

The Bible and

OUR TIMES



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Children's Pages





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Field-Marshal Montgomery discusses the situation in Europe with General Juin of France.

THE crisis in our world to-day is one that affects all nations and all peoples. It is a comprehensive crisis, being made up of a number of crises affecting many areas of the world. It is also what one may call a cumulative crisis, for it results from crises covering the past forty years, including two devastating and revolutionary world wars, each with its critical and perplexing aftermath. To-day the world is so filled with international perplexity, so chaotic, so beset with problems which baffle the ingenuity of statesmen to solve, that the crisis of our day is greater and graver and more far-reaching than anything previously known.

One might well expect, following two world wars, to experience a long period of struggle and sorrow during the process of rehabilitation.

WORLD CRISIS

Is There a Way Out?

By T. S. Walker

But when new and unexpected crises are added, the situation becomes still more tragic. So to the economic crisis and financial crisis, and the crisis of equitable distribution of the necessities of life, has come the crisis of another possible world war, coloured to a great extent by the growing development of newly-discovered and frightening atomic weapons.

What Is the Reason?

What does it all mean? There must be a basic reason for it. Yes, there is. Nearly two thousand years ago, a divine promise was fulfilled to give the only-begotten Son of God as a Saviour and Redeemer of a sinful world. He came to save man from satanic control, from death and despair created by that control. And the Son of God forfeited His life at Calvary in order to save that which was lost.

When by that death and the subsequent resurrection, salvation for man had been provided and the world's mastery transferred from the Adversary to the Son of God, then began a struggle which has grown in intensity as the ultimate day of triumph draws nearer. It is graphically portrayed in the book of Revelation: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down. . . . Woe to the inhabitants of the earth! . . . the devil is come down unto you, having great wrath." Rev. 12:10, 12.

Some day, in the not distant future, the same Son of God will return to our world, not again to suffer and die, but as the mighty "Prince of peace," the omnipotent "King of kings and Lord of lords."

Prophecy Speaks I

The present world crisis speaks to you of that oncoming day of triumph. God has given and providentially preserved His written Word to man—the Bible—containing a message which provides the key to the understanding of our growing crisis. "We have also a more sure word of prophecy," says the apostle Peter, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19. The voice of prophecy speaks of our day—and speaks to you. What does it say? Listen and see if you can detect in our darkening world situation the fulfilment of prophecy: "There shall be a time of trouble, such as never was, . . . upon the earth distress of nations *with perplexity*; . . . men's hearts failing them for fear, and for looking after those things *which are coming on the earth.*" Dan. 12:1; Luke 21:25, 26.

Things which are coming! Yes, that's why we can't live at peace any more. That's why your men folk are going for their national service refresher courses. That's why we are tightening our belts and finding life more tough and trying—so that we can arm with the other great powers to defend ourselves from a potential enemy. That's why we have our Island turned into a great air-base—why the Continent is becoming a great citadel—why General Eisenhower is over there as supreme commander—why Germany, Italy, Spain, Yugoslavia are being invited (in spite of their black past) to join in with freedom-loving powers in a gigantic endeavour to prevent the breaking out of World War III.

One would have thought that as civilization developed, with its great Christian basis—that peace, plenty, and prosperity would grow out of it. But the reverse is true. Light and liberty—freedom—so dearly loved and bought, is departing. Hitlerism and Fascism showed that—with their torture camps and other frightful practices.

World War II, set out to destroy the terrible ideology the devil had created in those "isms"—but now it has reappeared, reborn in another "ism" called "Communism." The same barbarism is practised, the same desire to enslave, to take freedom and light away from men and nations. The sponsor of this ruthlessness—the U.S.S.R.—is gradually extending its control so that vast areas of the world behind the so-called "Iron Curtain" can come under its power and be ready to aid and abet in the attempt to control and enslave the rest of mankind.

Not a very pleasing picture, is it? But we might pause to remind ourselves that this development is not of mushroom-like growth. It has been a gradual development and we, maybe unconsciously, have been aiding its development. For man no longer "fears" God. Our faith, our love for spiritual things, has deteriorated and, all unsuspecting, we have played into the hands of the arch-power of evil.

Sometimes we say we cannot understand why there should be a crisis—why even Russia or China should want war, knowing the fearful price war demands. The voice of prophecy answers again and tells me and you that "we wrestle not against flesh and blood," but "against principalities [and] powers"—evil spirits, unseen and unsuspected forces that are out to destroy. Look at this picture which prophecy provides and which explains the crisis of our world to-day: "Babylon [a symbolic name for our world's confused condition and its God-challenging attitude] is fallen, . . . is

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The U.S battleship "Missouri"
in action off the coast of Korea.





By E. H. Blashfield

The divine law which is our rule of life will be the standard in the final assize.

Are You Prepared for the Judgment?

By E. W. H. Vick

HAVE you ever paid a visit to the law courts in London? It is an interesting experience. One is taken from the atmosphere of the world, away from the bustling streets of the metropolis, into a world apart. It was a beautiful summer's day when I went. There sat the judge surrounded by books of law, his solemn face framed by the traditional wig. A murderer was brought in for trial. Here was the counsel for the defence; there the prosecutor. I was a spectator, watching what was going on with intense interest.

I began to think. A sense of justice is born in every man's heart. He wants the right to be right, the rightdoers to be free, the wrongdoers to be punished. So he supports these men whose work it is to see that justice is done. But how often perfect justice is not done in this life! How often the innocent suffer; how

often the wicked prosper! How many now sleep in their graves who have never had full justice!

And then another thought came: God surely is just and will see that ultimately justice is done. Yes, the Bible tells me that God is just (Gen. 18:25), that He will avenge His own. (Luke 18:7, 8.) The world's heart longs for that time when all wrongs will be put right, when just awards will be given for right-doing and for wrong-doing. And the Bible tells me that such a time is coming when the final assize, the last judgment, the supreme court will meet.

Judge of Quick and Dead

This teaching is very prominent in the New Testament. It is mentioned in the Apostle's Creed which so many repeat week by week:

"Judge of quick and dead." The apostles truly preached it, for Christ had given them instruction to do so. (Acts 10:42.) This was a part of the original Gospel. Peter preached it. Paul preached it—an individual appearance before God on a day appointed (Rom. 14:12); a universal appearance before God. (Acts 17:31.) This is in harmony with Christ's own teaching of a final division between the sheep and the goats. (Matt. 25:31, 32.) The writer of Hebrews says that it is inevitable and that it is after death. (Heb. 9:27.) Just as death is sure, so is a judgment afterward. Jesus connected it with His second advent. The wise king of Israel, Solomon, talking particularly to young people, but equally to all, says: "You can do just what you like now but do not forget that final day." (Eccles. 11:9.)

Now God is just. But God is merciful as well. The judgment shows us both of these qualities of God's character. But there is one thing which God cannot do. He cannot save you if you will not let Him do so. He gives opportunity after opportunity. He does not want any to perish. (2 Peter 3:9.) He takes no pleasure in punishment (Ezek. 33:11), but He cannot save those who will not let Him. What only can He do then to those who refuse His mercy? Only one thing—that which He did to Babylon (Dan. 5:27), to the world in Noah's day (Gen. 6), to Israel, to Jerusalem. God's justice cannot clear the guilty. We would not expect Him to do so (Exod. 34:7), for He is unalterably righteous. (Gen. 18:25.) But thanks be to God, it is our Saviour to whom the work of judgment is given. (John 5:22, 27; Rom. 2:16.)

Investigation Precedes Decision

In human courts of justice, there are two parts to the judgment proceedings. First there is the work of investigating the case. The detectives search, the solicitors probe, the witnesses tremble as they play their part, the barristers argue, the jury sits, the judge decides. Then comes the execution of the decision—freedom or punishment. The Bible tells us that it is exactly the same in heaven.

The rewards and recompenses will be brought by Christ when He comes the second time. (Rev. 22:12.) Enoch associated the judgment with the second advent. (Jude 14, 15.) Christ spoke of the last great separation at His coming. (John 5:25, 29.) There will actu-

ally be two resurrections following Christ's coming—one to life, one to death. In 1 Thessalonians 4:16 we are told that first the "dead in Christ shall rise," to join the living righteous, while the wicked who are living will be destroyed. (2 Thess. 2:8.) Then Revelation twenty tells us that the "rest of the dead" will not live again "until the thousand years" are "finished." (Verse 5.) At the end of this period the wicked dead will be raised. Here then is the sequence:

1. Christ comes.
2. The righteous dead are raised.
3. The living wicked are destroyed.
4. A thousand years later all the wicked dead will rise for final judgment.

But how can God separate between the righteous and the wicked at His second advent unless He knows which is which? Impossible! So a decision must obviously have been made beforehand. Thus, the final decision takes place before the second advent—just before. (Rev. 22:11, 12.) The conditions for receiving this heavenly reward are simple—complete forgiveness of sins. (1 Tim. 5:24.) The acceptance of these conditions is the part we have to play. We make our decision in this life.

God will not miss anyone out; every human soul is concerned in this matter. We can deny the judgment, but it will not make any difference. God will judge the whole world; He will also judge me. All nations will come before God. (Matt. 25:32.) We must all appear. (2 Cor. 5:10.) Everyone will be there. (Rom. 2:6.)

The Standard of Judgment

One naturally asks: "By what standard are we judged? Does God judge us for what we do ignorantly? Are there any records of our lives kept?"

We are judged by the law (Rom. 2:12-14; James 2:12) which it is our duty and privilege to keep. (Eccles. 12:13, 14.) There is a law in this country which says I cannot drive a car until I am eighteen. If I break the law, I must pay the penalty. It is no use pleading ignorance of this law; it is up to me to find out if I do not know. God overlooks sins committed in ignorance (Acts 17:30); but if we stay ignorant when we could find the truth we are guilty. This makes us responsible for ourselves to God. We should, therefore, seek to

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The Denial of a False Charge

[By H. F. DeAth

WE have before us a booklet issued by The Lord's Day Observance Society, in which the writer, Basil S. Brunning, attempts to show that the observance of the seventh-day Sabbath as taught by Seventh-Day Adventists is "historically false" and "geographically impossible."

In investigating these charges we will first look at the historical argument. Unfortunately for Mr. Brunning his assertion that Seventh-Day Adventists claim that "the Pope or the church of Rome changed the Sabbath law" is quite incorrect. We know of no responsible Adventist who would make such a claim. It is a well-known historical fact that the change from Sabbath observance to Sunday keeping came about gradually in the early centuries of the Christian era. What Seventh-Day Adventists say about the change of the Sabbath is that while Jesus and His immediate followers continued to observe the Sabbath of the fourth commandment, as the New Testament abundantly shows, later Gentile converts to Christianity were more familiar with the Sunday holiday of paganism, from which they were drawn. Sun worship was popular, and the day of the sun was "the wild solar holiday of all pagan times." Just as Jewish converts to Christianity brought with them obsolete ceremonies from the Mosaic ritual, so the converts from paganism did not discard all their heathen customs and associations.

Moreover, a strong antipathy to the Jews developed among the Gentile converts. This led the pagan recruits to Christianity to decry almost everything that was connected with ancient Jewish worship, including things that were basic and permanent, such as, for instance, the Ten Commandments. So after New



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While Rome set its seal on Sunday observance, the change had begun to take place long before.

Testament times, we find the seventh-day Sabbath of the fourth commandment gradually receding into the background, and the first day of the week growing more popular among Christian communities as the weekly rest day. A culminating point was reached when Emperor Constantine the Great professed conversion to Christianity and issued his famous decrees in A.D. 321-325 that all "should rest on the venerable day of the sun."

The Early Fathers and the Jews

The early fathers were not slow to encourage this cleavage between Jew and Gentile, as Mr. Brunning obligingly shows in his quotations from their writings. The fact that the fathers were for ever urging upon Christian converts the superiority of what they termed the Lord's Day over what they regarded as the Jewish Sabbath, more than implies that there were always those of the Christian faith who clung to the ancient "Sabbath of the Lord." Indeed, it is generally admitted by historians that, in varying degrees, both days

were kept by converts to Christianity long after the apostles had been laid to rest.

It is significant, too, that the period between the death of the apostles and the time of Constantine the Great, is generally acknowledged to have been one of growing wordliness in the church.

That the early fathers nursed anti-Jewish sentiments is made apparent by their almost contemptuous references to things Jewish. Eusebius writes loftily in his *Ecclesiastical History, Book 1*, that "the Lord's Day . . . is more authoritative . . . and more to be honoured than the Jewish Sabbath."

The Council of Laodicea in A.D. 514 is quoted by Mr. Brunning thus: "Christians ought to prefer the Lord's Day before the Jewish Sabbath."

Which strongly suggests that there were those who did not prefer the first day of the week, but clung to the Bible Sabbath and the oracles of God, rather than the paganized philosophy of the fathers.

"Though we share with the sun-worshippers the observance of Sunday, we are not apprehensive lest we seem to be heathen," retorts Tertullian to the Jews.

"We celebrate the day after Saturday in distinction of those who call that day their Sabbath."

Notice the desire to be distinct and separate from the Jews and everything connected with the faith of that ancient people to whom were entrusted "the oracles of God."

"Let every lover of Christ keep as a festival the Lord's Day, the day of resurrection," says Ignatius, ". . . no longer [italics ours] sabbatizing but living in the manner of the Lord's Day, upon which our life also rose through Him."

Even from these few quotations from the fathers, supplied by Mr. Brunning, it is not difficult to see the trend of the times. The pagan day of the sun is subtly linked up with the resurrection of Jesus, so as to encourage its observance by Christians and to make it easier for Jew-haters to accept the Christian faith.

The Sabbath of the fourth commandment is, again and again, almost contemptuously referred to by the fathers as "Jewish." Yet the very wording of the commandment makes it abundantly clear that the seventh-day Sabbath was instituted in Eden, before man sinned, and long before the literal descendants of Abraham

saw the light. It was given to our first parents, "made for man," in fact, as Jesus Himself declared; that is, for every man of every race; a universal and permanent institution for the guidance and blessing of mankind.

Here we see the beginnings of that movement which, over the centuries, has sought to divorce the Christian faith from that of the Hebrew patriarchs and prophets; to tear the full flower of the Gospel away from its sacred roots, embedded in the past history of God's redeeming acts through His chosen people.

Even the New Testament itself has come to us through Jewish writers. Jesus Himself was a Jew, whose lifelong custom was to attend the synagogue on the Sabbath day. (Luke 4:16.) So were the apostles who became Sabbath-keeping Christians, as the Book of the Acts abundantly testifies.

The Meeting at Troas

Mr. Brunning concludes his quotations from the fathers with one from the Acts of the Apostles, which mentions an incidental meeting of Christian believers at Troas on the first day of the week. (Acts 20:7.)

Now it is certain that the Scripture reckoning of days was from sunset to sunset. This would make the gathering a Saturday night meeting. For Sunday night would mark the beginning of Monday, the second day of the week.

But even if it could be shown that this meeting occurred on what we call Sunday evening, it would prove nothing as to the sacredness of the day. Nor does it suggest any fundamental change of the Sabbath law. For the Sabbath meetings recorded in the New Testament far outnumber those of the first day of the week.

And although the Sabbath is mentioned many times, it is never once called "Jewish." It is simply and reverently described as "the Sabbath." For the New Testament writers neither knew nor thought of any other than the Sabbath, "according to the commandment." Luke 23:56.

Hence we conclude that so far from the Sabbath being discarded by the New Testament church, it was still a familiar and honoured institution.

No hint is given of a change either in

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THIS Christmas season of 1951, we journey in imagination across the centuries to the moment when Christ was born. We leap across continents and oceans to Palestine and find our way to Bethlehem. We leave behind every trace of modern civilization—our comfortable homes with their electricity, gas, and running water; our cars, trains, planes, and all the conveniences of the twentieth century—and, clad in coarse, crude garments of that far-off time, dismount from donkeys before a crude, rustic building called the local inn.

We are back in Bethlehem!

Stopping a passer-by, we ask to see Jesus. "Jesus," he repeats with a puzzled look, "there's nobody here by that name."

"But you know—the Founder of Christianity."

"The what?" asks the stranger. "You must be mistaken. There's no Founder of anything here."

"But His name is known everywhere!"

"But not here. We've never heard it. Ask anybody you please. You have come to the wrong town."

We pause, surprised and shocked. Then we remember, and turn to him again.

"We beg your pardon. We forgot—He is in a stable—take us to the stable behind the inn."

The stranger points to it and we follow his direction. It is a low-roofed barn, built for cattle. We enter. It is almost dark inside, but by the dim rush light we make out a manger filled with straw. In it, yes! there is a Child, while beside Him, looking down in awe and wonder, are Mary and Joseph, a group of poor shepherds, the richly attired wise men of the east, and others we do not recognize—inquisitive strangers wondering what it is all about.

Now the wise men are offering their gifts. They kneel. All kneel. We kneel.

But can this Babe be the Messiah, the Christ of prophecy? May it not be only another peasant child? How can we know?

We touch a shepherd on the shoulder and ask him.

"Pardon, good man, but why are you kneeling before this Child?"

"Because, sir, only to-night, not far from here, the whole countryside was lit with a wondrous light, the very glory of the Lord. And we saw the angel of the Lord, and he said to us, 'Unto you is born this day in the



By Carl Bloch

The Name Ab

By Arthur

city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.' Luke 2:11-14. We saw them, sir. We heard them, and did what the angel said, and found this Child here. Surely this is the Christ."

Wondering, we look again. As we do so one of the wise men turns to us and says,



vity.

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ve Every Name

Maxwell

"We saw His star in the east, and are come to worship Him."

Then it must be He! We recall the prophecy of Micah 5:2: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Remembering the testimony of the shepherds and the wise men, it comes over us that we are indeed beholding the miracle of miracles, the incarnation of the infinite God in humanity. This is the sacrifice of sacrifices, the imprison-

ment of uncreated Spirit within created flesh. This is the love above all loves, the visitation of the one lost planet by the Creator of the universe, the arrival among the human race, defiled and degraded by sin, of its Redeemer and Deliverer.

Above Every Name

As we look, we remember the words of the apostle Paul (the others present do not know them, for they were not then written): "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

Can it be possible? we ask ourselves. This Child! Lying here in the squalor and stench of this stable! It is all so unlikely, so unreasonable, so impossible!

A name above every name!

This Child!

Greater than Abraham, Isaac, and Jacob?

Greater than Moses, David, Solomon, Isaiah?

Greater than Herod and all the governors of the Roman Empire?

Greater than the mighty Augustus himself, ruling in pomp and splendour in the Eternal City?

Greater than Socrates, Plato, and all the wisest philosophers of Greece?

Yes. Greater than all these; and greater than every name to follow.

Greater than Tiberius, Nero, and Trajan.

Greater than all the Emperors and all the Popes.

Greater than Confucius and Mohammed and all the leaders of religions that have competed for the loyalty and devotion of men.

Greater than all the men we know and have known in our day. Greater than all the leaders of business and finance, of capital and labour.

Oh, the wonder of the words, "A name above every name"! Written in a Roman prison by a zealous believer in this Child—a prisoner himself, chained to a Roman guard—they express not only a mighty faith, but a mighty truth.

For at that time He was still unrecognized by the world. He had grown to manhood, performed His ministry, preached His message,

and died a martyr's death, but the ruling powers and the leaders of thought were virtually ignorant of Him.

Tacitus (A.D. 55-120), the Roman historian, gives but a passing reference to this greatest of names. He speaks of Jesus as the founder of a "pernicious superstition"—a criminal put to death "in the reign of Tiberius."

Augustus, Tiberius, Nero—these were the great names of that day. They were regarded as divine, and demanded the worship of their subjects. But their names have faded with the centuries, while the name of Jesus has glowed with ever brighter glory.

Two thousand years have proved Paul's words wonderfully true. This day in every land Christ is known and revered. Multitudes of all tribes and tongues worship Him as Lord and Redeemer.

And why?

Not only because He was a kind man who loved the poor, the needy, and the children.

Not only because He went about "doing good," healing the sick and speaking tenderly to the sorrowing.

Not only because He was a forceful teacher, vanquishing the scribes and Pharisees with His invincible logic.

Not only because He raised the dead and opened the eyes of the blind.

Not only because He was a pattern of perfect righteousness.

No; but because, above and beyond all, He was the Son of the living God; God incarnate in man; Immanuel, God with us.

It is "this same Jesus" whose first advent to Bethlehem of Judea we commemorate this day—Jesus who came from heaven to earth; who lived among men and died on Calvary for our salvation, and now is exalted "far above all."

And it is this same Jesus—whose name is above every name—who is coming soon in power and majesty to gather His redeemed to Himself and establish them for ever in the "many mansions" His love has prepared for them.

Before His blessed presence shall "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" fall down in humble acknowledgment of His Lordship, crying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the

throne, and unto the Lamb for ever and ever." Rev. 5:15.

May the beauty of it, the glory of it, the wonder of it, never fade from our hearts, but suffuse our lives and service every day and every hour until He comes again.



Are You Prepared for the Judgment?

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follow His way, to find out His requirements as taught in the Bible.

The Bible tells us that there are records kept of every life. There is perfect precision. Nothing is left out. Our words are there; our actions, the secret things that no one but ourselves knows about are there, our thoughts are there. Oh! how solemn this is! We shall have to meet them all again one day. There is also a book of life; Christ told His disciples to rejoice if their names were in it. (Luke 10:20.) Paul mentions some whose names are in it. (Phil. 4:5.) Daniel states that those whose names are in this book will be delivered (Dan. 12:1), and John informs us that entry into heaven depends on our names being there. (Rev. 21:27.) There is a book of remembrance (Mal. 3:16) and also a record of sins (Isa. 65:6). The decision that is made before Christ returns will be made after an examination of these books. (Dan. 7:9, 10.)

Choose Now!

And from the decision there is no appeal. What we do now determines what God will decide then. This is indeed a solemn matter. What if my name should come up for judgment to-night? Thank God, Jesus is my Saviour. But what a challenge to live a holy life. While there is time, let us find God and do His will: only then shall we be safe. "Seek . . . while He may be found." Isa. 55:6. "Choose." Deut. 30:19.

If our conscience troubles us, let us face it now. We cannot trifle with God. Our eternal destiny is at stake.



To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. That our influence should be a savour of death unto death is a fearful thought.—*Christ's Object Lessons*, page 340.

The Breaker of the Yoke

By Edward A. Butters

THERE was a time in the history of Judah when all seemed lost. The dreaded Assyrian had come down "like a wolf on the fold," nation after nation had fallen into his hands, and he was at the very gates of Jerusalem, the city of David. At that time this message came through the prophet Isaiah to good King Hezekiah: "The yoke shall be destroyed because of the anointing." Isa. 10:27.

The yoke was a symbol of the fear of servitude that hung over the kingdom, but the promise was that it would be destroyed because of "the anointing."

King Hezekiah was the Lord's anointed not only by the oil of a prophet, but because he served the Lord with his whole heart. His forefather David had penned the inspired promise: "Touch not Mine anointed" (Psa. 105:15), and he had also added, "and do My prophets no harm."

Isaiah and Hezekiah both presented their case before the good God, and through "the anointing" the yoke was broken. The army of the enemy was destroyed beneath the very gates of the city by an angel and the leader of the expedition returned home to be murdered by his own sons in the temple of his god.

All in Bondage to Sin

Thus long ago the power of the Assyrian was broken; but to-day a greater than the Assyrian is here. We are told: "He is come down . . . with great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Jesus calls him the "strong man armed." Isaiah tells us that he "openeth not the house of his prisoners." Isa. 14:17. We know him as



By Knud Larsen

"Come unto Me."

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Satan, the Accuser, the Adversary, or the Devil.

For the simple reason that all have sinned, all are under his yoke. Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. But his yoke, too, can be destroyed—and also because of "the anointing."

Breaker of Our Bonds

Two expressions are used in the Bible which have the same meaning, "Messiah" and "Christ." One is the Hebrew form, the other the Greek for our English word, "Anointed." The devil's yoke was to be destroyed through the anointing of Jesus.

In His first sermon Jesus found the place in Isaiah where it was written: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach . . . deliverance to the

captives, . . . to set at liberty them that are bruised. Luke 4:17, 18.

The prophet Daniel tells us the exact time of this anointing of Jesus: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9:25. This decree was issued in the year 457 B.C. by the Persian king Artaxerxes. Sixty-nine prophetic weeks or 483 literal years bring us to A.D. 27, in which year Jesus was baptized, the Holy Spirit descended like a dove upon Him, and God the Father's voice announced: "This is My beloved Son, in whom I am well pleased." From that time Jesus began His work of ministry preaching "the time is fulfilled, the kingdom of heaven is at hand."

In an inspired comment on these events in Acts 10:37, 38 we read: "After the baptism which John preached; . . . God anointed Jesus of Nazareth with the Holy Ghost and with power."

There is no doubting the fact that we are all under the yoke of sin: "Whosoever committeth sin is the servant of sin." But there is no doubting either that: "If the Son therefore shall make you free, ye shall be free indeed." John 8:34, 36. In other words, the yoke shall be destroyed because of the anointing.

By accepting Jesus Christ as our personal Saviour the yoke is broken.

He breaks the cruel power of sin,
He sets the prisoner free.

An Exchange of Yokes

It may seem a strange thing, but the anointed one from whom the yoke has been taken or destroyed is immediately asked to exchange one yoke for another. There is, however, an infinite difference between the two yokes. One is heavy, a symbol of bondage; the other is light, a symbol of the glorious freedom of the sons of God.

One of the most precious promises of the Bible is found in Matthew 11:28-30: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

World Crisis

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become the habitation of devils, . . . the hold of every foul spirit." Rev. 18:2.

That answers the persistent questions of our day. That explains Korea—Persia—Iraq—Egypt. It explains why so many have succumbed to the temptation to forsake their Creator and their only hope—Jesus, the Good Shepherd, who gave His life for His sheep, Jesus, who revealed

"Love so amazing
So divine"

and came to earth that "we might have life" and "have it more abundantly."

No Crisis With God

The situation is dark. Hope is diminished, humanly speaking. But *there is no crisis with God*. His power is omnipotent. Even the devil "knows he hath but a short time." Through the same wonderful Saviour, whom John the Baptist called the "Lamb of God," there is coming a climax. Prophecy declares that all anti-God forces will ultimately be united to war against the Lamb of God for the last time, having overlooked the fact that Calvary's triumph gave to Jesus "all power . . . in heaven and in earth." And prophecy says: "The Lamb shall overcome them" and "Babylon . . . shall be found no more at all." Rev. 17:14; 18:21.

Is there a way out? Yes, thank God, there is—for you, for me, and for all. But it must be on a personal basis—your own readiness to respond to the One who provides and sustains you. God would have all men come to repentance. He invites, yes, He offers a choice. No one else can respond for you; you must do it for yourself. Come, He says, find rest to-day for your soul; know the peace which passeth understanding and know the joy of the eternal in the great hereafter. From the confusion of the world of Babylon there comes the pleading voice of God: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

What a privilege that is which is offered! What assurance, what calm, what hope it provides! Will you hear the invitation to-day and respond?

"Let not your heart be troubled," Jesus says. There is no need to be over-anxious, to fear the future. Oh, what consolation! To be able

to abide under the shadow of the Almighty, what a comfort! May God help us all to find in Him a refuge, to find our way back to Him to "love the Lord with all our heart and soul and mind," and then to love our neighbours as we love ourselves.

The Denial of a False Charge

(Continued from page 7.)

practice or intention on the part of Jesus or His apostles or of the churches raised up by them. Later, pagan influences were responsible for the substitution of the first day of the week. But always there was the faithful remnant who clung to "the commandments of God, and the faith of Jesus." Rev. 14:12.

Sealed by the Roman Church

So if, in voicing the perfectly legitimate claim that the Catholic church was responsible for transferring the Sabbath from the seventh to the first day of the week, Roman Catholic authorities appear to assume that their church is the one and only Catholic church, Mr. Brunning must not blame the whole Seventh-Day Adventist community for the resultant confusion in the minds of the unwary and uninformed.

The fact is, the Roman church is but one of the many branches of the Catholic Church. A distinct and separate Roman Catholic Church did not emerge until the eleventh century. It was the whole Catholic Church, both east and west, supported by the state, in the early centuries of the Christian era, which encouraged and established the change. And in accepting that change, Protestant Christians, in spite of themselves, thereby acknowledge the supreme authority of the church over that of Scripture.

If it be said that the Holy Spirit guided the church in making this change, Seventh-Day Adventists find themselves quite unable to

accept this view. The facts are altogether against such a conclusion. The New Testament is against it. The increasing worldliness of the post-apostolic church is against it. And the testimony of Jesus is against it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

(To be concluded.)



Peace on Earth!

"Peace on earth! Good tidings to you!
Peace and goodwill to all men!"
Thus angels sang at Jesus' birth
On the slopes of Bethlehem.

The same sweet message sounds to-day,
In a world distressed, distraught;
We yield our hearts at the Saviour's birth,
Or sell our souls for naught.

Peace on earth! Yeal for ever peace!
For the Prince of Peace shall reign;
His righteousness shall rule the earth
When Jesus returns again.

Mrs. M. H. Cooper.

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THE CHILDREN'S



Pages

PARTNERS

By Ruth Nerlund Holley

*"If the Lord is my Shepherd,
Then I am His sheep.
Oh, the thought fills my soul with
delight,
For we pasture together by still
waters deep,
And we shelter together by night."*

A BEAUTIFUL thought to meditate upon! Jesus is your Shepherd. He leads you beside the still, deep waters, and there you pasture together. And He is your shelter in the darkness of the night. Yes, if you but let Him, He will stand by your side as your companion, as your partner in business.

"A sturdy little figure was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to seek a better acquaintance.

"You are a busy little girl to-day?"
"Yes m."

God's House

Thy house is like a garden, Lord,
Where all who seek may find,
A dwelling place serenely calm,
Where sorrow's left behind.

To seek Thee is to find Thee, Lord,
To know Thee bringeth rest,
To love Thee is eternal bliss,
To talk with Thee is blest.

And all who seek Thee, Lord,
may find.

What here no tongue can tell;
'Tis better far Thy voice to hear,
And in Thy presence dwell.

And all may come to Thee, O
Lord,

No soul is set apart,
If 'tis pure love alone we bring,
That cometh from the heart.

Pamela M. Jones.

"The rough face under the broad hat was turned toward us. It was freckled and perspiring, but cheerful withal.

"It takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only it has been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but Mother, and she is washing."

"Well, you are a good girl to help her."

"There was a look of surprise in her grey eyes, and an almost indignant tone in her voice, as she answered, 'Why, of course I help her! Mother and I are partners.'"

And Jesus will help you. He is your partner. How beautiful the thought—

*"If the Lord is my Shepherd,
Then I am His sheep.
Oh, the thought fills my soul with
delight,
For we pasture together by still
waters deep,
And we shelter together by night."*

SNOW MAN for BOBBY

By Mrs. John Underhill

"Why all the tears, Bobby?" asked the nurse in the white uniform and cap. "Where does it hurt? Tell Miss Perry, and I'll fix it for you. I can fix anything, you know."

"But — you can't fix this," cried Bobby hiding his face in the pillow. He had not intended to let Miss Perry see him cry, but she had come in just at this minute to take his temperature, and there he was, crying like a sissy.

"What is this that I cannot



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 January 10th.

fix?" asked Miss Perry, gently patting his arm.

"It's the snow," sobbed Bobby. "All that good snow going to waste, and I won't be out of the hospital until it is all gone, and I wanted to make a snow man."

"Well," said Miss Perry as she put the thermometer into Bobby's mouth and held his wrist. "That is a hard thing to fix, but I'll see what I can do."

She took the chart record and left the room, trying to think of something to make Bobby forget his desire to make a snow man. As she

Bobby's eyes shone with eagerness. He could see possibilities.

For the next half hour Bobby was a very busy boy—so busy that he even forgot to look out of the window at the fast disappearing snow. With rapid, eager fingers he covered the mayonnaise jar with cotton wool, tying it at the top with string. Then he covered the light bulb and fastened it to the neck of the

jar. Then he cut out little black eyes, a nose, a mouth, and buttons. These he placed in position.

When Miss Perry returned, there stood the little snow man on the tray table beside the bed. Carefully she removed the glue, scissors, and scraps from the bed, and left the room.

The little snow man smiled, reflecting the smile of happy Bobby who lay sleeping on the white bed beside him.

Bible Puzzle

Each line of the rhyme shown below contains the name of a place visited by the apostle Paul.

As I approach my lovely Blanche
A pretty redbreast sings upon
The elderberry's leafy branch,
From every dismal care set free.

More bliss I do not ask to find,
No deeper gaiety I ask,
Such beauty calms my ravaged
mind,

I prize it more than costly gems.
D. Jones.

1. Sidon; 2. Parga; 3. Myra; 4. Cos.
3. Derbe; 4. Rome; Second Verse line
Solution—Line 1. Asia; 2. Tyre

placed a roll of cotton wool in the box, suddenly a thought came to her. If she could only find something to put it on.

When Miss Perry returned to Bobby's room, she carried in her arms a part of a roll of cotton wool, a burned-out light bulb, a small mayonnaise jar, a pair of scissors, a bottle of glue, and a bit of cord. From her pocket she took a cover from a little black box.

"Here you are, Bobby," beamed Miss Perry. "Do you suppose, if I put up the back rest, that you could make a snow man out of these things?"

THE Sunbeams' CORNER



Your Letter

My Dear Sunbeams,

CHRISTMAS is over, and perhaps with the cold days ahead of us we might feel a little gloomy. So here is your chance, Sunbeams, to bring real sunshine into your homes, even though it may be dull outside.

When the sky is dull and heavy with fog or clouds, how we love it when the glowing sun breaks through. That's how true Sunbeams are. When others are gloomy, their cheerfulness and kindly deeds will be like rays of sunshine.

I was sorry to hear that Evelyn Potter had been ill with asthma. I do hope you keep better, Evelyn. I am so glad you remember your promises.

What a beautiful snap I had of Ann Culvert. Thank you so much, Ann. Now I must say good-bye to you all. Perhaps next time I will have room for a longer letter.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 22

Prize-winner. — Gillian Bennet, 21 Grafton Road, Causeway Green, Oldbury, Nr. Birmingham.

Honourable Mention.—Morag Ross (Lhanbryde); Gloria Simpson (Wallsend); Brian Sanders (Newquay); Siegfried Baron (Church); Margaret Hooker (St. Leonards); Ruth Campion (Torquay); Pearl Rich (Launceston); Ann

Trimble (Norwich); Jean Hocking (Liskeard); Barbara Noble (Shildon); Jacqueline Dowell (Lowestoft); John Rich (Launceston); Molly Rich (Launceston); Ruth Johnson (Rochester).

Those who tried hard. — Margaret Cutler (Langley); Janet Burdett (Burton-on-Trent); Graham Foat (Hayes); Ruth Balderstone (Watford); Gillian Whitfield (Burton-on-Trent); Flora Hills Gill (Lanark); Anthony Enn (Wyeomb Marsh); Rodney Capes (Norwich); Virginia Meekcom (London); Philip Charlton (Southsea); Kathleen Leigh (Darlington); Pamela Sanders (Newquay); Betty Clarke (Belfast); David Balderstone (Watford); Paul Martine (Stockton); Vera Keightly (Sutton Coldfield); Margaret Davies (West Bromwich); Godfrey Fisher (Portslade); Gillian Ford (Birmingham); Miriam Harris (Cambridge); Iris Campbell (Lurgan, Co. Armagh); Miss P. Mayer (Cardiff); Norma Morris (Stoke-on-Trent); Joan Treadwell (Small Heath); Eleonore Baron (Church); Margaret Johnson (Rochester); Peter Sharpe (March); Aileen Lubbock (Holt); Cynthia Nation (Taunton); D. Semple (Coventry); Connie Freeman (Raynes Park); Lyndon Jenkins (Hengoed); Amy Randlesome (Beccles); Jennifer Sharpe (March); Maurice Leach (Portslade); Ruth Price (Wokingham); Albert Wagstaff (Rickmansworth).

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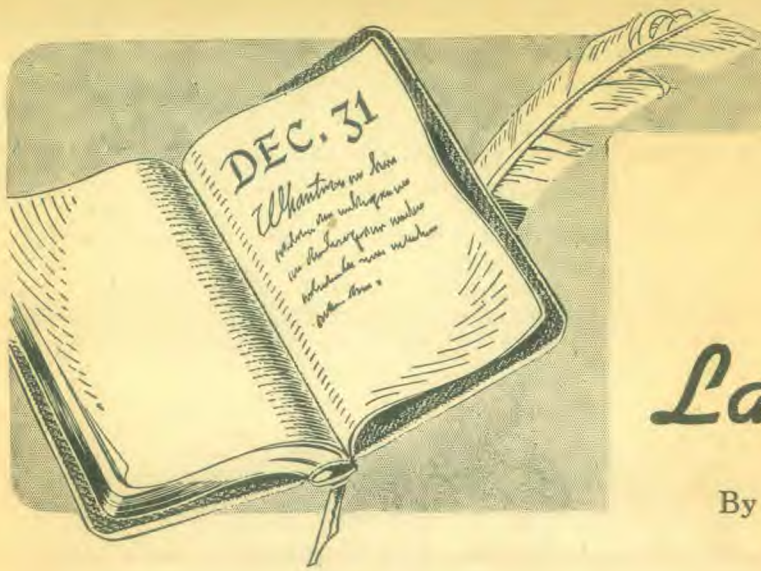
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The Last Page

By Leila Gilhousen

AT THIS season of the year thousands of people turn a leaf in their well-worn diaries or account books, and come face to face with—the last page!

Soon the recording angels will reach the last page of the book of life. What will this mean to the world? What will it mean to you?

The Author of the book of life has done everything possible to make provision that all who so wish may have their names written therein. As each name has been recorded, there has been rejoicing in heaven; but sometimes sadness has come to the Author and to the recording angels as a name must needs be blotted out.

Whose names are listed in this book? Paul mentions that the names of his fellow-labourers "are in the book of life." Phil. 4:3. The overcomer is promised that his name will not be blotted out of the book of life. (Rev. 3:5.) No one will enter the heavenly Jerusalem except those whose names are written in the Lamb's book of life. (Rev. 21:27.)

Among those whose names most certainly are in this book are those who have witnessed for Christ even unto death. One of these faithful martyrs was a Scottish girl named Margaret Wilson. She died for her faith, tied to a pole in the sea. Before the waters engulfed her, she recited part of the eighth chapter of Romans, then sang:

"Let not the errors of my youth
Nor sins remembered be;

In mercy for Thy goodness' sake
O Lord, remember me."

What a gracious influence she had over others, and still has! Surely her name will be found recorded in the book of life, with thousands more who have given their all for God.

To-day this wonderful book of life must be nearly completed, for the second coming of Jesus in glory is at hand. Soon the last will be turned, and the last names entered.

This last page will be a glorious one. On it will appear the names of those who stand for right and truth in the final phases of the great controversy between Christ and Satan; the brave, the pure, the humble, who count not their lives dear to themselves in the last great struggle between good and evil; men and women who surrender their wills unreservedly to God for time and eternity. Here, too, will be those who loyally keep "the commandments of God, and the faith of Jesus." Rev. 14:12.

Will your name be found among this list of God's faithful people? If you are uncertain, will you not yield yourself to Him just now? Will you not ask Him to give you assurance that you have been "accepted in the Beloved," and that your name is indeed "written there"?

Do not delay. Time is running out. Your opportunity to decide for God may be much shorter than you think. The last page of the book of life will soon be reached, the last names entered. May your name be recorded ere the book is closed for ever!