



The Bible and

OUR TIMES



By Franklin Booth The signs of the end of the age are writ large across the prophetic page.

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There SHALL Be Signs!

By A. S. Maxwell

★ SHOCKING as it must seem to all earnest Christians, some preachers today are declaring that there are, and can be, no signs of Christ's return.

"No Signs of Christ's Coming" is the daring title of an article by John R. Rice in a religious journal called *The Sword of the Spirit*. The author affirms his belief in the imminence of Christ's advent, but declares that no signs have appeared "which indicate that Christ is coming soon." "There is no special evidence," he says, that we are "in the end of the age," or that these are "the closing days." Nothing that is now happening in the world, he claims, has any bearing whatever on Christ's return. "He may come soon; He may not come for five hundred years."

We can think of no more dangerous heresy than this. And it is the more dangerous because of the apparent sincerity of the one propounding it. He claims to have come to this conclusion after extended study of the Scriptures, and after making many mistakes in his interpretation of prophecy in times past. Now at last, he says, he has found the light. Christ's coming is ever imminent and nobody will ever perceive the slightest indication of the approach of this great event.

The arch-enemy of Christ could not have devised a more subtle teaching to lull the church to sleep; nor could he have designed a more effective way of nullifying and contradicting the evidence that Christ's return is at hand.

Someone will say, Does not this preacher know of Christ's forthright declaration, "*There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory*"? Luke 21:25-27.

Of course he does. It is a most inconvenient passage of Scripture for him and for anybody else who wants to believe that there are to be no signs. It is a passage which somehow has to be explained away. And how does this preacher go about it? By posing the incredible absurdity that the signs are to occur after Christ comes!

Secret Rapture a Fallacy

"I find that the Bible doctrine of the imminency of Christ's coming does not fit with signs," he says, "and that in fact, we are not promised any signs whatever of the coming of Christ to receive His saints into the air! I am convinced that the only signs of Christ's coming mentioned in the Bible are the signs which must occur after Christ comes for His own at the rapture."

He then proceeds to explain how, after all the saints have gone to heaven, the signs will be given to the people that remain. But what good would the signs do then? If all the saints of God suddenly disappeared, as Mr. Rice suggests, the wicked who remained would not need any other reminder that God was at work!

It is as clear as day, as clear as language could express it, that the signs spoken of by Christ in Luke 21:25-27 are intended to give warning to His church, His people, His saints, of the approach of His return. Why else would He say, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"?

The fulfilling of the signs is to cause the church to look up in eager expectancy—not *after* it has gone to heaven, but *before*; not *after* Christ comes, but *before*. To suggest that the promised signs will be fulfilled after the people of God have all vanished from the earth is wresting the Scriptures to the destruction of souls.

Parable of the Fig Tree

Then there is Christ's parable of the fig tree. "Behold the fig tree," He said, "and all the trees; when they now shoot forth, ye see and know of

your own selves that summer is now nigh at hand. So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." Verses 29-31.

What did He mean by "all these things"? The signs, of course. The signs in the sun, moon, and stars; the signs among the nations and in the hearts of men. And who was to expect them, to see them, to interpret them? His disciples, His people, His saints. And what were these signs to mean to them? That the kingdom of God is nigh at hand.

This is the purpose of the promised signs and, we repeat, they would be utterly meaningless if they were to be given after the saints had been mysteriously caught away to heaven. What possible good could the signs do to them there?

We agree with Mr. Rice that "no man knoweth the day nor the hour" of Christ's return. We agree with him when he says that there have been many foolish interpretations of prophecy in times past; that many unwise efforts have been made to see signs where none were intended; that many unwarranted attempts have been made down the centuries to set a time for Christ to come. But none of these errors can possibly excuse the greater, the consummate, folly of declaring that there are no signs at all.

What a pity that in these tremendous times, when the signs promised by Christ are being fulfilled on a global scale, by earth-shaking events of the first magnitude, some of His professed followers should begin to say, Don't worry; these events don't mean anything; He may not come for another five hundred years!

Such teaching is not for an hour like this. It is the work of the enemy, luring the church into indifference, and the world into a sense of false security. It is also a fulfilment of the prophecy that "there shall come in the last days scoffers, . . . saying, Where is the promise of His coming?" 2 Peter 3:4.

This is no time for Christian preachers to cast doubt upon the signs of Christ's return. Rather let all who see the signs, now so vividly clear in all the world, lift their voices in unison to declare, "Behold, the Bridegroom cometh; go ye out to meet Him." Matt. 25:6.

How often we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven.—J. C. Maxwell.

Back to Sinai and Calvary

By R. D. Vine

Sin had rooted deeply in that antediluvian generation. It was no longer the fleeting thought, but the thought of the very heart itself—thought which touched most deeply and which most powerfully stirred emotions.

This identical condition, said Jesus, would clearly mark the last days. He Himself drew the parallel between our days and Noah's days just before the great Flood: "As it was in the days of Noe," He said, "so shall it be also in the days of the Son of man." Luke 17:26.

Not that all modern minds perpetually wallow in the mire of sensual *luxuria*—though there was surely never a time when deadly sin number one had so many, and such effective means of being popularized and even beatified; but that modern minds, as never since Noah's day, are divorced from God, and are therefore a defenceless prey to the complete range of sinful imagining—from selfish pride and petty meanness, to obscenity, profanity, and lust.

What Is Sin?

But what exactly is sin? The Bible answers clearly: "Sin is the transgression of the law." 1 John 3:4. Any breaking of the Ten Commandments which enjoin the following virtues: putting God first, shunning idolatry in any form, honouring God's name, keeping His Sabbath, honouring our parents, respecting our life and the life of others as sacred, being morally pure, respecting the right of ownership, being truthful, being contented—we repeat, any violation of these Ten Commandments, is sin. (Exodus 20:3-17.) The practical James adds his definition of sin, which is really embraced by that of John's. He says: "If, however, a man knows what it is right to do and does not do it, he commits sin." James 4:17 (Weymouth). Thus we can sin by what we don't do, as surely as by what we do.



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Moses receives the Ten Commandments on Sinai's Mount.

★ ONE of the greatest modern shortcomings is the lost sense of sin—a loss which is declared by the Bible to be characteristic of our days.

Four thousand five hundred years ago, it was said of that luxury-loving generation which was destined to be destroyed by the Deluge, that "every imagination of the thoughts of his [man's] heart was only evil continually." Gen. 6:5. Far from sensing the sinfulness of sin, they condoned it, loved it, conversed on it, dreamed of it, and even meditated on it. They possibly had their moments of sane thinking, but sinful, ungodly thoughts were dominant.

The modern attitude as foretold by the prophet, and as easily recognized by any who seriously consider the matter, is one of good-natured non-chalance toward human weakness and indiscretion. There is a smiling tolerance and readiness to condone, and a marvellous lack of any burning conviction that sin is injurious, destructive, and damning.

Why the Sense of Sin is Deadened

The reasons for this "easy" attitude toward sin are many. Not least of them is the modern dogma of evolution. If we have evolved—as is claimed—from an original "carbon impurity," and have slowly developed through the various stages from fish to mammal, then clearly we are not responsible for the animality in our natures, which must therefore be regarded as merely a vestigial remain?

After all, how can we help our bloodstream? If it is not yet fully humanized, that is simply due to the unfortunate circumstance that we are on life's stage before evolution has completed her work! Thus reasons the logical evolutionist. For him there is no judgment to come and hence no sobering sense of personal accountability to God. In his view, there can be no absolute rule of right, and therefore no clear definition of sin, save only that it is an unfortunate hangover from our apelike ancestors. With evolution flavouring every branch of learning, and hence being taken for granted by the masses; and with paper articles, books of every description, school broadcasts, and lectures, all being given an evolutionary setting, a lost sense of sin is absolutely inevitable.

Free-From-The-Law Heresy

Another major reason derives from the high esteem with which antinomianism is held by many Christians, and the zeal with which they promulgate it. Evident in apostolic days as the Manuth, or free-from-the-law movement which centred in the district of Galilee, the doctrine has lost none of its popularity with the passing centuries. In short, it teaches that God's law was nailed to the cross of Christ, and that our great concern should be to cherish a spirit of brotherly kindness one to another. No teaching is better suited than this to weaken the urge to live aright, and to degrade Christianity to the level of convenience. No teach-

ing has done more among Christians, to blunt their sense of sin.

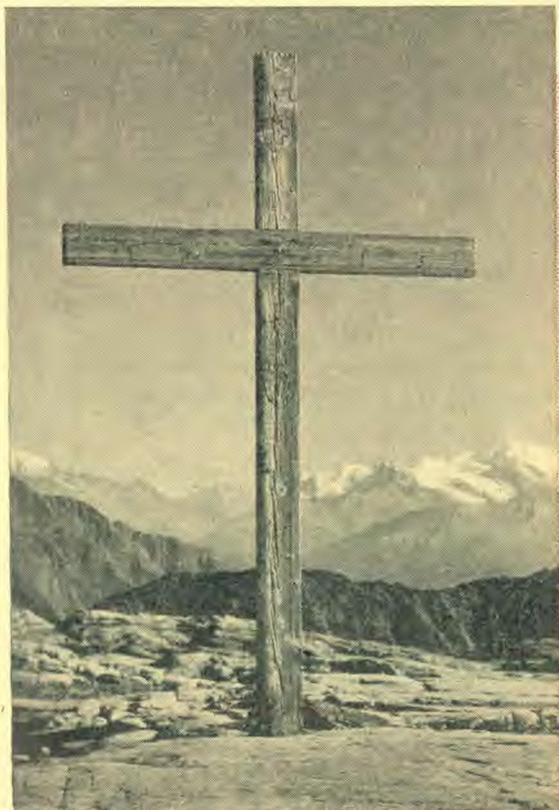
It is sufficient to remind the free-from-the-law protagonists, of Christ's assurance that He came to keep and magnify God's law, not to destroy it. (Matt. 5:17, 18; Isa. 42:21.)

Thirdly, the lost sense of sin is partly attributable to the superlative horrors of the last days, and the widespread publicity given to the grosser indiscretions. The mass violence of war, and the knowledge of the criminal conduct of others which is so grippingly reported by journalists, gives ordinary folk a smug feeling of goodness which, in actual fact, is never justified. Novels, films, and plays, which glorify crime, giving to it an air of romance, are likewise contributory factors in man's moral disease.

Sin Is Ruinous

Sin is ruinous—whether "respectable" or gross. Scottish Archbishop Robert Leighton once remarked: "Sin is first pleasing, then it grows easy, then delightful, then frequent, then habitual, then

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The law is our "schoolmaster" to bring us to Christ, declares the apostle Paul.



① Religious
News Service.
Native
Christians
entering a
mission
chapel in
south India.

“Deliver Us From Evil”

By E. W. H. Vick

★ THIS prayer does not imply that God will take the stones out of the road for us. We shall be brought again and again “unto” temptation; we are to pray that when led “unto” it we may be saved from being led “into” it. For “into” implies a change of inward condition.

The word “temptation” means testing or trial, not necessarily with any evil purpose behind it. When hardships are sent we are being tempted. It may mean also “*enticement to sin*,” but not necessarily falling into sin. To be absolutely without temptation would be far from ideal. We are tempted every day. It is what we do about temptations that makes them beneficial or harmful.

Temptation is inherent in life. It develops character if directed aright. The trials of life are God’s workmen, sent to purify our lives. If temptation were sin, Jesus would be a sinner. If notice the introductory verse to the story of Jesus’ forty

days in the wilderness at the beginning of His ministry: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.” Matt. 4:1.

Let us remember this when we are facing temptation. Our Lord was tempted of the devil, but He entered the wilderness at the direction of the Spirit. The Holy Spirit will be the counteracting agency in all our struggles against sin. But how often we put ourselves in the way of temptation. If whenever we are tempted, the Holy Spirit has guided us even to that place, we need not worry over the outcome. When we pray this prayer it is a recognition that we must face trial, and that we are weak. But relying on God, we may be certain of victory.

Temptation becomes sin when it is encouraged, when the outer is met by the inner. If there were no responsiveness to the inducements to evil there

would be no sin. The only way to counteract temptation is to have our souls completely responsive to God and His Holy Spirit. Temptation itself is neither good nor bad, but has potentialities for becoming either. If the victory is gained, then we advance. If not, we retreat. After the experience we are either better or worse.

"Let no man say that temptation comes from God," says James. God is not the author of temptation. He cannot be tempted, nor does He tempt. "But every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14. The devil is the source of every temptation, but God can be glorified by our turning them to victory, because by so doing we put the enemy to flight. Thus in an evil setting God's will may be done.

We may rest assured that because God is more powerful than Satan, He will temper the struggle and never give us reason to say that we were over-tempted. If we had to face trials that were more than we could meet, the Christian life would be an impossibility. It would be gloomy and dark. But that is not so. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it." 1 Cor. 10:13.

No-one can be overcome without his own consent. There are two elements in temptation. It is the battle of the two natures. First comes the evil suggestion, then follows the warning voice of conscience. Finally a decision must be made. The will has no control over the first but it has over the second. If our spiritual nature is stronger than our carnal then the chances are for making the desire a desire against sin. Sin must be fought and stemmed at the outposts. When does temptation become sin? Not at the actual point when sin is committed. One who carries sin in his heart only needs an opportunity to let it come out. Sin comes as soon as the will is deflected in the wrong direction, and that is when sin is desired. Jesus made this very plain in the Sermon on the Mount. The desire after sin lacking opportunity is in God's sight as grievous as the committal of the sin.

Thus there is need of having definite aids for throwing weights into the balance on the side of good. These must be put there before the temptation comes. How can we assure ourselves of that predominance of good in our natures? First by developing a right attitude to life. One who

prays regularly and studies the Word of God and works for the salvation of others, putting God's promises to the test, develops a purposeful attitude to life's experiences. The deeper His contact, the more purposeful that attitude. It is one of hating sin and loving good. Secondly, by using divine help in the hour of temptation. Temptation is liable to come when least expected. But if it comes we can sing verses of hymns we know; we can repeat God's promises of victory; we can offer up prayer to God; we can remember that Jesus has already won the victory, and therefore it is won for us. Then we must resist the temptation stoutly. By exercising the will we help to answer our own prayers.

This prayer is a promise that we shall not be left alone in the hour of temptation. As Jesus prayed for Peter, so He prays for us in temptation's hour, when Satan desires to have us. (Luke 22:31, 32.) We are safe if we claim the promise: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

Having considered the Lord's Prayer as He gave it, and discovering a little of its profundity we can add from our hearts the doxology, that is the church's "Amen" to it: "Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

It is a pledge of triumph. The Lord is King. He shall reign for ever and ever. If the kingdoms of earth are now in the hands of an enemy, there is a time soon coming when Jesus as King will take the power to Himself and reign. Come, Lord Jesus, quickly come!

Using the Prayer

Just fifty-seven Greek words in Matthew's original, given in an Oriental setting two thousand years ago, so profound that experience must teach us its real meaning, this prayer suits us today just as it did then, coming to us, rich with centuries of devotion.

At times it will seem that one aspect of prayer is more important than another. But we shall be surprised to see just how much of our experience is covered by this prayer.

It is our prayer. The elements it contains should find a part in all our prayers. It is not enough only to have a pattern, to receive a form of prayer: that form must be translated into experience. As we progress thus in prayer, we shall grow in grace and thus become more like Jesus.

Undoubtedly the human form is a masterpiece of beauty and power.



MAN THE

with its twenty-nine interlocking bones or vertebrae, strong enough to support the trunk and head, yet flexible enough to make possible all the body movements. And besides all this it provides a protective channel for the spinal cord and its branching nerves to all parts of the body.

Every joint in the body is perfectly constructed to permit the movements necessary in each case. Some are pivots, as at the arm and shoulder. Some are hinges, like the jaw, elbows, and knees. Others are gliding joints, like the knee-cap and foot bones, while still others are balls and sockets like the hip joints which permit a wide variety of movement. Each joint is provided with shock absorbers in the form of cartilage rings which also reduce wear; and the synovial fluid which lubricates them is more effective than any known artificially compounded oil.

The 520 muscles which make up half the weight of the body, constructed of long, tapering, specialized cells, have the wonderful property of contracting to a fraction of their length when stimulated, making possible every conceivable movement of the human frame. They vary in size from the tiny muscles which keep the ear drum taut to the great muscles of the back which weigh several pounds. They lie across one another, some-

★ A THOUSAND years before the beginning of our era the psalmist David exclaimed, as he contemplated himself and his fellow beings, how "fearfully and wonderfully made" was man.

If with the very little knowledge he had of the structure, constitution, and functioning of the human body, he could make such a statement, how much more readily it comes upon our lips when we study the findings of modern research in anatomy, physiology, and psychology!

It would take a volume to describe even briefly the marvellous organization of these bodies of ours as medical science has shown them to us. Here we can mention but a few of their wonders.

A Marvel of Engineering

The spinal column is the most wonderful mechanical structure which could be conceived,

times one passes through another, and in the tongue they are remarkably intertwined in order to facilitate all its swift and varied motions, yet they never get mixed up.

The internal organs are enclosed in muscular tissues by which their operation is not consciously but automatically controlled. The most remarkable of these are the heart muscles which keep up an unceasing rhythm of contraction and relaxation at about seventy-two pulsations per minute

MASTERPIECE

throughout the whole of life from birth to death with scarcely the loss of a beat. In the span of an ordinary life the heart beats something like 2,600 million times and pumps 150,000 tons of blood on its way round the body.

"Even as a matter of engineering," remarks Gerald Heard, "it is a supreme wonder to have made this . . . lovely instrument to be able to do what it does."—*Is God Evident?* page 105.

A Walking Laboratory

The digestive system which provides energy for the operation of the body machine is a triumph of chemical engineering, both as regards economy of space and the variety of chemical reactions which are effected as food passes from the mouth along the digestive canal. And then there is the circulatory system which carries the products of digestion from the intestines and oxygen from the lungs to every part of the body, as well as removing the waste products to the various eliminative organs.

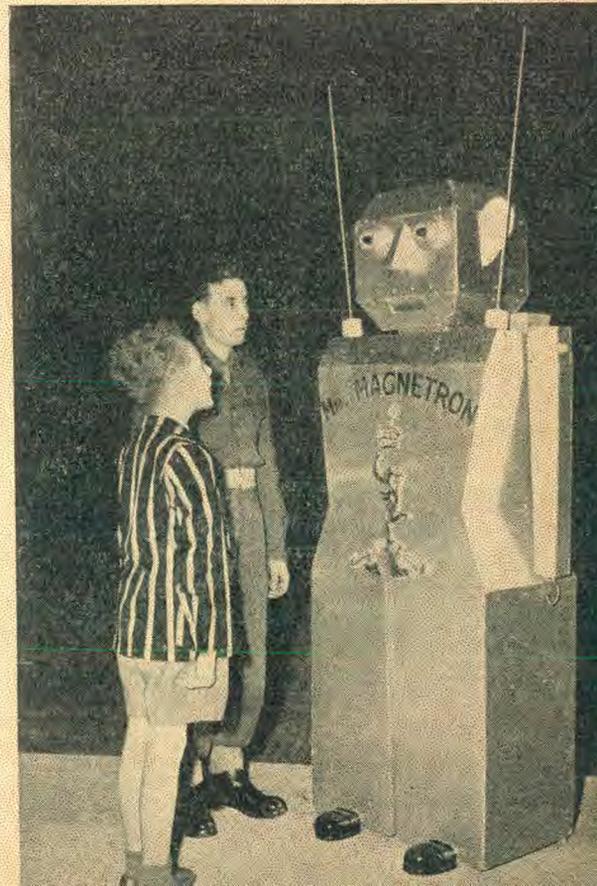
The blood, of which there are three or four quarts in the body, is a most remarkable fluid, containing myriads of floating corpuscles, all going about their special tasks. There are some 20-25 billion red corpuscles, each only seven-thousandths of a millimetre across, which have the special task of taking up oxygen in the lungs and delivering it to every cell of the body tissue where work is being done. No fewer than a billion

new red cells are made and brought into action daily in the red cell manufactories of the bone marrow, to replace worn-out, broken-down corpuscles.

Next there are the white corpuscles, or policemen of the bloodstream, which number about one to every 500 red corpuscles. Their business, which they do most effectively in the healthy body, is to engulf and consume dangerous objects in the bloodstream, like harmful disease bacteria, thus keeping the bloodstream pure and the body in health.

Besides these there are many other substances in the blood which make vital contributions to the life and work of the human body.

The wonder of this human chemical laboratory is indicated when one realizes that not only does the body manufacture its own refined fuel from any material supplied to it, good or poor, but it "repairs itself ceaselessly, can stand prodigiously clumsy handling and rough usage, and when it begins to wear badly proceeds to reproduce itself and can do so many times over."—*Is God Evident?* page 100.



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Wonderful as is the "electronic man," what a poor imitation it is of the crown of God's creation.

APRIL 15, 1954

In Advance of Television

The sense organs which supply the brain with information about the world outside of the body are incredibly complicated in structure and wonderful in operation.

The eye is a colour television camera far in advance of any of human design. Each of our two eyes does all and far more than an emitron camera costing thousands of pounds and takes up an infinitely smaller space.

Unlike the glass lenses of a camera of human fabrication, the lens of the eye is flexible, and, by changing shape, is able to focus clearly objects near at hand or far away.

The iris is a marvellous muscular membrane which responds automatically to light, opening when more light is needed to resolve objects, and closing in order to protect the sensitive parts of the eye when the light is too brilliant.

The retina on which the light falls contains something like 3,000,000 rods and cones which receive the light vibrations like the photoelectric cells of the emitron camera and pass them on to the optic nerve which contains upward of 500,000 fibres each of which carries a portion of the visual message to the brain where the signals are built up into the picture of what the eye sees. Before the human eye the complications of television pale into insignificance.

The organ of hearing is nearly as complicated as the eye, and by its wonderful vibratory mechanism of 20,000 strings it is possible for the human ear to hear and separate vibrations extending over some ten or eleven octaves, from about sixteen to 30,000 vibrations a second.

The sense of smell is so delicate that it is capable of detecting more minute concentrations than can be detected by chemical means!

More Complicated Than Any Telephone Exchange

The brain itself puts the most complicated telephone exchange utterly in the shade. All kinds of signals come into the sensory regions in code every second along the various telegraph lines of the nervous system and spinal cord. The messages are decoded, built up into patterns of visual or auditory experience, taste, touch, smell, etc., and from information derived from the sensory regions the motor activity is decided upon by the mind and the necessary impulses are immediately sent down the appropriate motor nerves to the muscles involved.

Part of the brain functions as the equivalent of an automatic telephone exchange whereby the

sensory lines of information are connected direct with the appropriate muscular reflexes, so that the "operator" or conscious mind is saved the work of deciding upon courses of action. The smell and taste of food immediately set in motion the flow of the needed digestive juices and accelerate the muscular movements of the stomach and intestines associated with digestion. The iris of the eye immediately contracts if a blinding light suddenly flashes upon it.

Discussing, not long ago, the possibility of producing a mechanical duplicate of the human brain, Dr. Norbert Wiener, one of the world's greatest authorities on robot controls said: "We couldn't come close to duplicating the brain. It really is a superb instrument. Perhaps I could give you an idea of how complex it is by sketching the efforts you'd have to make to try to build something even remotely like it.

"The machine would have to be about the size of the Rockefeller Centre, and it would take several life-times to wire it up. The electrical power required would be about equal to the power used now to supply the greater part of New York City. The necessary cooling system would be so enormous that you'd probably have to divert the Hudson to supply it. And in the end, when you got the thing going, it would operate on a very much lower level, except as a mathematical computer, than the brain of anybody you'd meet on the street. It hardly seems worth it, does it?"
—*New York Herald Tribune*, January 30, 1953.

So we might go on reciting wonder after wonder which modern investigators have discovered about the human body. Space does not permit more here, and we must come quickly to the overshadowing question which these wonderful bodies of ours pose.

Materialistic Explanation Fantastic

The materialistic scientists, having expressed their belief that the stellar universe came into existence by the operation of blind chance, that life came about equally fortuitously, and that all living species are the result of purely accidental changes, crown their fantastic speculations by suggesting that man himself, the highest of all creatures, is no less a product of accident and pure chance.

The fact is, however, that just as the greatest astronomers have been driven to a recognition of a stellar Architect, and the greatest biologists have had to confess themselves bound to recog-

(Continued on page 13.)

Know Your Bible

THE DEITY OF CHRIST

What is the all-important question of the Bible?

"What think ye of Christ? Whose son is He?" Matt. 22:42.

"This is the all-important question. Do you receive Him as a personal Saviour? To all who receive Him He gives power to become sons of God."—*The Ministry of Healing*, pages 456, 457.

Whose Son is Jesus?

He is "the Son of Mary." Mark 6:3. *He is "the Son of David."* Matt. 1:1. *He is "the Son of man."* Matt. 8:20. *He is "the Son of God."* Mark 1:1.

By this fourfold relationship Jesus is linked to the prophecies and promises of the Bible. He is linked to the Seed of the woman, the first promise of redemption. (Gen. 3:15.) He is linked to the throne of the Lord and the kingdom. (Luke 1:32, 33, 68-70.) He is linked to the human race being truly "everyman" and fulfilling all the types. (Dan. 7:13; Matt. 26:64.) He is linked to Deity and the glorious high throne of the universe. "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey."—*The Desire of Ages*, page 24.

In what ten ways does Jesus manifest His Deity?

1. By His pre-existence. *"Whose goings forth have been from of old, from the days of eternity."* Micah 5:2 (margin).

"The whole word is articulately uttered by the Son, in whom He has 'spoken unto us in these last days.' The imperfect revelation, by means of those who were merely mediums for the revelation, leads up to Him who is Himself the revelation, the revealer, and the revealed."



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2. By His pre-eminence. *"And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence."* Col. 1:18.

"Why do we lay such stress on the fact, the person, and the work of Christ? The answer is, Because Christ is before everything else a revelation of God. This and nothing short of it, is the one and complete explanation of Christ. The idea of God is the dominating idea of all religions, and the idea of Christ as the revealer of God is the dominating idea in Christianity. The supreme message of Christianity is, 'There is one God and one Mediator between God and man, Himself man, Jesus. One God, and one unique Mediator as the personal revealer of God to man.'"

By J. A. McMillan

3. By His creative energy and works. *"God . . . hath . . . spoken unto us by His Son . . . by whom also He made the worlds."* Heb. 1:1, 2.

4. By His divine attributes. *a. Omnipotence: "All power is given unto Me."* Matt. 28:18. *b. Omniscience: "Thou knowest all things."* John 16:30. *c. Omnipresence: "For where two or three are gathered together in My name, there am I in the midst of them."* Matt. 18:20.

5. By His divine titles. *"But unto the Son He saith, Thy throne, O God, is for ever and ever."* Heb. 1:8. *"His name shall be called*

Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. "A Saviour, which is Christ the Lord." Luke 2:11. "Christ came, who is over all, God blessed for ever." Rom. 9:5.

6. By His divine works. (a) He forgave sin: "The Son of man hath power on earth to forgive sins." Mark 2:10. (b) He cast out devils: "Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him." Luke 4:34, 35. (c) He raised the dead: "Then Jesus . . . came to Bethany, where Lazarus was which had been dead, whom He raised from the dead." John 12:1.

7. By His acceptance of worship. "And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. "Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." Matt. 14:33.

8. By His equality with God. (a) In the apostolic benediction. 2 Cor. 13:14. (b) In the baptismal formula. Matt. 28:19. (c) In the rebuttal of idolatrous ideas. 1 Cor. 8:5, 6. (d) In the gifts of the Spirit. 1 Cor. 12:4-6.

9. By His resurrection. "Declared to be the Son of God with power, . . . by the resurrection from the dead." Rom. 1:4.

10. By His tremendous claim. "I and My Father are one." John 10:30.

What momentous consequence depends on our attitude?

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." John 8:24.

Jesus here claims to be the "I AM." (See verses 28, 58.) This was the name used by God to Moses. (Exod. 3:14.) Jesus is a contracted form in Greek of the Hebrew name Jehoshua, meaning Jehovah the Saviour. (See Matthew 1:21; Heb. 4:8, margin.) He is the only Saviour. (Isa. 43:11. Compare Acts 4:12.)

What precious truth is contained in this doctrine?

"For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

"God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of Heaven."—*The Desire of Ages*, page 25.

Back to Sinai and Calvary

(Continued from page 5.)

confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined."

Sin separates us from God (Isa. 59:1, 2); and "sin, when it is finished, bringeth forth death." James 1:15. Sin makes prayer ineffective (Psa. 66:18); and it certainly takes the sparkle out of life to the detriment of mind and body. Says the Psalmist: "Some, weakened by their sinful ways, were sick and suffering by evil-doing; they had a loathing for all food, were on the verge of death." Psa. 107:17, 18 (Moffatt). Here is described a condition of complete physical breakdown due to sin. The wise man confirms this testimony with the assurance: "He that is cruel, troubleth his own flesh." Prov. 11:17. And mental trouble for transgressors is thus decreed by Isaiah: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

Recovery of the true sense of sin is thus seen to be vital. Our age is notorious for its plausible rationalizing of sin. Some modern minds see sin as sin only if it's found out, or if it's particularly bestial and horrific. And even the latter variety is frequently excused as unblameable mental disease. Many there are who feel that even base criminals should have sympathetic treatment as mental patients, rather than punishment.

We repeat, the lost sense of sin is so prevalent as to constitute a sign of the times. How vital therefore that we should seek to recover it, or to maintain it.

Back to Sinai is as appropriate a directive now as ever it was. Back to the Ten Commandments, to acquaint ourselves with God's true standard of right, that we may realize the nature and extent of man's deviation—this is an urgent need. Back to Gethsemane and Calvary for a renewed realization of what sin meant to God, and of how dearly

He paid to redeem us from it—only thus can we, like Jesus, not only love righteousness, but genuinely hate iniquity. (Heb. 1:9.)

God's grand promise of help is worth memorizing: "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:6, 7.

All Heaven's limitless resources are at the disposal of those who seek not only a keen sense of the sinfulness of sin, but freedom from its guilt and power.

Man the Masterpiece

(Continued on page 10.)

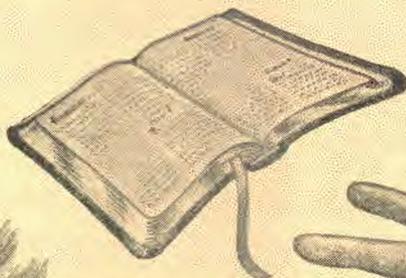
nize an original source of life outside of the universe, so fewer and fewer of these who are responsible for modern advances of knowledge in the realm of physiology and psychology are

content with this obviously ridiculous suggestion. They are convinced that man can only be the supreme creation of a transcendent Being who brought him into existence with some definite intention and purpose.

We Can Know God

Surely no other conclusion can be reached as we contemplate the mental, moral, and spiritual capacity of man than that the Creator, in making His supreme masterpiece, intended that man should not merely carry out the functions of the physical life-cycle but that he should know himself and his fellow-men, and most wonderful of all, that he should know and have fellowship with God.

From all this it becomes transparently evident that to deny God's existence is to deny the very purpose for which man was created; to admit His existence and yet to be indifferent to Him is ingratitude indeed to the Creator who has made communion possible. To know Him and to be known of Him is the supreme goal of human existence.



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THE CHILDREN'S



Pages

The Pearl

By Mabel C. Stewart

GREAT-AUNT Jane sat knitting. Nancy had learned to knit a little, and this rainy afternoon Great-aunt Jane was helping her.

"Please Aunt Jane," said Nancy, "tell me a story."

"All right, let's see," replied Aunt Jane. "Shall I tell you the story of this pearl pin I'm wearing?"

"Oh, yes, do!" said Nancy. "That's such a lovely pin."

"Well, a long time ago, when your Great-uncle Jim and I were missionaries in Egypt, he used to go sometimes to watch pearl divers, for there were pearl fisheries near one of our holiday spots."

"How do they fish for pearls, Aunt Jane?" asked Nancy.

"It is very difficult work. These divers used to go out in boats, perhaps ten men in a boat, five to dive while the others rested. The work had to be done rapidly, as even the best divers could not stay under for more than a minute at a time. Attaching themselves to a rope, and taking their net baskets with them, the divers would let themselves down into the water. On reaching the bottom they would collect the oysters, then giving a pull on the rope, for a signal, they and their baskets would be hauled up."

"Oh, I had forgotten that pearls were found in oyster shells," said Nancy.

"Yes," reminded Aunt Jane, "you remember a grain of sand, or some such thing, gets into the oyster shell and irritates the oyster. In self-defence the oyster covers the sand with a secretion which finally forms a pearl."

"Yes, I remember. Did Uncle Jim get your pearl from those divers?"

"That's what I was going to tell you. They were rather unhappy. No-one cared much about them, and most of them had never heard of Jesus. Uncle Jim did want to tell them of Him. Well, after the oysters were collected, they were piled on the shore to dry, and then the search for pearls began. Uncle Jim had an opportunity then, to talk with the men. How hard they worked, and what risks they took, in order to find the pearls, some of which were very valuable! One day Uncle Jim asked them:

"Will you listen while I read to you from the Word of God?"

"We have the Word of God," said one. 'It is the Koran, given from God to our holy prophet Mohammed. What is your book?'

"It is the New Testament," Uncle Jim told them. 'You know it is commended by your prophet. May I read from it?'

"Read," said the men.

"Then Uncle Jim read about the merchant who sought goodly

pearls, who, when he had found one pearl of great price, went and sold all that he had, to buy that pearl.

"Can any of you read?" asked Uncle Jim.

"Some of the men could read, so he gave them tracts, and Gospel portions. Often he wondered, after we had returned home, about those men. Poor fellows, they had had so little chance to hear about Christ, and needed Him so sorely!

"One day, a long time afterward, a knock came at our door, and when Uncle Jim opened the door, there stood a stranger.

"You do not remember me?" the man said.

"No, I'm afraid I don't," said Uncle Jim.

"You have forgotten me, but I have not forgotten you. I am one of the pearl divers, to whom you gave this little book. Out of the folds of his long, loose garment, the man drew a paper-bound copy of Matthew's gospel. 'In it,' he said, 'I read again what you told us about the merchant who sold all that he had to buy a pearl of great price. I read more, too, about the Lord Jesus who went about doing good, who died on the cross although He had done no sin. I want to learn more about Him, so I have come to you.'

"Very gladly Uncle Jim taught the pearl diver more about Jesus, till finally the day came when he accepted Him from the heart as his own Saviour. His heart was full of gratitude, and one day he came to Uncle Jim, saying:

"I want to say thank you for your kindness to me. In your days of holiday and rest you took time and trouble to talk with us poor divers. I can never repay you, but I should like to give you a gift.'

"Oh, no, I want no gifts," said Uncle Jim. 'My reward is in seeing you *selling all* that you might gain the Pearl of Great Price.'

"Let it not offend you," said

the man, 'but I have here something I should like you to take, so that you will always remember the pearl diver. Will you not accept it for your lady?'"

"Then did he give Uncle Jim a pearl?" asked Nancy.

"Yes," answered Aunt Jane. "When Uncle Jim saw that the man would be hurt if he did not take the gift, he accepted it, and it was this very pearl that is in my pin. Do you wonder that I treasure my pearl?"

Your Letter

My Dear Sunbeams,

A SHORT time ago I had an interesting time choosing a new stock of prizes for competition awards. I wish you could see these prizes, Sunbeams, they really look thrilling stacked on the shelves of the store-cupboard! There are books with bright coloured jackets, paints, and jig-saws.

Wouldn't it be wonderful if the postman should one day bring you the glad news that you are a prize-winner? Remember too, that six honourable mentions entitle you to a prize, so there is every chance of a boy or girl being successful who tries hard and is faithful in entering for the competitions.

One of our Sunbeams, David Stokes, has written a little poem:

I hate Satan,
And Satan hates me;
And when he comes to tempt me,
I will win the victory.
I love Jesus,
And Jesus loves me;
And won't it be a joy
When He says to me,

"You have won the victory,
To heaven you shall come
To My heavenly garden,
And My heavenly home."

David is just nine years old and he shows signs of becoming quite a poet.

Perhaps other Sunbeams have poems which they have written. If so, I should like to see them, and if there are enough poets among us we will have a poetry competition. I think we should make April 30th the closing date, as poems take some time to think about, don't they?

Yours affectionately,
AUNTIE PAM.

Results of Competition No. 2

Prize-winners.—Olive King, 95 Melbourne Avenue, Chelmsford, Essex. Age 12; Adrian Painter, 82 St. Margaret's Road, Edgware, Middx. Age 10.

Honourable Mention.—Ian Coward (Croscombe); Janet Hemnell (Norwich); Eleonora Baron (Accrington); Jilda Sleeman (Torquay); Yvonne Cambridge (Lowestoft); Siegfried Baron (Accrington); Ruth Price (Wokingham); Ruth Campion (Torquay); Carole Jenkins (Eltham); Marion Paget (Wokingham); Ronald Birch (Radford); Graham Hardy

(Derby); Mervyn Brown (Watford); Alan Bowns (Gloucester); Richard Wright (Norwich); Vera Blake (Birmingham); Michael Craggs (York); Valerie Turner (Coventry).

Those who tried hard.—Amy Randlesome (Beccles); Christopher Cumings (Billericay); David Dando (Cardiff); May Buckingham (London); Nigel Payne (Woodmancote); Bill Hesleton (Sedbergh); Margaret Peart (Cheltenham); Jennifer Short (Abbots Langley); Elizabeth McClelland (Belfast); Brian Davidson (Harrow); Doreen Floate (Felixstowe); Yvonne Meekoms (Dorchester); Jacqueline Evans (Birmingham); Heather Payne (Woodmancote); Alvin Trace (Garston); Hazel Brown (Watford); Rachael Hayward (Pennington); Maureen Davis (Nelson); Michael Thompson (Garston); Antony Peart (Cheltenham); Margaret Bell (York); David Hocking (Cornwall); Anthony Clarke (Norwich); Trevor Goddard (Iver); Ruth Cowley (Bristol); Julia Morris (Llandyssul).

Results of Competition No. 3

Prize-winners.—Jean Hocking, East Tuelmenna, Liskeard, Cornwall. Age 13; Carol Brocklesby, 30 Welwyn Park Road, Beverley High Road, Hull, E. Yorks. Age 10.

Honourable Mention.—Miriam Harris (Cheltenham); Siegfried Baron (Accrington); Doreen Rushton (Newcastle); M. Briggs (Nottingham); Rita Riddell (Southampton); Richard Payne (Woodmancote); Maureen Walsh (Sussex); Eleonora Baron (Accrington); Jilda Sleeman (Torquay); Carol Letch (Edmonton); Gillian Ball (Yelverton); Tony Savage (Coventry); Douglas Sheldrake (Essex); Marion Russell Glorinda Sullivan (Bournemouth); (Glasgow); Trevor Goddard (Iver); Olive King (Chelmsford); Jennifer Lewis (Folkestone); John Perry (London); Rita (Southampton).

Those who tried hard.—Amy Randlesome (Stockton); Donald Shearing (Norwich); Karen Howard (Norwich); John Kerr (Aberdeen); Wendolyn Coon (Cornwall); Paul Brailsford (Wokingham); Stuart Payne (Woodmancote); Stephen Ellis (Chelmsford); Anne Coupland (Birmingham); Eileen Grode-stack (Hitchin); Ian Ready (Essex); Heather Payne (Woodmancote); Anne Miles (Ightham); Diane Birch (Radford); Margaret Peart (Cheltenham); Sheila Mountford (Stoke-on-Trent); Jacqueline Larkin (Essex); Kathleen Watson (Hull); Antony Peart (Cheltenham); David Godden (Folkestone); Nigel Payne (Woodmancote); John Gunthorpe (Northampton); Hazel Harris (Cambridge); John Ferguson (Larbert); Florence Evans (Shoreditch); Maureen Roberts (Kent); Marilyn Brown (Manchester); Ruth Campion (Torquay); James Day (Reading); Sally Day (Reading); Sylvia Mardell (Edmonton); Allen Hampton (Co. Down).

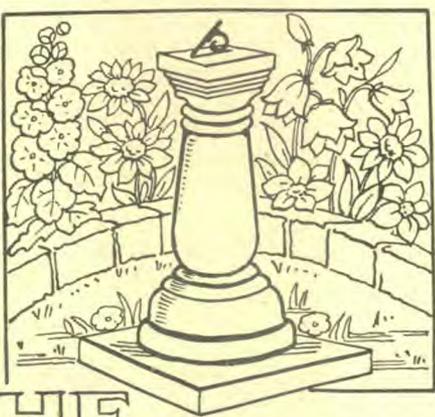
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M. Wood. PSALM. 48. 14.

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 April 29th. In case OUR TIMES arrives late, still send your entry. All attempts will be considered.

STRAWS IN THE WIND

Third Jubilee of the Bible Society

⊕ This year marks the one hundred and fiftieth year of the work of the British and Foreign Bible Society. After twenty-five years the Bible had been translated in whole or in part into 145 languages. The next half century saw the number of languages doubled. To date the Society has produced versions in 818 languages, while other societies have raised the number to 1,130.

Knowledge of Our Faith

⊕ "In our days," says the Archbishop of York in a pastoral letter, "when the general standard of education is higher than in the past, and when there is widespread questioning of traditional beliefs, it is more than ever necessary that the churchman should have an intelligent knowledge of his faith. Without it he is defenceless before the attacks of the atheist and critic, and an easy prey to those who preach strange opinions which are not Christian. The influence of the church on the nation would be far greater if it had more laymen and laywomen with an intelligent grasp of their faith."

From the Uttermost

⊕ "I have seen gangsters receive Christ and become preachers," declared evangelist Billy Graham in one of his London Campaign meetings; "alcoholics lose their taste for alcohol; I have seen prostitutes

changed; men and women in every walk of life."

Jesus and Peace

⊕ "It is no accident that the first promise that was made to man when Jesus was born, was the promise of peace on earth,"

Looking to Jesus

Jesus I give to Thee my care,
My sorrow and my woe;
Knowing that Thou wilt lead me
where
'Tis best my feet should go.

In trial, Lord, I turn to Thee,
In joy and gladness, too,
For 'tis Thy love that set me free,
Thine own sweet will to do.

I know Thy help Thou wilt bestow
While here on earth I stay,
Thy free forgiveness o'er me flow,
My sin to take away.

Thy hand, O Lord, I'm holding fast,
Unto Thy cross I cling,
Until I reach heaven's home at last,
And with the angels sing.

—Marjorie B. Harrison.

declares Dr. Donald Soper in *Tribune*, "Peace was then, and still is, our paramount need."

Cigarettes and Cancer

⊕ "I regard the discovery of

the relationship between cigarette smoking and cancer of the lung as one of the most important discoveries of the century in medical science," states Dr. Horace Joles, medical superintendent of the Central Middlesex Hospital. "Most people do not want to believe the evidence which has been produced. They employ all sorts of excuses for not believing it, but the fact is that unless the death rate is reduced, a million people will have died from lung cancer by the end of the century."

"Church Pools"

⊕ Criticising "church pools," the latest development in the football pool craze, the Bishop of Bath and Wells says: "These appear to be a variation of the commercial football pools promoted by another branch of Christendom as a means of raising money for its own religious purposes. If it were confined to its own members nothing more need be said, beyond the fact that it appears to blunt and to compromise the church's witness against one of the most serious social evils of our time. But the promoters appear quite prepared to extend their activities to anyone who will buy tickets, and this morally disreputable racket is made to appear respectable by its associations with the church. . . I hope that members of the church will have nothing whatever to do with them."

