



*The Bible and*

# OUR TIMES

The writer of this article discusses the Preparatory Report of the Evanston Assembly of the World Council of Churches

# Christ Coming Soon!



★ THE third and final report of the advisory commission of theologians appointed to deal with the main theme of the 1954 general assembly of the World Council of Churches is a document of great importance. Not only is it the basis of discussion of the Christian hope at Evanston; it provides a glimpse of current Protestant thinking on the subject.

As our readers will recall, the first report of the advisory commission declared that the second coming of Christ as "the Lord of history" is the hope of the world today. So definite was its witness to the second advent that it might have been prepared by the General Conference of Seventh-Day Adventists. Regrettably it was declared by some to be too "eschatological," and a restudy was demanded.

As a result there came forth the second report, with eschatology almost totally eliminated and the main emphasis laid upon Christ's potential influence upon men and society. The candle of hope in His return in glory was respectfully deposited under a bushel of fine theological phrases. This document, however, was also considered unsatisfactory, and the committee was requested to try again.

The third report appears to be the result of

a sincere attempt to please everybody, and there is much in it which deserves commendation. It opens with this splendid declaration of the purpose of the church:

"God summons the church of Jesus Christ today to speak plainly about hope. Jesus Christ is our hope. In all humility and boldness we are bound to tell the good news of the hope given to us in Him."

With this all Christians can agree, as they can with this analysis of the hopeless condition of the world today:

"We live at a time when very many are without hope. Many have lost the hopes they had for worldly progress. . . . Multitudes ask themselves, 'What is coming to the world? What is in front of us? What may we look forward to?'"

What is the answer to such questions? Says the report: "To those who ask, 'What is coming to the world?' we answer, 'His kingdom is coming.' To those who ask, 'What is in front of us?' we answer, 'It is He, the King, who confronts us.' To those who ask, 'What may we look forward to?' we answer that we face not a trackless waste of unfilled time with an end that none can dare predict; we face our living Lord, our Judge and Saviour, He who was dead and is alive for evermore, He who has come and is coming and will reign for ever and ever."

This is sound doctrine, as also is the declaration that our hope is based on God's act "in raising Jesus Christ from the dead. That mighty event is faith's assurance that Christ has overcome the world and all the powers of evil, sin, and death; it is the beginning of a new life in the power of the Spirit; it is the guarantee of God's promise that in His good time His victory will be manifest to all, His kingdom come in glory and He Himself be known everywhere as King. It therefore begets a living hope, an ardent longing for that glorious consummation and an eager expectation of its coming."

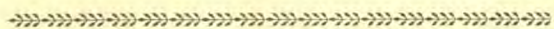
"Our hope," says the report, "must be anchored in God who comes to us in Jesus Christ; it must look at once to what He has done, and to what He is doing now, and to what He will do for His people and His world, in completion of His saving work."

As to the nature of the coming kingdom of Christ, the report states:

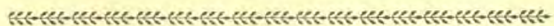
"The kingdom that is now real moves with God's power and faithfulness towards its full realization in the manifestation of God's glory throughout all creation. The King reigns; therefore He will reign until He has put all enemies under His feet. What we hope for is the fullness of what we already possess in Him; what we possess has its meaning only in the hope for His coming."

There follows this excellent biblical summary of things to come, which might have been borrowed from any Seventh-Day Adventist publication on the subject:

"The pure in heart shall see God as He is and know Him as they are known by Him. Those who are now sons of God will receive the fullness of their inheritance as joint heirs with Christ. There will be a new heaven and a new earth. We shall all be changed. The dead will be raised incorruptible, receiving a body of heavenly glory. . . . Blind eyes will see, deaf ears will hear, the lame will leap for joy, the captive will be freed. The knowledge of God will cover the earth. The



By A. S. Maxwell



Holy City will appear, made ready as a bride adorned for her husband. The choir which no man can number will sing Hallelujahs to the praise of the Eternal. God's people will enter into the Sabbath rest, and all created things will be reconciled in the perfect communion of God with His people. It is in such visions as these that the Spirit enables us to point to the splendour of the salvation that is ready to be revealed in the last days. It is toward this salvation that God guides us in hope."

Dealing with the time of Christ's coming the report says, very properly, "God has not disclosed to us just when His kingdom will come in glory," but "He has bidden the church to live with loins girt and lamps burning. . . . Our hope therefore bears the marks of patience and eagerness, of confidence and urgency, of waiting and hurrying. . . .

It is for the church to stand vigilantly with its Lord, discerning the signs of the time and proclaiming that now is the time of judgment, now is the day of salvation."

If the report could have ended on this note, its effectiveness would have been greater than it is

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## A Declaration of Faith

★ AT the final session of the recent General Conference of Seventh-Day Adventists, in San Francisco, U.S.A., the following document was adopted as a reaffirmation of belief in the doctrine of the second advent of Christ:

"One hundred and ten years after the rise of the great Second Advent Movement, 25,000 Seventh-Day Adventists from 109 countries, gathered in San Francisco for their forty-seventh General Conference, and representing almost one million Adventists in all the world, unite in the following declaration of faith in the imminent return of Jesus Christ:

"Because the great prophecies of Holy Scripture which foretell the events to precede the second coming of Christ and the end of the world (Matthew 24; Luke 21; Daniel 2, 7, 12; Joel 3; Revelation 11, 14) are now being fulfilled on a global scale, with an intensity and a vastness without precedent in human history;

"Because the inventions of science and the depravity of the human heart have brought all humanity face to face with the prospect of swift and total destruction;

"Because man, in his helplessness, frustration, and despair, now stands in desperate need of a divine deliverer; and

"Because the Word of God reveals that the Second Advent of Christ in glory is the essential counterpart of His first advent in suffering and humiliation, and that this event will be the sublime climax to the plan of redemption (John 14:1-3; 1 Thessalonians 4:13-18; Hebrews 9:28; Matthew 25:31-34);

"We reaffirm our conviction (a) That the one great hope of the world lies in the imminent, personal, glorious return of Jesus Christ, as King of kings and Lord of lords;

"(b) That He, and He alone, our Creator and Redeemer, can solve the world's problems, dissolve its hatreds, end its sorrows, and bring in eternal righteousness, peace and happiness; and

"(c) That while no-one knows the day or hour of His appearing, yet it cannot now be far distant and 'the day of the Lord is at hand,' and furthermore

"We hereby rededicate ourselves to the sacred, joyous task of proclaiming this blessed hope to every nation, kindred, tongue and people; pledging to seek by loving, selfless service to reveal the nobility, the graciousness, the alluring beauty of the Man of Calvary, and to pray with ever-increasing urgency, 'Even so come, Lord Jesus.'"

# The Unanswered Prayer

★ UNANSWERED as yet, but being answered. The complete answer has yet to come. For nearly two thousand years the prayer, "Thy kingdom come," has been ascending to heaven from thousands of men and women of every age whose hearts have been touched by the Holy Spirit and who, from their youth, have been taught what is generally known as the Lord's Prayer.

## What Do You Expect?

It is obvious that when Jesus taught His disciples to pray, "Thy kingdom come," it had not as yet appeared. The King had come, but not the kingdom, for He came, not as a King but as a Saviour. "He came unto His own, and His own received Him not." It must needs be then that His followers should continue to offer this prayer with great earnestness, for it is still in the future. In churches throughout the world the whole of the Lord's Prayer is constantly repeated. With many, if not most, it has become a formal repetition and one or two questions could reveal the vaguest idea as to what the petitioner expected should the prayer be suddenly answered.

While all would be in harmony in desiring the kingdom to be set up, the moment you asked a clergyman, minister, layman, or theological professor, just what was meant by the kingdom of God, there would appear such a variety of opinions and concepts as would surprise you. And yet, ought we not to know what we are praying for? Ought we not to have some idea as to how God's kingdom will come? Why hasn't it come before now? Is it God's fault or ours? Why is the answer to all these petitions delayed? Or may it be that the answer is much nearer than we think?

## What Is God's Kingdom?

What constitutes a kingdom? Surely, a king, territory, and subjects. Any one without the other two is not the kingdom. And it is just here that so much confusion arises. Some think the church is the kingdom. Some that it means the conversion of the whole world. The coming kingdom is not the world government some politicians are advocating. Neither will it be brought about by an



association of Christian Trade Unionists, Christian doctors, Christian schoolmasters, and Christian miners, as advocated by the Rev. Joseph McCulloch in his book, *The Faith That Must Offend*. He writes: "The kingdom of God is in your very midst. We have not to wait until we are all perfect to achieve happiness." But the happiness of Christians here on earth is not the kingdom of God. Neither is the kingdom of God Britain or the British Empire, the Israeli State, or any other existing nation. The territory it is perfectly clear from the prayer itself is this earth of ours. "Thy will be done IN EARTH." Not a section of it—not merely a few. God's idea and purpose is a world full of righteous people. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

## Delivered to Satan

The dominion over the earth which God originally gave to Adam (Gen. 2:8), was handed to a usurper. Man sold his birthright to Satan and the devil became "the prince of this world." John 14:30. When he showed Christ all the kingdoms of the world in a moment of time and declared that they had been delivered to him he spoke truly. And what a mess he has made of them! What ruin! What chaos! What bondage and what

suffering! "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out *into the earth*, and his angels were cast out with him." Rev. 12:9. Yes, the earth is the kingdom. Let us acknowledge God's right to it both by creation and redemption. "Thine is the kingdom." The fight is on. The conflict has raged for centuries. It becomes more intense. Satan knows that his time is short: therefore "woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath." Rev. 12:12.

#### Christ Victorious

God's people know that their Master will be victorious. The resurrection is the pledge of that, and Jesus has revealed very clearly that "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ." Rev. 11:15. What then is the divine programme? In every age God is, through the preaching of the Gospel, taking out a people for His name. (Acts 15:14.)

Those who subject themselves to Him are the subjects of the kingdom. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Mal. 3:17. Then "the meek . . .

By A. B. Cheesbrough

shall inherit the earth." Matt. 5:5.

For a thousand years Satan will be bound (Rev. 20:2). For a thousand years the children of God will be with Christ in heaven, having obtained a part in the first resurrection (Rev. 20:4, 5). Then will Satan and the unrighteous be destroyed for ever. Then will the earth be restored to its primeval beauty (Rev. 21:1-5). Then indeed, when the King returns in power and great glory, will the prayer be answered in all its fullness of meaning. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him." 1 Cor. 2:9.

### The Everlasting Covenant

(Continued from page 7.)

words of God with whom he had spoken at Sinai's summit. "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall

be a peculiar treasure unto Me above all people." The immediate and probably sincere response of the elders to such a bargain was their promise: "All that the Lord hath spoken we will do." Exod. 19:5, 8. This was even before the commandments had been spoken and written by God's own finger on the stone tablets. To say the least, they were rash to declare themselves so confidently. Twice more when the book of the covenant was read, they repeated their pledge to be obedient, and the covenant was then ratified with the blood of oxen. (Exod. 24.) The people made the promises and the success or failure of it depended on whether or not they could live up to them. As Moses explained: "God is come to prove you, and that His fear may be before your faces, that ye sin not." Exod. 20:20.

There are all too many of us, even now, who fail to recognize the power of sin in our lives, and our complete inability of ourselves to deal with the problem of our sinful character. Some deny the existence of sin altogether, others approach the problem through philosophy, psychology, social politics, or science. But these can never succeed, for both prophecy and experience declare: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. The Israelites had to learn by bitter experience that righteousness would never arise from glib promises or independence of God's empowering Spirit. In less than forty days the covenant was broken. The people, impatient for the return of Moses from the mountain, built a golden calf, such as they had been used to seeing the Egyptians worship. As Moses descended, he saw them dancing madly and licentiously around the new god, apparently unashamed of their disloyalty. The covenant was broken and God was absolved from His obligations.

#### A Changed Basis

Then in effect the old covenant came to an end, and was "ready to vanish away." Heb. 8:13. But what vanished away? It was certainly not God or Israel; it was not the ten commandments or the necessity of obedience. It was the method by which the desired results were to be obtained which was to vanish. The old covenant depended on the promises of the people. Now that Israel had discovered their need for a Saviour and divine grace to enable them to do the will of God, He was ready to make another covenant with them, to give

(Concluded on back page.)



On the cross of Calvary Jesus ratified the covenant of grace.

## The Everlasting Covenant

★ To every earnest seeker after truth there must come at some time the question, "What constitutes true religion?" Among the scores of sects and denominations professing to originate in the Bible, what is evidence of real Christianity? Who are God's saints today? Oh, I know what the little boy's answer was to that. He thought of the beautiful stained glass windows of his parish church and said, "The saints are the people whom the light shines through." And indeed he was expressing a great truth. But what is the light that shines through a true Christian and seals him as a son of God?

In Revelation fourteen where the prophet speaks of the significant times before Christ's return to reap the harvest of the earth, he declares in verse twelve: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." So that is it. There are the two great hallmarks of a saint—obedience to God's

commandments and faith in Jesus. The Old Testament further declares of these same people and concerning the same time of judgment at Christ's return: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." God's saints then, are a people who enter into a covenant with God through day by day surrender of mind, heart, and will, to do His pleasure and be obedient to His law, and who find the strength for such a holy programme in Christ. Isaiah 42:6 declares of Christ, "I . . . will . . . give Thee for a covenant of the people." In other words God knows that no sinner can successfully keep an agreement with God involving obedience to His commandments in his own strength. So in His great love He planned to send His Son into the human race to become the "Son of man," to die for their guilt, and to live a resurrected life of obedience in human hearts that would accept Him. And when you have accepted the atoning blood of

Christ and delighted to do His commandments, you have entered into this wonderful covenant, called the new covenant, and are a candidate for heaven—a saint.

#### Why "New"?

Now, why do I say a *new* covenant? Are we to understand that there was an old covenant or agreement which has been superseded? Were saints in times past made acceptable for heaven on a different basis from today? Paul speaks quite clearly of the changed covenant in Hebrews eight. He declares it to be a second covenant, a "better covenant" and "the new covenant." He says: "If that first covenant had been faultless, then should have no place been sought for the second. For finding fault with them, He saith, Behold the days come, . . . when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers . . . in the land of Egypt."

Does this then mean that God changed His plan for saving men? Will there be Christians in heaven praising Christ for salvation, and Jews who lived before Calvary extolling some other plan which entitled them to heaven? Will heaven be divided? Was there an old dispensation operating under an old covenant and a new dispensation in which men are saved by a new covenant? We confidently affirm that all men of all ages are saved on the same basis of faith in Christ and obedience to His commandments, "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

The noted evangelist D. L. Moody was spending a day with a farmer in Pennsylvania. As he was taking a walk over the grounds, he noticed on the weather vane on top of the barn the inscription, "God is love." The evangelist asked the farmer why he put this statement on the weather vane. "Do you think," asked Mr. Moody, "that God's love is as changeable as the weather?" "No," answered the farmer, "I hold that God is love, no matter which way the wind blows." That answer contains a great truth. God's love for us is constant. It is the same in the New Testament as in the Old Testament. "The grace of God that bringeth salvation hath appeared to *all* men."

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By R. A. Vince

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Titus 2:11. Before the cross of Calvary was raised between heaven and earth, saints were saved by the merits of Christ, the Messiah who was to come. Through the example and shadow of heavenly things, presented to the pre-Christians in the sacrificial ceremony and sanctuary symbolism, the coming Lamb of God, the dying Saviour for the sins of men, was clearly illustrated. Since Calvary we look backward by faith to Christ's atonement.

#### God's Covenant "Everlasting"

But the fact that all the redeemed of all ages are saved by the grace of God through the merits of the Messiah, has never dispensed with the law of God, any more at one time than another. The law of God is not against grace, and grace is not against the law. In fact, there could never be grace without the law. They both come from the same source. God made the law and He is the one who also extends to us grace and strength to keep it. This perpetual plan then, is what David describes in Psalm 105:8-10 as the "everlasting covenant." "He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an *everlasting covenant*."

An illuminating commentary on this important text is found in Romans 4:13. Speaking of Abraham and his descendants, Paul states that the promise, "that he should be the heir of the world [i.e., not only of Canaan], was not to Abraham, or to his seed through the law, but through the righteousness of faith." A legalistic following of law to earn for themselves salvation as God's saints was not God's plan in those days any more than it is today. It was then as now the standard of righteous living finding its inspiration and power in the faith of Christ.

Why then does the Scripture speak at all of a new and better covenant if God has an *everlasting* covenant with His saints? To understand this we need to consider for a while the faulty covenant which Hebrews 8:9 shows was made with Israel on their way from Egypt to Canaan. God gathered His people around the foot of the smoking mountain of Sinai, where He proposed to re-affirm to them the ten commandment law which was the basis of the covenant. Moses carried the proposition to the elders of the people, quoting the

(Please turn back to page 5.)



Photos by the Author

ABOVE.—The most ancient of Jerusalem's walls dating from Jebusite times.

RIGHT.—A pillar from the pool of Bethesda.

★ WE have seen how in a most remarkable way the spade of the excavator has illuminated the Bible record of the patriarchs, the bondage of Israel in Egypt, their eventual exodus, and their entry into the promised land.

We may now ask what light archaeology has thrown upon the later history of Israel in Palestine.

One might naturally expect that as voices have spoken from the dust of Mesopotamia, Syria, and Egypt so powerfully in corroboration of the Bible story, excavation in Palestine would be the most rewarding of all. But there are actually a number of factors against this.

Palestine has been a highway of contending armies through the centuries in a way that Mesopotamia and Egypt never were. Consequently, destruction has worked more havoc on the ancient remains in Palestine than in any other Bible land.

Again, the dryness of the climate of Egypt and the Tigris-Euphrates Valley has been favourable to the preservation of the remains of their ancient civilizations, whereas the more variable climate of Palestine has resulted in the complete destruction of practically all literary remains except those on pottery or stone.

Finally, the Hebrew conception of life after death excludes the possibility of finding any of the decorated and treasure-filled tombs which have provided us with so much of our knowledge of the pagan civilizations of Sumer and Akkad, Egypt, Babylon, and Assyria.

In spite, however, of the profound difference of conditions which the archaeologist has met in Palestine compared with excavation in Egypt and Mesopotamia, the fruits of research there during the past century or so have been rewarding in a high degree.

Jerusalem was naturally



## Digging In THE HO

By W. L.

the first site for excavation, and one of the earliest tasks to which Sir Charles Warren set himself when he was sent out by the pioneer society,

the Palestine Exploration Fund, was the identification of the site of earliest Jerusalem on the horseshoe-like ridge over which the modern city is spread.

Tradition had placed David's Zion on the western arm of the horseshoe and to this day the name clings to this area, but Sir Charles suspected that this tradition, like so many others, was quite incorrect. His suspicions were confirmed when he discovered an artificial tunnel of Canaanite construction some eight feet high and six to ten feet wide running up from the Virgin's Fountain in the Kidron Valley through the solid rock of the eastern arm of the horseshoe, called the hill of



Ophel, to the summit of the ridge. This was clearly a means of access from a fortress on the crest to the spring below without going outside the walls. And this fortress could be none other than ancient Salem or Jebus.

The final evidence that earliest Jerusalem stood on the hill of Ophel came in 1924, when Dr. Duncan Garrow, then head of the Department of Antiquities in Jerusalem, uncovered a length of about one hundred yards of ancient Canaanite rampart still standing to a height of about twenty feet almost immediately above the Virgin's Fountain and

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dating back at least to 1600 B.C. This was clearly a part of the wall which encircled the original Jebusite stronghold which held out against the Israelites until after David became king.

It was most probably up the "gutter" or water tunnel from the Virgin's Fountain that Joab and a selected band ascended to surprise the Jebusites (2 Sam. 5:6-9; 1 Chron. 11:4-7), and it was through a breach in the Jebusite wall that David's final attack was launched.

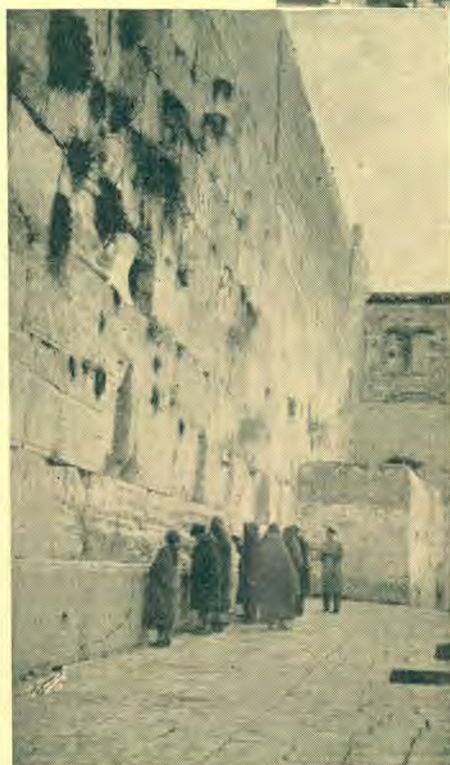
Interestingly enough, near the centre of the exposed portion of the wall there is the base of a large square tower of Hebrew masonry. This may have been the "Millo" (which means "filling") with which Solomon closed a breach in the city wall (1 Kings 11:27; 9:15, 24), or it may simply have been built as part of the general work of



Photos by the Author

ABOVE.—The Dome of the Rock covers the site of Solomon's temple.

LEFT.—The Wailing Wall of the Jews contains stones from Herod's and perhaps Solomon's temple.



strengthening the fortifications of David's city.

### Hezekiah's Conduit

During the reign of Solomon and after, the city spread from the original ridge of Ophel over the whole of the horse-shoe hill crest and it was during the reign of Hezekiah that another tunnel was cut from the Virgin's Fountain through the hill of Ophel to the pool of Siloam in the Tyropæan Valley between the hills of Ophel and Zion inside the city (2 Kings 20:20; 2 Chron. 35:2-4).

Hezekiah's tunnel was first explored in modern times in 1838 by Edward Robinson and his companion and since then has been thoroughly surveyed on a number of occasions.

When cleaned out by Captain Parker it was found, in places, to be as much as ten feet high, and here and there the hard chalk plaster used by Hezekiah was found adhering to the floor and sides.

In 1880 an inscription was discovered near the

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Men Who Proved the Bible True.—7

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Siloam end of the tunnel by an Arab boy who had accidentally fallen into the water while playing. He reported his discovery to his teacher, Dr. Schick and when later examined by Dr. Sayce of Oxford University and Dr. Guthrie of the German Palestine Association, it proved to have been cut in the rock by the workmen of Hezekiah to record how, tunnelling from both Siloam and the Virgin's Fountain, they at last met in the centre of the rocky hill and the waters flowed from the spring into the city pool.

#### Tunnelling in the Temple Area

Within the confines of the city, excavation has been seriously hampered by the fact that the whole area is built over and densely populated. As a result, most of the work of investigation has had to be done by tunnelling.

We know that the area of the Moslem mosque, or Haram es-Sheriff, covers the site of Solomon's temple and its two successors, that built by Ezra, and the third built by Herod, but true to Jesus' prophecy, not one stone has been left upon another (Matt. 24:2), so that their respective plans can no longer be traced.

The well-known Wailing Wall of the Jews with its massive blocks of Israelite masonry near the south-western corner is practically all that remains visible of the wall of the temple area, and dates back at least to the time of Herod. The stones themselves, which are early Israelite bossed masonry, may well have been re-used from the temple of Ezra, or even of Solomon.

The galleries beneath the pavement at the east end of the mosque area may have originally been the stable where Solomon kept his 40,000 horses, as the old Horse Gate would readily have given access to them.

If this is so, Solomon's palace must have stood in approximately the position of the mosque of El Aksa. Actually, the Jews still call this building, "el Aksa Midrash Shelomo" or the "School of King Solomon."

The first temple erected upon the threshing floor of Ornan purchased by David (2 Sam. 24:18-25), occupied approximately the position of the present Dome of the Rock in the centre of the Haram area. Under the dome of this mosque, as the name implies, an outcrop of rock some sixty feet square protrudes above the pavement to a height of four to six and a half feet. This is believed by many to represent the original thresh-

ing floor and the site of the holy of holies of the temple.

The trouble which Paul got into by taking Trophimus the Ephesian beyond the barrier excluding all but Jews from the inner courts of the temple (Acts 21:27, 28), is explained by a stone warning slab found in a house on the north side of the temple area by M. Clermont-Ganneau in 1871 and now in an Istanbul museum. It states that "no foreigner may enter within the balustrade and enclosure around the Sanctuary," and that "whoever is caught will render himself liable to the death penalty, which will inevitably follow."

#### Herod's Palace and Pilate's Prætorium

On the west wall of Jerusalem is a fortress usually designated David's Tower. This has nothing to do with David, but it does have associations with the Jerusalem of Jesus' day, for it was along this western wall that Herod built his great fortress-palace and to the north of it three great defensive towers—named Hippicus, Phasel, and Mariamme after a friend, his brother, and his wife respectively—to protect this most vulnerable side of the city. In the walls of David's Tower are a number of massive Herodian stones which may be a part of the tower of Hippicus.

The one-time Turkish barracks to the north of the Haram area is undoubtedly the site of the prætorium occupied by the Roman governor of Jerusalem and his garrison in the time of Christ. In the buildings on the other side of the Via Dolorosa, which traverses the prætorium area, is an ancient pavement of typical Roman slabs one to two and a half feet thick.

Beneath this pavement are great cisterns where water was stored for the garrison, and scored in the pavement are a number of geometrical figures on which the game of *margella*, common among the Romans, was played by members of the garrison when off duty. No doubt this was the courtyard across which Jesus was taken by Pilate to be offered, with Barabbas, to the people.

Still spanning the Via Dolorosa is one arch of a triple entrance to the prætorium where Jesus may have stood on the fatal occasion when the Jewish rabble demanded His crucifixion. Hence it is known as the "Ecce Homo" arch.

#### Pool of Bethesda Found

Jerusalem had many pools or reservoirs in both Old and New Testament times, several of which

are referred to by name. The Pool of Siloam in the Tyropæan Valley has long been known, but only in this century has the Pool of Bethesda been located.

It was known from the Bible account to be near to the Sheep Gate, which is represented by the present St. Stephen's gate, and some years ago two hitherto unknown reservoirs were found beneath the Convent of St. Anne connected with each other and surrounded by columned porticos. These answer so clearly to the twin pools of Bethesda that the identification is now generally accepted. Thus, from among the mass of tradition—often most fantastic—which has accumulated through the centuries in old Jerusalem, archaeological investigation has, in spite of all the difficulties, been able to unearth much factual material enabling us to picture with considerable accuracy the successive cities of Jebus, of David, and of the time of Jesus, and help us to understand better the momentous events which took place in them through the centuries.

(Final Article: "With Bible and Spade in the Holy Land.")

## Christ Coming Soon!

(Continued from page 3.)

likely to be in its present state. For it then continues at considerable length to elaborate a "theological compromise" to placate the holders of all conflicting views.

We are glad for the many fine statements to be found in the report, such as those quoted above; but we hope that as the document passes through the fires of discussion in the General Assembly, it will emerge as a clear-cut declaration which the man in the street can understand. For if Christ is our hope, we should say so not only with "humility and boldness," but with simplicity, clarity, and conviction.

"Mankind today is uncertain of its future. Most men are confused. Many are anxious. Some are despairing," says the report. Then all the more reason why the church should declare itself in clear, clarion tones. There must be no confusion, no diffidence, no fear of giving offence.

Is Christ our hope? Do we believe He is coming again in power and glory to establish His kingdom? All heaven and earth await the church's answer in this most critical hour.

## 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.

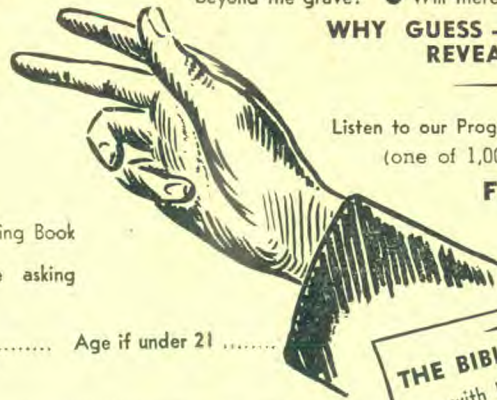
### THERE IS ONLY ONE COMPLETE ANSWER

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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# Know Your Bible

## RIGHTEOUSNESS by FAITH

How does the Bible define righteousness?

*"All Thy commandments are righteousness."*

Psa. 119:172.

"The term 'righteousness', . . . is, . . . that quality or that obedience or suffering which satisfies the demands of the law, and which constitutes the ground upon which justification proceeds."—*"Outlines of Theology,"* by A. A. Hodge, page 389.

Has any human being got this righteousness?

*"As it is written, there is none righteous, no not one."* Rom. 3:10. (See also Psalm 14:2, 3.)

Is it possible to gain righteousness by human means?

*"And enter not into judgment with thy servant: for in Thy sight shall no man living be justified."* Psa. 143:2.

Justification is another name for righteousness. Since all men have sinned, none can achieve righteousness or justification by any amendment of life. One sin is sufficient to destroy any claim to righteousness.

What door is firmly closed against us?

*"Therefore by the deeds of the law shall no flesh be justified in His sight."* Rom. 3:20.

In what other way is this truth expressed?

*"Not by works of righteousness which we have done."* Titus 3:5. *"And be found in Him, not having mine own righteousness which is of the law."* Phil. 3:9.

What is the objective of this teaching?

*"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily*



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*righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."* Gal. 3:21, 22.

Justification by faith "is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—*Testimonies to Ministers*, page 456.

What does the Gospel reveal?

*"But now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no distinction."* Rom. 3:21, 22, R.V.

The meaning here is clear. No man can be justified by any works he may do. Therefore the only way for a man to obtain righteousness is by faith, i.e., he must accept it as a gift from God.

How did righteousness become available?

*"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."* Rom. 3:24, 25.

"Since the sinner, at the moment of justification, is not yet completely transformed in character, we have seen that God can declare him just, not on account of what he is himself, but only on account of what Christ is."—A. H. Strong in *"Outlines of Systematic Theology,"* page 227.

**How is this "precious thought" emphasized?**

*"To declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus."* Rom. 3:26.

Our righteousness depends, not on what we do for God, but on what He has done for us.

**What is thus excluded?**

*"Where is glorying then? It is excluded. By what manner of law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."* Rom. 3:27, 28, R.V.

"Faith saves from first to last. The present righteousness and future glory of the sons of God alike have their source in faith. The act of reliance by which the initial justification of the sinner was attained, now becomes the habit of the soul, the channel by which its life is fed, rooting itself ever more deeply into Christ and absorbing more completely the virtue of His death and heavenly life."—Quoted in *"The Doctrine of Christ,"* page 117.

**Does this free grace abolish the law's requirements?**

*"Do we then make void the law through faith? God forbid: yea, we establish the law."* Rom. 3:31.

Contrary to a popular theory, justification by

By J. A. McMillan

faith does not abolish the law of God—it satisfies its demands.

**How is this made possible?**

*"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."* Rom. 8:3, 4.

Being justified by faith means to be delivered from the guilt of sin and the condemnation of God's law. The Gospel, however, does not leave us there. That is simply the beginning, but it is a vital beginning.

**What then is righteousness called?**

*"They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."* Rom. 5:17.

**How do we receive this gift?**

*"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."* 1 Cor. 1:30.

We receive the gift of righteousness by receiving the Lord Jesus. Then we are freely justified from all sin's guilt. But He is also made unto us sanctification as well. This means being saved from sin's power.

**How does Christ sanctify us?**

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."* Gal. 2:20.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, page 312.

**How is this transaction initiated and perfected?**

*"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."* 2 Cor. 5:21.

"It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—*Christ's Object Lessons*, page 310.

**What then will be the final state of the saved in glory?**

*"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."* Rev. 19:8.

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*E. G. White*.

# THE CHILDREN'S



# Pages

## The Pretty Little Samaritan

By Frances Taylor

MOTHER pushed the red sun-bonnet off her forehead and called, "Don't forget the green silk thread. If you do, you won't have your new dress for Sabbath."

Bessie put one foot into the stirrup and deftly swung herself into the saddle. "Don't worry,

Ma. Imagine me forgetting. Good-bye!" and away she cantered down the lane to the highway. Water splattered under the light feet of Beauty as she galloped along the country road to the village.

It had rained the night before, but the sun was so hot the road

was muddy only in spots. Birds sat in the treetops and sang their sweetest. Wild flowers lined the road, while frogs croaked from the low, wet spots. As the pony clattered over the bridge the muddy water in the creek below gurgled musically.

About two miles from her home Bessie stared at a strange sight in the distance down the road. She blinked her eyes. Was it a wagon stuck in the mud? Surely it was not wet enough for that. A man sat on the ground in the shadow of the vehicle. What in the world could he be doing? she wondered.

"Gee up! Beauty. Something must be wrong," she said, gently touching her heel to the flank of the horse.

As she drew near she could see the wagon was empty. The dapple-grey mares hitched to the farm wagon did not look tired at all; neither was the road very muddy. She stared at the middle-aged man in blue shirt and overalls sitting on the ground, his head dropped almost on his chest. Could he be dead? No, but maybe he was drunk, and she felt her spine prickle. "Maybe I'd better ride away as fast as I can," she thought.

"I am no coward. I shall see this through even if I do get into trouble," she told herself. "He may need help. Besides, he has my curiosity aroused." Taking her courage in her hand, she rode Beauty up close to the man and called, "Good morning, sir."

Slowly he lifted his head. His face was so white it frightened her. She was convinced he was not drunk. Scarcely above a whisper he said, "Water."

Quickly Bessie slid out of her saddle, dropping the reins. Bending over him, she said, "You are sick. Shall I go for a doctor?"

Panting for breath he managed to repeat the one word, "Water." She sniffed the air, but there was no odour of liquor on his breath. "Hurry," he begged.



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than September 19th. In case Our Times arrives late, still send your entry. All attempts will be considered.

"Yes, sir. But are you safe to be left alone? Hadn't you better lie down on the grass, sir?"

"N - o. It - is - my - h e a r t. H - u - r - r - y."

She jumped onto Beauty and galloped madly back home, the nearest place to get water. Her mother heard the clatter of horse's hoofs and ran to meet her in the lane. "Bessie, what is the matter?"

"Ma, quick. Get me a jug of cold water. A man is very sick down the road. His face looks like chalk. He can hardly speak. I'll get the camphor bottle while you draw the water for the jug. Hurry, I'm afraid he will die before I get back!"

With the camphor bottle in her saddle pocket and the jug of water in her right hand, Bessie galloped along the road as fast as she dared. As she neared the place she had left him she strained her eyes to see if he were still able to sit up. Yes, it looked as if he had not moved since she left.

She jumped out of the saddle and hurried to him. "Here, sir, is some nice cold water." She lifted the jug to his blue lips.

"It's so good."

"Please smell this camphor," she said, holding the bottle to his nose.

"Thank you."

"Shall I bathe your head with cold water, sir?"

"Please."

Gradually the colour returned to his thin face. She kept wondering who he was, and how he would ever get back into the wagon. Suppose she had not found him? What would have happened to him? for this road was not travelled too much. She trembled at the thought.

"You are so kind," he finally said weakly. "I prayed the dear Lord would send someone to help me. It is so hot."

"Are you a stranger, sir?"

"Well, you might call it that, but I live just in the next county.

Often I come over to your town to buy groceries. You see, it is all because of this balky mare. Minnie gets stubborn spells, and my wife wants me to sell her, for I get heart attacks. But I raised Minnie from a colt and don't want to part with her."

"I thought horses balked only when they had a load and became tired."

"Not Minnie. She balks whenever she takes the notion."

"Then how will you ever get her back home?"

"I can see she is tired of standing there in the hot sun and will be more than glad to move on."

"If you think it is necessary, sir, I will be glad to lead her for you."

"Thank you, my dear. What is your name and where do you live?"

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## IF

If you can show how Christ would act

In little things you do,  
By always helping others first,  
Being sincere and true;

Then you will be a boy or girl  
That I am proud to know.

And you will be a Christian true;  
All this your acts will show.  
Gladys Best.

---

She told him.

"Bessie, if you will give me another drink of that nice cold water, I believe I will be strong enough to climb back into the wagon. Should Minnie not start off immediately, you might encourage her by riding ahead. I never can tell what silly notions that mare may get into her head."

After the stranger had drunk his fill, Bessie hid the jug in the bushes, to be picked up on her return home. Then she helped the man into his wagon. She climbed into her saddle and rode Beauty out ahead of the team.

However, this was unneces-

sary, for the minute the man took the reins in his hand and said, "Gee up! Minnie," she pricked up her ears and walked right off as much as to say, "I have been waiting for you for a long, long time. Let's go." She had learned her lesson for this time, for she had picked too hot a spot for her trick.

The man smiled and called, "Thank you, Bessie. You are surely my pretty little Samaritan, for you saved my life. I shudder to think what might have happened had you not found me just in time, I was so hot and sick. Good-bye, and God bless you."

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## Results of Competition No. 14

*Prize-winners.*—Pearl Rich, West End, Marshgate, Camelford. Age 12; Mary Mewis, 55 Harley Drive, Swinnow Road, Leeds 13.

*Honourable Mention.*—Graham Hardy (Derby); David Lawrence (Edmonton); Joan Andrews (Shirley); Ruth Price (Wokingham); Siegfried Baron (Accrington); Richard Payne (Woodman-cote); Valerie Westwood (Garston); Rachael Bowerman (Worthing); Antony Peart (Cheltenham); Charles Munn (Carlisle); Kay Arnold (Croydon); Trevor Goddard (Iver); Rodney Nicholls (Bodmin); Hazel Harris (Cambridge); Nigel Payne (Woodman-cote); Diana Evans (Neath); Carole Westwood (Garston); Gary Ashton (Garston); Marion Peart (Wokingham); Vanessa McMullen (Croydon); Margaret Peart (Cheltenham); Janet Marr (Norwich); Yvonne Meekoms (Dorchester); Heather Payne (Woodman-cote); Stuart Payne (Woodman-cote); Delia Frost (Northampton).

*Those who tried hard.*—Dawn Mountford (Stoke-on-Trent); Gerald Bennett (Oldbury); Margaret Morris (Northampton); Eileen Maunder (Bodmin); Jean Sparkes (Clapham); John Gunthorpe (Northampton); John Kent (Hull); Heather Saunders (Lymington); Carol Key (Saltcoats); Kathleen Ball (Northampton); Norma Richardson (Manchester); Rosemary Dymond (Bodmin); Veronica Law (Greenock); Rachael Stanford (Woodbridge); Amy Randlesome (Suffolk).

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# STRAWS IN THE WIND

## Obliterating London

⊕ Most of greater London could be flattened by the dropping of one such bomb as was exploded in April of this year. This bomb was 12,000 times more destructive than the Hiroshima nightmare. Death roll from one weapon would be ten million if dropped centrally on the capital. It is claimed that today "a single plane can do more damage on one trip than all the air forces of both sides throughout the whole of the last war."

## National Assistance

⊕ The National Assistance Board's 1953 Report just published, reveals that at the end of last year two and a half million people in Britain were either wholly or partly dependent on National Assistance—an increase of one hundred thousand over 1952, and that the average weekly allowance amounted to £1. 1s. 8d. It reveals further that there are 2,340 "persons without a settled way of life" (i.e., tramps) who were cared for at Reception Centres.

## The Everlasting Covenant

(Concluded from page 5.)

them another chance. It would be a *new* covenant incorporating more satisfactory guarantees for fulfilment.

Now let us read from Hebrews 8:6; Christ "is the Mediator of a better covenant which was established upon *better* promises." In this covenant it was not to be "we will," but "I will," the "I will" of Christ who Himself was to be given for a covenant of the people. In the new covenant we declare, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Let us read the promises of God in the new covenant: "This shall be the covenant that I will make with the house of Israel; . . . *I will* put My law in their inward parts,

and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:33. "*I will* forgive their iniquity, and *I will* remember their sin no more." Verse 34. Here is grace indeed, overflowing grace, "grace to cover all my sin." But the law is there still, written this time not on tables of stone, but on the "fleshy tables of the heart," by the wondrous ministration of the Holy Spirit. (2 Cor. 3:3.)

In a certain coal office in a large city, the proprietor while he was away telephoning, left a wallet lying on the counter containing £100. When he returned and noticed what he had done, he turned pale. But he was thankful that the man who had come in while he was answering the telephone was an honest man and had not taken the money. He did not know, however, that three weeks before, the stranger who was so honest had been one of the leading robbers of the country. He had spent nearly forty years in prison. He had at one time stolen £4,000 within a few streets of this very coal office. But he had been converted. He had surrendered to Christ. The hand which before could never resist stealing, was now perfectly at rest with £100 in easy reach. A new power was in control, the power of the Lord Jesus Christ, dwelling in his heart and keeping the commandment, "Thou shalt not steal." Under the new covenant he had become one of God's saints, cleansed from his guilt by the blood of Jesus, which ratified the new covenant and gave it its enduring, unending quality.

If you choose to receive Christ into your heart, you will automatically choose His law as well. It will become your delight. The light of love and obedience will shine through you and you will have become one of the saints "who keep the commandments of God, and the faith of Jesus."

