

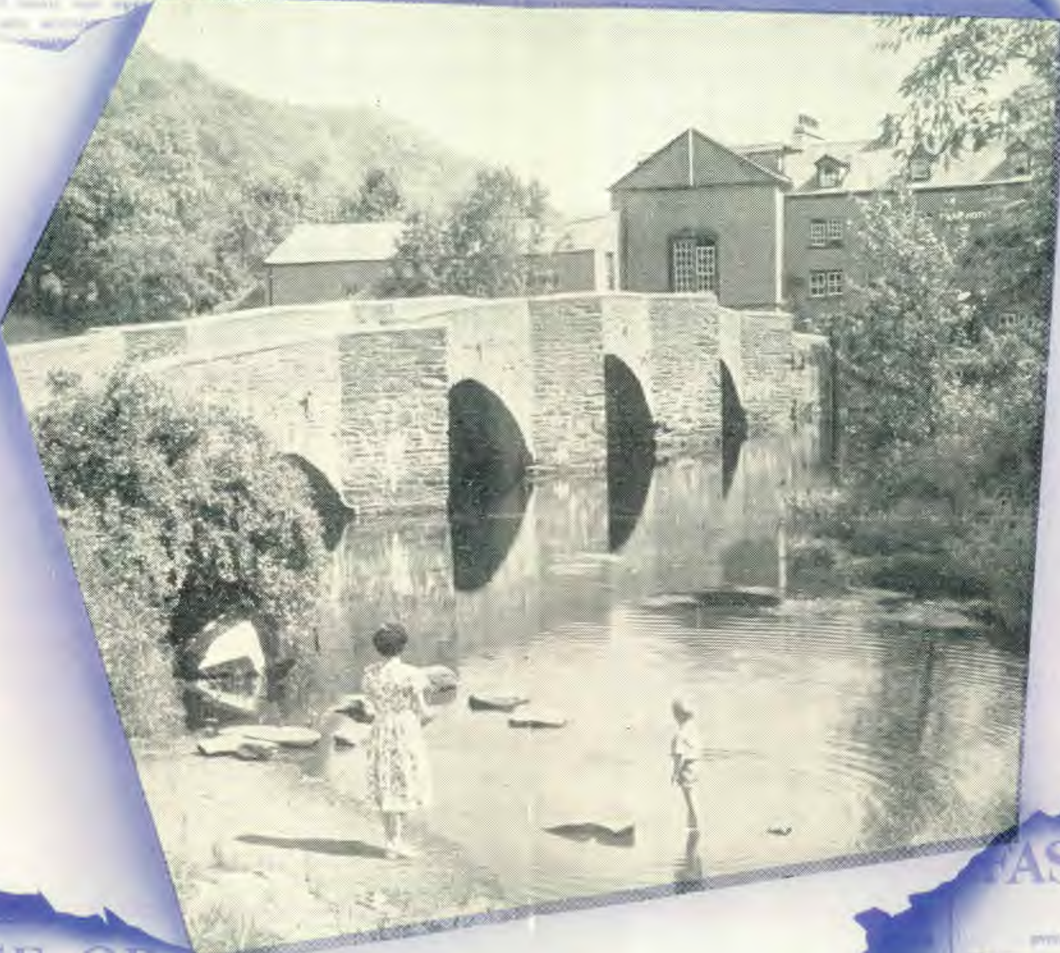
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The Bible and

Our Times

PROBLEMS



Discerning The Times



Current Events in the Light of the Bible

BY THE EDITOR

The "Least Read Best Seller"

☩ THE Bible has been called the "least read best seller," and it is with the object of getting the message of the Bible over to a generation this is increasingly neglecting it, that so many individual scholars and representative church groups during the past half century have set their hands to the preparation of new versions of the Scriptures.

Actually, during the past few weeks two new Bibles have been announced.

After more than ten years' work by a panel chosen by a Joint Church Committee on the Translation of the Bible, the University Presses of Oxford and Cambridge report that a completely new translation of the New Testament will be published in March next year. Other panels are working on the Old Testament and the Apocrypha, but it will probably be several years before their

work is finished. It is, however, most appropriate that the New Testament portion will be ready in time for the three hundred and fiftieth anniversary of the Authorized Version of 1611, which will be celebrated in 1961.

The essential difference between this new version and its predecessors, the English and American Revised Versions and the American Revised Standard Version, is that it will not be a "revision" of the Authorized Version in any sense, but an entirely new rendering from the original tongues, in modern English, for which reason it is to be called, *The New English Bible*.

There are, of course, some people who have an immediate prejudice against new translations of the Bible, whether they are the work of individual scholars or widely representative church groups as in the case of this latest version, but such an attitude is quite wrong.

The inspired Word of God consists in the revelation originally communicated through the divinely-chosen penmen, but as we have none of their actual writings, we must depend for our knowledge of that revelation upon copies of the Scriptures handed down through the centuries. Any help, therefore, which we can get from ancient manuscripts which have come to light in

recent years, and the constantly increasing knowledge of biblical Hebrew and the Greek of the first century A.D., from contemporary documents, is obviously of the greatest value in getting nearer and nearer to the inspired originals. New translations incorporating such knowledge, are thus entirely justified and are to be welcomed.

Furthermore, as the English language has changed considerably during the past three and a half centuries, and many words used by the translators of 1611 have altered their meaning or become obsolete, versions rendered in the modern English idiom will greatly assist in making the Bible more understandable to our generation.

It is, of course unlikely that any new version of the Scriptures will ever supersede the Authorized Version for devotional exercise and public reading in church because it was produced in probably the finest period in the history of the English language and reflects supremely the spiritual fervour of the great Reformation movement, but new translations in the everyday language of our time can certainly make a great contribution in communicating the Word of God to modern man. In addition to which, the fruits of the latest scholarship may often throw new and vivid light upon some of the great themes and words of Scripture.

Very different, however, is our reaction to another type of Bible prepared for our modern generation of which the latest representative is the recently published *Essential Bible* by the Rev. Joseph McCulloch, rector of the church of St. Mary-le-Bow in London.

Proceeding on the assumption that "a great many of the million words which comprise the whole Bible are simply superfluous," he has cut out about 750,000 of them and reorganized the remaining 250,000 in what he believes to be an orderly and attractive presentation of the message of the Bible.

With a great many other Christian people we must take very strong exception to Mr. McCulloch's assertion that three-quarters of the Bible can be dispensed with without any real loss. Indeed, in view of the fact that in both the Old and New Testaments we are categorically warned against adding or detracting from the revelation of God, it is surely the height of temerity to suggest that any of the Bible is superfluous. And when one notes that one of Mr. McCulloch's most startling decisions has been to cut out the Ten Commandments he is cer-

tainly understating Christian reaction when he says, "I may have trouble over this omission."

An examination of his reasons for this one deletion is sufficient to show how dangerous it is for anyone to try to "improve" the Bible in this way.

"I have excluded the commandments," he says, "because they are negative and the essential Christian message is positive." If Mr. McCulloch gave but a little study to the subject of law he would realize that the most precise manner of describing the moral area in which a man may freely move is by defining the bounds which he must not pass. Consequently, though expressed negatively, God could not, in His "ten words," have defined man's responsibilities to Himself and to his fellow-men more positively, as Jesus Himself showed in His exposition of the commandments on the Mount in Galilee.

Continuing his explanation Mr. McCulloch went on to say of the Ten Commandments, "They are a moral code supplied at a particular time." But if they were of such a temporary nature how have they come to be the foundation of the social legislation of every civilized community throughout the world? Surely this is an evidence that they are divine principles of timeless value.

In this connection it is significant that at the
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Members of the Joint Committee of the Churches in the Jerusalem Chamber of Westminster Abbey, where recently they formally approved the New Testament portion of the "New English Bible."



The POWER of the RESURRECTION

By P. H. Stearman

THE body of Jesus lately taken from the cross lay cold and still in the unused tomb of Joseph of Arimathæa. The Jewish leaders who had manipulated His trial and subsequent crucifixion were more restless now than when Jesus had stood trial in Pilate's judgment-hall. They came again to Pilate and requested that the tomb of Jesus might be guarded, "lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Matt. 27:64.

The word they sought was given by Pilate, the Roman procurator, "Take a guard of soldiers," he said, "go and make it as secure as you can." Matt. 27:65, Moffatt.

A hundred soldiers under the command of a centurion took up their positions around the tomb across the mouth of which a great stone had been rolled, and secured with cords bearing the Roman seal. Unseen by human eyes an additional force of Satan's minions stood guard also, fully determined that Jesus the Messiah should never come forth.

But at the exact moment indicated by heaven's

time-table an angel from heaven under the express command of God appeared in transcendent brilliance and splendour. "For fear of him the sentries shook and became like dead men." Matt. 28:4, Moffatt. The unseen host, too, scattered and fled from the scene as the angel moved the great stone by a touch of his finger, and standing at the entrance to the cave called, "Son of God, come forth, Thy Father calls Thee."

In answer to His Father's summons, Jesus stepped forth from the rent sepulchre proclaiming in voice and act, "I am the Resurrection, and the Life." John 11:25. "Immediately thereafter the earth quaked; the rocks split; the tombs opened; and many of God's people who were asleep in death awoke. And coming out of their tombs after Christ's resurrection they entered the holy city and showed themselves to many." Matt. 27:51-53, Weymouth.

Gibraltar of faith

To Christians this is the most momentous fact in history. Scholars have called it "the Gibraltar of Christian evidences," for this event assured

men and angels of the ultimate success of God's plan to redeem a race of lost men.

The earliest prophets had foretold of the coming of One who would conquer death. One thousand years before Christ, David had prophesied, "Neither wilt Thou suffer Thine Holy One to see corruption." Psa. 16:10. Isaiah, too, under divine inspiration, had prophesied of the hope of a resurrection when he declared, "Thy dead men shall live, together with my dead body shall they arise." Isa. 26:19.

On a number of occasions the Pharisees had stubbornly refused to accept the miracles which Jesus had performed as signs of His divine sonship. "Teacher," they asked, "we would like to have some sign from You." "It is an evil and disloyal generation that craves a sign," Jesus answered "but no sign will be given to it except the sign of the prophet Jonah; for as Jonah was three days and three nights in the belly of the whale, so the Son of man will be three days and three nights in the heart of the earth." Matt. 12:39, 40, Moffatt.

How ironical! The sign which the Pharisees requested so suavely was the event they would fight hardest to prevent a few months later. Ironical, too, that the efforts of the Jewish authorities to prevent the resurrection resulted merely in furnishing the strongest evidence and most certain proof of it.

As the Roman soldiers recovered from their terrifying experience and returned to the city to tell of it, they were met by the Pharisees and given a lying rumour to circulate. "Say ye, His disciples came by night, and stole Him away while we slept." Many an Israelite must have questioned how so large a body of sentries would dare to sleep on duty, and then, having been asleep, could have known that it was the disciples who had stolen the body of Jesus.

Power for witness

But though the man in the street was uncertain as to what he might believe, the faith of the disciples in the resurrection was unshakable.

Their Master had proved beyond all doubt that death could never

hold Him. The disciples were henceforth changed men, and possessed by the "power of the resurrection" they in turn went forth to change the world.

As Jesus ascended up into heaven and a cloud received Him out of their sight, the disciples knew that He had ascended to God to act as Mediator before His Father and they looked forward to the promised day when Jesus would return through the clouds of heaven to take His people to Himself. "The dead in Christ shall rise, . . ." declared the apostle Paul, and "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The resurrection hope

The disciples understood this great fact and proclaimed it from city to city. Their burning message captured the hearts of men everywhere. John, the last of the New Testament writers, was privileged in his ninetieth year to look into heaven itself. In his vision he saw a glorified Jesus whose "head and hair were white as wool, white as snow; His eyes flashed like fire, His feet glowed like finely burnished bronze, His voice sounded like many waves." Rev. 1:14, 15, Moffatt. As John "fell at His feet as dead," Jesus placed His hand upon him saying, "Fear not; I am the first and the last, and the living One; and I was dead, and, behold, I am alive for evermore; and have the keys of death and Hades." Rev. 1:17, 18, Alford.

To John, the exiled disciple, living on the island of Patmos, these words must have been sweet indeed. To all Christians down through the centuries this knowledge has brought fresh courage and new resolve. To us, who live just before the great event of Jesus' regal return to earth the words still ring clearly above all dissenting voices, "I am the Resurrection and the Life: he

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The resurrection of Jesus is our assurance of life beyond the tomb.

By G. E. Marshall



DAVID LIVINGSTONE *and* MODERN MISSIONS

IN A Scottish cotton factory, a tall lad nineteen years of age stands at his spinning jenny with eyes fixed on an object perhaps never before or since seen on a spinning jenny. This object is a book. The pulsations of the spinning jenny make the book vibrate, and the roaring machines make the floor tremble. No place in the world could be less like a reading room. But this boy is getting more out of his book than many a student in college. For this penniless boy was obsessed with the idea of going to savage people, living in undiscovered parts of the world, with the Gospel of healing for body and spirit.

Yet so successful was he in the achievement of his purpose in meeting the needs of suffering humanity that when he died in Ulala in the interior of Africa his body was brought all the way back to England to be laid in Westminster Abbey like that of a great conqueror of old.

David Livingstone was born on March 19, 1813, at Blantyre, about seven miles from Glasgow in Scotland. The home in which David grew up, says Dr. Blaikie, "was bright and happy, and presented a remarkable example of all the domestic virtues." He was the second son in a family of five boys and two girls. As a mere child he had



Under this monument in central Africa the heart of David Livingstone lies buried. (Inset) The spot where Livingstone and Stanley met.

to help with the housework, but though he did his share of sweeping and scrubbing the floors, he found time to explore the neighbourhood for miles around, and indulge his passion for collecting flowers and shells.

When only ten years of age David began to earn his own living in the Blantyre cotton mill. With his first week's wages he bought himself a Latin grammar, and such good use did he make of it that at the age of sixteen he could read Virgil and Horace with ease.

His work at the Blantyre mill began at 6 a.m. and, with intervals for food, went on till 8 p.m., yet after a hasty meal he went to an evening school until ten o'clock, and even after that he seldom put away his books before his mother came at midnight and packed him off to bed. In his *Missionary Travels* he says: "I read everything I could lay my hands on except novels. Scientific works and books of travel were my special delight."

Vision of medical missions

In the year 1836 Livingstone entered Glasgow University and devoted himself to the study of medicine and theology in the firm conviction that he could best serve the world as a medical missionary.

He owed his immediate call to Africa to the counsel and inspiration of Dr. Robert Moffat, who made his acquaintance at Mrs. Sewell's boarding house in Aldersgate Street, London. "He asked me," wrote Dr. Moffat, "whether I thought he would do for Africa." Moffat was able to reply that he thought he would.

On November 20, 1840, David Livingstone was ordained a missionary and on December 8th he sailed in the ship *George* for South Africa. After arriving at Cape Town he made his way over the very rough country to Kuruman some 700 miles to the north but not until several months after his arrival there did he receive his instructions from the London Missionary Society.

A well-known incident of Livingstone's first years in Africa was his encounter with the lion at Mabotsa, when his left shoulder bone was severely crushed and his arm was maimed for life. The false joint in the crushed arm was the mark by which his body was identified when it was brought home in 1874. In a letter to his father on his recovery he wrote: "I ought to praise Him who delivered me from so great a danger. I hope I shall never forget His mercy."

The young missionary lived as a bachelor in Africa for four years. Then in 1844, beneath one of the fruit trees at Kuruman, he proposed to Dr. Moffat's eldest daughter, Mary, and his marriage was celebrated a few months later.

Mrs. Livingstone became known to the natives as Ma' Robert, or mother of Robert, from the

name of her eldest son. This child eventually went to America where he joined the Federal Army. He was wounded in battle, and died in a hospital in North Carolina in 1865.

Opening an unknown continent

Livingstone's career as an explorer began in 1849, with the discovery of Lake Ngami. His record as a geographer is thus summed up by Dr. Blaikie: "He travelled 29,000 miles in Africa, and added to the known part of the globe about a million square miles. He discovered Lakes Ngami, Shirwa, Nyassa, Moero, and Bangweolo, the Upper Zambesi, and many other rivers, made known the wonderful Victoria Falls. . . . He was the first European to traverse the whole length of Lake Tanganyika, and to give it its true orientation, . . . and through no fault of his own just missed the information that would have set at rest all his surmises about the source of the Nile."

And the wonder is that all his great achievements for humanity, in exploration and in bringing relief to suffering humanity were crowded into a space of little more than twenty years.

In 1850 he wrote to his brother Charles, "God had an only Son, and He was a Missionary and a Physican. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live, in it I wish to die."

It was sixteen years after leaving his homeland that Livingstone made his first memorable visit to England. Many honours were conferred upon him. On February 13, 1858 he was presented to Queen Victoria. The Queen conversed with him for about half an hour on the subject of his travels, and Dr. Livingstone told her that he would now be able to say to the natives that he had seen his Chief. He told her that the Africans were in the habit of inquiring whether his Chief was wealthy, and when he assured them that she was very wealthy, they would ask how many cows she had got, a question at which the Queen laughed heartily.

Amid all these honours Livingstone remained the same simple, true hearted Christian missionary, and he had been home for only four months when he set out again on his mission of love and mercy on March 10, 1858. Although we are not able to record large churches today bearing his name, yet it was to a great degree through his inspiration that the great modern missionary movement was to develop. Africa before this time had been largely an unknown continent. It had not heard the message of the Bible since the

(Continued on page 15.)



By Leslie Shaw

what these Scriptures exactly mean for we cannot conceive of a personality whose being is "fire." We may understandably ask, What is this fiery appearance which is attached to the divine majesty? Is it real fire, or only the dazzling appearance of His person? It is better not to try to reason this out, but rather to let the Scriptures give their own answer, and then to accept it in godly fear. Note the following inspired declarations:

"And the Light of Israel shall be for a fire, and His Holy One for a flame." "With the breath of His lips shall He slay the wicked." Isa. 11:4. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God: . . . who shall be punished with everlasting destruction from the glory of His power." 2 Thess. 1:7-9. "Shall destroy with the brightness of His coming." 2 Thess. 2:8.

When we consider these Scriptures and let them have their due weight, we may be sure that the fire is real, and that it will do its appointed work, destroying all traces of sin and sinners, but, thank God, not destroying any that have, through the grace of Christ and His indwelling Spirit, developed characters that are imperishable! "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting

HOW CHRIST WILL COME

IN PREVIOUS articles we have set forth the helplessness of man to create a better and perfect world. We have shown that the divine solution is the Gospel of Christ which culminates in His personal return in power and glory at the climax of history. Now we want to set forth the consistent teaching of the Scriptures, both the Old and New Testaments, as to *how* Christ will come again.

A consuming fire

The Scripture says, "Our God is a consuming fire" (Heb. 12:29), and it further asks, "Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?" Isa. 33:14.

It may be difficult for us to understand just

burnings? He that walketh righteously, and speaketh uprightly; . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Like Shadrach, Meshach, and Abednego, those who have Christlike characters will withstand the fire and not be hurt by it. But everyone who will not allow the "Spirit of judgment and . . . and the Spirit of burning" (Isa. 4:4), to do its appointed purging work, which is to cleanse away all filth, all unrighteousness, will eventually be completely burned up by that holy fire.

Overpoweringly visible

Will the coming of the Lord Jesus the second time to this earth then be visible? Yes, indeed, overpoweringly visible! "As the lightning cometh

out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "For as the lightening, that lighteneth out of the one part of heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." Matt. 24:27; Luke 17:24.

Jesus had previously been warning His disciples against belief in any declaration that Christ had come secretly in this place or that place on the earth. In contrast with the supposed appearances of the false christs will be the advent of the true Christ, who, as the all powerful God, King of kings, and Lord of lords, will openly manifest Himself to all from the heavens (1 Thess. 4:15-17), even as the sun is manifested to all. "The mighty God, even the Lord [Jehovah], hath spoken, and called the earth from the rising of the sun unto the going down thereof." Psa. 50:1 As the earth rotates on its own axis, and daily brings the sun to view in what is called the "sunrise," just so, to them "that fear My name shall the Sun of righteousness arise with healing in His wings." Mal. 4:2. From the heavens the brightness, splendour, and surpassing glory of Christ will be revealed, and "all flesh shall see it together" "when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

Unimaginable glory

How great will that glory be! Ah! mortals have never before beheld the like. The glory of God the Father, a glory so great, so intense, so bright and vivid "that no man can approach unto" it, will be added to the equal glory which Christ Himself possesses of His own right, that glory of which He prayed, "O Father, glorify Thou Me with Thine own self with the glory which I had [shared] with Thee before the world was" (John 17:5), and all the borrowed glory of the mighty angelic throng, not one of whom will be missing



When Jesus came the first time His glory was veiled to humanity, but when He returns it will be as "King of kings and Lord of lords."

on that day. (Matt. 25:31.) Man cannot comprehend such a sight. The light of the sun will fade into utter insignificance. Did not the glory of one angel completely overpower and overwhelm the soldier watchers at the tomb of Christ? (Matt. 28:3, 4.) Then what will it be when ten thousand times ten thousand and thousands of thousands of angels flood the sky with their light as they descend to this earth together?

Therefore let no-one contradict the Scriptures which distinctly tell us that when Jesus comes the second time "every eye shall see Him" (Rev. 1:7), even the eyes of all the dead who shall come forth from their graves to see His glory. (John 5:28, 29.) For did not even the ancient patriarch Job declare: "I know 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; whom I shall see for myself, and mine eyes shall behold and not another." Job 19:25-27.

So listen not to those who argue that because God is spirit, and because Christ now partakes of His nature we shall not see Him visibly again. Specious arguments are no answer to the plain, forthright, unambiguous statements of Holy Writ. Listen not to those who declare that Christ's coming for His church will be so secret that the world will go on not knowing it has taken place. Christ's coming will affect everyone, both the righteous and the wicked. "He shall send forth His angels 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." "And in the time of harvest I will say to the reapers [the angels], Gather ye together first the tares [the wicked], and bind them in bundles to burn them: but gather the wheat [the righteous] into My barn." Matt. 24:31; 13:30.

In that harvest day, which is the end of the world, the fate of all will be decided for eternity.

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MARKS

OF

IN OUR last article we considered the basic doctrines of the apostolic church. Now we must try to identify the true church of this present age. True, Christ has His sincere followers in all communions, including the Roman Catholic and Greek Orthodox Churches, but we believe these will eventually be gathered out into His remnant church of the last days which will reproduce in its entirety the apostolic pattern and proclaim what Peter called "the present truth." 2 Peter 1:12.

John Milton (1608-74) once delivered these eloquent words in the House of Commons: "Truth indeed came once into the world with her divine Master, and was a perfect shape, most glorious to look upon; but when He ascended, and His apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear . . . went up and down, gathering up limb by limb still as they could find them. We have not found them all, Lords and Commons, nor ever shall do, till her Master's second coming; He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."

Milton rightly recognized that following the papal apostasy and the Dark Ages, increasing rays of truth would be recovered to the church. This is in harmony with the principle enunciated by Solomon: "But the path of the righteous is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18, R.V.

Assembling the "pieces" of truth

Luther recovered the Scriptures from the dusty shelves of monasteries and museums and from them he restored the doctrine of justification by faith. As Philip Schaff says of the Reformation of the sixteenth century: "It went, through the intervening ages of ecclesiasticism, back to the fountain-head of Christianity itself, as it came from the lips of the Son of God and His inspired apostles." —*A History of the Creeds of Christendom*, page 204.



During his visit to the Isle of Jersey, John Wesley had a vision of God on the days of his life.

In the eighteenth century, John Wesley rescued the church from deadly formalism and tens of thousands from a Christless life. Yet, like the earlier reformers, he and his associates were accused of preaching heresy. He replied: "Some allege that the doctrines of these men are false, erroneous and enthusiastic; that they are new and unheard of till of late. . . . This whole pretence has been cut up by the roots, it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture." —*Wesley's Works*, Vol. 3, pages 152, 153.

From these examples an im-



THE TRUE CHURCH

By J. A. McMillan

portant truth emerges. In the divine economy, it is not church organization that comes first, followed by the ministry of the Word. God works in exactly the opposite way. In all ages, His method has been, "And the word of the Lord came unto Samuel," to Isaiah, Jeremiah, John the Baptist, Augustine, Luther, Wesley, etc. And it has ever been the proclamation of this Word which has gathered out and gathered together the true people of God.

The "final" Gospel

A thoughtful study of God's Word and "the signs of the times" leads to the certain conclusion that we are living in "the last days." There is a growing conviction in the hearts of Bible Christians of all denominations that the coming of Christ is imminent. Before the first advent of our

Lord, prophecy predicted the coming of a "voice of one that crieth, Prepare ye in the wilderness the way of the Lord." Isa. 40:3, R.V. John the Baptist knew that his message was the fulfilment of that prophecy. (John 1: 22, 23.) Similarly with the second advent, the Scriptures foretell the proclamation of a special preparatory message to precede the return of the Saviour.

John was privileged to "see" this final Gospel message under the symbol of an angel flying "in the midst of heaven" being "proclaimed unto them that dwell on the earth, and unto every nation and tribe and tongue and people." Rev. 14:6, R.V. Sir Isaac Newton, the great scientist yet humble Christian, wrote concerning this prophecy: "An angel must fly through the midst of heaven with the everlasting Gospel to preach to all

nations, before Babylon falls, and the Son of man reaps His harvest. . . . 'Tis therefore a part of the prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood [in 1733]. But if the last age, the age of opening these things, be now approaching, as by the great success of late Interpreters it seems to be, we have more encouragement than ever to look into these things."—*Observations Upon the Apocalypse of St. John*, page 305.

Newton was correct in his observation. During the past 127 years, the messages of Revelation 14:6-12 have actually been reaching out to all the nations and tribes of the earth, and today there are few habitable parts of the world that have not heard at least something of this "everlasting Gospel."

It is of supreme importance to recognize that this final message is to prepare a people to meet the Lord when He returns. As Knox expresses it in his translation of Revelation 14:6: "I saw, too, another angel flying in mid-heaven, carrying with him a final Gospel to preach to all those who dwell on the earth, to every race and tribe, and language and people."

A final Gospel or the "everlasting Gospel" in its last-day setting must be preached by a final or last-day church. Such a church would be in reality "the remnant of her seed." Rev. 12:17. Can we then identify this "remnant" of the church of the ages which is entrusted with this "final Gospel" in its last-day setting?

God's last-day church

Two marks of the remnant are emphasized by John in Revelation 12:17. The people who compose the remnant church "keep the commandments of God, and hold the testimony of Jesus." (R.V.) This is repeated when John describes the messages proclaimed by the remnant. He says of the fruitage of those messages: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12, R.V.

These, we noticed, were the marks of the apostolic church. The remnant, then, will be identified

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with the early church in its adherence to the faith of Jesus and its observance of the commandments of God. Such is the claim made, in all humility, by the Seventh-Day Adventist church. Let us examine this claim.

True to the prophecy the Seventh-Day Adventist church arose out of the great second advent revival which reached its climax in the autumn of 1844. In the confusion that gripped the general body of ardent Adventists when their expectations of Christ's immediate appearing were disappointed, a small group of Bible students began to discover important truths that had been neglected by the church for centuries. They gathered into one consistent body of doctrine, truths that had been scattered among the various denominations of Christendom. The "pieces" of truth envisioned by John Milton began to fit together into a consistent, co-ordinated whole. Experimental religion from the Methodists, baptism from the Baptists, the deity and atoning sacrifice of Christ, and the inspiration and authority of the Scriptures from the main stream of Protestant Christianity, and the seventh-day Sabbath from the Seventh-day Baptists. All these, supported by ample biblical evidence, convinced them that God was calling them to witness for Him "to every nation, kindred, tongue, and people.

Truth for the times

At the very time when the church was facing and generally succumbing to the theory of evolution, the Advent movement began proclaiming, "Fear God, and give glory to Him, . . . and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:7, R.V. And since the Sabbath was instituted by God as a memorial of His creative work, those who kept the Sabbath were in a singularly strong position to combat evolutionary thinking. (Gen. 2:1-3; Exod. 20:8-11; 31:16, 17; Heb. 4:3, 4.) So while the ministerial ranks of Protestantism became riddled with modernism and evolutionary philosophy, the growing Adventist ministry held fast to the faith and teachings of the Scriptures.

Another false phenomenon that arose around this specific time was the Spiritist movement. In 1844 and 1848 the Fox sisters started a rapping "game," with some unseen visitant that steadily grew into the present world-embracing Spiritist pandemic. How timely, therefore, was the Adventist insistence on the biblical position that "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred

and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9:5, 6, R.V.

"They that do His commandments"

The Adventist message is equally timely when lawlessness is increasing everywhere in its emphasis on the keeping of God's commandments. Our Lord foresaw the unpredicted lawlessness of the last days and gave this admonition: "Because there shall be a general disregard of God's law, the love of the many shall grow cold." Matt. 24:12, Weymouth. On the other hand, the last beatitude of the Bible reads, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The Revised Version of this passage reads, "Blessed are they that wash their robes." The evidence of the ancient manuscripts and patristic quotations seems evenly divided on this text, but both variants are scripturally sound for no-one will enter heaven who has not washed his robes and made them white in the blood of the Lamb. (Rev. 7:14.) Our title to heaven and immortality is grounded on the atoning sacrifice of God's Son. However, when we surrender our hearts to Jesus and own allegiance to Him, then we find ourselves in covenant relation with God through Christ. Then it is that the Holy Spirit writes God's law upon our minds and hearts, subduing the natural desires, changing our carnal nature, and transforming us from the children of disobedience into loving and obedient children of God. (Heb. 8:8-12; Rom. 8:1-4; 2 Cor. 3:3; 1 John 3:3-6; 5:2-4.) There is thus no conflict between God's law and God's grace; both are aspects of the divine nature. They have been co-existent from eternity. So the Adventist sings with deep conviction:

*Give me the Bible, holy message shining,
Thy light shall guide me in the narrow way;
Precept and promise, law and love combining,
Till night shall vanish in eternal day.*

Priscilla J. Owens

Such is the spirit and power of the everlasting Gospel which is now being heralded by voice and pen over hill and dale, in the great cities, and across the oceans. It sweeps onward with irresistible force, because its people have a rendezvous with destiny. Such are the marks of the remnant, which, under God, will see the work of God finished and the kingdom ushered in.



Our Lord's Great Prophecy

By S. G. Hyde

Part 1

Of the many aspects of our Lord's earthly ministry foreshadowed by Moses and the Old Testament prophets, was that of Prophet.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Deut. 18:15, 18.

The Samaritan woman and the people who heard Jesus teaching in the Temple, recognized in Him the fulfilment of Moses' assurance.

"Sir, I perceive that Thou art a prophet." John 4:19.

"Many of the people . . . when they heard . . . said: Of a truth this is the Prophet." John 7:40.

One of the greatest of the prophecies of Jesus concerned the Jews, the people through whom Christ came, and their beloved city, Jerusalem.

"He came unto His own, and His own received Him not." John 1:11.

"O Jerusalem, Jerusalem . . . your house is left unto you desolate." Matt. 23:37, 38.

NOTE.—The importance and comprehensiveness of our Lord's great prophecy is seen when one realizes, as Dr. A. T. Pierson pointed out, that "from this prophecy [as found in Matthew 24, Mark 13 and Luke 21] may be demonstrated and vindicated the existence of God, His moral government, His general and special providence, the divine inspiration of the Holy Scriptures, and the divine character and mission of Christ."

The details of this prophecy were so many and so intimate as to preclude the possibility of either forgery or collusion, charges often levelled by the critics.

NOTE.—One computer has found in this discourse no less than twenty-five prophecies.

The authors of the gospels wrote their records well before the year of Jerusalem's downfall (in A.D. 70). Matthew wrote his some thirty years before the event, while Mark and Luke wrote between seven and three years before.

NOTE.—The one gospel writer who does not mention this remarkable story was John. He wrote his gospel some twenty-five years *after* the fall of Jerusalem. Had he included a report of the tragedy-to-be its prophetic nature would have been rightly assailed by the critics. To avoid this John was directed by the Holy Spirit to make no reference to it at all.

That this prophecy of our Lord was fulfilled as predicted, was vouched for by three creditable historians.

(a) Josephus—himself a Jew and an enemy of the Christian faith. He was actually an eyewitness of the tragedy and his account of it was approved by the destroyer, Titus.

(b) Tacitus—a pagan and a Roman historian who served as a "war-correspondent" for the Roman invaders.

(c) Gibbon—the English historian, "prince of sceptics" who, nevertheless, admits the facts which fulfilled, accurately, our Lord's predictions.

NOTE.—We recall the words of Jesus: "Now I tell you before it come, that, when it is come to pass, ye may believe."

Of the many detailed features of Christ's great prophecy we will briefly give special consideration to the following:

1. The appearance of false christs
2. The development of calamities
3. Persecution
4. Jerusalem encompassed by armies
5. The trenching of the city

6. The razing of the city
7. The promise of immunity to the Christians
8. The time-factor

False Christs

"There shall arise false Christs . . . and shall show great signs and wonders." Matt. 24:24.

Josephus tells of one called Theudas who promised to part the waters of the Jordan, as did Elijah, "and by such speeches deceived many." Many false Messiahs appeared, among them being the Samaritan, Simon Magus.

Calamities

"There shall be famines, and pestilences, and earthquakes." Matt. 24:7.

Though peace reigned while Jesus was on the earth, the situation quickly changed following His ascension. Josephus records that the "country was soon filled with violence;" extensive famines occurred in Judea, Italy, and Rome itself; earthquakes, one in Judea of great severity, were experienced within the intervening years before the fall of Jerusalem in A.D. 70.

Persecution

They shall "deliver you up to be afflicted, and shall kill you: and ye shall be hated. . . . Many shall be offended, . . . and hate one another." Matt. 24:9, 10.

Immediately after Pentecost, the newly formed church was subjected to severe persecution. Saul of Tarsus, before his conversion, was one of many who "made havoc" of the church. Peter and John, Paul and Silas all suffered. Stephen became the first of the martyrs; only John, among the apostles, seems to have died a natural death. Nero's persecutions of the Christians just before the fall of Jerusalem are among the blackest ever inflicted.

Jerusalem Encompassed

"He beheld the city [Jerusalem], and wept over it, saying, . . . The days shall come . . . thine enemies shall . . . compass thee round, and keep thee in on every side." Luke 19:41, 43.

Josephus describes the execution of a plan of Titus to encompass the walls of Jerusalem with a wall five miles in circumference, including thirteen military towers. This was achieved in the incredibly short time of ten days, thus completely surrounding the city with the armies of Rome.

The Entrenchment

"The days shall come upon thee, that thine enemies shall cast a trench about thee." Luke 19:43.

Jerusalem was surrounded by valleys that formed a natural trench. To build an artificial one seemed useless. But against the advice of his commanders, Titus, in addition to the wall, built a trench around the whole five miles. Josephus describes this in detail.

The Razing of the City

"They shall not leave in thee one stone upon another . . . they shall lay thee even with the ground." Luke 19:44.

The destruction of 1,130,000 Jews with a further 97,000 taken prisoners might have been conquest enough. But the order was made by Titus, "Raze the very foundations!" Even sewers and aqueducts were uncovered. And so our Lord's precise words, "Lay thee even with the ground," were fulfilled. The temple itself suffered the same fate. In Matthew 24:1, 2, we read of our Lord and the disciples surveying the temple and noting the massive stones. Said Jesus, "There shall not be left here one stone upon another." And thus it happened!

Immunity to the Christians

"There shall not an hair of your head perish." Luke 21:18.

Jesus had spoken of the flight of His people and told them to pray that they would not have to flee "on the Sabbath" or "in the winter." Matt. 24:20. After beginning the siege, the armies suddenly ceased their activity and withdrew. That short space of time, known by Jesus years before, gave the Christians their opportunity. Historians tell us that every one escaped, taking refuge in the mountains of Pella.

The Time Factor

"This generation shall not pass, till all these things be fulfilled." Matt. 24:34.

The primary fulfilment of this time-prophecy was in the circumstances of Jerusalem's destruction. Less than forty years after our Lord's ascension, the tragedy occurred and the generation to which Jesus spoke saw the events fulfilled in detail.

NOTE.—Of the tragic happenings to the Jews and their city Jesus had said, "These be the days of vengeance." Luke 21:22. Observes Dr. Pierson: "Can any candid mind consider the crime of the

Jews [against the Lord] and the calamities that followed exactly in accord with the prophetic predictions, and see in these marvellous correspondence no sign that God had their sin in mind in bringing on that very generation such pathetic but poetic retribution? . . . Jesus claimed divine Sonship and Messiahship; and to **verify His claim** uttered a prophecy so minute that no chance coincidence can explain it. How may we evade conviction?"

David Livingstone and Modern Missions

(Continued from page 7.)

Ethiopian had taken it to his country after meeting the evangelist Phillip. Livingstone took it into the very heart of Africa. His favourite Bible hero was Moses and we may well think of him as a modern Moses, setting forth with the rod of God in his hand to deliver the enslaved children of Africa.

Sought and found by Stanley

On October 28, 1871, when Livingstone's physical resources were almost exhausted, Henry M. Stanley came as an angel of deliverance. Sent out by the *New York Herald* Stanley gave Livingstone literally a new lease of life. He brought him tonics which his mind and body desperately needed. The letters from home, the long talks with the man who had travelled so far to find him seemed to cut through a curtain which had been separating him from the rest of the world.

Livingstone's sense of gratitude was genuine and profound. "He laid all he had at my service," he wrote, "divided his clothes into two heaps, and pressed one heap upon me, then his medicine box, then his goods and everything he had, and to coax my appetite often cooked dainty dishes with his own hand. . . . He came with true American generosity. The tears often started into my eyes on every fresh proof of kindness."

Livingstone's last words to a white man were to Stanley on his departure. "I am grateful to you for what you have done for me. God guide you safe home, and bless you, my friend."

The end of the road

On April 29th the last mile of the 29,000 covered by Livingstone came to an end. He had been carried in much suffering and pain to the

village of Ilala. Here a hut had been prepared for him and a bed made with branches covered with dried grass. Dismissing his servants he retired for the night with just one lone watcher by him. Before morning broke Susi in alarm gave the news that their master had fallen asleep in death. The dim candle light revealed the motionless form of Livingstone by his bedside in the attitude of prayer. His last thought and plea was for the deliverance of Africa.

The natives bereft so suddenly of their faithful leader began the journey over the same route which Stanley had taken with his company. It was a thousand miles to the sea but Susi and Chuma determined that whatever might come, they would see that the body of their master received safe passage to his home country.

On April 18, 1874, Livingstone was buried in Westminster Abbey but through the symbolic act of Susi and Chuma and Jacob Wainwright his heart remained in Ilala in his beloved Africa.

Inscribed on his tomb in Westminster Abbey are his own words: "All I can say in my solitude is, may Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal the open sore of the world." And much of the modern missionary impetus of our day stems from the time when men's hearts were touched by the devotion and sacrifice of this one single light of God.

The "Least Read Best Seller"

(Continued from page 3.)

very time Mr. McCulloch's Bible, with the commandments cut out, appeared, the Bishop of Carlisle was declaring in the *Carlisle Diocesan News*: "I am firmly of the opinion that one reason why there is so much confusion about moral standards is due to the fact that the Church has allowed the Ten Commandments to be pushed too far back in her teaching, and almost neglected."

Mr. McCulloch's final reason for his decision is this, "Moral codes are merely crutches, something to be discarded when people finally understand the Christian way of recreating mankind." Here the apostle Paul rises up in protest. "Do we then make void the law through faith?" he asks in his epistle to the Romans. No indeed, he replies, "we establish the law."

The complete baselessness of Mr. McCulloch's reasons for omitting the Ten Commandments

from his *Essential Bible* must surely make us suspicious of all his other judgments.

The fact is we cannot do without any of the Bible. There has always been "present truth" which was particularly relevant in different ages of the history of the world and the church, and there is "present truth" in the Scriptures which is particularly relevant to our day, but the whole Bible is a heritage for us "upon whom the ends of the world are come," and we need its every word.

To deepen our understanding of it the aid of every modern translation of the Scriptures is welcome, but for man-devised "Essential Bibles" we can have no use at all.

The Power of the Resurrection

(Continued from page 5.)

that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

The Quiet Moment

JUST A MEMORY

STANLEY COMBRIDGE

'Twas only just a kindly word
Spoken to me,
But oh, it meant so much that day,
Said lovingly.

'Twas only just a passing smile
That caught my eyes,
It smoothed the wrinkles from my face
With glad surprise.

'Twas just the pressure of a hand
From someone dear,
But oh, it lifted up my heart
And gave me cheer.

So let me speak the kindly word
And give the passing smile;
The hand-clasp true will I extend —
For it is well worth while.

How Will Christ Come?

(Continued from page 9.)

It will be either, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," or "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:34, 41.

So the great and vital question for you and for me is: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11, 12. Jesus said, "Blessed are the pure in heart: for they shall see God." God is looking for godliness, god-likeness in all His creatures. It is Christ's purpose that we shall all be transformed into the divine "image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. This involves surrender to God that He may work in us His will and His good pleasure.

May God grant then that we all with our "loins girded about" and our "lights burning" may be "like unto men that wait for their Lord when He will return from the wedding; that when He cometh and knocketh" we "may be ready" to "open unto Him immediately."

If we are able to do this He will reciprocate by opening heaven to us, and receiving us to Himself for ever.

Straws in the Wind

"TWENTY PER CENT CHANCE"

☪ IN AN interview with Marguerite Higgins of the *New York Herald Tribune*, Dr. Leo Szilard, who played a vital part in the development of the atom bomb, asserted that "our world has a twenty per cent chance of living through this century without seeing its cities destroyed."

OPERATION MAGELLAN

☪ THE sixteenth century navigator, Ferdinand Magellan, took three years to achieve the first round-the-world voyage. Following roughly the same route, the nuclear-powered U.S. submarine *Triton* has made the first underwater journey of

THE DAYS AHEAD

HAS GOD A PLAN?

HAVE YOU EVER WONDERED

Will God permit suffering to continue?

Will the dead live again?

What is the meaning of world unrest?

Can we expect our Lord's return?

Can we know whether we are saved?

THESE AND MANY OTHER QUESTIONS ARE ANSWERED IN THE BIBLE



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36,000 miles round the world in eighty-four days.

NEW AVENUES OF EVANGELISM

✚ IN HIS report to the annual meeting of the British and Foreign Bible Society, Dr. W. J. Platt mentioned that in India the publication of the Gospel story, a chapter a day, in a dozen vernacular newspapers, as an advertisement, had made a tremendous public impact. He also stated that half a million people in that land are studying Christianity through correspondence courses conducted in twenty-two different languages.

MODERN TEMPLES AND THEIR GODS

✚ "It is not only Christians who feel repelled by the latest products of this civilization, with its mass media, its shallowness, its worship of these twin household gods, the Tele and the Disc, its devotion to the great temples of this new culture, the cinemas," said Professor J. E. Fenn, Moderator of the General Assembly of the Presbyterian

Church of England at the annual meeting in London.

"Aldous Huxley, J. B. Priestley, and an array of younger writers have already sounded the alarm. What is at stake may quite possibly be the survival of human nature itself, as rational and free."

BIGGEST SCAVENGER

✚ "MAN," declared Dr. Stanley Jeffs of Manchester at the Royal Society of Health Congress, "is the biggest scavenger on God's earth, so much so that he eats the scavengers, the pig and the tuna fish." He declared that many modern diseases are the result of faulty eating.

LOST CITIES FOUND?

✚ DR. RALPH BANEY, an American archaeologist, with his three-member team of "skin divers," claims to have located the two lost biblical cities of Sodom and Gomorrah on the bed of the Dead Sea in the neighbourhood of the Lisan Peninsula of Jordan.



THE CHILDREN'S PAGES

A Prize for Mary

By Alice Gleitsman

"OH, I'LL be sure to win the pencil box," thought Mary to herself as she sat in her class and listened to Miss Harper.

"Now remember what I have told you, and ask God for help whenever you need it," Miss Harper ended as she stood to dismiss the class. Of course, Miss Harper knew nothing about the contest that Mary was thinking of.

Mary's mind was so busy planning how she would show off

her prize, that Doris, who sat next to her, had to nudge her to remind her to put on her coat. Mary hurried out of the classroom, and walked so fast that Doris soon dropped back to walk with some other girls.

"I'll go right home and pray that I'll win the contest before anyone else does. The prize is to be announced tomorrow," Mary said to herself. "I am quite sure there were 5,623 beans in that jar in Hansen's



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 June 23rd. [Please do not paste your pictures on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us!]

THE SABBATH DAY

As dawns the hallowed morn,
Our souls awake to praise,
This is the day the Lord hath made,
It is the Sabbath day.

What happy, peaceful thought!
May we rejoice, and say:
"God bless our going out and in,"
In all we do this day.

Whate'er our calling be,
To preach or teach Thy Word;
May we be filled with power divine,
To do Thy service, Lord.

Thy little lambs await,
The truths Thy Word imparts:
Oh, grant them wisdom from on high,
And understanding hearts.

Our praises reach Thy throne,
Thine ever-listening ear;
Yet we rejoice to know that Thou
Art ever present here.

ELLEN V. HIGH.

market, but I'll tell the Lord about it and tell Him how much I want the pencil box, so that I'll have something nicer than Joan or anybody."

Mary went right to her room and knelt by her bedside. She promised the Lord that she would be especially good if He would see to it that she won the contest.

The next day Mary squirmed and fidgeted all day in school. The minute she was dismissed she snatched her coat and ran to Hansen's market, where the winner's name was to be posted at three o'clock.

Surely there was some mistake. She had prayed, but the name was not hers!

Tears came as she slowly walked into the shop to ask Mr. Hansen whether it was true that she had not won. She ducked her head to dab at her eyes with her mittens, and bumped headlong into a somewhat ragged girl, a little older than Mary,

who was coming out—carrying the prize pencil box. Mary turned and ran for home.

Her mother came from the kitchen as Mary flung herself on the living-room couch, sobbing.

"Darling, whatever is the matter?" her mother asked as she cradled her daughter in her arms.

"I didn't win the bean prize, and I prayed about it, too," Mary wailed, burying her face in her mother's soft sweater.

"Did you pray only for your own selfish wish to come true?" her mother asked.

Mary thought a moment. Then she cried, "O Mother I was selfish. I wanted to show off. The girl who won it really needed it much more than I did. The next time I want something badly," she said more cheerfully, "I will work hard, but I will not expect the Lord to favour me when I don't deserve it."

THE ELUSIVE SUBMARINE

By C. E. Sutton

IT WAS breakfast time. Bobby took up his spoon, and with a determined look on his face, he set to work on his plate of cereals. His brother and sister, Sue and Billy, looked at each other, and burst out laughing.

They knew Bobby hated cereals for breakfast, and he was only wading manfully through the packet to try to find the elusive submarine! It *should* have been there—a free gift wrapped in a neat cellophane wrapper, at the top of the packet—but it was not!

"Oh, well," said Mummy encouragingly, "it will surely be at the bottom." So Bobby persevered each day, still hoping. Billy and Sue who also had packets of cereal, each had a submarine.

Mummy bought a packet specially for Bobby, but he had been unfortunate so far. Just imagine how he felt when, at the end of the week, his packet was finished, and there still was no

submarine. Hoping nobody noticed, he wiped away his tears on the edge of the table cloth.

But Mummy guessed, and said: "Well, I think it's just unfortunate! I shall mention it to the shop-keeper."

Billy and Sue said, "Cheer up, Bobby! You can borrow ours."

But that was not the same at all, and it was a sad little boy that set off for school, lagging far behind the others.

He did not feel like wading through another packet of cereal, for he really hated it; so now he would never have his precious submarine.

When Mummy went to the shop she told the shop-girl about it. The shop-girl was very sympathetic, but said mistakes were sometimes made, and she was sorry she couldn't help.

Luckily, a lady standing by, heard the sad story, and determined that it should have a happy ending. She said: "I have a submarine in *my* packet, and having no children of my own I should be only too pleased if you would give it to your little boy."

Now this story ended happily. But disappointments are often hard to bear, and do not always have a happy ending. Perhaps we

THE MASTER'S RETURN

If the Master should come today
Would I join Him in the skies?
Or would I be left behind alone,
Filled with a dread surprise?

He has said, "Be ready!" and yet
—and yet—

If the Master came today,
Would I be ready to welcome Him
As He came along the way?

O heart of mine, be earnest now,
And work for your Lord today,
Lest He know you not, in that wondrous hour
When He comes along the way.

—Lilian G. Heard.

have worked hard to pass an exam, or set our heart on winning a prize, or being accepted for a special career, and we fail and have to bear our bitter disappointment.

Jesus knew about disappointment, too, so He will know just how we feel. We must not give up in despair, but courageously try again.

Results of Competition No. 7.

Prize-winners.—Eric O. Lowe, "Wayside," Brynau Place, Llandudno Caerns. Age 15. Janet Williams, 16 Kynaston Crescent, Codsall, Nr. Wolverhampton, Staffs. Age 11.

Honourable Mention.—Jean Winter (Enfield); Mervyn Brown (Garston); Susan Floate (Felixstowe); Heather Stainton (Potters Bar); Sylvia Floate (Felixstowe); Eva Atkinson (Pontefract); Phillip Emm (Watford); Doreen Floate (Felixstowe); Lesley West (Fleet); Nigel Emm (Watford); Dawn Ann Hole (Looe); Shirley Newton (Stamford Bridge); Robin Clee (Cornwall).

Those who tried hard.—Roland Small (London); Martin Clee (St. Agnes); Robert Ison (Swaffham); Janet Blyth (Lincoln); Susan Collette Whent (Chelmsford); Andrew Ruddick (Enfield); Lynda Robertson (Plymouth); Judith Fox (Skegness); Llewellyn Evans (Ipswich); Ronald Evans (Codsall); Marilyn Green (Bilbrook); John Page (Radford); Diane Young (Dringhouses); Graham Hardy (Chaddesden); Anthea Haugh (Worsley); Lorraine McFarlane (Jamestown); Brian Henderson (Jamestown); Ian McLaren (Renfrewshire); Sheila Holmes (Bethnal Green); Christine Smith (Jamaica); Diane Palmer (Lowestoft).

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NINETEEN

HOW much did Jesus love this world of men

*Who fell in sin and could not rise again?
I'll tell you just how much His heart divine
From long ago has loved your soul and mine.*

*He loved enough to kneel on bended knee
Within a garden called Gethsemane;
To pray alone long after set of sun,
And say through drops of blood, "Thy will
be done."*

*He loved enough to quiet human fear
When cries of angry men were drawing near;
And knowing well the evil meant by this,
He let a man betray Him with a kiss.*

*He loved enough to bear with dignity
The cruellest stripes and bitter mockery;
And when His brow with thorns was scarred
and torn,
He patiently endured the pain and scorn.*

*And when He fell beneath a cross of wrath,
He struggled on, to walk a bloody path
Up to a hill where He would be alone,
Forsaken and rejected by His own.*

*He loved enough to let the nails pierce through
Those hands that could but deeds of kindness
do;
And while He bore the whole world's guilt and
care,
His heart was crushed with grief too great to
bear.*

*He gave forgiveness with His failing breath,
And finally poured His soul out unto death,
This is how much He loved the sinner's soul:
Enough to spend Himself to make us whole.*

HOW MUCH ?

By Mark Bullock

