

The Bible  
and  
Our  
Times



SPECIAL DOUBLE NUMBER



# What Is Christ to You?



notoriety by denying His existence have had their day and lost their cause.

That He lived nobly and died bravely is not denied by any scholar to-day. Josephus, famous Jewish historian, acknowledged the existence of "Jesus, who was called Christ." (*Antiquities of the Jews*, b. 20, ch. 9.) The Roman historian Tacitus, of the first century, was, of course, no friend of the Christians, but he acknowledged in his *Annals* that "Christ . . . had been punished by the procurator Pontius Pilate in the reign of Tiberius."

To enumerate other evidences from non-Christians of those early times is to waste effort, for, as a modern writer has said: "It is too late in the day for any intelligent student of history to deny or even

By C. Zander  
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"Come unto Me, . . . and I will give you rest."

★ JESUS CHRIST has been the most maligned and the best loved among men for two thousand years. The few shallow freethinkers who sought

question the historicity of Jesus."

The fact is, Jesus of Nazareth walks majestically across the history of the nations, and none

can pass through life without meeting Him. We must of necessity make up our minds about Him. To do this we must ask ourselves some searching questions.

It is not enough to admit that Jesus of Nazareth was a Galilean Jew some twenty centuries ago. Jews and Romans, whose manner of life He disturbed, believed that; but to them He was just "this fellow," or a fanatic. When He healed the sick, men tried to stop Him, saying, "He is beside Himself." The Jewish leaders said that He was devil-possessed. (Mark 3:21, 22.)

That is the sort of thing that is said of many earnest men. When the apostle Paul defended his beliefs before a Roman ruler the conscience-stricken pagan cried out, "Paul, thou art

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By Harry W. Lowe

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beside thyself." Acts 26:24. It is a favourite resort of worldly men, when their complacency is disturbed, to cry, "Fanatic! Madman!"

But if to-day we do that with Jesus of Nazareth, we set ourselves against all the evidence, and we oppose a long array of the world's greatest thinkers—Galileo, Kepler, Bacon, Newton, Milton, Shakespeare, Goethe, Jean Paul Richter, Spinoza, Kant, Jacobi, Hegel, Schelling, Rousseau, Carlyle, Napoleon, Lincoln, Webster, Franklin, to mention but a few.

Moreover, to say that Jesus was a fanatic is to imply that He was also an impostor, for He made claims so vast and vital that, if they were false, the whole of Christianity must collapse with Him.

Some are willing to admit that He was a wonderful teacher and a pure and noble character, but nothing more. But even at that evaluation everything vital in Christian faith and belief still falls to the ground.

"I and My Father are one" (John 10:30). He claimed. And again, "I am

come in My Father's name" (John 5:43); and, "As the living Father hath sent Me." John 6:57. Caiaphas, the high priest, once demanded, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. 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." Matt. 26:63, 64. However one may interpret that reply, the men who heard Him understood these

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By B. Plockhorst

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In Christ we find power to conquer  
all our fears and fill all our needs.

# IS THE END NEAR?

By Victor Hall

★ HALF a century ago a preacher who talked about the "end of the world" was considered old-fashioned and out of touch with the brave new world of "progress." To-day he is a realist, for to multitudes the "end of the world" has become a grim, grisly prospect.

To the unbeliever the ominous signs of the end of all things strike unutterable terror. No such fears harass the Christian, however. Rather is he possessed of joyful hope. This world is not our home. We only lodge here. "We are eager for a better land . . . a heavenly one," a "new heavens and a new earth, wherein dwelleth righteousness." Heb. 11:16 (Weymouth); 2 Peter 3:13.

The end of this present evil world will mean the overthrow of sin's dominion with its attendant death and suffering. When man has done his worst, "He [the Lord] will make an utter end; affliction shall not rise up the second time." Nahum 1:9.

How near is this end? "Ye can discern the face of the sky," Jesus said to some in His day, "but can ye not discern the signs of the times?" Matt. 16:13. The signs of the end are likewise as plain for all to see to-day as the prospect of to-morrow's weather is written in this evening's sunset.

## *A Picture of To-day*

Such phrases as "the last days," "the last time," "the time of the end," recur frequently



The new  
United Nations headquarters  
on Manhattan Island, New York.

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in Scripture. By gathering together these snapshots we have a complete, accurate picture album of the latter days. It is a picture of to-day, unmistakable, clear, with a wealth of detail that God, who alone can declare "from ancient times the things not yet done," could portray.

"Upon the earth," said Jesus, there shall be in the last days "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

The imminence of war is dominant in the thinking of all statesmen to-day, war which threatens to become not only total, not only universal, but final; for man has unlocked the door to destructive forces that can well

bring about an end to our world. The end of this world, however, will not come because man has lost control, but because God is in control and His plans are complete.

The nations' resources are being consumed in an unprecedented armaments race. The prophet Joel described it thus: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 5:9, 10. Note that last phrase. One of the strange paradoxes of our day is the upsurge of nationalism at the very time when there is so much need of and so many organizations for promoting internationalism. Nations once considered "weak" boast to-day of their strength.

Jesus, continuing His survey of last-day conditions, declared: "There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7. These natural phenomena have in our time vastly increased in severity and frequency. Only a few months ago the papers announced another "biggest earthquake for years."

Famine is one of the most acute problems facing the world to-day. The world's population has roughly trebled in the past one hundred and fifty years. A United Nations report declares that in 1947 production of key foods was seven per cent below that in 1937. Sir John Boyd Orr has declared: "The world's greatest danger and its No. 1 economic problem is hunger."

Pestilence always follows on the heels of war and natural disasters. The influenza epidemic after World War I killed more than the military conflict. And despite amazing medical advances diseases like tuberculosis and cancer scourge the peoples of the world to-day.

Misery, want, despair, the direct fruitage of war, are aggravated by famines, earthquakes, and pestilences. They are the breeding ground

of the most bitter issue of our time—the conflict between capital and labour. While the rich have ever oppressed the poor and the poor have always envied the rich, never before has the conflict widened into a struggle which has split the world into two opposing camps. The Bible declares this, too, to be a sign of the end.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth [hosts]."

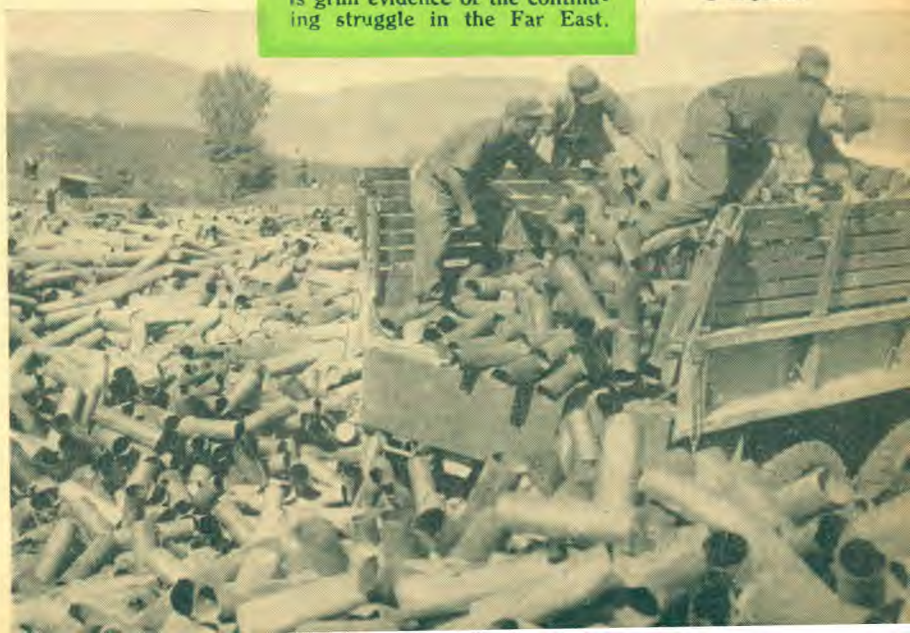
#### *Rapid Moral Deterioration*

The rapid deterioration of moral standards, the collapse of home life with consequent increase of crime, particularly by youth and children, are viewed with alarm by thinking people. During 1950 some 1,790,030 major crimes were committed in the United States. Every five minutes round the clock there was a crime of murder, manslaughter, rape, or assault to kill.

These things cannot but remind us of Paul's  
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This vast pile of shell casings is grim evidence of the continuing struggle in the Far East.

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# How Will Christ Return?

By Robert L. Odom


introduced much confusion into the minds of earnest searchers for truth. Hence we must not ignore the question.

It certainly is neither natural nor logical for a thief to come with great fanfare, with a great sound of a trumpet, and in such a manner that everybody can see him, to rob a house. Thieves do not go about their work in such a manner as that.

On the other hand, Christ has plainly said, "Behold, I come as a thief," Rev. 16:15. This statement is too plain to be ignored. It demands an explanation that will harmonize with, and not contradict, what Christ has said elsewhere about the manner of His second advent. With the apostle Paul we may say, "Let God be true, but every man a liar." Rom. 3:4. If there is any apparent contradiction in what the Bible says about Christ's second coming, it is not in what the Holy Scriptures themselves say about the matter, but rather in what certain men persist in trying to make them say.

## *An Unexpected Coming*

The truth is that in speaking of His coming "as a thief," the Saviour does not refer to the manner of His coming. An honest examination of the various passages of Scripture in which reference is made to His coming "as a thief" shows that He does not mean at all that He



Not in secret, but  
in visible power and  
glory, Jesus will  
come.

R. & H.

★ A PERSON searching the Holy Scriptures for the truth about the manner of Christ's second coming wrote to the editor of a well-known religious paper this note of despair some time ago:

"I wish I could understand these things! But I just can't! To me, the Scriptures seem so contradictory. For instance, I read in several places in my Bible where Jesus is to come 'as a thief in the night.' [See 1 Thess. 5:2; 2 Peter 3:10; Rev. 3:3; 16:15.] Then I read in another place that, when He comes again, 'every eye shall see Him.' [See Rev. 1:7.] It seems to me that it would be a very poor thief that every eye would see!"

The writer of that note raised a very important question in relation to the subject of Christ's second advent. The propagation of erroneous teachings on this subject, particularly relating to the rapture of the saints, has

will come in the quiet, stealthy, secret way in which thieves usually work.

For example, in Matthew 24:23-27, 30, 31 Christ clearly describes the manner of His second coming and the rapture of the saints. Having done this, the Master then turns our thoughts to the *time* of His return to earth. Although by the fulfilment of the various signs which He has given we may "know that it is near, even at the doors," yet "of *that day and hour* knoweth no man, no, not the angels of heaven." Verses 32-36. He reminds us that in "the days of Noah" the Flood came suddenly upon an unbelieving world that was neither expecting it nor prepared for it. Hence Christ proceeds to give His church this timely admonition:

"Watch therefore: for ye know not *what hour* your Lord doth come. But know this, that if the goodman of the house had known in *what watch* the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for *in such an hour as ye think not* the Son of man cometh." Verses 42-44.

In the days of Christ the night—from sunset to sunrise—was divided into several watches. A thief might choose any one of the watches as the best time for him to enter a house and rob it. Therefore the logical thing for any householder to do was to be prepared at all times for such an emergency.

In speaking of His coming "as a thief," Jesus referred to the *time* (and not the manner) of His coming. A thief bent on robbing my house would not send me a message beforehand, saying, "At 5.17 on the morning of Tuesday, August 4th, 1955, I will enter your house by the back bedroom window to take away your stuff." A thief knows better than to do that. Neither has God deemed it best to tell us beforehand the exact time of Christ's second coming. However, He has given many signs whereby we

may "know that it is near, even at the doors" (verse 33), and He expects us to be ever watching (expectant) and prepared for His return. Of the professed Christian who should fail to do this, He says:

"If that evil servant shall say in his heart, My Lord *delayeth* his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come *in a day when he looketh not for him, and in an hour that he is not aware of*, and shall cut him asunder, and appoint him his portion with the hypocrites." Verses 48-51.

#### *We Must Be Ready*

In Mark 13:32-36 the language of the Master is too plain to be misunderstood: "But of *that day and that hour* knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when *the time is*. . . . Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping." The Lord expects His people to be watching (expectant) and ready at all times, because they do not know the exact *time* of His return.

Turning to the writings of Paul, we find that the Lord describes very clearly the manner of Christ's second coming in 1 Thessalonians 4:15-18. And having done this, He turns our thoughts immediately to the time of Christ's return, saying:

"But of the *times and the seasons*, brethren,  
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page 24.)

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"Watch and be ready," is the injunction of the Word of God.





"The blood  
of Jesus Christ  
cleanseth us from all sin."

★ THIS is an age of power springing from the greatly increased knowledge of this generation. In the triumphant march of science, elemental secrets have been uncovered, basic energies have been liberated. In their application, man's inventive genius has enriched society and revolutionized industry. Such marvels as television, jet propulsion, and the electron microscope exhaust our superlatives. New techniques are the order of the day.

There can be no doubt that these multiplied resources have acted as powerful stimuli in the assumption of power by both individuals and groups. Monopolies and combines flourish in industry and commerce. Trade unions exert a wide influence. At top level many states are dominated by dictators and totalitarian regimes.

While the material aspect of man's power conquests is in many respects remarkable, the tragedy of our twentieth-century power potential lies in its utter failure to enhance spiritual values. Wars of unexampled savagery have mocked our supposedly developing civilization, and social and juridical leaders deplore the spread of lawlessness. Power has not purchased

# There's Power In the Blood

By G. Elliott

peace. Resources have not resulted in righteousness. Why? Simply because man of himself cannot eradicate the root cause of all the world's ills, the evil that is inherent in the human heart! It is because of this tragic fact that God's Word comes to every man and woman saying: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Isa. 1:16.

The accountability to God which these words reveal is not popular to-day. There are many who prefer the flattering hypotheses of evolution. But God deals in realities. He points out that "all have sinned." He makes it clear also that since transgression is something that is unworthy to exist, "finished" sin must result in "death." James 1:15.

### *The Divine Provision*

It is from these two terrible evils, sin, and its result, death, that God has planned to deliver us. In Jesus Christ, and in Him alone of all who have walked the earth, there is saving power. The Gospel of Christ is in very truth "the power of God unto salvation." One look at the cross of Christ explains where our death penalty has gone. For Jesus "tasted death for every man."

But what of present sin? What of the continual tendency to wrong-doing? The sheer simplicity of God's means is the reason why those who seek some complicated formula so often misunderstand. The explanatory word is, "Without shedding of blood there is no remission" of sins. A desperate remedy? Yes, but sin is a desperate disease! The precious shed



blood of our Lord represents the divine life which it cost to ransom man. Jesus Christ was "set forth to be a propitiation through faith in His blood."

One of the greatest crimes of modernism is its attempt to make the atonement of our blessed Redeemer of none effect by transferring the emphasis of His saving work to purely social or ethical uplift. The mighty central truth of the Gospel is that God has "opened a fountain for sin and uncleanness," and this provision is to be found solely in the life-blood of the Saviour shed at Calvary. "He was wounded for our transgressions."

It is supremely important to understand that the only agency which exists for the removal of the stains of sin proceeded from the life of "the Lamb of God." John 1:29. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

Where resides the power of Christ to save is set forth amazingly in the language of symbolism. Says the prophet of the Holy One: "He had bright beams out of His side and there was the hiding of His power." Hab. 3:4 (margin). Why His side? Is it not recorded that while the world's Redeemer was transfixed on the cruel cross "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34. By this token the Son of God transfers His redeeming grace to the believing, repentant sinner. (1 John 5:6-8.)

Oh, here is no sterile dogma: we are to see it as the flowing out of Christ's life in all its ineffable purity to envelop, to dominate, to transform the believer and to make white his robes of character through the efficacy of "the blood of the Lamb." Here there is provided a billowing, cascading, engulfing flood of healing virtue available to implement the divine promise: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Far exceeding the wonder of nuclear fission with its torrential release of pent-up energy is the wonder of sin's destruction in Christ. Nothing in the bewildering array of human dynamism can compare with the release of God's power, and the implantation of a new motive, a new character, a new life in the souls of men which will ulti-

mately provide the personnel for "a new earth wherein dwelleth righteousness."

Would you be free from your burden of sin?  
There's power in the blood, power in the blood;  
Would you o'er evil a victory win?  
There's wonderful power in the blood.

By C. S. Dixon

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"In the cross of Christ I glory, towering o'er the wrecks of time."

# WAS JESUS DIVINE?

By J. A. McMillan

him, We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:6, 7. Consider then the following ten points of evidence.

### *His Pre-existence*

The birth of Jesus was not His beginning. In prophesying of His advent, Micah not only tells where He would be born, but adds "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 the days of eternity." Micah 5:2 (margin). This is a stupendous thought, but it is corroborated by other scriptures. John tells us that Jesus was "before" John the Baptist. (John 1:30.) Yet Jesus was six months younger than John. (Luke 1:24-36.) He was also "before Abraham," who lived nineteen hundred years previously. (John 8:58.) He was with the eternal God, sharing the divine glory "before the world was." John 17:5. Thus we are conducted back to the beginning of beginnings when "the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

### *His Pre-eminence*

Jesus stands alone in the annals of mankind. One of His most bitter enemies was later led to testify "that among all He might have the pre-eminence." Col. 1:18 (margin). He is pre-eminent in His manner of birth, being born of a virgin maid. (Matt. 1:18-25.) He is pre-eminent in the originality of His teaching. His words were simple, His illustrations were homely, but His thoughts were profound. "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having



The boy Jesus amazed the teachers in the temple at Jerusalem.

★ "FOR God so loved the world, that He gave His only begotten Son." John 3:16. We now reach the holy of holies of this great text. The gift of God was His only-begotten Son. It was not an angel who came to save us, but the Son of God. It was not merely a good man who died for us, but the God-man.

For centuries men have debated the question, "Was Jesus God?" The very fact that He has been the centre of world discussion on this question proves that at least He is unique. Let us then consider the biblical evidence for the deity of our Lord. This is no light or merely academic question. He was crucified for claiming that He was the Son of God. "Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered

authority, and not as the scribes." Matt. 7:28, 29. "His word was with power." Luke 4:32.

He was pre-eminent in the purpose of His death. He "died for our sins." 1 Cor. 15:3. His was an atoning death. He was pointed out as "the Lamb of God, which taketh away the sin of the world." John 1:29. He was also pre-eminent in the triumph of His resurrection. Paul testifies that God "wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all." Eph. 1:20, 21. He is pre-eminent in His intercessory ministry, being able to save all who come unto Him. (Heb. 7:25.) He will be pre-eminent at His second advent when He comes attended by the heavenly retinue of angelic hosts as "King of kings, and Lord of lords." Rev. 19:16.

#### *His Creative Energy*

Christ's deity is attested by His creative energy. John affirms that He was one with the Father in creation's dawn, that "all things were made by Him; and without Him was not any thing made that was made." John 1:3. Paul adds his testimony that God and Christ were united in the creation of the universe. "By whom also He made the worlds." Heb. 1:2. "For by Him were all things created, that are in heaven, and that are in earth, . . . all things were created by Him, and for Him." Col. 1:16.

It was in full recognition of this relationship that Jesus could calmly claim: "My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God." John 5:17, 18. His miracles of healing were an expression of creative power. Virtue went out of Him to restore disease-ridden bodies and guilt-conscious souls. (Luke 5:12-26.) His raising of the dead could only be effected in the conscious power of deity to bring light out of darkness.

#### *His Divine Attributes*

To Jesus is attributed those characteristics which belong solely to God and are incompatible with mere humanity. He declared that all power in heaven and earth were His. (Matt. 28:18.) He possesses not only omnipotence, but also omniscience. He knew the secrets of the human heart and the unspoken thoughts of the mind. (John 2:24, 25; Luke 5:22.) His disciples were convinced of His searching scrutiny and

acknowledged: "Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." John 16:30.

Paul, a sober and sane scholar and thinker, testifies that in Him "are hid all the treasures of wisdom and knowledge." Col. 2:3. To these two divine attributes the Scriptures add a third—omnipresence. Wherever there are two or three disciples met to honour Jesus and worship, He has solemnly promised to be present. (Matt. 18:20.)

#### *His Divine Titles*

Our Lord's deity is affirmed by the titles addressed to Him in the Scriptures. God the Father calls Him "God." Heb. 1:8-10. The angelic hosts acclaim Him "Christ the Lord." Luke 2:11. Gabriel, the angel of prophetic proclamations, announced His coming as that of the "Son of God." Luke 1:35. John the Baptist bore witness "that this is the Son of God." John 1:34. Peter, Nathanael, and Thomas acknowledged Him as the Christ, the Son of God, their Lord and their God. (Matt. 16:16; John 1:49; 20:28.) The numerous titles (twenty-one) given to Jesus in the New Testament are compatible only with the equality He shared with the Father. He is the Light of the world, the Lamb of God, the Saviour of mankind, the Bread of life, the King of Israel, the Way, the Truth, and the Life.

#### *His Divine Works*

Jesus referred to the witness of God and added: "But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36. David once confessed: "Against Thee, Thee only, have I sinned." Psa. 51:4. All sin involves us in relation to God, the Creator and Governor of all, therefore, "Who can forgive sins but God only?" Mark 2:7. Yet Jesus forgave! And He demonstrated His power to forgive by exercising divine healing. He did this to convince us that He has "power on earth to forgive sins." Mark 2:10.

To raise the dead is the prerogative alone of God. Jesus claimed that it was "the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." To prove this ability, He raised the widow's son on the day

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# BONDAGE or LIBERTY?

★ In many people's minds the word "law" has a negative ring; it conjures up a series of prohibitions hedging them in and curtailing their freedom of action. This is especially true in the case of the law of God. Numberless people resist the call of Christ because they imagine that they are "freer" in their unconverted state. A Christian "must not" gamble, drink, tell even white lies, do anything underhand—to mention only a few of the things so dear or so convenient to the man of the world.

But does not even a machine demonstrate the necessity of law? We say it is running "freely" and effectively only when it is free from dirt, grit, stones, or other foreign bodies, and obeying all the laws of its own construction. Every force of nature, every atom of matter, is under laws that govern it; shall man alone, the highest of all earthly creatures, and the only moral agent among them, live in moral anarchy?

Now strangely enough, the apostle James calls the law of God the "law of liberty" and the "royal law"; and Paul speaks of the "glorious liberty of the children of God." Rom. 8:21. Moreover, Christ quoted and applied to Himself the passage in Isaiah 61:1, 2, which says that He was to proclaim "liberty to the captives." Luke 4:18. Later He told the Jews: "If the Son therefore shall make you free, ye shall be free indeed." What is meant by this liberty?

There is a liberty which consists in being free from undesirable circumstances that oppress the individual from without. This, however, is at best a negative freedom, a mere starting-point for a man's own positive contribution to life. Freedom from evil things must lead to freedom to do constructive work.

There is an inward bondage that is infinitely worse than any external servitude. Most people recognize, at least in their best moments, that they fall far short of even their own standards,



By Elsie R. Binns,  
M.A.

and are troubled by feelings of guilt. Far worse is the plight of those who will never admit this even to themselves; in extreme cases there develops what modern psychologists call the "guilt-complex," which leads to mental and physical disorders of many kinds.

Christ goes to the very root of the trouble in John 8:34: "Who-soever committeth sin is the servant of sin;" and Paul expands this further: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

Now since sin is the "transgression of the law" (1 John 3:4), the only remedy for man's inward bondage is to cease from transgressing the law—not to set it aside, as the antinomians would have us do. Only the power of Christ in our hearts can enable us to keep the law acceptably, and make us "free indeed."

Let us now examine the law itself. Is it indeed a collection of negative prohibitions?

The first commandment reads: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage (margin, 'servants'). Thou shalt have no other gods before Me." Egypt, the house of servants, is the symbol of man's sinful state. Thus God claims man's allegiance on the grounds of His delivering man from sin. Surely there could be no more positive, no more joyous command than this.

The second commandment prohibits the making and worship of images to these non-existent gods. The act prohibited is surely a negative and most ridiculous phenomenon, the sheer stupidity of which is a sad indication of Satan's power to blind sinful man. In mathematics two minus quantities multiplied together give a plus result; and just as definitely does the prohibition of a negative practice lead to a positive result.

The third commandment: "Thou shalt not

take the name of the Lord thy God in vain . . ." is again positive in spirit, for the underlying principle is that of fervent, awe-ful reverence for the one true God.

In the fourth commandment, the main clause is entirely positive: "Remember the Sabbath day, to keep it holy." The subsequent prohibition of work on that day is merely a means to an end—the suspension of temporal concerns in order that the mind may be undivided in its contemplation and worship of the Lord of the Sabbath.

These first four commandments summarize man's duty to his Creator. The remaining six deal with man's duty to his fellow-men. The first of these is again entirely positive: "Honour thy father and thy mother"—and he who learns obedience and respect in the home is likely to be the most peaceful and efficient citizen and neighbour. The remaining five all begin with "Thou shalt not." Not what? Not do things which are all a negation of man's glorious privileges and goals! To kill, for instance, is to deny to one man the opportunity to fulfil his own destiny, and to imprison the killer within the dungeon of Satan's power and God's wrath. Each offence makes another easier, and if the sinner persists, his mind will become constantly narrower, his vision smaller, his activities more restricted in nature—the very reverse of the "glorious liberty of the children of God," to whom an unlimited field of potential activity lies open in this world and the next. Similarly, the other prohibited actions are all a negation of other people's rights, a limitation of their freedom.

Jesus came not to destroy the law, but to provide power to obey it.

These ten commandments cover the moral ground common to all mankind; if the Christian finds himself individually, or the church collectively, exhorted to refrain from other practices, a little thought will reveal that the prohibition is always based on the same principle, that of loving reverence for God and of unselfish love for one's neighbour.

The best definition of moral liberty is: Freedom to do what one wants to do. If the Christian *wants*, like Christ, to do only what he sees the Father doing, and what he knows to be God's will, if, in fact, his

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The Sabbath  
is a memorial of creation and  
an assurance of eternal redemption.

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# LOST and FOUND!

By A. F. Astley

★ "AND on the seventh day God ended His work which He had made; and He rested on the seventh day. . . . And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

God rested upon, blessed, and set apart the seventh day of the week as holy time. By this divine, three-fold act the week was measured off and the Sabbath was made a permanent, happy, holy day of communion for man with his Creator.

But men forgot. During their long Egyptian slavery, even the Israelites forgot the weekly rest day, so when God brought them out of the land of bondage to establish them as His people in His chosen land, He performed a miracle every week of their forty years' wilderness

wanderings to impress upon them the lesson of Sabbath holiness. Each of the six working days God provided manna as food. On five the Israelites collected just one day's supply. Any remaining until the morrow went bad. On the sixth day (our Friday), however, they were told to gather two days' food; for none would fall on the Sabbath. And that which normally went bad remained fresh and sweet on the seventh day for the Sabbath meals. (Read Exodus 16.)

The Sabbath, if thereafter remembered, would always have identified Israel as worshippers of the true Creator-God. "It is a sign," He told them, "between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." Exod. 31:17. But for seven

or eight hundred years from the exodus until the captivities in Assyria and Babylon, Israel continually lapsed into idolatry, forgetting God and forgetting His Sabbath.

When they returned to their own land after the captivities, the Sabbath was again re-established, but the Hebrews, now cured of gross idolatry, swung to the opposite extreme. In their zeal to remember God and His law they overlaid each plain "Thus saith the Lord" with innumerable petty restrictions of their own devising. For example, a man with a wooden leg had to remove it on the Sabbath so that he would not be found bearing a burden on the holy day! To learn all these rabbinical rules was almost a lifetime's study in itself.

Then Jesus came and swept the clutter of human tradition from God's great principles of holy living. So revolutionary did His pure example seem, that the Pharisees said in effect: "This man is not from God, for He does not keep the Sabbath." (John 9:16.)

However, in their lives the apostles imitated the shining example of their Lord. And strange as it may seem, we never read that the fault-finding, unbelieving Jews ever accused their believing brethren of Sabbath desecration, whatever else they charged them with doing contrary to Judaism. And so the observance of the true Sabbath continued in the early Christian church.

#### *How Sunday Replaced the Sabbath*

Soon a new attack was launched against the Sabbath, this time through the influence of "the venerable day of the sun," the pagan festival of the Roman world. How did this come about?

The growing hatred in the Roman Empire of everything Jewish, including their distinctive rest-day, began to infect Christian thought. "Let us have nothing in common with this detestable Jewish crowd," exclaims Eusebius. (*The Life of Constantine*, book 3, chapter 18.)

So they forgot to love the Sabbath as God's day; they called it Jewish and came to despise it.

They got the idea, too, that pagans might more easily become Christians if they could still worship on the same day they had always done, so Sunday observance was born of Christianity's compromising alliance with paganism, and was christened in honour of the resurrection without any scriptural authority.

The shrewd Emperor Constantine gave Sunday state recognition in the first Sunday law, passed in A.D. 321. "Let all the judges and town people and occupation of all trades rest on the venerable day of the sun," he ordered, "but let those who are situated in the country . . . attend to the business of agriculture." For Constantine saw in the tendency among Christians to honour Sunday an excellent opportunity to unite the Christian and pagan elements of the Empire.

The church, particularly the section under the influence of Rome, added its blessing to the growing Sunday observance in several Councils, and a corresponding curse was pronounced on the "custom in many provinces to observe Saturday as the feast of the creation."—*Councils*, Vol. 2, book 6, par. 93.

Thus although Sunday observance was, as Neander points out, always a human ordinance enforced by state law and church council alike, it gradually superseded the true Sabbath, Saturday, God's own day. Men forgot what God asked them to remember.

Significantly the centuries that followed this period when the commandments of God were exchanged for the traditions of men are known as the "Dark Ages"! Therein Daniel's prophecy of a religio-political power that would "speak great words against the most High and . . . wear out the saints of the most High; and think to change times and the law" (Dan. 7:25, R.V.) was fulfilled. To-day the Roman church proudly claims the act of changing the Sabbath into Sunday as a mark of her authority while Protestants unconsciously pay homage to that authority every Sunday.

#### *British Church Kept the Seventh-day Sabbath*

But not all Christians capitulated to the dictates of papal Rome. From the first century of the Christian era, beyond the borders of the Roman Empire and the power of ecclesiastical Rome, the pure apostolic faith was in many places preserved. The ancient Celtic Christianity in Ireland and Scotland, for instance, flourished with its churches and missionary training centres.

Columba, born in Ireland in A.D. 521, established a missionary church in Scotland. Of these ancient Christians, Professor Andrew Lang said: "They worked on Sunday, but kept Saturday in a sabbatical manner."—Andrew

(Continued on page 31.)



On the third day, as Jesus declared, He burst the bonds of the tomb and came forth alive from the dead.

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★ LIFE was given to man in the beginning when God breathed into Adam the "breath of life." Gen. 2:17. It was forfeited through sin and is lost completely and utterly in death. It naturally follows, therefore, that it can be recovered only by an act of grace on the part of the original Giver, God. This is the "hope of eternal life, which God, that

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cannot lie," promised through the plan of redemption, actually "before the world began." Titus 1:2.

It was this hope of a resurrection from the dead which sustained our first parents after the tragic murder of Abel by the hand of his wicked brother, which was confirmed in the translation of the godly Enoch "without seeing death," and which thereafter claimed the faith of the true children of God in striking contrast with the false hope of survival inculcated by Satan into the minds of the "ungodly" and heathen.

In the line of the righteous, cherishing the resurrection hope, was Job who, meditating upon the common fate of man through sin, expressed the confident conviction: "For I know



By virtue of the resurrection of Jesus, the righteous dead will also rise to immortal life.

Jes



that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

#### *Faith of Patriarchs and Prophets*

Certainly Abraham believed in the resurrection, for he was assured that if he had been called upon actually to sacrifice his son, Isaac, "God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:19.

Though Moses was learned in all "the wisdom of the Egyptians" he had no word to say concerning the survival of the dead, of which they made so much, but pinned his faith in the resurrection power of God which would raise Abraham, Isaac, and Jacob and all the faithful to new and enduring life. (Exod. 3:6; compare Luke 20:37, 38.)

The writer of the epistle to the Hebrews gathers up the faith of the patriarchs when he says that they "all died in faith, not having received the promises, but having seen them afar off, . . . and embraced them, and confessed

"I will open your graves," God told Israel through His prophet Ezekiel, "and cause you to come up out of your graves. . . . And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." Ezek. 37:12-14.

Daniel not only referred to the awakening of the righteous from "the dust of the earth" on the resurrection morn, but also made it clear that the wicked, too, would rise in their lot—not, however, to "everlasting life," but to receive their sentence to "shame and everlasting contempt." Dan. 12:2.

So, coming down to the time of Christ, we find Martha sorrowing over the death of her beloved brother Lazarus, yet confessing to Jesus her confident faith, "I know that he shall rise again . . . at the last day," and Paul telling the Roman governor Felix of the "hope toward God, which they [the Jews] themselves also allow, that there shall be a resurrection of the

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# and the Resurrection

By W. L. EMMERSON

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that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, . . . that is, an heavenly." Heb. 11:13-16.

King David sang of the resurrection hope in his psalms. "God," he declared, "will redeem my soul from the power of the grave: for He shall receive me." Psa. 49:15.

Among the prophets, both Elijah and Elisha cherished the resurrection hope, in token of which they were able to raise the dead. (1 Kings 17:23, 24; 2 Kings 4:34, 35.)

Isaiah assured the faithful in Israel: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing," he cried, "ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

dead, both of the just and unjust." Acts 24:15.

It was, however, in the period between the close of the Old Testament canon and the first century of the Christian era that the false teaching of survival derived from the pagan Græco-Roman world took root in Jewish thought and began to obscure the truth of the resurrection in many minds, as can be glimpsed through the discussions of Jesus with some of the sectarian groups of His day.

The Essenes, who are not actually mentioned in the Bible, seem to have accepted the Platonic philosophy lock, stock, and barrel, even to believing in the pre-existence of souls.

The Pharisees occupied an intermediate position between the biblical view and the completely Hellenized teaching of the Essenes, for while they had adopted the Platonic idea

of the immortality of the soul they continued to retain a belief also in a resurrection at the end of time.

The Sadducees, at the other extreme, had absorbed the teaching of the materialistic philosophers like Aristotle and Epicurus, leading them to deny both the natural immortality of the Platonists and the Bible doctrine of the resurrection.

It was thus not only appropriate that a new and fuller revelation of the resurrection hope should be communicated to men by Him who was Himself "the Resurrection and the Life," but this revelation was also divinely timed to counter the growing menace of the false teachings of paganism among the Jews and in the infant Christian church.

#### *Why Jesus Came*

From the lips of Jesus Himself we learn how the "living Father" (John 6:57) sent His Son, through the incarnation, to "manifest" the true "life" and to impart it to men. (John 1:4; 1 John 1:2.)

Apart from divine impartation, Jesus declared, "Ye have no life in you." John 6:53. But, He added, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

"This is the record," is the inspired comment of the disciple John, "that God hath given to us eternal life, and this life is in His Son." 1 John 5:11.

"In our Saviour," says E. G. White, "the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality."—*The Desire of Ages*, page 786.

The sole condition upon which this precious gift of life is bestowed upon men is belief in Him. As the best known text in all the Bible so beautifully puts it: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Jesus Himself declared: "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John 6:40. While John says of his gospel, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

Believing in Jesus, however, does not mean

just mentally assenting to His teachings. It means "taking hold of" and entering into so close a relationship with Him, that the life that is "in Him" (John 1:4) is imparted to us.

Jesus' vivid illustrations of this profound spiritual transaction are recorded for us in several chapters of John's gospel. In the third chapter it is pictured as the quickening of a "new birth" through the operation of the divine Spirit. In the fourth chapter it is represented as drinking of the "water of life." "The water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. In the sixth chapter Jesus describes Himself as "the Bread of God . . . which cometh down from heaven, and giveth life unto the world." John 6:33.

An even more intimate relationship Jesus indicated when He went on to say that this "Bread" and "Water" of life are representative of His flesh and His blood which He gave "for the life of the world" (John 6:51) and of which those who would have life must partake. "Except ye eat the flesh of the Son of man, and drink His blood," He declared, "ye have no life in you." John 6:53. On the other hand, "whoso eateth My flesh, and drinketh My blood, hath eternal life." Verse 54.

The spiritual reality of these words is beautifully symbolized in the Lord's Supper which Jesus inaugurated on the night before His crucifixion to replace the symbolic Passover of the Old Covenant.

By this mystical union with Christ, the "believer" is "quickened" with His life and passes literally "from death unto life." John 5:24. Says the apostle John, therefore: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

This spiritual transaction, however, does not imply that the saved sinner will not die or that he now has an imperishable soul which will survive death. "Never," says Dr. Salmond, does Jesus "speak in terms of an Essene or Hellenic immortality of the soul."—*The Christian Doctrine of Immortality*, page 354.

What He does promise is that those who are thus united with Christ in life can no more be held in captivity by death than the grave could hold Jesus, but like Him, they will come forth in resurrection life in the day of God's appointing. "Because I live, ye shall live also."

(Continued on page 28.)



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One day soon there  
truly will be  
"peace on earth."

# A New World Coming!

By Roy F. Cottrell

★ MANY persons are perturbed over the future of this planet. Some fear that atomic warfare will wreck civilization. Others are alarmed lest the chain reaction from a giant hydrogen bomb might explode the atmosphere and thus terminate all life upon the globe.

Atheists and agnostics may well fear; for, from the human viewpoint, there is little basis for optimism regarding the future. But the voice of Inspiration says: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psa. 46:1, 2.

The prophet Daniel possessed this confidence when he stood before Nebuchadnezzar, the mightiest monarch of his age, to remind the proud king that "the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:32.

Comparing the prophecies of Scripture with the course of history, it is evident that "the complicated play of human events is under

divine control," and that "amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of earth."

He whose word has never failed, and never can fail, has promised, "I will come again, and receive you unto Myself." Again: "He hath appointed a day, in the which He will judge the world." John 14:3; Acts 17:31. And the mounting evidence of fulfilled prophecy reveals that the time has almost arrived when Christ will fulfil these wonderful promises. What, then, are His plans for the future and for a new world of to-morrow?

When God created this world, He planned that it should be inhabited by a race of sinless, happy people; and although His purposes have been temporarily thwarted because of transgression, they will at length be carried out. For it is written, "He created it not in vain, He formed it to be inhabited." Isa. 45:18.

The fire of God which will consume the finally impenitent will purify the world of every vestige of sin. Subsequently there will

emerge a beautiful new world "wherein dwelleth righteousness." 2 Peter 3:10-13. Our Saviour declared, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. This planet, which has been so marred by sin, will be reconditioned to become the paradise home of the redeemed.

#### *No Disease or Death*

In that realm there will be enjoyable labour for tireless hands. Vineyards and orchards will be planted and cultivated. Houses will be built. Vast enterprises will be carried forward, and the loftiest aspirations attained. (Isa. 65:17, 21, 22.)

Animals of field and forest will be there, but their natures will be entirely transformed. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." Isa. 11:6.

In this life we are afflicted with aches and infirmities, but in that day all anguish and disquietude will be over; for "the inhabitant shall not say, I am sick." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:24; 35:5, 6.

Shall we recognize our friends? Oh, yes; for the identity of each will be preserved: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 Cor. 13:12; 1 John 3:2.

The capital of that country will be infinitely more wonderful than any city built by man. Said the revelator:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:2, 5.

Can we conceive of a city foursquare occupying an area nearly as large as the British Isles? Can we grasp the reality of those jasper walls, fifteen hundred miles in circumference; of those twelve massive pearly gates; of the streets paved

with gold "as it were transparent glass;" of the whole city illuminated by "the glory of God"? (See verses 10-23; John 14:1-3.)

#### *Unbelievable Glory*

Here we may revel in the majesty of the mountains, the grandeur of the sea, the magnificence of palace and cathedral; yet, "*eye hath not seen*" anything to compare with what God is planning for His redeemed. We may be thrilled by the exquisite productions of master artists playing upon the finest musical instruments, or by the sweet symphonies of the human voice; yet, "*ear hath not heard*" anything to compare with the exquisite harmonies of heaven.

Many of the world's best brains are now being employed for war purposes, and the governments of earth are expending countless billions of pounds for military preparedness; but in that new and glorious estate there will be no more race hatreds or international rivalries, no more lethal weapons, for "nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:5.

In that new world order there will be no need of physicians, dentists, nurses, hospitals, or undertakers, for that will be a realm of perpetual health and eternal youth. There will be no vast army of government officials, no attorneys, police, or prisons, for "they shall sit every man under his vine and under his fig tree: and none shall make them afraid." Verse 4.

In God's new earth there will be no more plant diseases, no more foul weather or floods, no more burning heat, droughts, or famines, and no more crop failures; for in that restored Paradise the land will yield its full increase. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly." Psa. 67:6; Isa. 55:1, 2.

Yes, God has something infinitely better for His people than some Utopian society planned by human dreamers. He is able and ready to cleanse the individual heart, transform the life, and mould the character so that we may be fitted to associate with the pure and holy in the celestial country; for the entrance requirements to that land are explicitly stated:

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which

*(Continued on page 31.)*

# Before the Throne of God

By George Keough  
(Beirut)

★ A THRONE is for ever an object of great interest and veneration. People will travel hundreds of miles, and endure hardships, to see a throne, and gaze upon it with awe. I am reminded of the "Peacock Throne" in Teheran, Iran, for example, and of the thousands who go to Teheran every year to look at it, and of Tutankhamen's golden chair, with its protecting sun, every ray of which ends in a human hand. We think of a throne as a kind of glorified chair or seat, but the "Peacock Throne" looks more like a bed than a seat. The monarch must have squatted, or lain on it, for it certainly is no seat. But thrones are of compelling interest not on account of their size, shape, or workmanship, but because they suggest power and riches and influence, and most people like to contemplate the sources of these desirable, if sometimes dangerous possessions.

## *The Throne of Thrones*

The throne of God is the throne of thrones, whence all other thrones derive their significance. There is the original source of all power and riches. It is a "glorious high throne" (Jer. 17:12), and He who occupies it is the "high and lofty One that inhabiteth eternity." Isa. 57:15. Out of it proceed "lightnings and thunderings and voices" (Rev. 4:5), as the commands of God go forth to the "angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psa. 103:20. God's throne is "in the heavens; and His kingdom ruleth over all." Verse 10.

His throne is "the throne of grace" (Heb. 4:16), and all are invited to come to it, to find grace and obtain mercy to help in time of need. It is the only source of the blessings men so much need, and they are freely dispensed to all who come and ask for them. The thunderings and the lightnings that proceed from it day and night are not to frighten us, though



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The divine King  
upon His throne  
is the loving  
Father of every  
child of God.

they should engender in us an appropriate sense of awe and reverence. It is one of the many remarkable things about God that, while He is most terrible in majesty, He is at the same time the most approachable Being in the universe, if we rightly understand Him. We are His creatures, and the need of every soul appeals to Him, and He will not refuse anyone who comes to Him in faith pleading his great need. (Psa. 145:19, 20.)

The throne of God has an added interest because it is also the judgment seat, and "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath

done, whether it be good or bad." 2 Cor. 5:10. Yes, you will one day look upon the throne of God, and what a marvellous experience that will be. There will be distributed the rewards which God alone possesses, and which He alone can bestow. There sentences will be pronounced, and from that source of justice and truth due punishment will be meted out to those who deserve punishment.

That consideration alone makes the throne of God an object of compelling interest to every man of every race and clime. You, whoever you are, and wherever you are, will one day stand before that throne of majesty and justice, and will receive from the hand of God the reward of eternal life, or eternal destruction.

#### *Your Father Is on the Throne!*

Your Father occupies the throne of the universe. Could you imagine anyone feeling poor and forsaken when his loving Father is the supreme Ruler and Dispenser of all things? Could you think of anyone's refusing to be accepted as the son of the almighty King? anyone's being unwilling to accept His free grace and mercy with the gift of glorious life everlasting? It is not possible, and if anyone would do such a thing it must be because he is either ignorant of the facts, or, if he knows them, has lost his reason. We may be sure of it, the throne of God is the source of every blessing, and the One who occupies it wants to be our Father and give us everything we desire and ask for; One who has said, "Vengeance is Mine; I will repay," "It is a fearful thing to fall into the hands of the living God." Rom. 12:19; Heb. 10:31.

The throne of God was often seen in vision by the prophets of the Old and New Testaments, and it is of interest to note how different it appeared to them. There was Ezekiel's vision in which the throne was like "a sapphire stone." Ezek. 1:26. The sapphire is blue. When Daniel saw the Majesty of heaven on His throne it "was like the fiery flame, and his wheels as burning fire." Dan. 7:9. The beloved John saw "a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and no place was found for them." Rev. 20:11.

Daniel and John saw the judgment throne, but Ezekiel saw it at the time of the destruction of Jerusalem and of its temple, by Babylon under Nebuchadnezzar. God's people were

distressed, they could not understand why a heathen nation should triumph over them, and destroy God's holy temple as well as God's nation, and tread down God's truth, and impute their triumph to their idols. Was He unable to help them? Had He changed His mind in regard to them? In answer to these questionings God gave Ezekiel a vision of the throne, and it was like a blue sky on a clear day. (See Ezek. 1:26-28.) A blue sky on a clear day suggests tranquillity and power and love. God was not perplexed by what was happening or disturbed by events. They were taking place under His guidance, and working out His purpose.

The sins of Israel were the cause of all their troubles, and it pained God's heart to destroy their city and temple, and send them into captivity. Jesus wept over Jerusalem, and sobbed over the destruction of the nation that was about to crucify Him. God had sent the judgments for correction and salvation (Hab. 1:12), and His power and love were directing the destruction of Jerusalem and the Jews, if by any means He might save some of them.

In Daniel's vision the throne of God was fiery red. It was the throne of judgment, the judgment and justification of the righteous. Ezekiel's throne suggested serenity, but Daniel saw a throne mighty to purify, to burn up sin and destroy every evil. The great white throne which John saw indicated justice. It was the judgment of the wicked, the destruction in the lake of fire of Satan and all who had followed him, so the throne was white, the symbol of purity and justice.

God's throne is the fountain of love and grace, the source of law and order. "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre." Psa. 45:6. Like the name of God, it is a strong tower; the righteous run to it, and are safe. May we ever yield it our free and full allegiance.



### What Is Christ to You?

*(Continued from page 3.)*

words to be a claim that He was the Son of God. "He hath spoken blasphemy," said Caiaphas.

So you cannot have Jesus of Nazareth as no more than a good Man and a great Teacher. He claimed too much for that. Practically all the disciples whose words have been preserved

agree with Paul that Jesus Christ rose from the dead. Paul said that He was "declared to be the Son of God with power . . . by the resurrection from the dead." Rom. 1:4. All these and other claims are worthless if Jesus was no more than human.

When you read the New Testament and get the picture of this serene figure, never off balance by the outward pressures of life or the malice of enemies, never exalted by flattery or deceived by politics—when you see Him forgiving men's sins, healing their bodies, saving their souls, unafraid of death, breaking through racial prejudices, working miracles, uplifting the lowly, raising the dead, reproofing the reprobate, fighting graft and hypocrisy and entrenched corruption, then you have more than a man!

"God was in Christ, reconciling the world unto Himself," 2 Cor. 5:19. That is the claim of the Book, and nothing short of a divine Redeemer meets that statement. Nothing short

of that meets the world's tremendous need.

Your daily burdens, your disappointments and frustrations, your sorrows, your failures, your sins, these all demand what God provided in Christ Jesus—a divine, redeeming Saviour.

When your spirit is heavy, your heart broken, you do not go to a good man and a great teacher; you bow down and pray to Him in heaven who was on earth "in all points tempted like as we are, yet without sin." He now is our great High Priest, representing us to God, and sending us help from God for every need of every day.

No, you will not escape Him, and, as you look Him in the face, measuring your needy, storm-tossed life with His serenity and power, you will have to answer the inevitable question, "Dost thou believe on the Son of God?" John 9:35. And if you would find peace and power to conquer your fears and fill all your needs, you will answer triumphantly: "Thou art the Christ, the Son of the living God." Matt. 16:16.

## ARE YOU PERPLEXED

about world events and the future as planned by God?

Often you've wondered if there is anything sure . . . anything you can confidently look to for hope and courage.

### THERE IS ONLY ONE COMPLETE ANSWER

to questions vital to each one of us such as ● Why does God permit sin and suffering? ● Will Christ come in our day? ● Is there life beyond the grave? ● Will there ever be lasting peace? etc., etc.

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## Is the End Near?

(Continued from page 5.)

words: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. Into these perilous times we have come!

But still in spite of all these evidences, we see few returning to the truth of Bible teaching concerning the end of the world. It is indeed high time to awake out of sleep. Nevertheless, God "will finish the work, and cut it short in righteousness." Rom. 9:28. Through the work of evangelists, colporteurs, missionaries, teachers, doctors, nurses, and laymen, over the radio and television, God's last message is going, and going speedily. Soon the world will have been finally warned.

What is this message? The message of a crucified, risen, ministering, and soon-coming Saviour who gave "Himself for our sins," and who soon will deliver us from this present evil world and gather us into His eternal kingdom. God grant that you may receive it and be among those who shall "endure unto the end," and "be saved." (Matt. 24:13.)



## How Will Christ Return?

(Continued from page 7.)

ye have no need that I write unto you. For yourselves know perfectly that *the day of the Lord* so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that *that day* should overtake you as a thief." 1 Thess. 5:1-4.

Note that it is the *time*—"the day of the Lord"—that will come "as a thief in the night" to those who choose to remain in darkness (ignorance) concerning the prophecies about the signs of Christ's second coming. Reference is not made here to the *manner* of Christ's advent and the rapture of the saints, for this

matter has been clearly set forth in the last verses of 1 Thessalonians 4.

Peter, by inspiration of the same God, speaks in perfect accord with Paul. In 2 Peter 3:10 we are told that "the day of the Lord will come as a thief in the night." Thus again we see that the *time* ("the day of the Lord") of the Saviour's special intervention in the affairs of this world will come "as a thief in the night."

In His prophecies concerning His second coming, Jesus shows great concern for His people, earnestly urging all to watch and be ready at all times for that great day to come. "Take heed to yourselves," He says, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. This indicates that humanity in general will not be expecting the great day of God, and that it will come upon them as an overwhelming surprise.

Although Noah had preached God's message of warning to them for one hundred and twenty years before the catastrophe came, the ungodly inhabitants of antediluvian days "were eating and drinking; marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away." And the Saviour adds this warning: "So shall also the coming of the Son of man be." Matt. 24:38, 39.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Let us not say, as do many, "My Lord delayeth His coming." We dare not postpone the day of reckoning to a far-distant time in the future, and thus ignore the rapid and significant fulfilment of the prophecies concerning the last days. We must not give ourselves over to self-indulgence, to the eternal loss of our souls. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."



# In Search of CHEER

By Mary J. Vine

★ THERE was once, so I have been told, a dear old lady who went to a shop and asked to see some wireless sets.

"Certainly, Madam," murmured the manager. He looked at her puzzled-like though. Surely that same little old lady had been in his shop only a few days previously.

He smiled at her.

"Haven't we sold you a set already?" he asked.

"Oh, yes," she said, "but I want another."

"Another wireless, madam? Isn't that one satisfactory?"

"No," said the dear old lady, "There's such a dreadful lot of bad news in it. Haven't you something a little more cheerful?"

Poor, dear, old lady!

The manager smiled. We all smile. But who is not in search of cheer?

We bemoan days that were happier, and, hoping against hope, we look forward to days when our burdens will be lighter, when peace will remain, when joy will be secure, and when hope will truly be lost in sight.

And yet is tranquillity and ease really the pre-requisite of cheer?

"My peace I leave with you," said the Saviour to His dear ones, knowing full well

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## The Home Corner

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that He was leaving them in a world pregnant with suffering for every one of them.

"Be of good cheer," He cried, foretelling, even in that same moment, that only at the cost of His life would any one of them save his soul.

"These things I have spoken unto you," He said, "that My joy might remain in you, and that your joy might be full," admitting, even as He so exhorted them, that the world that



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In the promises of God  
there is comfort and cheer  
for the darkest hour.

had so hated Him would hate them also. Niggling infirmity might have subdued the apostle Paul, but no. "I take pleasure," he cried, "in infirmities."

Imprisonment might have robbed him of his joy; but no. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit."

No prison could hold Paul. His feet might be in the stocks, his body bent, the dark, damp walls giving promise that for ever now the enemy held him in his power. There might indeed be a mail-clad soldier on either hand, but Paul—Paul himself was not there. Paul was seeing those things which are invisible.

There was a day when, at the expense of two hundred and seventy-five other souls, the Evil One thought that by drowning he might defeat God's object and destroy the indomitable Paul. "Neither sun nor stars in many days appeared," wrote the chronicler, "and no small tempest lay on us," and for fourteen days none ate for anxiety and dread.

Yet, with the prospect of almost immediate disintegration, the valiant Paul enjoined his fellow-passengers to "take meat," and there in the midst of that maelstrom he so imbued them with his spirit that "they were all of good cheer."

Paul found beauty in squalor, he could sing in the dungeon, and loneliness held no terrors for him, for then, said he, "the Lord stood with me and strengthened me."

And when the last black hour came, it was not black to Paul, but full of radiance.

He was not defeated. Like his Master, in similar case, this was his moment of victory. It was no hour of loss, but the earnest of an everlasting reward.

Cheer—good cheer—was just as intrinsic in the life of Paul as the air he breathed.

So it may be with us.

The Worry, underlined and in capitals, sat like a ghoul upon her shoulders. He was heavy, he bore her down.

"Lord," she said, "I don't know how to get through this day; help me."

She went to her promise box. It was an old friend, well used and very shabby.

"As thy days," came the promise, "so shall thy strength be."

She went downstairs, her soul quietened, and in the scurry of getting the children off to school, if she did not forget, at least she didn't have time to remember. Only when the house was still again did she hear his menaces. He spelled it out for her. T-R-O-U-B-L-E! He blackened it and taunted her with it. Dumbly she stood by the sink. "Lord, You know—."

From the preacher's sermon last Sabbath she remembered a text. She was glad that she had been there. "For He performeth the thing that is appointed for me: and many such things are with Him."

Outside, on the morning errand, she met her usual morning acquaintances. She met her neighbour, who really was in trouble. "Cheer up," she told her, "it will soon be over." That the good Lord would not fail to deliver her

neighbour from her distress she hadn't a single doubt, but for herself—he was very persistent, that incubus—her own trouble was so different.

When she reached home she picked up the Bible that lay on the window-sill. She knew where it would fall open. There had been times when she had smiled at David's insistence. It sounded so like herself when she was "on" at the children. "Wait on the Lord; be of good courage, . . . Wait, I say."

She didn't smile to-day though, it was what she needed.

"Wait, I say!"

"Lord, help me to wait patiently," she prayed, as, of course, He did.

A neighbour popped in and asked for a helping hand, and the baby demanded that she sing nursery rhymes. A visitor came in unexpectedly, and there were little cakes to make. There was a phone call—would she be so kind as to do such and such little church duty, something she loved to do, in fact. Son came home with a fresh riddle for her to solve, and Daughter brought her a most desirable tube of hand cream. The day was full of encouragement, and before she knew it the issue she dreaded just wasn't an issue any more, and as she knelt in gratitude at last, she knew that the ghoul had fled, that the spirit of heaviness no longer weighed her down, and that her soul was clad in garments of praise even again.

I am reminded of something beautiful I memorized many years ago.

"There is no prison so deep or dark, but God can bring us out of it; no enemy so strong but God can destroy; and no request of faith so silent, but He will hear it for our good."

Friend o' mine, be of good cheer!

## Was Jesus Divine?

(Continued from page 11.)

of his burial, and Lazarus, four days after his decease. (Luke 7:11-15; John 11:38-44.) At the presence of Jesus, death is swallowed up in victory, because "in Him was life; and the life was the light of men." John 1:4.

He exercised commanding power over disease and evil spirits. They acknowledged His power and authority, confessing that He was "the Holy One of God." Luke 4:34-36. Here is seen the triumph of Him who contended with the devil and his angels and cast them out of

heaven. (Rev. 12:7-10.) This was hailed in heaven as the victory of "God and the power of His Christ."

#### *His Divine Worship*

Some have conjectured that Jesus was originally an angel. But angels are creatures of God's creation and as such, have refused worship. (Rev. 19:10; 22:8, 9.) Jesus, on the other hand, accepts worship as His due. He was worshipped by the Magi in His infancy, and by the disciples after His resurrection. (Matt. 2:11; Luke 24:52.) During His ministry He accepted without rebuke the worship of men. "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." Matt. 14:33. And Thomas, falling at His feet, confessed: "My Lord and My God." John 20:28. If He were not the God-man of prophecy He is not a good man, for He acknowledged: "Thou shalt worship the Lord Thy God, and Him only shalt thou serve." Matt. 4:10.

#### *His Divine Equality*

In the prophetic scroll of Zechariah, God calls Jesus His fellow or equal. (Zech. 13:7.) Paul speaks of His relinquishing an equality He shared with God before accepting humanity. "Although from the beginning He had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped." Phil. 2:6 (Weymouth).

Our text tells us that God gave His only begotten Son. Jesus has accepted our humanity and bound Himself to the human family by ties of everlasting love. To all eternity He will be our Elder Brother. As another has expressed it: "God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. . . . The I AM is the Daysman between God and humanity, laying His hand upon both."—*The Desire of Ages*, pages 25, 26.

Equal with God, He has made Himself equal with man in order to save men and share with them the divine nature, and eventually, the divine throne. (2 Peter 1:4; Rev. 3:21.)

#### *His Divine Resurrection*

The resurrection of our Lord is the open declaration of His deity. He could say what no other could: "Therefore doth My Father

love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17, 18. Because of His sinless life and His divine nature, "it was not possible that He should be holden" of death. (Acts 2:24.) He was thus "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

His resurrection seals His victory over sin and death. He rose for our justification and our acceptance of His victory assures us that He "doth also now save us . . . by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." Rom. 4:25; 1 Peter 3:21, 22.

#### *His Divine Claims*

When we face the teachings of Jesus, we are impressed by the stupendous claims He makes. If He were mere man, those claims would be blasphemous. It is not only that He asserted a relationship with God that is unique, but there are also the demands He makes on the human race. It is the recognition of this that has led men either to worship Him as God, or to repulse Him as an impostor. "Come unto Me, and I will give you rest." Not Abraham or Isaiah or Paul would speak like this. "Follow Me," He invites us, as the true ideal of mankind. "Abide in Me," He pleads, as the one true home of the soul, the one safe anchorage amid the storms of life.

And in picturing the last great judgment, He states that the eternal destiny of everyone will be decided on one clear issue—their relationship to Him. "Inasmuch as ye did it . . . to Me" will be the governing factor. This is in harmony with the claim made by Jesus: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him." John 5:22, 23.

These claims are compatible only with the truth of John 10:30: "I and My Father are One." John 3:16 invites us to accept the gift of God as the only-begotten Son, one in nature, purpose, love, and redeeming grace with God who so loved that He gave.

## Bondage or Liberty?

(Continued from page 15.)

will is united with the divine will, is not the result the most perfect freedom?

Genesis, that most wonderful book of beginnings, shows the Creator commanding Adam and Eve not to eat of the forbidden tree. Did it ever strike you that in this very first prohibition was the implied statement of man's freedom? He was to choose to obey—or not! If man were not to be a free moral agent, then God would not have put the forbidden tree there at all. He would have made it impossible for man to sin! But let us notice at the same time that this one prohibition was preceded by many positive commands which opened up unlimited fields of growth, development, and activity to infant mankind: "Multiply, . . . replenish the earth, . . . subdue it . . . have dominion; . . ." man was to eat of every herb and tree bearing seed, to dress and keep the garden, to name the animals as a prelude to his overlordship; and best of all, he had unrestricted communion with his Maker.

By that one first prohibition, God made unfallen man the arbiter of his own destiny. Adam had no choice in being created, nor in the time and place and other circumstances of his birth; but he *was free* to choose whether he should obey God and go on to ever higher planes of life, or disobey and be snuffed out eventually like a candle. And you and I, the fallen heirs to that sinful nature handed on ever since those first parents gave Satan the credence they owed to God, also have this fundamental liberty which no man can take from us—the inward liberty to choose to be moral victors by God's grace, or to float lazily downstream with the current and end in the nothingness of eternal death.

If we make the right choice and live as liberated conquerors by the power of Christ, what matters it then if outward liberty is denied us? Paul could afford to suffer and wait for the dawn of the new life, enduring outward bonds and afflictions, for his heart was free and exultant. Do you hear his joy as he cries: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37.

## Jesus and the Resurrection

(Continued from page 18.)

John 14:19. The time of this resurrection, He further declared, would be one and the same for all the faithful children of God, and would be in the "last day." John 6:44.

The dramatic circumstances of this resurrection Jesus described on another occasion: "Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

Jesus did not teach that we receive either reward or punishment at death, but that the dead wait unconscious in the tomb until the whole human race comes to the end of its day of grace. Then in the "last day," He will return to the earth in triumph to call forth all the righteous dead and gather them with the living righteous, into His kingdom. "He shall send His angels," it is written, "with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

### Resurrection of Damnation

Besides Christ's promise to His faithful people of a resurrection to eternal life, He warned the rejectors of His invitation of mercy that there would also be a "resurrection of damnation." "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." John 5:28, 29.

But while the former resurrection is a resurrection to endless life, the wicked will come up in the latter only for a brief space to stand before the judgment bar of God, to receive just recompense for their sins, and finally to perish in the "second" and eternal death.

While Jesus was upon earth He did not go into any further explanation of the chronological relations between these two resurrections and the judgment of the "last day"—these were left to later revelations through Paul and John the Revelator—but His appeal was ever loving and urgent that men should come to Him that they might begin the true "life" here and now and continue it eternally in the "resurrection of the just."

(Next Time: "When Will the Dead Rise?")

# The Children's Pages

## Kings and Queens of Gentleness

By Bert Rhoads

HAVE you always thought of the Bible as a book for boys and girls? or have you thought of it as something mainly for older people? Are you interested in foot races, aeroplane rides, or deeds of daring? In the Bible you can find some of the best stories of skill and deeds of daring.

You may remember the story of Elijah's running from Mount Carmel ahead of the horses of Ahab for about twenty-five miles to the gates of Jezreel. How fast do you think Elijah ran? In the great Olympic games in Greece the Marathon race of twenty-six miles has been run in about



two and a half hours. Do you think Elijah's running was faster than that?

Did you ever dream of owning an aeroplane and speeding away into the sky at three hundred miles an hour (five miles a minute)? Elijah took off into the sky in a chariot of fire, with "horses of fire," and in a whirlwind. What aeroplane ride could equal that?

Did you ever dream of being a great soldier like Napoleon? Suppose Napoleon had been the general in charge of the armies that came against Joshua in the battle of Gibeon. You will remember that Joshua at Gibeon commanded the sun and moon to stand still to give him plenty of daylight in which to battle for victory. What do you think would have happened to Napoleon in that battle?

If you are interested in stories of birds and beasts, stories of hunting and fishing, stories of adventure, the best of them all are in the Bible. When Samson was in Gaza one night, his enemies locked the gates of the city, expecting to kill Samson in the morning. During the night, Samson just picked up a gate, posts and all, and carried it to the top of a hill miles away. Would it not have been interesting to see Samson do that, and then to see the Gaza men bringing their gate home!

When Jesus was in this



BY THE STREAM.

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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. Watch future issues of Our TIMES for results.

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world. He left no record as a foot racer, nor did He make trips out into the sky. He wasn't a soldier. He spent no time in showing the world that He could excel in those games that interest boys and girls. He wasn't interested in gathering riches for Himself. He never offended or hurt anyone. His great purpose on earth was to bring to men the love of God. The Jews didn't want such a Saviour so they crucified Him. But the story of His love and sacrifice has caused millions to turn away from sin.

David said: "Thy gentleness hath made me great." Could we have a list of all the people of all times that Jesus has made great by His gentleness, what a list it would be!

We can do more for Heaven by being gentle than we can do with money or aeroplanes, or by being swift of foot or strong of body, or by doing any other things that the world calls great.

Some years ago a young man was working as a clerk in a big shop. He was trusted by his employers, but the young man was cleverly stealing money from the firm. Something happened that caused the owners of the shop to find out about the stealing. They watched the young man with the same cleverness with which he had been doing the stealing. When they caught him and had full proof of the young man's dishonesty, they called him into the office and asked him about it.

What the young man deserved and expected was disgrace, loss of his clerkship, and prison. However, the owners of the shop said to him, "Jim, we have decided to try to help you. Instead of turning you to the law to be put in prison, we are going to keep you on here. We plan to increase your salary and forget the past. We hope you will do your part." That

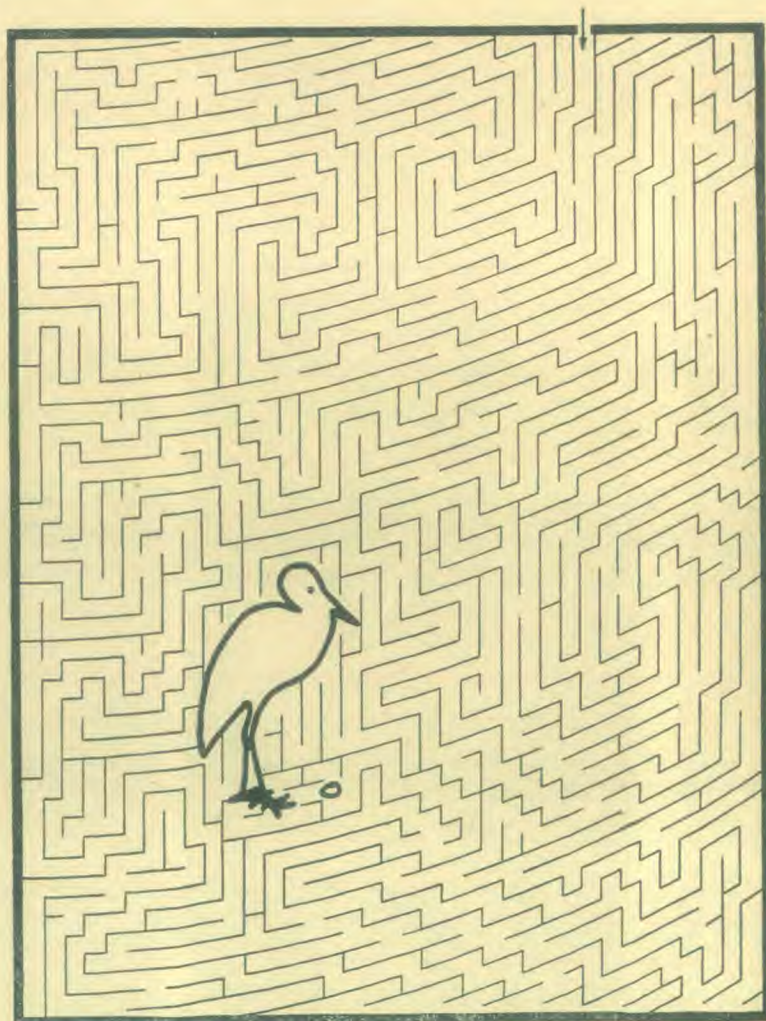
was gentleness. What did it do for the young man? He later became one of the owners of the shop. His employers' gentleness made him great.

A patient in a hospital was cross and mean and selfish. She had no use for God or religion. But she was so sick that the doctors had given her up to die. One of the nurses felt sorry that this sick woman should die without God. She talked to the lady about changing her ways. Each time she talked to her, the sick one only snarled and was hateful and

selfish. However, the woman finally got well and left the hospital just as hateful, it seemed, as when she came.

About ten years later, the nurse visited a city many miles away. When this nurse went to church in that strange city, someone said to her, "There is a lady here, a member of our church, who would like to see you." She was that patient of the long ago. The gentleness of Jesus by that nurse had changed her life!

So we can help others to live better by being kind and gentle in the things we do.



Here is a puzzle that will really try your skill. Begin at the arrow at the top and follow, without crossing any lines, the trail that leads to the stork's egg.

## Lost and Found!

(Continued from page 15.)

Lang in *History of Scotland*, Vol. 1, page 96.

On the day of his death, Saturday, the ninth of June, Columba said to his disciple Diermit: "This day is called the Sabbath, that is, the rest-day, and such will it truly be to me; for it will put an end to my labours."—Butler's *Lives of the Saints*, Art. St. Columba, Vol. 1, page 672.

When Pope Gregory I sent his priests to Britain he "was not only intent upon the conversion of the heathen, but from the beginning he was also bent upon bringing this Irish-Scotch church, which had hitherto been free from Rome, in subjection to the papal chair."—Quoted by J. N. Andrews in *History of the Sabbath*, page 532.

Not until 1069, however, when Malcolm, king of Scotland married the ardent English Catholic princess Margaret, did the Scottish church feel the full wrath of Rome. Margaret passionately believed it her divinely appointed work to "convert" the Celtic church, which "presented peculiarities odious to the English lady."—Andrew Lang in *History of Scotland*, Vol. 1, page 96.

For instance, "the Queen . . . protested against the prevailing abuse of Sunday desecration. 'Let us,' she said, 'venerate the Lord's day, inasmuch as upon it our Saviour rose from the dead: let us do no servile work on that day.' The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic church of Ireland, which observed Saturday rather than Sunday as a day of rest."—*History of the Catholic Church*, Vol. 1, pages 249, 250.

Rome's doctrines were thus forced upon the Scots at the sword's point and the non-complying Scottish clergy were threatened with excommunication. Thus there was witnessed the disappearance in these isles of the true Sabbath, Saturday, the seventh day according to the fourth commandment, during the twelfth and thirteenth centuries.

When the great Protestant reformation broke with many Roman superstitions, the Sabbath truth should have been recovered, but unfortunately, the protesting churches retained, with other unrecognized papal errors, the "venerable day of the sun" as the weekly rest-day. So, in these last days God has raised up a people

to proclaim the great truth of the second advent and also to bear a message of Sabbath reformation as well, for God's true people throughout the ages have ever been distinguished by the faith of Jesus and obedience to the commandments of God. To-day, therefore, God, the Creator, calls again: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Exod. 20:8-10.

"Jesus Christ," we are told, is "the same yesterday, and to-day, and for ever." Heb. 13:8. In the "yesterday" of His earthly life He observed the seventh day as the Sabbath and taught His disciples to do likewise. In the "new heavens and the new earth" when "from one Sabbath to another shall all flesh come to worship" we shall keep the Sabbath with Him for ever. (Isa. 66:22, 23.) Shall we not then come into harmony with His will "to-day" that even now the just requirement "of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

## A New World Coming!

(Continued from page 20.)

are written in the Lamb's book of life." Rev. 21:27.

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

Thrilling anticipation! Fulfilled prophecy emphasizes the fact that the hour has almost struck for the long-anticipated home-going. Then what wondrous surprises! Think of—

Stepping on shore and finding it heaven!  
Of taking hold of a hand and finding it God's hand,  
Of breathing new air and finding it celestial air,  
Of feeling invigorated and finding it immortality,  
Of passing from storm and tempest to an unknown calm,  
Of waking up and finding it Home!

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By C. S. Dixon

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## *We Thank Thee, Lord*

By GWEN YEATES

*We thank Thee, Lord, that Thou hast given  
Thy children of an earthly land  
The hope of better things to be;  
When heavenly joys our thanks command,  
And we before God unafraid  
And unashamed shall stand.*

*We thank Thee, Lord, that this world's cares  
Shall evermore forgotten be  
When heartaches, pain, and every ill  
Like fitful dreams away shall flee,  
And every moment of our time  
Be spent adoring Thee.*

*We thank Thee, Lord, that we shall wing  
Our tireless flight to worlds afar,  
With undiminished vigour shall  
Explore the mysteries of each star;  
Where time's sad loss of virile youth  
Our bliss shall never mar.*

*We thank Thee, Lord, that we shall search  
Out all Thy works with undimmed eyes;  
That each ambition, cherished long,  
With perfect joy shall realize;  
And every power, whate'er it be,  
Find sweetest, truest exercise.*