

*The Bible and*

# OUR TIMES



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# PALESTINE

and the

## Israel of God

By J. A. McMillan



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An Israeli citizen voting in the recent elections.

**T**HE return of the Jews to Palestine is an event of far-reaching significance. It has political, economic, and religious consequences of the greatest importance. The earnest Bible student will therefore give this twentieth-century emergence of the new Israeli state his most careful consideration.

When we remember the persecutions and pogroms endured by the Jews during the past 2,500 years culminating in the war of extermination waged by Hitler, we cannot but be sympathetic with their aspirations for a national home in the Holy Land. This "return of the Jews" has been fostered by a group of influential men known as Zionists. One of the leading figures in the Zionist movement, Dr. Weizmann, now president of the new state declares in his autobiography: "The fundamental cause of Zionism was, and is,

the ineradicable national striving of Jewry to have a home of its own—a national centre, a national home with a national Jewish life."—*Trial and Error*, page 253.

Dr. Weizmann took a leading part in securing from the British Government in 1917 the famous Balfour declaration which promised that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people" as a recognition of the doctor's wartime services in procuring acetone, an essential ingredient of T.N.T.

Thus was launched the trek back to what Sir Ronald Storrs has called "the promised, half-promised, and twice promised land." Conditions in Europe during and following the second world war have caused a trickle of immigrants to grow into a steady and ever-increasing stream. This has provoked tension with the Arab peoples of Palestine and the Near East, bringing war and further economic distress. The Arabs watch with mounting alarm the incursion into Palestine of the dispossessed European Jews, Egypt, Iraq, Lebanon, and Syria have gone on record that the aim of Zionism "stirs not only the Arab world, and that regardless of religion, but also the Moslem world at large, and that regardless of nationality." Then they added these thought-provoking words: "Regarding the peace of the Near East in general, and of the Arab world in particular, one principle is certain: There obviously can be no peace in that region by sacrificing Arab interests for the sake of the Jews."—*New York Times*, October 21, 1945.

So there is explosive material in this re-



cently founded state of Israel just as deadly as the acetone derived by Dr. Weizmann from horse-chestnuts.

#### Is the Return a Fulfilment of Prophecy?

It is not our purpose to examine the economic and political consequences of the Jews' return to Palestine, but to study its religious significance, for there is a widespread idea among Christians that the return of the Jews is featured in Bible prophecy, and many hail this as actually one of the signs of our Lord's near return.

Now it is evident that there are many prophetic portions of the Hebrew prophets which speak in glowing language of the restoration of Israel to their own land. Typical of these are the following: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3:18. (See also Jeremiah 50:4, 5.)

"Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. . . . Thus saith the Lord of Hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness." Zech. 8:2, 3, 7, 8.

It must be clearly recognized, however, that every prophetic declaration regarding the return of Israel and Judah to Jerusalem was



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Mr. Herbert Morrison chats with a Saudi Arabian prince, the Emir Feisal, at the Foreign Office.

*made either before or during the Babylonish captivity, or, as in the case of Zechariah, during the time when the return was being accomplished under Ezra and Nehemiah.*

Failure to see this has led many to misconstrue the prophecies. To stress this point, let me say with all emphasis that following Zechariah, that is, after 480 B.C., there is not a single biblical prophecy of the return of the Jews to Palestine. The entire New Testament is silent on this subject. In the light of these facts it would seem logical to say that whatever good or evil purpose is being fulfilled by the present return of the Jews, it is not a fulfilment of Bible prophecy. But this is by no means the whole story.

The prophetic portions of the Holy Scriptures deal at considerable length with the career and destiny of Israel. Beginning  
(Continued on page 12.)

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Jews and Arabs mingle in the Beersheba market.







# Our Righteous Lord

By Dallas Youngs

one of righteousness, founded upon the principles of executed judgment and justice. (4) Spiritual Israel and Judah will be saved. (5) His name is "The Lord Our Righteousness." (6) He is a righteous Branch raised up of the Lord. That He is raised up of the Lord indicates His divine character. He is the Branch of God, a divine Branch of the parent stock. As the branch partakes of the nature and character of the tree, so Jesus, God's only-begotten Son, partakes of the Father's nature and character.

### Spiritual Bankrupts

Sinful man is unable to become righteous through his own efforts. Nevertheless, he may become righteous by receiving Christ who has been made to be our righteousness. Dr. Clarke, quoting Dr. Blayney, says: "Literally, according to the Hebrew idiom—"And this is His name by which Jehovah shall call, Our Righteousness;" a phrase exactly the same as, "And Jehovah shall call Him so;" which implies that God would make Him such as He called Him, that is our righteousness, or the author and means of our salvation and acceptance. So that by the same metonymy Christ is said to "have been made of God unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30."

We have cause to rejoice that God has made Him to be "our Righteousness." Every son of Adam is righteously insolvent, bankrupt. Born in sin, he could not write a cheque for five shillings' worth of righteousness. And not only does he have a birthright of sin, but he spends his life in accumulating an even greater debt which he cannot pay.

**R**IGHTEOUSNESS is, simply speaking, right doing. As we survey the condition of the world to-day with its warfare, strife, crime, lusts, selfishness, and persecution we are convinced that this desirable attribute is at a premium. As we review the history of human relations we conclude that righteousness has never held sway over this earth.

Thank God, however, that the wonderful word comes to us from His holy Book:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

Jeremiah's prophecy has evident reference to the coming Ruler of the righteous. In the history of the Jewish nation from Abraham to the dispersion, no king arose, except Jesus, who meets the specifications of this prophecy. (1) He was to be of the Davidian lineage. (2) He is to be a king. (3) His kingdom will be



The sinner is as helpless to pay his "sin debt" as was the debtor in the parable who owed his king ten thousand talents. He was utterly unable to meet his financial obligation. In the parable, the debtor appealed to his lord for clemency, and the king freely forgave the entire indebtedness. He imputed to him the entire amount of it. He credited his account with ten thousand talents.

Just so it is with the sinner. He cannot pay. He had nothing with which to settle his account. He is helpless. The sentence is death. Sin has brought him under the condemnation of the law—he must die. Yet there is a way out for him. If he will appeal to his Lord's mercy, accept the conditions of the plan of salvation, then his debt will be commuted. God will impute to him a sufficient amount of the righteousness of Christ to square the account. And after that, after the account is balanced, He will give us, so to speak, an "expense account," called "imparted righteousness," which will enable us to continually balance our books.

#### Sole Source of Righteousness

Therefore Jeremiah calls Jesus the "Lord our Righteousness." The Lord is the sole source of righteousness. Apart from Him it is inaccessible. "O Lord, righteousness belongeth unto Thee." Dan. 9:7. "The righteous Lord loveth righteousness." Psa. 11:7. "Thy righteousness is like the great mountains." Psa. 36:6. "The Lord is righteous in all His ways." Psa. 145:17.

It is this "Righteous Branch," "THE LORD OUR RIGHTEOUSNESS," who is the sinner's only hope. As He was born of the virgin Mary, as He carried on His Palestinian itinerary, as He yielded His life on the cross, as He ascended to His Father's throne, He was the embodiment of divine righteousness. He is the only source of supply. How spiritually bankrupt man should rejoice that the Father so loved the world that He gave His "Righteous Branch" that whosoever believeth on Him might be saved.

#### A Free Gift

Righteousness is obtained not as many think by penitence, by sacrifice, by gifts to charity, but by an acceptance of it as a free gift: "Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but

it is freely given to every soul who hungers and thirsts to receive it. 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, . . . without money and without price.' Isa. 55:1. 'Their righteousness is of Me, saith the Lord.' Isa. 54:17. 'This is His name whereby He shall be called, the Lord our Righteousness.' Jer. 23:6."—E. G. White in *The Mount of Blessing*, page 54.

The Bible depicts the sinner as being clothed with "filthy rags," the filthy rags of sin. He can no more shed his filthy rags than the Ethiopian can change his skin or the leopard his spots. There is but one way, and that is the way Joshua succeeded in getting rid of his filthy rags: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:3, 4.

Joshua was clothed with change of raiment. This indicates that the righteousness of Christ was imputed to him. The spotless robes of Christ's character covered him as a garment from head to foot. Christ will impart His unblemished character to all who will accept Him as Saviour.

In the beginning Adam and Eve were clothed with robes of light. But, following their entrance into sin they lost this covering of glory and made for themselves aprons of fig leaves, and fig leaves, or the counterpart thereof, have from that day to this been used as a substitute for the lost robes of glory. Now says Christ: "I counsel thee to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. 3:18.

This robe, the righteousness of Christ, is the only covering that will enable us to stand before God in the judgment. It is obtained by believing, repenting, and by accepting Christ as Saviour. To those who so do Christ will give freely of His own righteous character. Let us not, therefore, be as the man who came to the wedding feast without a wedding garment, and was cast into outer darkness. Let us rather extend to Christ a cordial invitation to clothe us with His righteous character that our sins appear not.



# FOUR RESURRECTIONS.

By F. A. Spearing

I HAD almost completed the re-reading of C. H. Spurgeon's wonderful book, *The Soul-Winner*, recently, when I ran across a truly startling paragraph on page 261. It reads, in part: "Myriads upon myriads in dread procession passing from their bodies, and passing — *whither?*" These, he suggests, are unsaved "spirits" who are banished from God's presence at death. He goes on: "But the resurrection trumpet sounds. Those spirits come forth from their prison-house. I see them returning to earth, rising from the pit to the bodies in which they lived: and now I see them stand . . . in the Valley of Decision." He then goes on to speak of the final doom that awaits the unregenerate.

Then he turns to the loyal children of God: "For, oh! if they be saved, *observe the contrast* [Italics his]. Their spirits mount to heaven, and after the resurrection their bodies ascend also, and there they praise redeeming love."

Doubtless at the time he wrote many shared his views; and it is certain that thousands hold similar views to-day. Yet it may be stated categorically that there is no Bible foundation for the theory that the spirit of a man lives on after death, either in heaven or in "the pit," or that the disembodied spirit as an entity joins the body again at the resurrection.

## Assurance of Resurrection

Most Christians have read, or have heard explained, Paul's great treatise on the resurrection as recorded in 1 Corinthians fifteen. In it the apostle links the resurrection of Christ with the resurrection of the believers, asserting that the resurrection of our Lord is sufficient guarantee of the resurrection of the saints.

Does Paul here suggest that the dead are alive in spirit form, waiting in heaven, or in the pit, or in some other place, until the day of resurrection, when spirit and body shall be joined together again? No indeed! On the contrary he tells us that the dead are "asleep" and that they remain in their graves until the resurrection morning which will dawn at

the coming of Jesus. (See also 1 Corinthians 15:51-54; 1 Thessalonians 4:16-18.) He says further that those who are fallen asleep would be perished, but for the resurrection. The saints do not, therefore, go to heaven when they die. God's appointed way for His children, who have passed from this life, to enter the realms of glory is the way of the resurrection at the second advent of our Lord Jesus Christ.

In John 5:28, 29, we have the Master's own description of the resurrection: "Marvel not at this:" He said, "for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

These scriptures tell us that the wicked, as well as the just, are to be raised from the dead for final judgment, but they also reveal that the two resurrections are quite distinct. We have seen that the resurrection of the righteous dead takes place at the second advent. When does the resurrection of the wicked take place? Not until the close of the millennium—that is a thousand years after Christ comes. This fact is clearly given in Revelation 20:1-9. Let us notice some of the points presented in this portion of God's Word.

## "Each in His Own Order"

Satan is to be bound so that he will be unable to deceive the nations for one thousand years. That is the millennial period. It begins at the coming of our Lord, for that is when Satan will cease to have power to deceive; the righteous will be in heaven, and the wicked will have been destroyed "with the brightness of His coming." 2 Thess. 2:8. At the close of the millennium the devil will "be loosed a little season." That is, he will be free to carry on his work of deception for a while, after his long period of enforced idleness. But who is there to deceive? The loosing of Satan implies resurrection of the wicked. "But the rest of



the dead lived not again until the thousand years were finished." Rev. 20:5. So the wicked remain in their graves during the whole period of a thousand years; but at the end of that time, they are raised.

Having mentioned the *second* resurrection, when the unrighteous are to be raised, the apostle refers again to the *first* resurrection, and reminds us that those who have part in this first resurrection are "blessed and holy." A second death is spoken of, but we are assured that this second death cannot harm the righteous who are safe in God's keeping. (See last part of verse 5 and verse 6.)

In the verses that follow we are told that Satan will again deceive the wicked who have just been raised. (Verse 7.) With feverish haste, he sends his emissaries all over the earth to gather his mighty armies of the wicked in one last effort to destroy the power of God, but the moment of final doom has come; utter and absolute destruction comes upon Satan himself, his angels, and the whole host of the impenitent. (Verses 8, 9. See also verses 10-15.)

#### Two Special Resurrections

But these resurrections are not the only ones referred to in Scripture.

If Christians do not go to heaven when they die, how are we to account for the presence in heaven now of *certain* holy beings who once

lived on the earth? That there are such holy beings in heaven is clear, for in the fifth chapter of the Revelation we read of them. They are spoken of as "the four and twenty elders." These "elders" clearly once lived on earth for they testify to having been redeemed by the sacrifice of Christ.

Two texts of Scripture will be sufficient to explain the presence in heaven of these elders, while the rest of the righteous dead remain asleep until the coming of the Lord Jesus. In Matthew 27:50-53 we have these words: "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." This is the "multitude of captives" (Eph. 4:8, margin) to whom Paul refers, who were led up to heaven when Jesus ascended. Thus one inspired writer writes of their special resurrection, another tells of their ascension, and a third, John, sees them in heaven. This *partial* resurrection is thus an earnest of the resurrection of all the saints now sleeping.

Another partial resurrection is mentioned in Scripture, just before the second advent.

Note the words in Matthew 26:64: "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Here is a prediction that Caiaphas and his fellow-members of the Jewish Council who condemned Christ, will be specially raised from the grave to see the return of Jesus when He shall come in all His glory, to complete their shame.

The same thought is mentioned  
(Continued on page 15.)



By Baron Leighton  
The "first" resurrection.

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MANY students of the prophetic Scriptures find themselves in perplexity in correlating the events immediately preceding the second coming of Christ. The reason for this is that, on the one hand, there are those prophecies which suggest that the Lord will return at a time of fearful strife and confusion among the nations (read for example Luke 21:25-27), while, on the other hand, there are others which indicate a short period of peace just before the end, during which the great apostasy will perpetrate its culminating delusion upon the world. (Read 2 Thessalonians 2:7-12 in connection with 1 Thessalonians 5:3, etc.)

Until recently it was difficult to see how these prophecies could dovetail together into a consistent whole, but the dramatically developing events of our time are now beginning to reveal the possible course of the last crisis of history.

#### "A Crisis of Religion"

The human situation to-day can in no way be compared with the circumstances which led up to World Wars I and II.

World War I was a conflict precipitated solely by the political and economic rivalry between Germany and other more favoured states of Western Europe. There was no ideological difference between the contestants. There was no religious principle involved. The German soldiers, in fact, bore upon their tunic belts the inscription, "Gott mit Uns." (God with Us.)

World War II was an ideological as well as a political and economic conflict. If Nazi Germany and Fascist Italy had been victorious, democracy would certainly have received a crushing blow and might speedily have vanished from the earth. But still religion was not directly involved. The new ideologies may have shown evidences of anti-Christian tendencies, but on the surface both Nazism and Fascism rendered lip-service to the Christian faith.

The cleavage, however, which to-day divides the world into two armed camps is more than political and economic; it is more than ideological; it is a war of rival faiths.

"The events in Korea," wrote Dr. F. R. Barry,



To-day the international conf

# THE LAST

By W. I.

bishop of Southwell, in a diocesan letter a few months ago, "are but one encounter in the crisis of contemporary history, which is ultimately a crisis of religion."—*The Guardian*, September 8, 1950.

On another occasion, developing the same line of thought, Dr. Barry declared:

"Beneath the clash of organized power groups, there is the more profound clash of faiths—that between Christianity and Marxism; . . . it is a battle for the soul of man."—*Church of England Newspaper*, October 6, 1950.

#### Nucleus of Spiritual Reinforcement

Recognizing the essentially religious character of the developing conflict, the governments





developing into a battle of faiths.

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# CRUSADE

EMERSON

and statesmen of the democratic world are beginning to look to the Christian churches for spiritual reinforcement in their struggle. But right here they find themselves in some perplexity by reason of deep and wide cleavages which divide its many communions and prevent the church from giving the rallying trumpet a certain sound.

To which church are they to look for the moral impetus needed to galvanize the forces of the West for the defence of Christian civilization? This dilemma for the leaders of the nations is providing the Roman Catholic Church with the opportunity for which it has been waiting, and it is already exploiting it to the full.

OCTOBER 4, 1951

There was a time, its spokesmen declare, when Europe was bound together by strong moral and spiritual ties, and in that strength it was able to beat back successive waves of Mongols, Slavs, and Moslems, who have through the centuries threatened the West.

That unity, however, the argument goes on, was shattered by the Protestant Reformation with the result that Europe to-day lies broken and weak in the path of the new Soviet menace. Clearly then, it is argued, the way back to unity and strength, in fact the only chance of survival for the West, is through a return to the unity of the Catholic faith and a re-acceptance of the leadership of its head, the Pope.

"It was the Faith that made Europe," asserts a *Catholic Times* editorial, "and it is the only faith that can save it. . . . It is not round Strasbourg but round Rome that Europe must unite to resist the challenge of the Kremlin."—*The Catholic Times*, August 18, 1950.

Declares Philip Hughes in his *International Action of the Papacy*:

"If the restored Papacy—stronger than ever in the restored Catholicism of our time—is to be all that Europe desiderates, all that Europe needs it to be, it must not just be honoured for any occasional coincidence of its leading with any immediate interest, even if that interest be European and not national. The secret of papal power for good in Europe is the divinely given rule of the Papacy, and the condition for its full effectiveness is, ultimately, Europe's acceptance of the Pope as Pope."

## Taking the Bait

How successful this papal propaganda is proving is evidenced by developments both in the chancelleries of the nations and in ecclesiastical circles of the non-Roman world.

"To-day," declared Cardinal Griffen at a "Sword of the Spirit" meeting, "it is a commonplace to be told by non-Catholics that they fully recognize that in the strength of the Catholic church much more than in any purely material resources lies the great hope of saving Europe, and, indeed, the world."—*The Tablet*, July 8, 1950.

One of the reasons which is being advanced in America for not abandoning Europe is that by so doing the West would lose its most valuable spiritual ally.

"It seems to me," said a non-Catholic, Mr.

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Herbert Bayard Swope, in a speech in New York, "that if we abandon Europe . . . the Pope would be involved. The Vatican is our first line of defence, and an enormously powerful agent in fighting the Kremlin. . . . The whole world would be affected by such a calamity, and nowhere more than America. . . . It would be a complete triumph of incalculable effect to the godless Communists."—*Catholic Times*, January 19, 1951.

Understandably the non-Roman churches are not ready yet to submit to the theological claims of Rome but, in the deepening crisis, they are becoming increasingly ready to accept her leadership in a crusade for the maintenance of a Christian civilization.

Dr. Arthur Voobus, a Lutheran, for example, in his book, *Communism's Challenge to Christianity*, praises the Catholic church as "the one church which has recognized the monster for what it is" and "has the courage to raise its voice against the enemy."

#### Homage of Islam

Very significant, too, is the fact that the leaders of Islam and other non-Christian religions are also seeking contact with the powerful Roman church in their resistance to the inroads of Communism in Africa and Southern Asia. Turkey, Lebanon, Egypt, and Persia are all represented at the Holy See, and not long ago, Azzam Pasha, secretary-general of the Arab League, while visiting Italy, took the opportunity, as he said in an interview to *Il Tempo*, "to render homage to the head of Christendom, who, on account of his universal mission, is regarded even by the Arabs as the supreme defender of the highest spiritual values, with which our religion, like the Christian religion, is inspired."

#### Preparations for a New Crusade

Encouraged by the turning of the secular powers and the non-Roman religious world to the Roman Catholic Church in face of the advance of godless Communism, the spokesmen of Rome are beginning to call for a great crusade under her leadership to stem the Communist tide and to release the millions of oppressed humanity behind the Iron Curtain.

Speaking in Detroit, Dr. Kurt Schuschnigg, former Chancellor of Austria, pleaded for "a holy alliance against the unholy alliance of Communist imperialism."—*Catholic Herald*, December 15, 1950.

The Jesuit fortnightly *Civiltà Catholica* similarly urges a "holy alliance" against the enemies of God.

Speaking in North Wales recently, Fr. Gordon Albion asserted: "Our task is the same to-day as when the Catholic church saved Europe from the barbarians in the fifth century."—*The Universe*, November 17, 1950.

#### Soviet's Most Dangerous Enemy

Roman Catholic activity in the West has not, of course, passed unnoticed by the Soviet rulers, who have for a long time had Rome listed as their most dangerous enemy.

This accounts for the bitter persecution levelled against it within the Soviet borders and in the satellite states, and for their virulent attacks against the church in Western lands.

As the diplomatic correspondent of the *Catholic Times* has said: "Russia regards the Catholic church (rightly) as the main obstacle to her aggression; and . . . the civilized world is now turning to the Catholic church as its only hope."—*Catholic Times*, November 3, 1950.

#### Through the Iron Curtain

It is not, of course, within our province to dogmatize as to the course of future events, but it is not difficult to see that if, as a result of a world conflict between the papal-led democracies and the Communist confederacy or as a result of the internal collapse of the Communist regime, the forces of the West should triumph, the way would be wide open for the Papacy to pass through the Iron Curtain and recover power in the vast area of the Soviet world from which she is now excluded.

To this end, in fact, Rome is preparing. "When God rends the Iron Curtain, the Franciscans will be there," is a typical slogan of one Catholic training college in the hills of Connecticut.

"When the Catholic Hierarchy was destroyed" in Britain, remarks the editor of the *Catholic Herald*, "it was not expected ever to come back—any more than the persecutors of the church in Soviet lands look to see the church restored in those countries. But the unexpected happened—as it will happen again."—*Catholic Herald*, December 22, 1950.

Raised to the pinnacle of power as a result  
(Concluded on back page.)



# Man's Greatest Enemy

By R. D. Vine

NOT many of us feel we can be classed with men of wisdom and understanding. Our education, we feel, has been too lacking for that. Not for many has been the privilege of a university training. Numbers of us may even feel that we lack sufficient mental capacity anyway, to benefit by such training.

No! The sages, the thinkers, the philosophers, constitute a class far loftier than the average man can ever hope to reach. We can admire. We may even envy. But we can never hope to attain. Our minds are too diminutive. Wisdom and understanding must be left to the intellectual giants to interpret and expound. Or so some seem to think.

Now this may be so in the secular realm. But in those matters which are most vital, which touch man most deeply, and which far transcend all else in importance, wisdom and understanding are within the reach of all of us, no matter how limited our early training, and no matter how intellectually dwarfed we may feel ourselves to be. No one is excluded.

Listen to the Bible's definition. Climaxing a remarkable and beautiful chapter describing man's search for wisdom, the patriarch Job concludes: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. True wisdom and understanding then, consist not so much in mastering the arts and sciences, good though that is, but in fearing God and shunning evil. Only those, in fact, who appreciate this and who act upon it, are genuinely wise. Not the degreed man, but the good man; not the learned scholar, but the man who loves God and keeps from sinning—he alone has real wisdom.



By C. S. Dixon

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The prophet Nathan rebukes David for his great sin.

The truly wise are those who realize not only that sin is man's greatest enemy, but who realize also the true nature of that enemy. Sin's nature has been variously described by different men. Martin Luther described it as "a departure from God," while Thomas Carlyle regarded "the deadliest sin" as "the consciousness of no sin." Like the corpse which senses neither grief nor pain, so is the soul of him who has no sense of sin. Such souls need the quickening power of Jesus Christ. Howell rightly declared that "little sins are the pioneers of hell," while Hitchcock declared that sin is "the abuse of human appetites, of human passions, of human faculties, in themselves all innocent."

From the definitions of these good men we turn to the Scriptures for the final authoritative word on the exact identity of sin. "Sin," said John, the beloved disciple, "is the transgression of the law." 1 John 3:4. God's holy law was given for our good—to be a guide to holy living. Strangely enough, there are some who dislike this law, claiming that it has been abolished. They are rather like the person who went around removing danger signals and changing signposts—activities which none would hesitate to condemn as anti-social. The law of God is



the Christian's signpost, pointing the right way. Breaking that law, as the New Testament affirms, is sin. And sin is man's greatest enemy.

It wrecks his peace of mind, it mars his health, it strains his nerves, it kills his conscience, it firmly bolts heaven's gates against him. Sin separates man from his greatest Friend—it excludes him from the blessings of divine companionship. Said Isaiah: "The Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God." Isa. 59:1, 2.

I know a young man, a Christian, whose home was—like thousands of others—torn asunder by the cruel calamity of war. He and his wife were great lovers, and their domestic bliss was consummated by the arrival of a pretty little daughter. The bonds of love and the atmosphere of peace were strong in that happy homestead. But the recent war wrecked that home. It brought separation. That couple were wrenched from each other. The young man, who has well-nigh abandoned hope of reunion in this life, must sorrowfully content himself with mere memories of the beautiful wife he loved, and the little girl who was their mutual joy.

In just this way, sin separates us from God. It sets up a barrier between us and the One whose love for us far transcends the most ardent human love. "I have loved thee with an everlasting love," is the Lord's assurance. Sin brought separation in Eden, and it has been continuing to achieve its nefarious purpose with bewildering success ever since. Sin is man's greatest enemy, and those only are truly wise, who seek by God's grace to overcome and shun it.

Now some may respond as did the drunkard at a temperance meeting: "You have much to say about my drink," he complained, "but nothing about my thirst."

God's holy law deals, as it were, with the drink. But Jesus Christ deals with the thirst. The law points the way to holy living. Christ empowers us for holy living. Breaking the law is sin, but Christ came to forgive sin and "to cleanse us from all unrighteousness." As we look to Him by faith—and we will do if we are truly wise—sin's barriers will vanish, and the joy of reconciliation with God will be ours.

## Palestine and the Israel of God

(Continued from page 3.)

with Moses, God's ancient people are warned repeatedly that God's favour and protecting care are conditional on faith and obedience to the divine will. In a most eloquent passage, Moses points out the blessings of obedience and gives harrowing details of the sufferings that would follow upon apostasy and sin. (Deut. 28.) Israel and Judah failed to remember these lessons, and captivity followed for both the kingdoms in due course. During this captivity the prophets were given messages of divine assurance that forgiveness and restoration awaited them if they would seek the Lord. Jeremiah told the captives: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. . . . And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:10-13. See also verse fourteen where God promises to "gather you . . . from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

### Israel's Last Chance

It was during the captivity in Babylon that the Lord gave to a royal captive, Daniel, a series of visions concerning the course of empire for succeeding ages. Following two visions of four consecutive world powers (Daniel two and seven) Daniel was shown the time that was allotted to the Jews before the coming of their lawful king, King David's greater Son. This prophecy reveals that this King Messiah would be rejected and "cut off" and that as a result of this repudiation of God's Son: "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the Jews they shall be no more His people." Dan. 9:26 (margin).

In the fullness of time God sent His Son. And in His final appeal to God's ancient people, Jesus cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. In their



implacable hatred the Jewish leaders rejected their Messiah, crying out, "We have no king but Cæsar," and as they demanded His death, they stretched their hands toward heaven and declared: "His blood be on us, and on our children." John 19:15; Matt. 27:25. This terrible imprecation has pursued them for nineteen centuries.

Our Lord's final word about the Jews and Jerusalem is: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. This is the last prophetic word about this unhappy people as a national entity. The calamity foretold by Jesus came in A.D. 70 under the Roman Titus.

#### Israel's Present Hope

Is there then no hope for the Jew? Yes, much every way. The Gospel is for "the Jew first." Rom. 1:16. The Jerusalem that now is, is doomed for destruction. (Gal. 4:24-26.) The country of Palestine is destined to be a cockpit for gigantic forces in the final battle of Armageddon. (Rev. 16:12-16.) The only return of the Jews would be a return to their true Messiah that they may be saved in the day of His return. To-day, the Gospel of the kingdom of Christ is being preached to every nation, kindred, tongue, and people. (Rev. 14:6.) This surely includes the Jew. Not Zionism, but the faith of Jesus; this is God's purpose for the Jew. A prominent Jew, Henry Morgenthau, wrote: "Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastic in its politics, and sterile in its spiritual ideals."

Let us then seek to turn the Jew to Christ, for this is his only hope of salvation. For "they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Rom. 11:23. It is spiritual connection, not physical genealogies, that determines our standing with God. "Herein is My Father glorified, that ye bear much fruit;

so shall ye be My disciples." John 15:8. To all such the promise applies: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. This is the new earth wherein dwelleth righteousness. It is the city which hath foundations, the better country sought by patriarchs, prophets, apostles, and martyrs. (Heb. 11:13-16.) May you also seek it. The door is Christ. (John 10:9.) The way is Christ. (John 14:6.) The end is Christ. (Rom. 10:4.)

#### Four Resurrections

(Continued from page 7.)

tioned in Revelation 1:7, where we are told that those who pierced Jesus, that is those who had to do with the Saviour's trial, condemnation, and crucifixion, will be raised from the dead to see Christ come in the clouds of heaven. The prophet Daniel, too, speaking of the events just before the coming of Jesus, just before the general resurrection, tells us that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

#### Where Will You Stand?

So the Bible teaches that there will be two *partial* resurrections; one took place immediately after our Lord's resurrection—this was a resurrection of certain saints; the other takes place just before the return of Jesus—this will include both saints and sinners.

The two general resurrections take place (1) when Jesus comes, in the case of the believers; and (2) at the end of the millennium, in the case of the unregenerate.

Shall we not all meditate on the words found in Revelation 20:6: "Blessed and holy is he that hath part in the *first* resurrection"? The blessedness and holiness go together, and both may be the portion of all God's children, through the merits of Jesus Christ our Lord.

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# THE CHILDREN'S



# Pages

## Mary Ellen's Adventure

ON her seventh birthday Mary Ellen did something exciting. She went all alone on the train. Before she started on the hundred-mile ride to her Uncle Hubert's farm, her mother said: "I won't worry about you, dear, because you are always careful to do as you are told. It makes me proud to have such a careful little girl." Mary Ellen couldn't help feeling proud, too, as the train rolled along so fast and she sat there all alone with her Spanish doll "Señorita" on her lap.

"Here she is!" cried Aunt Ruth when she met the train. "All alone—and she hasn't lost a thing. What a big girl for only seven!"

The sad thing about this visit was that soon Mary Ellen began to think that she was much wiser than other little girls of seven. When Susie, a neighbour girl, came to play house, Mary Ellen looked rather hard at Susie's cloth doll and said: "I had a doll like that when I was only four. My aunt gave me this handmade doll because she knew I was careful with things. There isn't a scratch on it." Susie looked hurt and soon went home to play by herself.

Every day of her visit Mary Ellen learned to do new things, to water chickens, to gather eggs, and to weed the

garden. And every day she felt more and more proud of herself.

One day when her aunt and uncle were going to town, she begged to stay at the farm, because she was having so much fun with the kitten. They said: "All right. But you mustn't go out of the yard."

After they had been gone for a while, the kitten ran off. Then Mary Ellen went to the swing. She was rather tired of being alone. It was so quiet. She looked at the lane, down past the pasture gate, where Uncle Hubert had said she mustn't ever go. "I'm sure there are pretty flowers down there," she thought. "I think they ought to let me go some-

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### CONSECRATION

Lord, wing my words, that they  
may reach  
Some weary, fainting heart,  
That it may learn; be mine to  
teach  
The rest Thou dost impart.

Lord, guide my feet, that I may  
guide  
Some wandering, wav'ring soul  
Into the path that upward leads  
Toward the heavenly goal.

Lord, take my heart and make it  
Thine,  
Live out Thy life in me,  
That other lives, on touching  
mine,  
May consecrated be.

Gwen Yectes.

times. I don't get into trouble." The more she thought of this the more she felt that her aunt and uncle should have let her go walking in the pasture.

Soon she was climbing over the gate and running down the lane. At first it was fun. She carried a piece of cake in one hand and Señorita under her arm. She wore her new shoes too. The sun was shining and little flowers along the path nodded at her. Then some clouds came in the sky and it became rather dark and cool. A screeching bird flew overhead and the wind began to blow. She came to a pond, and it was sticky and muddy all around. A strange cow came walking from behind some bushes and stared at her with big eyes.

She wasn't having any fun now, so she turned around. But she could not start back because she couldn't see Uncle Hubert's place anywhere. She was lost. There were only long fences and big fields on every side. The next step she took her foot sank into some water and became soaking wet. Some sprinkles of rain fell and made a smear on Señorita's face. The sprinkles of rain came faster. Mary Ellen started to run, although she was afraid she might not be going the right way.

She was ready to burst out crying when a voice behind her called, "Mary Ellen, wait for me." Susie came running up behind her. "I came to play with you," she said, "but you were gone. I climbed up on the pasture gate and saw you down here. Let's hold hands and run before we get any wetter. You can wrap Señorita in this blanket. My doll's been wet before."

How good Susie's hand felt! After they had run up a hill, they could see Uncle Hubert's big house not far away, and Uncle Hubert and



Aunt Ruth were just turning into the drive. All of them got on the porch just as the rain began to pour down.

Of course, Uncle Hubert and Aunt Ruth did not know what to say when they saw Mary Ellen come out of the pasture, with her shoes and her doll dripping with water. Aunt Ruth got her some dry clothes without saying anything. Susie said she would stay until the rain was over, so the two little girls went into the bedroom and started to make a play-house. Everything might have been very nice if Mary Ellen hadn't kept thinking, "I haven't been a good or careful girl to-day! I feel so ashamed."

"I ought to be sent to bed," she told Susie sadly. "But they won't send me because I'm company. I think I'll go anyway." Susie watched without saying anything while Mary Ellen slowly put on her nightie and got into bed.

"Don't you feel well, dear?" asked her aunt anxiously when she came in.

"No," said Mary Ellen, brushing away a tear, "I was careless and didn't take care. I'm so sorry." She really began to cry then.

Her aunt kissed her, and said: "If you're sorry, I don't believe it will happen again. Even we grown-ups make mistakes. That's why it's so wonderful that we have a heavenly Father who knows when we are sorry and forgives us."

"I think I can polish up your shoes," said Uncle Hubert. "You and Susie can help me. No use going to bed at four o'clock."

"And you can help set the table," said Aunt Ruth. "I'm going to have strawberry shortcake for supper. I just called Susie's mother on the phone, and she says that Susie can stay for supper, too."

IRENE DARTON.

## Your Letter

My Dear Sunbeams,

HARDLY any room this time, Sunbeams. Recently I reminded you of Promise No. 1. This time I want you to think of Promise No. 2: "I will not forget my morning and evening prayer."

When we read the Bible, Jesus speaks to us. When we pray, we speak to Jesus. He always listens to us, and He always answers—even though He sometimes says, No! Isn't it wonderful to know that through prayer we may always have His help with whatever we may be doing?

Keep praying, Sunbeams.

Yours affectionately,

AUNTIE MARGARET.

### Results of Competition No. 16

*Prize-winner.*—Marion Smith, 56 Morieux Road, Leyton, London, E.10. Age 12; Paul Johnson, 46 Weller Avenue, Rochester, Kent. Age 10.

*Honourable Mention.*—Albert Wagstaff (Rickmansworth); Valerie Balaam (London); Michael Wright (Bath); Colin Wiltshire (Cardiff); Ruth Balderstone (Watford); Maureen Walsh (Haywards Heath); Jacqueline Dowell (Oulton Broad); David Mudford (Winchmore Hill); Margaret Redman (Bishops Cleeve); Kenneth Fletcher (Bristol); Yvonne Tanner (Tidworth); Ruth Price (Wokingham); Valery Freeman (Sutton); Maureen Woodman (Southampton); Carole Mayers (Skewen); Greta Crocker (Bisfield); Pat Moloney (Southampton).

*Those who tried hard.*—Marion Paget (Wick Hill); Vivienne Ellis (Chelmsford); Maureen Godfrey (Ipswich); Jean Sparkes (Clapham Common); Winifred Herbert (Manchester); Anita Lowman (Hove); Elaine Cross (Coventry); Hazel Harris (Cambridge); Ruth Johnson (Rochester); Patricia White (Plymouth); Pearl Rich (Launceston); Richard Payne (Bishops Cleeve); Joy Ainger (Norwich); David Balderstone (Watford); Kenneth Wright (Cheshire); Lydia Harris (Cambridge); George Mayers (Skewen); Patricia Garrett (Middlesex); Olive King (Chelmsford); Janet Gaffney (Sutton Coldfield); Miriam Harris (Cambridge); Margaret Kelly (Watford); Brenda Plant (Stoke-on-Trent); James Trimble (Norwich); Amy Randlesome (Beccles); Olwen Ashman (Bath); Gloria Blackmore (Norwich); Molly Rich (Launceston).

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 18th.



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PAGE FIFTEEN



# STRAWS



# WIND

## NATIONAL AMUSEMENTS

"In round figures," says the *Economist*, "there are 140 million attendances of paying spectators each year at football, cricket, boxing matches, and other games; about 50 million at race meetings of all kinds; and over 1,600 million at cinemas, theatres, and all other entertainments, including amateur shows, of which the cinema accounts for 1,400 million."

## MILKY WAY SPEAKING!

A DUTCH astronomer, Dr. C. A. Muller, has picked up radio waves emitted by the hydrogen atoms of the Milky Way. They are expected to provide further data on the structure of this starry band across the sky.



## The Last Crusade

(Continued from page 10.)

of her successful leading of a new last-day crusade, Rome would doubtless receive the submission of the liberated Orthodox church, reach agreement with the non-Roman churches of the West, and with Islam and the other non-Christian religions and would be in a position to impose her will upon the world.

### Battle of Totalitarianisms and its Outcome

Some, indeed, are already beginning to feel that not all might be well if the Vatican were to come out of a conflict between Christendom and godless Communism covered with glory.

Says the Rev. C. O. Rhodes, editor of the *Church of England Newspaper*, in an article on the Vatican contributed to *Public Opinion*:

"In the last resort the present world struggle will not be decided by military divisions, but by the rival power of faiths. The battle is

between two totalitarianisms, one materialist and one spiritual. Both share the illusion that mankind can be saved by temporal power. For the spectator the question arises whether he prefers a totalitarianism with the cross at the centre or one that brandishes the hammer and sickle."

From both he dissociates himself in his concluding words: "Yet that dilemma is not final. Another and better way lies open before us."—*Public Opinion*, December 22, 1950.

Certainly the evidence of past history and the modern manifestations of papal power in lands where she is already able to exercise it, are sufficient to warn us that if the Papacy were to find itself in a position of world power, she would not lose the opportunity of pressing into her ultimate goal. And the symbol of her new and world-wide "Pax Romana," as the prophetic Word clearly indicates, would undoubtedly be the Sunday-Sabbath of the great apostasy.

At such a time the final cleavage would quickly be manifest between the remnant people of God and the forces of Antichrist, and in her final acts of apostasy she would draw upon herself and a deluded world the vials of the wrath of God.

How near this final crisis may be, none can say save God Himself, but the evidences that we see all around of the setting of the stage for the culminating moves in the great controversy should surely solemnize every heart. May they also arouse in all God's true children a determination to be found among the "called and chosen and faithful" on the Lord's side in the day of His triumph, and in the light and peace of the kingdom of God when all the shadows which now darken the earth have for ever flown away.

