority of the fourth commandment and He never gave anyone the slightest authority to do or teach otherwise. When He gave His disciples their great commission it was to teach them "to observe all things whatsoever I have commanded you." Matt. 28:20.

To keep the Sabbath of God's commanding and to show men how to keep it was part of the work His Father had given Him to do. Had He deviated in the slightest, had He altered one jot or one tittle of the law, He would have been guilty of disobedience. But Christ was able to say in all good conscience: "I have kept My Father's commandments, and abide in His love." His observance was to be our example and so He says: "If ye keep My commandments, ye shall abide in My love." John 15:10.

Whom therefore shall we believe? Jesus, who says we show our love to Him if we keep His commandments, which includes the fourth, or they who say Sunday observance is the test of love for Christ? The statement that Sunday is the Lord's day has not the slightest scriptural authority and Jesus never contemplated a change in the Sabbath. When foretelling the destruction of Jerusalem, forty years ahead, He told His disciples to pray that their flight might not be "on the Sabbath day." This is startling evidence of His regard for it. (Matt. 24:20.)

The law, Paul says, is holy, just, and good. (Rom. 7:12.) Apparently it is not good enough for Sunday-observers. They think they can improve on the law of love to God. "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. By the same argument I had not known which day was the Sabbath except that the commandment had said, "The seventh day is the Sabbath of the Lord thy God."

The foregoing in no way disparages the glory of the resurrection. The resurrection was the glory of the Father. "That like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life." Rom. 6:4. This newness of life in which we should walk is not, however, a new set of commandments. The old life was contrary to God's will. The new one must be in accordance with His will.

Spiritual "Unchangeables"

Jesus is alive and has become our great High Priest. "This Man, because He continueth ever, hath an *unchangeable* priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:24, 25.

An unchangeable priesthood means an unchangeable law also. If the law was changed by the resurrection, the priesthood would be changed, but Jesus said, "I and My Father are one." "There is one God and one Mediator between God and man, the man Christ Jesus." 1 Tim. 2:5. The basis of that mediation is His perfect obedience to the unaltered and unalterable law of His Father.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.



The Gathering of the Storm

(Continued from page 10.)

message, and we should see that message beginning to go forth. And this is precisely what we have seen during the century which has passed since that fateful time.

On the one hand the advances of science and technology have resulted in the development of communications to the world's far ends and the penetration of civilized man into the last unknown corners of the earth.

Secular historians, of course, have viewed these advances purely in the light of their influence on trade and commerce and the material development of civilization. But in the purpose of God, all this was subsidiary to the making of the whole world one for the speedy proclamation of the last sealing message of time.

Contemporary with these two divine provisions, the holding of the winds and the making of the whole world one, the sealing message also and on time began to go forth. True to the divine forecast the Advent message came,

and through the years has spread, aided by every modern means of transportation and communication, to every nation and people under heaven.

How was the world to respond to the providential staying of its judgment? It is Jesus who answers our question, and to do so He recalls another occasion when a stay of execution was mercifully granted to a godless generation. "As it was in the days of Noe," He says, "so shall it be in the days [of the coming] of the Son of Man." Luke 17:26.

The reaction of the world as a whole to the last offer of mercy, He declared, would be precisely the reaction of the antediluvian world to the 120 years granted to it during the preaching of Noah.

And so it proved. Instead of accepting the offer of grace and turning to God, men became confirmed in their sinful conceit and proud independence. They began to look to the new science to supply all their needs and cure all their ills. Wealth became the only object of worship, and earthly pleasure their sole preoccupation.

Individual selfishness found wider expression in national selfishness and instead of seeking God while there was yet opportunity, they began quarrelling over the possessions and powers which God had permitted to fall into their hands, even to precipitating two vast holocausts which have brought the nations to the very brink of self-destruction.

As tragedy has succeeded tragedy in what one statesman has called "this horrible century," it has become obvious to the truly discerning that the long-suffering of God must be nearing its end. God's grace has tarried long, but man has turned a deaf ear to His appeal and spurned His proffered seal. Instead of responding to the divine offer he has steadily filled up the cup of his iniquity as did the inhabitants of the antediluvian world.

The Beginning of the "Whirlwind"

Can one doubt, therefore, that it was the

first relaxing of the winds which permitted, in 1917, the overthrow of the age-long rule of the Czars and the engulfing of Eastern Europe in the "revived and scientifically organized Jacobinism" after the pattern enunciated by Marx and Engels but arrested almost a hundred years ago and whose roots go back to the Reign of Terror of 1793.

The chaos of Central Europe at the end of the first world war raised Bolshevik hopes of immediate world revolution, and the Third International was organized in Moscow as a rallying point for the forces of Communism. But still, in His mercy, God held back the full force of the whirlwind.

The fact, however, that in the past thirty years the Marxist revolution has consolidated itself over one-sixth of the earth's surface and has made Soviet Russia the greatest menace to the peace of the world, proclaims the imminence of the final storm.

Time and again since the close of World War II it has seemed as if the pent-up forces of universal strife were about to be loosed, but they are still held. How much longer they will be restrained none can tell, but the lull before the storm in which we are now living should surely make its appeal to us to urgently seek that transformation of character which will merit the seal of God and ensure our safety in the time of universal destruction.

A Refuge in the Storm

Speaking specifically of this time the prophet Isaiah declares: "A Man shall be as a hiding place from the wind, and a covert from the tempest." Isa. 32:2.

No mortal man is here envisaged. There is but one Man who can shelter us in the day when the sun finally goes down and the tempest bursts upon a doomed world. That Man is the "Man Christ Jesus." In Christ alone will the people of God in that day find refuge.

(Concluding Article: "The Last Crusade.")

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THE CHILDREN'S



Pages

When Kenneth Walked on the Rail

"REMEMBER to be a good boy in school to-day, Kenneth," said his mother, as she buttoned his little coat up to his chin, and kissed him good-bye; "and don't walk on the tram-lines."

Kenneth acted sulkily as he trudged off down the street. "It's no fun unless I walk on the tram-lines," he grumbled. "I can hear the tram all right when it comes."

He kicked up the dust spitefully with the toes of his shoes, and mumbled to himself. It was always such sport to balance on the shining rail and see how far and how fast he could go without slipping

off. Mother was mean to say he couldn't.

Kenneth edged up next to one of the shining rails, and walked along close to it for a few steps.

"I should think I might," he muttered.

"No-o-o! No-o-o! No-o-o!" hummed the wind down the telephone poles.

"I shan't mind you—old telephone poles," cried Kenneth.

"Oh - oo - oo! Oh-oo-oo!" moaned the wind in the wires. But Kenneth would not listen. He put one naughty foot upon the rail, and then the other.

Clip clap! clip clap! How he slid along the narrow rail!

He hadn't slipped yet. Hi, there! Almost tumbled off that time. Clip clap! clip clap! faster and faster. He was running now, with his eyes fixed on the rail just ahead.

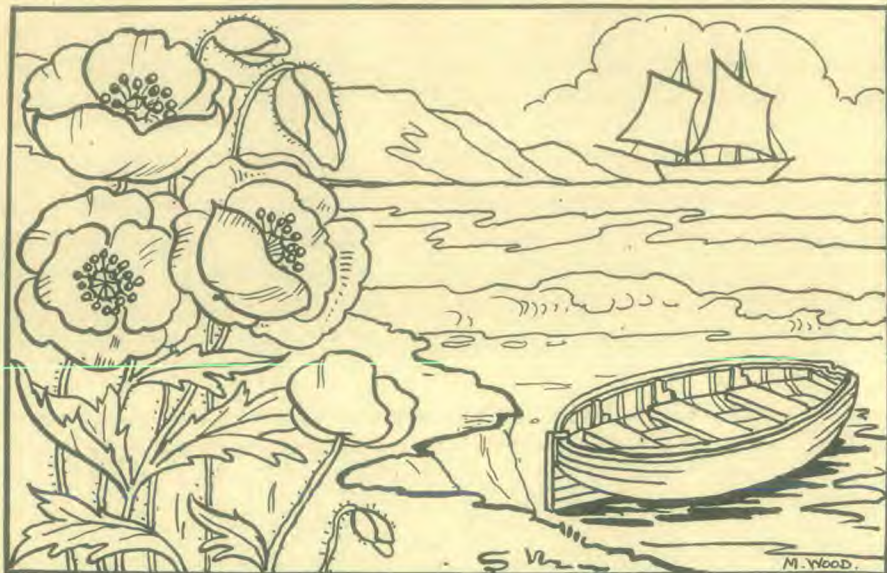
He did not see the tram rounding the curve, nor hear the harsh jangle of the warning bell.

"Hey, boy! get off the lines!" shouted an angry voice.

Startled, Kenneth looked up. His feet slipped, and down he went with a jar, scraping his ankles on the hard edge of the rail. Before he could move, a huge grinding shadow bore down on him. He shut his eyes and shuddered. But his eyes stayed shut hardly a second. Then he opened them again, and there was the tram halted not two feet away, and the driver fiercely pounding his bell and still shouting at him.

Kenneth scrambled out of the way as quickly as possible, and the tram passed on, but he had been thoroughly frightened; and besides he could not help limping, his ankles pained him so.

"Suppose they hadn't seen me!" he whispered to himself.



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than October 4th.

trembling. "Oh, suppose they hadn't!"

And that night after he had told his mother all about it,

he said earnestly: "I won't ever walk on the rail again, Mother, not ever again till you say I may."—Selected.

The Praying Widow

A STORY is recorded by a German writer in a little book entitled, *Das Gebet* (Prayer), published years ago in Leipzig. The writer says:

"In the hunger year of 1847, there lived in the neighbourhood of Heilbronn a pious man, who, one early morning hour, could find no rest. A voice called to him: 'You are to take a bag of meal, and go forth with it. There are many who have nothing to eat, and the Lord will show you what you should do.'

"He placed the bag of meal upon a wheelbarrow, and started forth. He pushed on, however, through the first village, because there seemed no indication that he should turn in at any house. Even so he passed through a second village, and another, until he passed the fourth. Weary, he now came at evening to Heilbronn.

"Suddenly, as he came to a high house, it was said to him, 'There it is!'

"On the first floor and on the second lived well-to-do people. At last, when he reached the top, he said to himself. 'Here it must be,' and he pushed open a door, set the sack of meal inside, saying aloud, 'This the Lord sends to you!' Without waiting, he went on his way.

"In that room as he spoke, a widow was upon her knees, with seven children about her, suffering with hunger almost to the death. And she was praying, 'O Lord, to-day only have a care for us.'"

Thus over the long road was relief sent to the right place just at the time of need. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Psa. 107:45. W.A.S.

A Lighthouse Song

I cannot be a lighthouse
Tall, beside the sea,
Warning ships of dangers
That very near may be.

But I can be a lighthouse
That sends out joyful beams
Of happy smiles and laughter
That waken pleasant dreams.
Norman C. Schlichter.

Your Letter

My Dear Sunbeams,

WHAT fun it was to have games on the sand and in the sea! How I loved every minute of my seaside holiday. Coming home wasn't such fun though. How sad I was as I looked for the last time on the golden sands and rolling breakers. Then quite suddenly, as I stepped once again into the office, I stopped wishing myself back on the beach, and was glad I was home. Can you guess why? Yes! On my desk was a nice pile of letters from you Sunbeams. I just wished I could answer them all immediately, and in my enthusiasm holidays were forgotten, and I was happily at work again.

Of course, I couldn't quite forget my holiday, for most of you were telling me about your own happy times. Gail Hilton from Ashton-under-Lyne had a fine trip one day to Southport. She also visited many other lovely places on other days. You must have been tired, Gail, after you

had climbed 199 steps up to Whitby Abbey.

Howard Tilley of Bournemouth lives by the sea, so it was a change for him to visit Aldershot and the surrounding places further inland. It seems you had some exciting times, Howard.

Avril Baker from Newport had a visit from her cousin Valerie Westwood, who is also a Sunbeam. I can just imagine that they had some grand times. I am sure Baby Stephen, who is on the Sunbeam Cradle Roll, enjoyed the fun too.

Ellen Heppell is fortunate to live in beautiful Devon. I am sure lots of our Sunbeams wish they too, could visit the seaside as often as Ellen does. Another fortunate Sunbeam is May Goudy. Her home is by the sea near Larne in Northern Ireland. I shall be looking out for your promised photo, May.

We have a beautiful album for Sunbeam photos, so I shall be delighted if more of you would like to send snapshots or photos of yourselves.

Keep shining, Sunbeams, and don't forget to keep our rules.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 15

Prize-winner. — Richard Payne, 21 Bishops Drive, Bishops Cleeve, Nr. Cheltenham. Age 9.

Honourable Mention.—Lynne Arnold (New Addington); Ann Trimble (Norwich); Caroline Catto (Rickmansworth); Ann Culbert (Merton Abbey); Paul Coupland (Birmingham); Martin Davidson (Newcastle-on-Tyne); Christine Nall (Birmingham).

Those who tried hard. — Patricia Cowles (Bristol); Amy Randlesome (Beccles); Nigel Payne (Bishops Cleeve); Maureen Godfrey (Ipswich); Catherine Arnott (West Ardsley); Vivienne Ellis (Chelmsford); Jean Sparkes (Clapham Common); Patricia Joyner (Luton); Brenda Plant (Stoke-on-Trent); Marlene Sach (Colchester); Gail Hilton (Ashton-under-Lyne); Michael Wright (Bath); Hilary Jezard (Dover); P. Freeman (Raynes Park); Rita Moss (Southampton); Maureen Walsh (Haywards Heath); Peter Leggett (Norwich); Dorothy Marriott (Colchester); Miriam Harris (Cambridge); Patricia Muggeridge (Hayes); Margaret Cutler (Birmingham).

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STRAWS in the WIND

CHOICE OF TOTALITARIANISM

COMMENTING on the "dangerous apathy" of most people to the growing arrogance of the Roman Catholic Church, the editor of the *British Weekly* writes: "A former Central European diplomat, a man of infinite care in word and deed, gave us a few days ago his reading of the situation: First, the West overthrew the Brown totalitarianism; it will yet be forced to overthrow or be overthrown by the Red totalitarianism—and then it will be faced with the Black totalitarianism—and the Black is getting ready for that. He is a Protestant refugee from the Red."

AMERICA'S GIANT INDUSTRIES

MR. CHARLES WILSON, Director of Mobilization in America, recently stated that the gross production of the United States has risen from 50,000 million dollars in 1933 to 300,000 million dollars at the end of 1950. By the end of 1952, he asserted, it would probably be 345,000 million dollars.

Your Inheritance—And God's

(Continued from page 5.)

salvation shall not tarry; and I will place salvation in Zion for Israel My glory." Isa. 46:12, 13. There is perhaps no more comforting word than this in the whole of Scripture. The hard-hearted and the stiff-necked are to be found in no inconsiderable numbers in the world to-day. They know little of the tenderness and compassion of the Saviour. They are far from the righteousness of Christ. But does the Lord pass them by as incorrigible? No, He takes pity on them; He manifests infinite pity toward them. He does not want to lose one soul.

So God, the Author of the plan of salvation brings it all the way from heaven to earth. Has He not done all that Infinite Love could do to woo and to win men to Himself? He sees in the sinner, obdurate, wrong-headed, hard-hearted as he may be, great possibilities; He sees him as a holy being, reclaimed, transformed by divine power. God sees in him one in whom He can glory. Israel My glory!

"Israel My glory!" God gloried in ancient Israel; but ancient Israel gloried not in God. Through them the world might have been evangelized; but they failed to accomplish their God-given task. So, the last words of Jesus to His disciples were: "Go ye into all the world, and preach the Gospel to every creature." The work was to be done now not by the Jewish race, but by believers in Jesus as the world's Redeemer and Saviour. The true Israel was now to be composed of Christians of every nation.

"For he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly . . . whose praise is not of men, but of God." Rom. 2:28, 29.

Those who are Christ's, then, are the true seed of Abraham, the true Israel, the true inheritors of the promises which the Lord made long ago to the father of the faithful. They are "heirs of God and joint-heirs with Christ," Rom. 8:17.

What a glorious inheritance awaits the people of God! In that inheritance, Jesus has a part; it is His inheritance. In that final hour of triumph God the Father and Christ the Son will be glorified in the saints; glorified by the saints. And as He beholds the great host of the redeemed, the God of the universe finds in them a greater glory than all heaven could provide. This is His inheritance: Israel My glory!

