

A Sure Faith in a Sure Future



included in this issue:

**ROUND THE WORLD
IN EIGHTY MINUTES**

THE BINGO CRAZE

WHAT THE BIBLE TELLS ME

OUR TIMES



LEAVES

BY M. E. BROOKS

See them rushing wildly onward,
Wind-swept through the countryside;
Severed from the noble branches,
Where they waved in beauteous pride,
Early springtime found them supple,
Beautiful in living green;
Now they're drifting through the woodlands,
Brown and crinkled, old and mean.
So it is with man's brief lifetime:
Swift the golden moments fly;
Scarce we pass our early youthtime,
Ere our days have all passed by.
Lord of glory, give us wisdom
Thee to choose—our Friend to be;
That when days of life have ended
We Thy glorious face shall see.

Picture: Autumn sunshine in a Surrey lane.

**THE BIBLE
AND
OUR TIMES**

A Family Journal of Christian Living. Dedicated to the proclamation of the Everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our All-Sufficient Saviour and Coming King.



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Cover Picture: Autumn Leaves.

VOLUME 77 OCTOBER, 1961 Price 1/-

THE BIBLE AND OUR TIMES is printed and published monthly in Great Britain by The Stanborough Press Limited, Watford, Hertfordshire.

SUBSCRIPTION RATES

SIX MONTHS 8/- TWELVE MONTHS 16/- Post Free
 Please notify change of address promptly

This Month . . .

THE decision of the British Government to join the Common Market and to enter into "the closest possible unity with Europe," has been described by one commentator as "the biggest news of 1961." Most people realize the important economic and political significance of this momentous event, but not so many have recognized its place in the prophetic picture of the "last days." This is discussed in the editorial, "Decision on Europe."—Page 4.

ANOTHER development of profound social significance is what has most appropriately been described as, "The Bingo Craze." This, too, as our second editorial shows, is a notable "sign" of our times.—Page 6.

THE fantastic journey of Major Titov round the world seventeen times in just over twenty-four hours has been justly acclaimed by the whole world. A. S. Maxwell has something to say of its theological import in his article, "Round the World in Eighty Minutes."—Page 7.

AUTUMN is the time of harvest. Jesus used the harvest as a type of the end of the world and J. R. Lewis in his article, "Autumn and the End" gives reasons why he believes the world's "harvest home" cannot be far off.—Page 8.

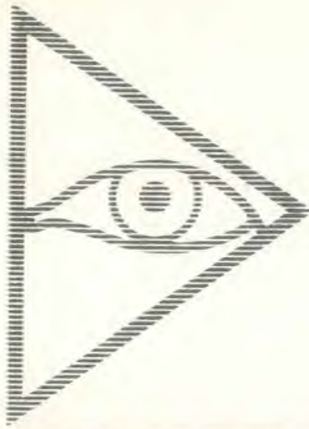
JESUS made great claims for Himself. Was He an impostor or truly "the Son of God"? E. P. Pettit examines the evidence in "Who Was Christ?"—Page 10.

ONE of the most serious social problems of our time is the increase of crime, and particularly juvenile delinquency. R. D. Vine seeks the basic causes of this blot on modern civilization in "Black Sheep."—Page 12.

IN his new series, "The Bible's Basic Beliefs," J. A. McMillan tells what the Bible has to say about "The Beginning of Things."—Page 14.

NEARING the end of her thrilling journey through Palestine, Charlotte Hastings continues north on "The Road to Nazareth."—Page 18.

HAVING dealt in his series, "The Life Beyond" with the nature of man, and his condition in death, Leslie Shaw this month takes up the important subject of "The Second Death."—Page 25.



DISCERNING THE TIMES

**CURRENT EVENTS
IN THE
LIGHT OF
THE BIBLE . . .**



**BY
THE
EDITOR**

AT last the decision has been made by the British Government to join the Common Market and help to build a strong European Community between the giants of East and West, and during the coming months protracted negotiations will work out the conditions of our co-operation.

With the economic discussions, which are the more immediate concern of agriculture and industry in this country and the Commonwealth, we are not here concerned, but rather with the implications of this momentous development in the light of Bible prophecy.

Students of the book of Daniel are familiar with the details of the great image vision of the second chapter, which after outlining the rise of the four great world empires of Babylon, Medo-Persia, Greece, and Rome, foretold the break-up of the Roman Empire of the West into fragments represented by the nations of medieval and modern Europe. These it was declared were never to "cleave" again into a single monolithic

Decision on Europe



A meeting of leaders of European Union in Paris.

state until at Jesus' return all "the kingdoms of this world" shall become "the kingdoms of our Lord, and of His Christ." Dan. 2:43; Rev. 11:15.

Supplementing Daniel's prophecy, however, a vision was given to John the Revelator in which he saw, down in the last days of earth's history, these "ten kings," after centuries of vain striving to reunite and dominate the "Roman earth," coming to "one mind" and giving "their power and strength unto the beast," under whose ægis they would "receive power as kings [or kingdoms]" for the last brief "hour" before the final climax of history. (Rev. 17:12, 13.)

It does not need much acquaintance with modern history to realize that right down to Kaiser Wilhelm of World War I and Führer Hitler of World War II, the efforts of one or other "fragment" of the old Roman Empire to dominate Europe did continue. But since the shattering of Hitler's plan for a pan-European Reich, the situation has completely changed.

With the rise of the new world powers of the United States and Soviet Russia, the European states seemed destined to play only a minor role in world affairs, if not actually to be swallowed up by the westward advance of Communism.

It was in the face of this imminent danger that voices on the Continent and in this country—that of Sir Winston Churchill being as loud as any—were raised for the organization of a "United States of Europe" to resist engulfment and to give Western Europe's three hundred millions of highly skilled peoples a significance as a "third force" in the post-war world.

On the Continent, where the fear of Communism was greatest, events moved fast, and "Little Europe" quickly came into being by the economic union and growing political association of France, Italy, Germany, Belgium, the Netherlands, and Luxembourg. But when successive British governments realized the goal to which the Continental leaders were aiming, they began, with our traditional aloofness, to draw back. However, the rapid progress of the Union Movement on the mainland of Europe and the continued loosening of Commonwealth economic and political ties have at last forced Britain to realize that it is first and foremost a part of Europe, "the most important country," John Gunther calls it in *Inside Europe*, and that it can no longer hold back from recognizing that basic fact.

So at long last, Prime Minister Macmillan has announced that it is Britain's intention to enter into "the closest possible unity within Europe." This decision Roscoe Drummond in the *New York Herald Tribune* not unjustifiably calls "the biggest news of 1961."

As we have said, the next few months will be occupied mainly with economic discussions, but behind and beyond these there will inevitably be a growing political association into which, in due course, other nations, Austria, Switzerland, and the Scandinavian countries, Spain and Portugal, will be invited. Some will prefer to remain outside and neutral, as Sweden has already intimated, but there is little doubt but that in the not distant future we shall see the nations of the Roman earth united, not under a modern Charlemagne, Napoleon, or Hitler, but as prophecy has indicated, in an association of free "minds" for mutual protection and prosperity.

The decision of the British Government to "go in" with Europe has been described as "the biggest news of 1961."

The vision given to John indicated further that this last-day free association of the nations of modern Europe would be supported and encouraged by the "power" of the "beast," which students of Bible prophecy know is symbolic of the spiritual power of Rome; so much so, that the Revelator elsewhere refers to "the kingdom of the beast" as one of the great ideological entities of the last days. (Rev. 16:10.) We may then well ask, How does this growing association of European nations stand in relation to resurgent Roman Catholicism, and how does it commend itself to the occupant of the "seat of the beast" on Vatican Hill?

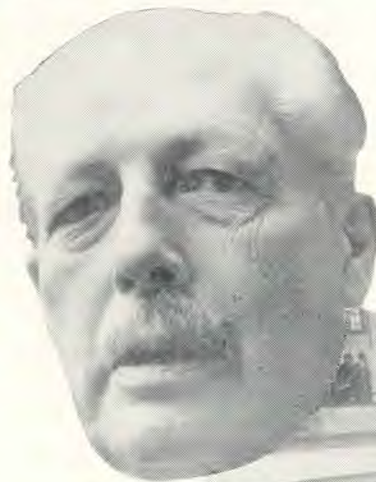
It is indeed startling to realize that Roman Catholic political parties already dominate Italy, Germany, France, Belgium, and the Netherlands, and that at least three possible invitees to United Europe are also Catholic powers. Which means that Britain, by force of circumstances, is being compelled to risk her faith as well as her fortunes by integration with a Catholic-dominated Europe.

Naturally, Rome is delighted at Britain's decision, and Catholics in this country are hailing it as an omen of her long-awaited return to the "faith" and to the "fold."

The *Catholic Times* asserts that "the idea of European unity" is "a noble one and an essentially Christian one, fully in accord with the mind of the church. It is certainly imbued with a Catholic spirit and we can support it with all that we have to contribute."

"It may not be too much to say," adds *The Catholic Herald*, "that this week's events constitute the first faltering step toward a return by the European Continent to that spiritual heritage which she abandoned four hundred years ago."

To those, on the other hand, who have "eyes to see" and "ears to hear" and "hearts to understand," it is one of the most



striking evidences of the setting of the world's stage for the culminating apostasy in the age-long rebellion against the government of God.

The Bingo Craze

WHEN the Betting and Gambling Act of 1960 became law, everyone expected an increase in the conventional forms of gambling like horse-racing and the "dogs," but probably not many—except the promoters—realized that it would spark off the "Bingo" craze, with thousands every afternoon and evening, and on Sundays, poring over numbered cards and waiting for such magic words as "clickety click" or "Kelly's eye" to bring them a handsome prize.



A "caller" announces the number on the Bingo ball he has just drawn, while a player intently studies her card to see if it will help her to win a prize.

Yet in the past few months this infantile and senseless game, imported, like so many other things, from America, has swept the country, reactivating closed cinemas, giving a new lease of life to declining dance clubs, and even coaxing holiday crowds off the beaches to the gaming tables on the pier and along the promenades.

The larger operators in London and other big cities are said to be selling as many as half a million books of "cards" a week and the total turnover is probably already in the region of £20 million a year and is expanding weekly. Women seem to be the principal participators, constituting three-quarters of the players at most centres, and there are reports of children being allowed to run wild while their mums attend long Bingo sessions.

Significantly the Roman Catholic church has raised

no voice against this new spate of gambling, because it has for a long time been using Bingo as a means of raising funds for churches and schools. But many voices from Protestant churches have sounded a warning against this "stupid, wasteful, and repugnant" craze, to use the words of the Provost of Bradford. "A boil on the face of an affluent society," the Bishop of Blackburn has called it. "A pernicious craze," says Canon Perryman of Whitby, and one Bingo manager, who permitted the local minister to conduct an open forum in his club, was so convinced by his presentation that he promptly resigned his job.

Many churches and even social clubs have announced their decision not to allow their premises to be used for such gaming, and an appeal has been made in Parliament for a check to be kept on the

Bingo clubs to see that the provisions of the Betting Act are not being infringed.

It may be, of course, that in a few months the first flush will have expended itself and Bingo will become just one more outlet for the gambling urge. But whether it continues to grow or levels out, it is an ominous sign of the emptiness of so many lives in our increasingly godless and materialistic age.

As a result of mechanization and automation in industry, work, for the great majority, has become repetitive and boring, and the threat of sudden nuclear disaster has produced in the lives of multiplied thousands a philosophy of "eat, drink, and be merry, for tomorrow we die." Now Bingo has been seized upon to provide yet another easy way

(Continued on page 27.)



By A. S. Maxwell

ROUND THE WORLD IN 80 MINUTES

JULES VERNE was far ahead of his time when he wrote his thrilling novel concerning a man who accomplished the prodigious feat of travelling "Round the World in Eighty Days." Today that daring flight of fancy is far behind the times.

In his historic orbital flight on August 6th, Major Gherman Titov circled the globe in 88.6 minutes, repeating the performance at least seventeen times in little more than twenty-five hours.

In his spaceship, Vostok II, he sped on his way at the incredible speed of 17,750 miles an hour, covering a total distance of some 435,000 miles, equivalent to a trip to the moon and back.

Major Titov was in complete control of his capsule throughout the entire trip and was so relaxed that he was able to sleep for eight hours as his vehicle rushed through space. Although his orbit above the earth varied from 110.3 to 159.3 miles, he was in constant contact with his home base, both sending and receiving messages. His features were televised during the flight and flashed on every screen throughout the Soviet Union.

Perhaps the most remarkable feature of this spectacular flight was the safe return of the five-ton capsule at a pre-determined location in the Saratov area on the Volga river about 450 miles south-east of Moscow.

Naturally, so fantastic an achievement stirred the imagination of the entire world and won the applause of millions in every nation. Coming close on the heels of the magnificent exploit of Major Yuri

Gagarin, it demonstrated how far ahead are Russian scientists in solving the problems of space travel.

It did more. It shocked the world into a new realization of the significance of the stupendous moment at which we have arrived in world history. It provided incontrovertible evidence that this is time's greatest hour, a period so crowded with amazing scientific developments as to be clearly suggestive of approaching climax.

Leaping out of the pages of Holy Scripture come the prophetic words spoken to Daniel in the long ago: "Shut up the words, and seal the book, even to the *time of the end*: many shall run to and fro and knowledge shall be increased." Dan. 12:4.

Here is the divine explanation of the amazing

developments of our day. "The time of the end" is upon us. History is drawing to a close. Time is running out.

We have come to that climactic period spoken of by Jesus Christ when He said, "Portents will appear in sun, moon, and stars. On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; men will faint with terror at the thought of all that is coming upon the world." Luke 21:25, 26, N.E.B.

He added: "When you see all this happening, you may be sure that the kingdom of God is near." Verse 31.

Major Titov, in orbit, racing around the globe in eighty-eight minutes, seventeen times in a single day, heralded not only the latest triumphs of science, but the imminence of Christ's own descent from the skies.



Mr. Krushchev publicly congratulates Major Titov on his spectacular achievement. On the right stands the first Soviet "spaceman," Major Gargarin.



By J. R. Lewis

AUTUMN and THE END

AT the market stall, the sweet smell of ripe fruit, golden plums, victorias, damsons "picked this morning," blackberries in punnets, pears (local grown, ma'am), hazel nuts, purple fruit stains, and wasps drunk on fermenting juice; above, a flight of migrating birds; on the allotment, the smell of the fire of smouldering rubbish, blue smoke trailing in layers at tree-top level; daylight fading just after tea; the great harvest moon rising just before supper; autumn has arrived. A year of effort has fruited. Soon, barren winter will blanket the earth with dead leaves, and the dead leaves with snow; a year of life will have ended in death.

The bud, the blossom, green fruit, sunshine, swelling, colouring, ripening, and inevitably the plucking: that is the end. Such is the unalterable cycle.

The growth and fall of the apple, the rise and fall of the Roman Empire, the development and the collapse of civilization are co-lateral.

The thought that civilization would develop to an experience of fruitfulness and then end, is common among the great minds who wrote the Bible.

Certain as the harvest

Consider the record of an autumn day when a Bible writer's reverie was broken into by God. "Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon My people." Amos 8:2.

Then there was the time when our Lord extended His arm, His finger indicating a group of fig trees, with ripe figs hanging from the branches. The disciples followed the direction in which He pointed, and heard Him say, "Behold the fig tree, and all the trees; when they shoot forth, ye see and know of your own selves that summer is now nigh at hand." Nodding acquiescence, they awaited the divine comment: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29, 30.

This quotation from our Lord's sermon on the moral, religious, and social aspects of the coming end of the age indicates two facts: First, that an end would come to "this present world" as in nature there is always a harvest. Second, the approach of the end would be as observable as the approach of harvest.

One harvest evening, as reapers were heaping high the ox carts with rust-brown sheaves of corn, our Lord repeated His teaching: "The harvest is the end of the world; and the reapers are the angels." Matt. 13:39. As visible and certain as the harvest, so as visible and certain will be the end of the age.

World's "harvest home"

Among the Jewish agricultural community, it was a very old custom that when the corn, and the barley,

and the fruits, and the grapes had been gathered in, and the weeds and the stubble had been burned, all work came to a standstill. Families journeyed to Jerusalem, camped in booths or tents of branches and palm leaves, and celebrated the successful conclusion to a year of work. It was restfulness and worship in the spirit of:

*Come, ye thankful people, come,
Raise the song of harvest home.*

Such was the feast of tabernacles ordained by God (Lev. 23:39; Heb. 9:9), to teach Hebrews and Christians that there would come an end of toil and sorrow, and a "rest" in the kingdom of God.

*For the Lord our God shall come,
And shall take His people home.*

Christians know that this world is to come to an end, and a growing number share the conviction that the end will not be long delayed. Civilization, ancient as a centuries-old yew, is producing an amazing fruitage; branches, as it were, attractive with the fruitage of human inventiveness, gay with chrome, neon, and coloured plastic, yet branches sagging heavily, weighed down with fruitage of fear and hatred, hydrogen bombs and guided missiles. A multiplicity of violent deeds, sex offences, are like exotic excrescences exuding the malodour of decay. Sinister jets and satellites buzz like menacing hornets around the fermenting ripeness.

The germ, the bud, the fruit ripened ready to fall. The dictators of the East leading their millions, the captains of the West with their millions, the iron curtain between and the threat of the mushroom clouds above them. "For nation shall rise against nation, and kingdom against kingdom. . . . And then shall the end come." Matt. 24:7, 14.

It was a compassionate Christ who asked, "Do men gather grapes of thorns, or figs of thistles? Even so . . . a corrupt tree bringeth forth evil fruit." Matt. 7:16, 17.

What will the verdict be?

What verdict can be passed on humanity, when, after many centuries of learning, the races of the earth, far from knowing how to lie down like the lion with the lamb, to neither hurt nor destroy in all My holy mountain, are full of ravaging and slaughter; when forty million people in England never enter a church porch between marriage and death to sing a hymn of thankfulness to our heavenly Father, to offer a prayer on behalf of their families and fellows; when so much of humanity is willing to pay more in one month to a teenager to entertain them, than they pay in a year to a Prime Minister to govern them; when the desire to indulge in amusement is kindled by lavish advertisements blandishing violence, sensuality, and sordidness; when men and women, "in the image of God," drug themselves with millions of pounds' worth of tobacco, alcohol,

(Continued on page 22.)

The gathering in of the harvest of the year reminds us of Jesus' parable in which He likened the harvest to the "end of the world."



SUBJECTING the story of Jesus in the gospels to a critical, historical analysis, H. G. Wells, in his *Short History of the World*, said, "Here was a Man." And indeed men of all creeds and beliefs are united in the recognition that Jesus Christ did exist.

The important question, however, is, "Who was Jesus?" It is a question that was being asked in the days of Jesus Himself. For when Jesus healed the paralytic and said, "My friend, your sins are forgiven," the scribes and Pharisees began to argue saying, "Who is this Man that talks blasphemy?" Luke 5:20, 21 (Phillips). The disciples, too, after beholding Jesus still a storm on Galilee asked incredulously, "Who ever can He be?—even the wind and the waves do what He tells them!" Mark 4:41



By
E. P. Pettit

Secondly, if Christ is what the Bible claims Him to be, many other far-reaching questions can be answered. We can know God and His character. What happens after death, man's duty and destiny, and the meaning of the cross become clear.

It is, therefore, vital for all to know whether Jesus Christ was the divine Son of God or just a good man and a great teacher.

What Jesus claimed to be

In investigating the uniqueness of Jesus we should notice the claims Christ made about Himself. These claims may be divided into four groups. The first comprises the central claims Christ made about Himself. Christ claimed that He was the Light of the world (John 8:12), the Resurrection and the Life (John 11:25, 26), the Burden-bearer (Matthew 11:28-30), that He could satisfy the hungry and thirsty (John 6:35), and that He was the Way, the Truth, and the Life.

This immediately distinguishes Him from other



(Phillips). Even the profligate Herod cried in alarm, "I beheaded John, who can this be that I hear all these things about?"

In every walk of life, from near relatives to alien Greeks, poor peasants to rulers, publicans to Pharisees, men asked, "Who is this?" For centuries the ceaseless inquiry of scholars has been, "Who is this Man?" and the same question rings around the world today.

Why should the topic be important at all? There are two reasons. One, that the whole movement of Christianity rests completely on this Person. To take away Christ from the church would be to destroy it. Thomas Carlyle said: "Had this doctrine of the divinity of Christ been lost, Christianity would have vanished like a dream."

WHO WAS

great religious teachers. They are self-effacing, He was self-advancing; they pointed away from themselves, He pointed to Himself. This is even more remarkable when it is borne in mind that these claims were uttered by One who strongly recommended humility in others. Either He had a different standard for Himself or there was something truly unique about this Man.

Christ made direct claims to be the Messiah, and not only this, but also to be equal to God. He opened His ministry with the words, "the time has been fulfilled" (Mark 1:15), and immediately assumed

the Messianic title, "the Son of man." Throughout His life. Deity was His constant claim. He spoke of God as His Father; He said He was One with the Father. (John 10:30.) This was not just the relationship of a devout man with God, but a unique oneness, for He said, "Nobody knows the Son except the Father. Nor does anyone know the Father except the Son." Matt. 11:27. In fact He so identified Himself with God that man's attitude to Him was equated with man's attitude to God. To know Him was to know God. (John 8:19.) To see Him was to see God. "Have I been so long with you without you really knowing Me, Philip? The man who has seen Me has seen the Father." John 14:9. And perhaps the greatest claim Christ ever made was when He said to the querulous Jews, "Before Abraham was, I am." John 8:58.

What Jesus claimed He could do

Besides His direct claims to divinity, Christ disclosed His nature and character equally forcefully

had "the words of life." John 6:6-8. Life is an enigma; its nature and origin baffle the greatest men of science. It is a gift Jesus said He could bestow.

Besides all this His constant dogmatic assertion was that He taught the Truth. And this was recognized, for when He had finished His Sermon on the Mount "the crowds were astonished at His teaching, for He taught them as One with authority and not as their scribes." Matt. 7:28, 29. His formula was not as the ancient prophets, "Thus saith the Lord," but, "Truly, I say unto you."

Jesus never hesitated or apologized. He did not withdraw or modify any of His words. On the contrary, such statements as, "Love your enemies" (Matt. 5:44) and "Judge not" (Matt. 7:1) were absolute moral commands. From His lips fell the most gracious promises that no-one but God could ever fulfil, such as, "Ask [anything], and it shall be given you." Matt. 7:7. On top of all this, Jesus put His words on a level with the divine law that would never pass away. (Mark 13:31.)



CHRIST ?

by indirect means. He assumed prerogatives only associated with divinity; for example He forgave sins. When Mary anointed His feet with the costly ointment, He said her sins were forgiven. (Luke 7:36-50.) It is reported that the amazed onlookers could only gasp, "What blasphemy is this? Who can forgive sins but God only?"

He also claimed to bestow life. To the Samaritan woman at Jacob's Well He promised to give the water of life. (John 4:10.) The disciples recognized that He had this divine capacity, and when many forsook Him they remained for, they said, He alone

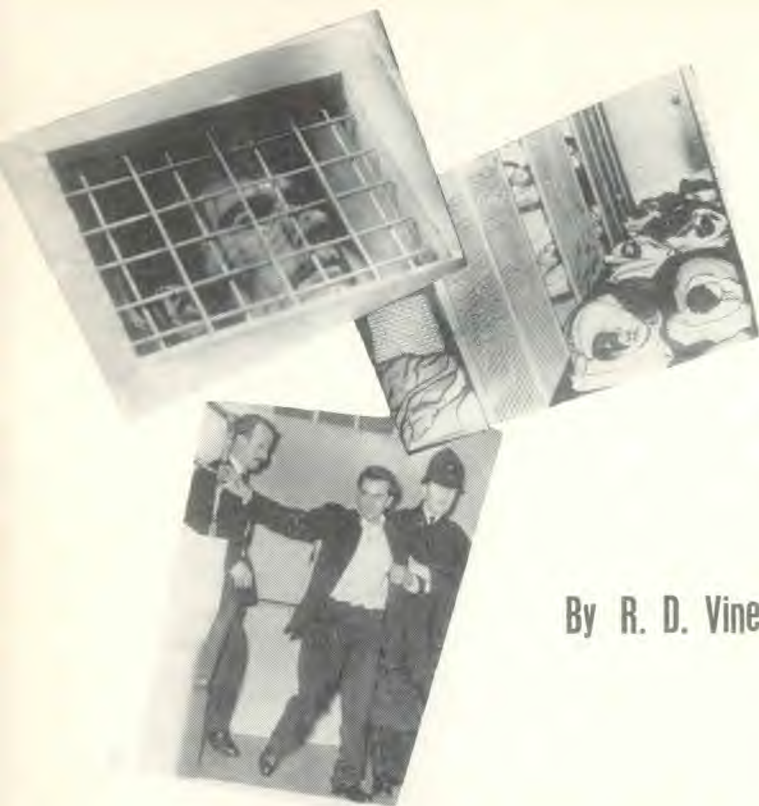
What the cynic would term His most "fantastic" claim was that He would judge the world. Judgment will be meted out at His coming again, and it will be universal. (John 5:22.) It will be enough for Jesus to say, "I never knew you," for men to be excluded for ever from His kingdom.

It is hard to exaggerate the magnitude of this claim. No such words could have come from the lips of mortal man. Yet this is what Jesus reiterated time and again; today His words are believed by millions.

The only explanation

We have seen then the superlative claims Christ made: His claim to divinity, His claims to all the

(Continued on page 29.)



By R. D. Vine

BLACK SHEEP

ONE of the most endearing pictures in the Bible is that of the Good Shepherd and His sheep. (Psa. 23.) It is a picture of the love of God for man—Himself, the Shepherd; we, His sheep. Urbanized though our society is, with therefore little chance to set eyes on either sheep or shepherds, yet we can readily understand the meaning of this heart-warming portrayal. For satisfying comfort, it has no equal.

It is a tragedy of our times, however, that God's flock include so many "black sheep." It has ever been true, as Isaiah remarked, that "all we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. Yet among God's human "flock," are those of conspicuous blackness. Their activities, and increasing numbers, constitute one of the greatest social problems of our day.

Low living standards not the reason

We refer to that growing army of delinquents and criminals which daily crowd our courts and prisons. The problem is, in fact, world wide. The Colonial Office recently issued a statement on East Africa, deploring the "steady increase in crime," and "the emergence of a class of hardened professional criminals." And as if to soften the impact of its gloomy figures, the report remarks that this menace of society's "black sheep" "is not confined to Kenya;" but that it "is a social phenomenon which has been experienced in both the United Kingdom and other countries where there is a high standard of living, and where there is little unemployment."

Time was when all kinds of moral blackness were blamed on ignorance or poverty. Our prosperous post-war age has proved how wrong this theory was. The daily news is quite conclusive that education, money, and goods, are not the answer to the problem of how to nurture goodness. As wages and living standards rise, so society's "black sheep" give deadlier and more widespread evidence of their perversity.

An M.P. surveys the situation

Surveying the situation in the *Observer*, Christopher Mayhew, M.P., confessed that he once believed the theory that poverty and unemployment were the main causes of crime. But having personally met hundreds of offenders, and talked with officials and leading authorities on the psychology of crime, he has changed his view. He concludes a revealing report by affirming that "we should reject, as causes of crime, material circumstances, low intelligence, and mental disorder." The "black sheep" which throng our courts and prisons have, generally, known no poverty, nor have they lacked the opportunity or encouragement to "make good." They are, furthermore, usually of quite high intelligence.

Prophetic picture

Passing time brings no solution to the problem they create. Like an erupting ulcer, crime and violence are distinctive features of our times. The Bible said it would be even so. The prophetic searchlight, focusing its revealing ray on the last chapter of our history, sombrely declares that "iniquity shall abound." Matt. 24:12. It is most important that we should understand the significance of crime news. The growing multitude of "black sheep" is more than merely another social phenomenon. They provide a sure and certain sign of the times. They are, in fact, a fulfilment of Bible prophecy. They are one of the sure evidences that the end of this present age is at hand, and that Christ Himself is about to come again in majesty and power.

Just before the Flood of Noah's day, 2,500 years

before Christ, "the earth was corrupt before God, and the earth was filled with violence." Gen. 6:11. Our Lord Himself drew the parallel between then and now. He said: "As it was in the days of Noah, so shall it be" in the last days, just before His second coming. (Luke 17:26.) In the days of that early patriarch, who was miraculously delivered from world destruction in the ark, there was much violence and corruption. In these last days, prophecy declared it would be the same. Paul pictured the modern scene: "Men shall be . . . incontinent, fierce, despisers of those that are good, traitors, heady. . . ." 2 Tim. 3:1-4. "Black sheep" indeed, which modern "enlightenment" is powerless to convert or to change. Paul goes on: "Evil men and seducers shall wax worse and worse." Verse 13. A bleak and dreary prospect—yet one that is intended not to dishearten us, but rather to prepare us for the impending day of the Lord.

Well might we ask: What is the real cause of crime and thuggery? Why are society's "black sheep" on the increase? What can be done to reduce the possibility of our own family members becoming "black sheep"?

Home influence is vital

It is our conviction that home life and school life are two most important factors. As the *Family Doctor* recently pointed out, ideal homes must provide not only goods, but good. All too often, teenage delinquency is due to parental failure. We carefully weed our gardens and nourish our prize plants; with meticulous care we feed our pedigree pets; but in too many cases little or no thought is given to the moral, spiritual, and mental food which moulds and nurtures child minds. How many parents bother to vet the literature their children read, or to control their "televieing"? It is certain that ideas of violence and crime cannot with impunity be planted in youthful minds. "As he thinketh, . . . so is he," says the Old Book. (Prov. 23:7.) If we want saints, then the formative years must be a time of saintly thinking, saintly precept, and saintly example. Feed the mind on trash, and low morals are a sure result.

Oxford's chief constable, C. G. Burrows, dealing with an increasing crime problem that in such places as Birmingham has doubled since 1955, says: "I adhere to my theory—that lack of good Christian life and parental responsibility are two of the largest reasons for this antisocial and criminal proclivity by people around the age of twenty-one."

The importance of home life is indicated by the fact that of all the hundreds of cases investigated by Christopher Mayhew, only four per cent came from homes that were "mainly satisfactory;" and only twenty per cent from those classed as "sound." The following figures provided by the Home Office tell their own story. Reporting on Borstal boys, it

says: 15 per cent are illegitimate; 15 per cent had one or both parents dead; 25 per cent had parents divorced or separated; and 39 per cent had parents who were "inadequate." These figures prove that the rôle and example of home-makers are vital elements in dealing with the running sore of crime and violence.

School influence

Of almost equal importance to the home, is that of the school. The stark truth is that many a "black sheep" has been developed in the classroom. For it

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The tragic increase of delinquency among the youth of today is due largely to the failure to inculcate spiritual principles and moral standards in the home and in the school.

HOW did it happen?" is one of the most frequently asked questions in the human tongue. Whether we look up into the heavens, or gaze upon the earth at our feet, we are confronted by a countless array of things that cry out: "Who or what made me?"

God put a simple question to the patriarch Job, and He puts the same question to us: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding." Job 38:4. Science has unlocked many of the secrets of Nature, but the secret of creation still eludes the scientist. The origin of matter, the origin of life, and the origin of mind, are mysteries about which he can only guess. The frank title of a book by J. W. Sullivan, is deeply significant, *The Limitations of Science*.

By faith we understand

How then are we to know the truth about the

"Looking back through the prodigious vista of the past," he said, "I find no record of the commencement of life. . . . If it were given me to look beyond the abyss of geologically recorded time to the still more remote period . . . I should expect to be a witness of the evolution of living protoplasm from not living matter. . . . That is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith."—*Discourses Biological and Geological*, pages 256, 257. Ed. 1896.

Now it may be argued that this statement was made some sixty years ago and that we have made vast progress since then. That is true, so let us take a few more modern confessions of faith. Louis T. More, in his book, *The Dogma of Evolution*, writes: "The more one studies palæontology the more certain one becomes that evolution is based on faith alone.

THE BEGINNING OF

origin of things? The Scriptures are bold in their reply. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. This declaration asserts that the Author or Originator of all "things" is not to be confused with the things themselves. The visible universe had an invisible Creator. Such is the claim of the Bible.

On the other hand there are a very large number of people who believe that "science" has proved this to be wrong, and that the universe really all happened by chance, that it all came into being by evolution out of nothing or next to nothing!

It is, however, a complete fallacy to suggest belief in creation by God depends on faith alone, whereas the doctrine of evolution is supported by the "facts" of science. This is a fundamental point which cannot be too strongly emphasized. The conflict between biblical creation and scientific evolution is not between faith and facts, but is a conflict between two rival faiths.

There is so much dogmatism on the part of those who believe in and teach evolution, that this basic point is often overlooked. Thomas Huxley was a fervent propagandist for evolution. But he was honest enough to acknowledge on what he based his belief.

. . . Only by faith and imagination is there continuity of variation."—Pages 160, 161.

Scientist after scientist admits that this is the true basis on which the teaching of evolution rests. Professor Bateson of Cambridge University wrote, back in 1922: "We cannot see how the differentiation into species came about. . . . Meanwhile, though our faith in evolution stands unshaken, we have no acceptable account of the origin of species."—*Science*, January 20, 1922.

Because there is "no acceptable account" of the origin of life, scientists have to postulate, despite the scientific principle that all life comes from previous life, that life originally came from "not-living matter." So the evolutionist has to call to his aid, unlimited time. Give us enough of this time factor, he pleads, and we can expect to see the miracle happen. That is why Huxley calls for "philosophical faith," and More pleads for "faith and imagination." But why should we, in the name of science, be asked to accept what is contrary to the most basic scientific fact of our time, that life comes only from living antecedents?

In actual fact the Christian has a more scientific basis on which to rest his faith, "In the beginning, God created." Gen. 1:1. "By the word of the Lord were the heavens made; and all the host of them by

the breath of His mouth." Psa. 33:6.

The Scriptures present us with a record of an orderly process of creation that commands our respect and our reason. According to the Genesis record, six literal days were employed by God in establishing the world, a planet of beauty, covered with a verdure of plants and trees, and teeming with life in a vast variety of forms. And on the seventh day of creation week, in order that His work might ever be remembered, God instituted a memorial of His creative act. The ancient commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth,

This statement lays bare the attitude of scientists to this whole question. They are prepared to accept any explanation of the origin of our universe so long as it excludes God and special creation. Special creation by divine fiat is, as eminent scientists have admitted, "repugnant" to the scientific mind. Paul was truly describing the mind of the evolutionists when he said that "they did not like to retain God in their knowledge." Rom. 1:28.

Here is a significant statement from J. W. Sullivan: "Instead of the natural and ready assent one gives to a demonstration in physics, for example, one has to make a really immense effort to believe, even for a moment, that the whole evolution of living forms on this planet has come about by 'random



THINGS



Belief in evolution, as T. H. Huxley admitted, is "philosophic faith," while belief in creation is derived from faith in the Bible. A century of "facts" supports the Bible account of origins.

the sea, and all that in them is, and rested the seventh day." Exod. 20:8-11.

Banishing God from His creation

Said Charles Singer: "Evolution is perhaps unique among major scientific theories in that the appeal for its acceptance is not that there is evidence for it, but that any other proposed interpretation of the data is wholly incredible."—*A Short History of Science*, page 387.

variations' and the struggle for existence." Then again he adds: "We have the impression that it is only by an extraordinary act of faith that biologists can suppose that the actual progress of life can be explained in the terms they adopt."—*The Limitations of Science*, pages 139, 166.

The same Lord who asked where we were when He laid the foundations of the earth, has another and deeply pertinent question to put to us: "Ye turn

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AN important instrument in our country's administration is known as the Great Seal. It is defined as "the official seal of the United Kingdom used to seal treaties, writs summoning Parliament, and other State documents of great importance." It manifests the authenticity of documents sealed by it and gives to them all the authority which it represents. A trade mark is similarly a distinguishing sign or symbol. It designates the class to which an object belongs. Both "seal" and "mark" therefore are means of *identification*.

In a most remarkable way the Majesty of heaven has seen fit to employ these terms spiritually in that sense in His Word. In the searchlight of Bible prophecy down in the end of earth's history, a picture emerges of a stupendous conflict, in which the issues will be loyalty to God on the one hand, or submission to an apostate opposing power on the other.

Two groups are brought to view; the first is seen having upon them the symbol of divine authority. It is termed "the seal of God." Rev. 9:4. But the second group, who have rejected God's claims in favour of a deceptive counter-claim are distinguished by a strange, sinister stigma. It is "the mark of the beast." Rev. 16:2. How vital it is to understand the nature of this "seal" and this "mark" may be judged from the solemn warning that is uttered concerning the latter: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14:9-11.

What heaven-defying insult will men dare to cast into the face of Deity as to provoke such righteous anger in a God of love? We ought to know. We *must* know. Let us find out. One thing is certain. If God's major requirements are known, then what is directly contrary to them will be the course of action He condemns!

The token of sovereign authority

Even as human governments have a system of law upon which all their authority depends, so also the government of God is not without a moral standard. Plainly the Bible sets forth His Ten Commandment law as a rule of human conduct, binding upon every man. (Eccles. 12:13.) For if "sin is the transgression of the [divine] law" (1 John 3:4), then manifestly righteousness or right-doing is obedience to it! And that is precisely what God requires. Obedience to all His commandments is not only evidence of love and loyalty to Him. (John 14:21.) It is man's acknowledgment of the authority of God as Sovereign Legislator!

If there is one thing needed by the professed Christian of today, it is a new conception of the



By G. Elliott

Decalogue, the holy law of a holy God! For did not Jesus say to one inquirer, "If thou wilt enter into life, keep the commandments"? Matt. 19:17.

Small wonder then that a God of justice has ordered, "Seal the law among My disciples." Isa. 8:16. Christ's followers are expressly bidden to "depart" from sin (the law's transgression) and to obey His commandments. For with God this constitutes a foundational "seal." Of Abraham He said, "I know him" because he has "kept My . . . commandments." Gen. 18:19; 26:5. And in our time too by the same token "the Lord knoweth them that are His." 2 Tim. 2:19.

Now if the law of God can be *sealed*, it follows there must exist a seal with which to do it! What is it? And where is it to be found? A study of God's moral law soon reveals that in the heart of it He has placed His signature. The fourth commandment

declares His holy name. It testifies to His mighty works. It enjoins the observance of "the Sabbath of the Lord thy God" as Creator of heaven and earth, and the source of every material and spiritual blessing. (Exod 20:10, 11.) It was not, as some have supposed, to be of restricted benefit to merely one race, for all races share God's creation and to Him all races owe allegiance. God, in fact, made the Sabbath a "sign" between God, the Sanctifier, and His sanctified people through all time. (Ezek. 20:12, 20.) All therefore who, in faith and by grace, obey the fourth commandment thereby receive and bear in a special sense the impress of their Maker. The Sabbath is the Royal Seal to the Royal Law. It is nothing less than "the seal of God," the ever-recurring token of His sovereign authority!

phesy (chapters 2 and 7) of the course of the ages, he saw arising four successive world empires, commencing with Babel (Dan. 2:38) and culminating in imperial Rome as the fourth. From this fourth pagan empire, the prophet saw the emergence of a religious power, speaking blasphemy, and guilty of a grievous persecution of the people of God. (Dan. 7:8, 21, 25. Compare Revelation 13:1, 6-8; 17:1-6.) Herein is brought to view a professedly Christian yet false system which was to attain to world-wide proportions!

All this ties up exactly with Paul's predictions of false teachers arising *within* the church (Acts 20:29, 30), and resulting in "a falling away" or apostasy, and characterized by a human dignity "sitting in the temple of God" declaring himself to be God upon earth! (2 Thess. 2:3.) Further,

4 **R**EMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.



If the Sabbath is the "seal" of God's law, Satan's "mark" must be the counterfeit Sabbath which he has insinuated into the Christian church.

The "mark" of apostasy

Now everybody knows that in competition to the true seventh-day Sabbath, another day, the first day of the week, is now quite commonly observed as a sacred day. Why? What has happened? The Saviour, on one occasion when He was denouncing certain scribes and Pharisees, asked this question, "Why do ye also transgress the commandment of God by your tradition?" Citing what had been added to one of the commandments, the fifth, by ecclesiastical decree, Christ declared, "Thus have ye made the commandment of God of none effect by your tradition!" Matt. 15:3-6.

In the prophetic outline of apostasy from the Christian faith so plainly predicted in the Scriptures (2 Thess. 2:3; John 16:2), do we find any indication of a similar tampering with the fourth commandment? Let us see. In Daniel's twofold symbolic pro-

Daniel warned that this opposing power would "think to change times and laws." Dan. 7:25. The only law which apostasy would "think" to change, without really succeeding, is of course God's Ten Commandment law. And the one commandment in it dealing with "times" is the fourth!

We may well ask therefore if there was any religious power which emerged from pagan Rome, and under the guise of Christianity put to death millions of the followers of Jesus; if there is any ecclesiastical leader who has actually arrogated to himself the titles of deity, thus fulfilling the charges of "blasphemy"? and has any such power "thought to change" God's law, by substituting some other

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PALESTINE PANORAMA—12

By Charlotte Hastings

THE ROAD TO

NAZARETH

BECAUSE of the political divisions of Palestine today we journeyed to Galilee not through Samaria but from Jerusalem via the coastal plain.

Going down the Jaffa Road from Jerusalem we passed on our right the Vale of Ajalon, scene of Joshua's defeat of the Amorites, then drove through the sleepy town of Ramleh, probably the birthplace of Joseph of Arimathæa. A large mosque on the site of a Crusader church, and a tower of the same period, commemorates forty legionaries who became Christians and were martyred, but the Moslems say they were companions of Mohammed.

Beautiful indeed was the Plain of Sharon, splashed with vivid colour in field and garden. Groves of citrus fruits—oranges, grapefruit, lemons—scented the air. There were also figs, pomegranates, plums, grape-vines, and plantations of bananas protected all round with bamboo reeds or matting. In Christ's kingdom, we read in Holy Writ, all the deserts and solitary places will flourish and blossom as the excellency of Sharon. (Isa. 35:1, 2.)

Roman Caesarea

Taking the coastal road we came to the ruined seaport of Caesarea, el-Kaisariyeh as it is now called, the once fabulous city of Egyptian granite and glistening alabaster marble built by Herod the Great. On this rocky promontary, against which the waves of the Mediterranean break, stood the colonnaded forum, temples, and hippodrome, the great palace and the amphitheatre accommodating 20,000 spectators. Excavations have revealed the foundations of

the Augusteum, the temple to the divine Cæsar Augustus, and only a few weeks ago the first inscription mentioning the name of Pontius Pilate was discovered here.

It was in the auditorium of his magnificent palace here that Herod was suddenly seized with an incurable illness that resulted in his death. In this same city Peter brought the Gospel to Cornelius the centurion. Philip the evangelist also lived and preached in Caesarea, and Paul often came to visit the Christian believers. We remember his memorable

witness when brought as a prisoner into the court of Festus, and later before King Agrippa in his purple robes, and the bejewelled Bernice.

Into this harbour of Caesarea came the merchant ship in which he set sail on the first part of his long, hazardous journey to Rome.

The extensive ruins we explored, roofless sandstone buildings, massive bastions, and broken columns protruding from the water, are chiefly remains of the old medieval fortress, but it is the sparkling Mediterranean which washed against the walls of Herod's imperial city.

Elijah and Carmel

Travelling along the coast road, it was not long before we reached the high Carmel range, where white houses and hotels gleam on the profusely wooded lower slopes. We climbed to the north-westerly summit, where the ridge juts out to sea. Five hundred and sixty feet above the Mediterranean is the Stella Maris monastery belonging to the Carmelite order of monks, which commemorates episodes in the life of Elijah.

The name of Elijah is renowned for the stand he took against idolatry, when he led the Israelites back to the worship of the one true God. The church standing here is built in Italian style and in the panels of the cupola are pictures, one of Elisha receiving the cloak of Elijah as he is taken up into the clouds of heaven. By the main altar, five steps lead down to a large cavern, hewn in the rock, wherein the prophet is said to have lived.

A magnificent view is seen from the terrace outside. To the south we looked back along the way we had come from Caesarea; northward to the lighthouse at Sur, near the location of ancient Tyre;

and farther away to the east, the Anti-Lebanons with the perpetually snow-covered peaks of Mount Hermon rose to over 9,000 feet. Encircling the whole of the west was the deep blue of the Mediterranean Sea. We recalled how Elijah went up to the top of Carmel and prayed for rain, and how, on the seventh time that the servant was sent to look, there arose upon the western horizon the first small cloud of the subsequent downpour.

and in days long ago, the home of Jesus.

Narrow streets rise steeply to the green hills and countryside around. These have not altered since His day, nor the location of the old well. How many times Jesus must have walked there as a small Child with His mother, and helped to fill the pitcher from this, then as now, the only fountain of water in the town. Today it is recessed beneath a stone arch with a low wall in front by the



Travelling northwards up the coastal plain, we pass Ramleh with its ancient inn and tower (*left*), and soon descry the long ridge of Carmel (*lower right*) with the city of Haifa at the seaward end (*top right*).

On to Nazareth

On the descent we stopped for lunch in the gleaming white city of Haifa, third in importance and the chief port of Israel, with its business and residential areas climbing the slopes of Carmel. Then we took the road down to the fertile Plain of Esdraelon. Away on the right by the foot of Little Hermon was a huddle of small stone and clay houses, the village of Nain. We recalled that once by its gate Jesus stopped a funeral procession and raised to life the widow's son. Farther on is Endor, another small collection of houses, once the scene of the consultation by King Saul with the witch, who purported to bring up Samuel the prophet from the grave. And so at last, by a steep winding climb we reached Nazareth, peaceful in its high valley, surrounded by protective hills. Amid cypresses, fig trees, and olives, is the cluster of square white stone houses, mostly flat roofed, which is modern Nazareth,

roadway. While we were there many girls and women, chiefly Arabs in traditional embroidered dark robes or more gaily patterned dresses, passed to and fro balancing on their heads or shoulders their water pots.

The Church of the Annunciation has been demolished and is being rebuilt. It is to be the largest basilica in the Middle East, after the plan of St. Peter's in Rome. Excavation has revealed the foundations of the earlier Crusader church, and beneath that, a portion of the Byzantine mosaic floor. At present a small structure has been erected over the entrance to the crypt where a flight of marble steps leads to a succession of dimly-lit cave chapels. Here is the supposed site of the dwelling place of Mary, and the first shrine is dedicated to the angel Gabriel. The next commemorates the Annunciation. Precious marble encases the rock walls, and column of red porphyry marks the spot where, it is said, the angel

stood when he gave his message to Mary. A large oil painting representing the Annunciation hangs above the altar on which is inscribed the words, in Latin, "Here the Word was made flesh." The all-important fact, of course, is not *where* the declaration of the Incarnation was made, but that it *was*, and that Jesus the Son of God did indeed come to live among men—the Word of God personified.

the oblong threshing contrivance which is dragged behind two oxen or donkeys; a winnowing fan and spokes of a cart-wheel. Surely the message of Nazareth is the blessing which rests on the humble, daily routine tasks faithfully done.

Often Jesus must have climbed the 1,600 foot height of Jebel es-Sikh, north-west of the town, and looked at the marvellous panoramic view some



Scenes in and around Nazareth.

Top left.—The so-called Mount of Precipitation from which the people of Nazareth sought to cast Jesus down. *Lower left.*—The upper well of Nazareth. *Top right.*—A street in Nazareth. *Lower right.*—The traditional site of the synagogue in which Jesus preached.



Two other caves are accessible, one commemorating the Flight into Egypt and the other supposedly the kitchen of Mary. That she was daily engaged with all the duties of her house, we truly believe, but it would be very difficult to think that she prepared food, made and mended clothes, and so on, in this dark cavern.

Outside again in the narrow streets we saw craftsmen at work in their open fronted shops. We went into one whose arched roof was cut into the rocky hillside. A shaft of light from a narrow window aperture rested on some hand-tools on the carpenter's bench. Just as nearly two thousand years ago, farming implements were being fashioned from pine and other woods—the wooden frame, long pole, and triangular supports of a plough; yokes and parts for

twenty-five miles in each direction, and thought of the day when He would leave the hill village and take the road which would lead Him to Calvary.

Where Jesus worshipped

Within the confines of a Greek Orthodox church, we went down seven worn steps to an old synagogue.

It still has its ancient flagged floor and a stone

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WHAT THE BIBLE TELLS ME . . .

By E. A. Butters



RECENTLY a scientist raised the age of the world to a new "high" of 10,000,000,000 years. He has come to his conclusion by the use of the latest radar telescope. Other scientists question his figures. From a skull discovered in Tanganyika Dr. L. Leakey claimed its owner to have lived 600,000 years ago. But, and I quote from a comment in the *Daily Mail*, "The words are hardly out of his mouth before another expert publicly doubted whether the bones were more than 300,000 years old." If science were a study of fact there would be no need to argue. The facts would speak for themselves. The actual fact is, however, that science is largely speculation!

WHAT I AM

Now there is no argument about the Bible story of the beginning of man. Some 6,000 years ago, it declares, God made our first parents, Adam and Eve, perfect human beings to fulfil His command to multiply and fill the earth. He made man of the dust of the ground, breathed into his nostrils the breath of life, "and man became a living soul." Gen. 2:7. He gave Adam the honourable distinction of being the son of God. (Luke 3:38.) Since that time God has breathed life into each human being born, and placed within him a desire to know his Maker. He (Jesus) is that "true Light, which lighteth every man that cometh into the world." John 1:9.

There is no need for anyone to tell me, or even

for me to read the Bible to realize that there is a barrier between me and my God. Try as I may to do the right thing, I do the wrong one. That wrong is called "sin," and sin separates a man from His God. (Isa. 59:1, 2.) "Sin is the transgression of the law." 1 John 3:4. I am a sinner, guilty before my God. I may try to cover myself with a cloak of respectability, but under the cloak Isaiah says, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been bound up or mollified with ointment." Isa. 1:6. I may be, like Naaman, "a mighty man, *but* a leper." I am not alone in this situation for "all have sinned, and come short of the glory of God." "There is none righteous, no, not one." Rom. 3:10, 23. And the prospect before all such is not pleasant, for "the wages of sin is death." Rom. 6:23.

To see how this came about we must go back to the early days of this world. Adam and Eve had everything that was good for them, and the Lord only withheld one thing, the tree of the knowledge of good and evil. They were told not to eat of it, but they did; and that brought sin and death into the world. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Because Adam sinned, I am born with the inherent tendency to sin, and because of that in myself, I do not resist the tendency. "For I know that in me (that is, in my flesh,) dwelleth no good thing." Rom. 7:18.

WHAT I OUGHT TO BE

I ought to be holy. "It is written, Be ye holy; for I am holy." 1 Peter 1:16.

I ought to be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Between what I ought to be and what I am, there is a great gulf fixed, and as far as human help is concerned there is no way to bridge that gulf.

"None of them can by any means redeem his brother, nor give to God a ransom for him." Psalms 49:7.

There is only one answer to that question—*Jesus*. Read 2 Corinthians 5:21: "For He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." What we cannot do for ourselves, what our fellow-man cannot do for us, God has done by sending Jesus to die for us. The sinless Son of God lived and died that sinful man might be saved. If only we can catch a glimpse of Him, we will be victorious over sin. We must look to Jesus, not to ourselves or others.

In one scripture (James 1:23, 25) the law is spoken of as a mirror into which we look and see our faults; but seeing our faults will never change our ways. If, however, we look into the law and see ourselves as sinners, and look to Jesus, all will be well. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. He will forgive our past sins, and give us divine strength to resist the temptations when they come to us.

WHERE AM I GOING?

Adam was created perfect in the beginning, but he sinned and the results of that sin passed upon all men. In His mercy God has provided a way of escape from the sins of the past, and given us His Spirit to give victory over all temptation. All this would be of no avail if, when death came, that was the end of all things. Surely the good God has something better than that to offer His blood-bought children. Death is the result of refusing His free salvation, but eternal life is a gift of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

That same Jesus who came to die for my sin is coming a second time to destroy death. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. How true is Paul's statement in verse nineteen of the same chapter: "If in this life only we have hope in Christ, we are of all men most miserable." Two main purposes of His second advent are to raise the dead and to take His people from the presence of sin. "The Lord Himself shall descend: . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thess. 4:16, 17.

We may well ask, where does He take them to? Jesus Himself answers this question. "I will come again, and receive you unto Myself; that where I am there ye may be also." John 14:3. He went to

heaven at His ascension. That is where He is. And He is waiting to come to take His people to be with Him. There in Jerusalem, which is above (Gal. 4:26) the saints will live and reign with Christ a thousand years. (Rev. 20:4.) At the end of that period the Holy City, we read, will come down from God out of heaven (Rev. 21:2, 10) and settle on the site of the Mount of Olives. (Zech. 14:4.) At this same time we understand from the book of Revelation, the unsaved will be raised to life (Rev. 20:5), and urged on by the devil to attack the New Jerusalem; but fire will come down from God out of heaven and destroy them. (Verses 7-9.) This will be the end of sin and sinners.

The earth will then be purified by the fires of God, and the saints will emerge from the city to spread over the face of the New Earth. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

Then, as one devotional writer has described that time: "The great controversy is ended. Sin and sinners are no more. . . . One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate in their unshadowed beauty and perfect joy, declare that *God is love*."—E. G. White in *The Great Controversy*.

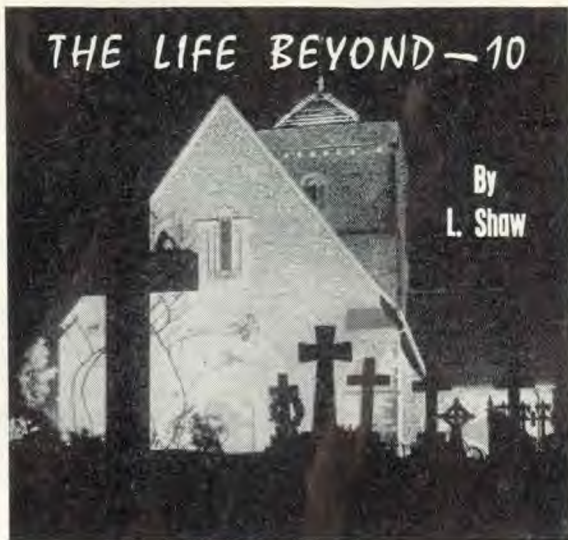
Autumn and the End

(Continued from page 9.)

and medicants annually: the majority toothless at thirty-five, dying of cancer, heart disease, deterioration of the arteries, neurotic diseases; when a broadcaster declares that we live in a world festering with damnation while the gentle atoms fall from heaven. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." The verdict might well be, "Why cumbereth it the ground? Cut it down!"

Yet the Lord of the harvest, Jesus Christ, is more than able to fulfil His wishes for those who are willing. He can save every youth from the carnality of this age; He can strengthen every Christian parent bearing responsibility in the home; He can enable all who call upon His Name to overcome temptation; He can bring forth a harvest of a rich Christ-like character in all who call upon Him.

In the autumn of earth's history, Jesus still saves.



WHAT IS THE SECOND DEATH?

THE conclusion we arrive at with reference to the ultimate fate of the wicked will depend upon our understanding of the nature of man. If we believe that man is composed of a "body" and a "soul" and further that the "soul" is the real man himself and immortal, and so incapable of being destroyed, and that only the body is capable of disintegration, then, accepting also that the final punishment of the wicked is in a literal and inextinguishable fire, we are naturally led to believe in endless torment.

But if, on the other hand, we have arrived at the true scriptural teaching concerning the nature of man, if we have been willing to accept the testimony of both the Old and the New Testament which speak of man as being mortal and subject to death, then we will not find any difficulty in accepting the teaching of the book of Revelation that when God casts sinners into the final "lake of fire" that the personality and the being of man will be completely annihilated in "the second death." Rev. 20:14.

Nature of the first death

In the beginning, after creating man, God threatened him with death for disobedience (Gen. 2:17), a death which obviously would be the opposite of life; that is, the extinction of life and being. (Isa 38:1; Job 3:16; 7:21; 10:19.) Thus, in the Bible, man is spoken of as "giving up the ghost" or "spirit" which is the "breath" (James 2:26 and margin), and then returning to "his earth" (Psa. 146:4; Eccles. 12:7), the original "dust," in harmony with the divine fiat. (Gen 3:19.) And, as far as man himself is concerned he has no power to deliver himself from this experience. He is completely

powerless in the hands of death. (Psa. 89:48; Eccles. 8:8; compare Psalm 49.)

This death to which the whole of mankind is doomed through the transgression of Adam, would have brought about the extinction of the human race in Adam without his realizing any posterity, just as it would also bring about the extinction of every human being as he becomes subject to it (1 Cor. 15:18), but for Divine intervention. But "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And so death, the death which fell upon Adam after 930 years (Gen. 5:5), and which also falls upon every son and daughter of Adam after a longer or shorter existence, and which would have brought about the extinction of every soul as it claimed him, is now changed in its nature, for it is no longer a "perpetual sleep" (Jer 51:39, 57), but a sleep from which there will be an awakening when Jesus, the great Life-giver, calls men forth from their graves. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29.

So biblically, the "first" death is an experience that falls upon all men, not merely because of their own sinfulness and as a penalty for their sin, but primarily as a result of Adam's sin and their descent from Adam. "In Adam all die." 1 Cor. 15:22. "Death passed through to all men." Rom. 5:12 (Gifford).

But, in the justice of God, no man will die for another man's sin (see Ezekiel 18), and even Adam, the natural father of the race, will not, by his original wrong choice, prevent all his posterity from having the opportunity to exercise their choice and so select-



Death came into human experience in Eden when Cain in his hatred killed his brother.

ing their own eternal destiny. So, as death has been the lot of all humanity through the imputed sin of Adam, renewed life may be our lot through the imputed righteousness of Christ. God has no pleasure in the death of the wicked, but that the wicked turn from his evil way and live. Accordingly every person born into this world has been privileged to enjoy a life to which he was not entitled, because Adam, through his sin, had forfeited a right to a posterity. But the intervention of Christ gave Adam the privilege of producing a posterity, and it also gave that posterity the opportunity of making its own choice for life or death. And so now, to every soul, God's appeal is, "Choose life that both thou and thy seed may live." "Let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 28:17.

Way to life through Christ

Now here is something that we should particularly notice, for it is tremendously important. In the love, and also in the justice of God, the way to the "tree of life," since the "fall," has been barred to man (Gen. 3:22-24), so that immortal life is now conditioned by his relationship to Christ (1 John 5:11, 12), and it is not until after the resurrection day, when Christ has bidden His people, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34), that man will again be given free access to that wonderful tree whose fruit perpetuates life eternally. (See Revelation 21 and 22.)

Clearly then there cannot be an immortal sinner,

for no sinner will ever have access to the fruits of that wonderful tree in Christ's kingdom. Instead, all those who have rejected the offer of divine grace, and have "counted themselves unworthy of everlasting life," will be cast into that "lake of fire" which "is the second death." Rev. 20:14, 15. This death will be decisive and final, not because it acts differently from the first death upon the body and soul of man, but because no further sacrifice is available to atone for their sins. They have rejected and refused the "once for all" atoning death of Christ. Therefore, even God can do nothing further for them. "O Israel, thou hast destroyed thyself; but in Me was thine help." Hos. 13:9. Now they must die a death that will for ever destroy the being and personality of every man upon whom the ultimate sentence is passed. "They shall be as though they had not been." Obad. 16. And when the fires of the last day have completed their work, "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psa. 37:10. Sin and sinners are completely removed. Nothing remains to mar the "new creation."

A new creation

We may be sure that when God says, "Behold, I make all things new," He will never leave any vile plague-spot to mar the glories of that new creation. He will leave no excoriating, burning, fiery furnace in the midst of which incorrigible rebellious sinners

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SO the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him," Achan, the son of Carmi, of the tribe of Judah, as eager as any among them.

What an amazing day! It had happened exactly as the Lord had said! The blast, the shout, the thunderous collapse, and then, like a cloud, the dust of Jericho shrouded that awful slaughter. Jericho's cup of iniquity was full, and this her day of doom.

Like every other able-bodied son of Israel, Achan thrashed hither and thither with his sword. And outside the fallen walls the pile grew high of salvaged gold and silver and shining brass. It shone and sparkled in the sun, a very mountain of replenishment for the treasury of the Lord.

Achan also had found wherewith to increase the pile. Two hundred shekels of silver and a wedge



JERICHOO or AI

of gold. No small weight. Whatever gold his family had hitherto possessed had gone long ago. They had given willingly for the provision of the sanctuary, the gold-plated walls, the scintillating golden candlestick, the pure gold of the table of showbread, the beautiful golden altar, and the very gold of the mercy-seat. Yes, once they had had gold, his family. But how impoverished they were now, possessing nothing much save a promise, and how long would it take for the fulfilment of it!

Then, in the dimness, Achan's eyes fell on a glowing mass of colour. He picked it up and the sumptuous folds draped in lovely harmony.

Don't touch it

Above the cries, above the thud of running feet, he heard a Voice.

"Drop it. Don't touch it. It is an accursed thing."

Never had Achan seen such a garment in ordinary use. Such workmanship! How could anyone desire the destruction of a thing of such beauty? Where was the sense? Eyes over shoulder he hugged the tantalizing richness to himself. What comfort on a cold night!

"Accursed! Accursed! Accursed!" cried the Voice.

Nobody would know. If only he could get it to his tent. Sometime, when he would be settled in a permanent home, he would be able to use it without



By
Mary J. Vine



fear. And the shekels and the bar of gold? If the garment, why not them as well?

"Accursed! Accursed!" reiterated the Voice.

Resolutely he ignored the remonstrating voice, but when, in the secrecy of his tent he buried his poor spoils, he buried far more than them. Thereafter he would be for ever remembered as "Achan, the troubler of Israel." That hiding place was the grave of his every hope, and not of his alone, tragically enough. His family must have known and acquiesced, of course, for when there came that day of shameful defeat at Ai, and the resultant terrifying search and exposure, "Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. . . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. . . . Wherefore the name of that place was called The Valley of Achor [Trouble] unto this day." Joshua 8:24-26.

Wait God's time

If only Achan had waited!

"Thou shalt do to Ai and her king as thou didst unto Jericho and her king," God told Joshua later, "only . . ."

Only what?

"Only," God said to Joshua relative to the capture of Ai, "the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves," every last shekel and wedge, every goodly garment that falls into your hands.

Oh, God knew their poverty, and He had no disdain for their human longings. It was no sin to see beauty in the "goodly Babylonish garment," nor to wish to make provision for the hoped-for home. But not yet, Achan, not yet. Wait God's time. You will be able to take your fill from Ai.

If only Achan had waited!

It was just that Jericho was the "first-fruits," and like all other first-fruits, belonged to the Lord, by whose power alone they had been given so great and complete a victory.

But covetousness had ruined Achan's sight. He could only focus his eyes on the immediate moment.

Drugged with desire he could, for the moment, see only the gleaming gold and the glowing colours, and despite every solemn warning, despite every mighty manifestation of God's power, the recollection of any one of which would have been an anchor to his soul, in one drunken moment he bartered all that he possessed and every hope of the future for as little as he could carry about his own person.

And Ai was just round the corner.
If only he had waited.

Are we pawning the future?

Likewise we. Covetousness, "which is idolatry," says the apostle Paul, made Achan forget his primal obligations. Does it, by any chance, do the same with us?

For what baubles, drink, smokes, the acquisition of goods, keeping up with the Jones's, do we sacrifice health and solvency!

How often are the children, and therefore the citizens of the future, the parents of the future, the homes of the future, sacrificed on the altar of the "higher standard of living"!

Mother works to keep a car on the road, while the children come home to find the house empty.

We buy a television for our present satisfaction, while they who should be laying the foundations for a useful manhood and womanhood waste the golden hours in crazy viewing.

Covetousness!

Wanting things too much!

Putting an over-emphasis on present pleasures! Pawning the future, with no hope of its redemption! "Seek ye first," said Jesus, the kingdom of God, and His righteousness; and all these things shall be added unto you."

"Covetousness abounds," wrote Ellen Gould White in her wonderful book, *Patriarchs and Prophets*. "Everywhere its slimy track is seen. It creates discontent and dissension in families; it excites envy and hatred in the poor against the rich; it prompts the grinding oppression of the rich toward the poor. And this evil exists not in the world alone, but in the church. How common even here to find selfishness, avarice, over-reaching, neglect of charities, and robbery of God 'in tithes and offerings.' Among churchmembers 'in good and regular standing,' there are, alas! many Achans. Many a man comes stately to church, and sits at the table of the Lord, while among his possessions are hidden unlawful gains, the things that God has cursed. For a goodly Babylonish garment, multitudes sacrifice the approval of conscience and their hope of heaven. Multitudes barter their integrity, and their capabilities for usefulness, for a bag of silver shekels. The cries of the suffering poor are unheeded; the Gospel light is hindered in its course; the scorn of worldlings is kindled by practices that give the lie to the Christian profession; and yet the covetous professor continues to heap up treasures. 'Will a man rob God? Yet ye have robbed Me,' said the Lord."

There is a great deal more to covet these days than in the nineteenth century when these solemn words were written. Never was a generation more beset with temptation of this kind. May the good Lord help us, every one.

The Bingo Craze

(Continued from page 6.)

of being "merry" and forgetting the hopelessness of the human situation.

Having ceased to "look up" to God to whom they are indebted for "every good gift," and being fearful of spending much time "looking around" at "those things that are coming on the earth" (Luke 21:26), many choose to forget the tragedy of life by "looking down" at the numbered cards for the passing thrill of turning up something for nothing—or very little!

In the Bingo craze we have a reminder that we have reached the days foretold by the apostle Paul when men (and women too) would become "lovers of pleasures more than lovers of God" (2 Tim. 3:4), and still another solemn warning that "the end" of man's ill-used probation cannot be far away.

What is the Second Death?

(Continued from page 24.)

constantly hurl out their defiance against a cruel and vindictive God who has omnipotently condemned them to the eternal punishments of hell. That would be to make a hell of heaven!

The revelation of the character of God given to us in Christ is that of "love." "God is love." Now we certainly cannot find any harmony between a God of love and a God who would torment any of His creatures, no matter how conceivably wicked they may have been, for ever and ever without end.

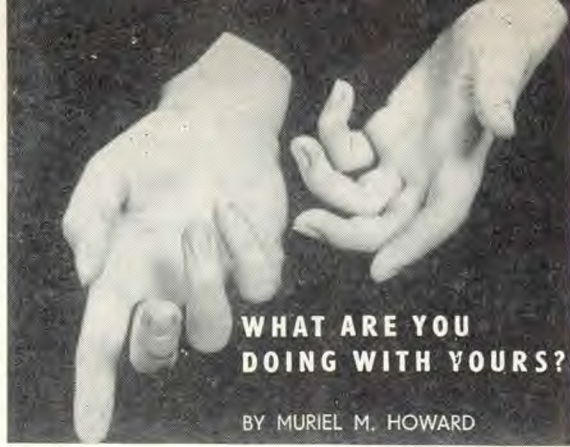
Dear reader, how will it be with you in that great day of wrath which is soon to overtake the earth? To you God says: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27:5. Have you made your peace with God?

replace them, but you could not avoid admitting yourself to be handicapped.

Since the day when Adam first tended the garden of God with his pure and new-made hands, many men in many ages have put many hands to many uses. Mercy and murder have mingled. Honour and treachery have mixed. Hatred and love have crossed pathways. There have been hands which have worked diligently to do evil. (Micah 7:3.) There have been those which have signed away the lives of men.

But the hands under review just now are your own. Do they hurt or help? Do they destroy or bless? They are your hands for sure, but to whom have you lent them? (Rom. 6:13, 16, 19.) What is their toll or tot when weighed or reckoned by the scale of God?

Yes, hands are a gift of God. What are you doing with yours?



**WHAT ARE YOU
DOING WITH YOURS?**

BY MURIEL M. HOWARD

NOT very long ago I was viewing the relics of an age that is dead. Among the paintings and the pens, the candelabra and the gold, the crystal water lily, and the silver fish, I spotted a small glass case. It was labelled, "Models of the hands of the Queen's babies," or words to that effect. And there, in fact, they were, an unusual array of lifesize moulds of the innocent hands of little children. Spotless and perfect, executed in snowy alabaster, they were the hands which later swayed the fate of Europe.

As I watched the folk file by, and caught their random remarks, my mind roamed down away back through all the years since God first gave the gift of hands to man. I lingered a moment over the memory of a good man's prayer. "The work of my hands," he had said, quoting the Psalmist, "establish Thou it."

Then as I stood there, my mind went back to the poet-king who, accounting for his large success, declared, "According to the cleanness of my hands hath He [the Lord] recompensed me. . . . According to the cleanness of my hands in His eyesight." *Psa. 18:20, 24.*

There is a profound connection between purity of hand and the favour of God. David was a wise man to know that. Some men don't. For instance, there was once a king of Assyria who, in the exhilaration of victory and the intoxication of loot, exclaimed, "My hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth." "By the strength of my hand have I done it." *Isa. 10:14, 13.* Vain words and dire, for they banished the favour of heaven! "I will punish the stout heart of the king of Assyria, and the glory of his high looks," said the Lord, and He did. To hold the hand of God, a man's hands must not only be clean but humble.

Look at your own hands. Until you lose their use, you can never estimate their value. Judges have set the price of hands in cash at thousands of pounds. What would you do without yours? Struggle along with substitutes, I suppose. Invent some gadget to
(Concluded at foot of first column.)

PROPHETECY

SPEAKS!

THE GREAT CONTROVERSY



In the twelfth chapter of Revelation one finds a graphic portrayal of the spiritual warfare which has been waged through the ages between good and evil, between Christ and Satan. There, too, is revealed the triumph of the cause of righteousness and the resultant emergence of the victorious saints.

Allusion is made in the vision given to John to the tragic beginning of the great controversy through the insurrection of Lucifer in the pre-creation era against the person and position of Christ.

"There was war in heaven: Michael and His angels fought against the dragon; . . . and [the dragon] prevailed not; neither was their place

found any more in heaven." Rev. 12:7, 8. (See also Isaiah 14:12-15.)

It was this tragic expulsion and fall to which Jesus referred in one of His discourses.

"I beheld Satan as lightning fall from heaven." Luke 10:18.

"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him." Rev. 12:9.

By Satan's fall, the world became a battlefield. Through sin the human family become slaves of Satan, and Satan, in turn, became the "prince of this world."

"Woe to the inhabitants of the earth, . . . The devil is come down unto you, having great wrath." Rev. 12:12.

The continuing conflict upon earth is represented in the vision by two great wonders (1) a chaste woman representing the church, the instrument of God's salvation, and (2) a great red dragon representing Satan primarily and secondarily at the beginning of the Christian era, Satan's instrument, pagan Rome.

"There appeared a great wonder; . . . a woman clothed with the sun." Rev. 12:1.

"There appeared another wonder; . . . a great red dragon." Rev. 12:3.

To the woman (the church) is born a Man-child who, eventually, is to rule all nations.

"She, being with Child, . . . and pained to be delivered." Rev. 12:2.

As soon as Christ, the Deliverer, was born, Satan, through the dragon power of Rome was waiting to destroy Him.

"The dragon stood before the woman which was ready to be delivered, for to devour her Child as soon as it was born." Rev. 12:4.



By S. G. Hyde

NOTE.—Pagan Rome, through its representative, Herod, issued a decree to have all the male babies of Judea killed, in a vain attempt to destroy the Babe of Bethlehem. (See Matthew 2:1-8, 16-18.) the same dragon power of Rome, through Pilate, issued the decree of crucifixion.

However, the death of Jesus, followed by His glorious resurrection, broke the power and dominion of Satan and offered to sinful man a plan for his redemption from Satanic tyranny.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who . . . were . . . subject to bondage." Heb. 2:14, 15.

Hence the thrilling acclamation recorded in the story of Michael and the Dragon.

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down." Rev. 12:10.

Ever after this glorious victory, sinful man need no longer be held under sin's dominion. Now a way of escape has been provided and the needed power and grace are available so that man can overcome his adversary.

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

The policy of the devil in attacking man has been to diminish the authority of God by leading him to disobey God's commandments.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

Jesus, during the days of His earthly life, set an example of loyalty and obedience, and by His death provided man with power to keep God's commandments.

"I have kept My Father's commandments." John 15:10.

"As by one man's disobedience [Adam] many were made sinners, so by the obedience of one [Jesus] shall many be made righteous." Rom. 5:19.

Loyalty to God in obeying His commandments is thus to be one of the visible characteristics of the true remnant church.

"Here are they that keep the commandments of God, and have the faith of Jesus." Rev. 14:12.

In consequence those who seek by grace to keep God's commandments incur the wrath of the dragon.

"And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God." Rev. 12:17.

Who Was Christ?

(Continued from page 11.)

attributes of the Godhead. True, claims do not constitute evidence. But they present a phenomenon that demands an explanation. They cannot be eliminated from the New Testament, neither can it be said that they are inventions of the apostles. The harmony of these claims with the beautiful portrait of their Author is too consistent throughout the narrative to have been imagined.

Were they false? To say this would be to declare the gospel writers, Peter, Paul, and the rest as the basest of liars and hypocrites. Such is unthinkable.

Was Christ a deliberate imposter? Did He attempt to gain the adherence of men to His views by assuming a divine authority He did not possess? This is hard to imagine for Jesus was transparently sincere and completely guileless while at the same time a stern, unyielding critic of hypocrisy.

Was He sincerely mistaken then? Some believe this, but one suspects the delusion of the latter to be greater than Christ's "delusion." For His character over and over again supports His claims.

However, some explanation for them must be found. We cannot say, that Christ was "just a good man" if He had a self-centred megalomania. Neither can we declare that He was "just a great teacher," if He was confused about the most important and central part of His teaching, namely Himself.

Surely we can but say with Peter when contemplating the story of Jesus, "We have not followed cunningly devised fables." 2 Peter 1:16. And with the centurion we must confidently assert, "This was the Son of God."

Black Sheep

(Continued from page 13.)

is at school that boys and girls are, as often as not, made to feel rather ashamed of their prayer life, of their simple acceptance of the Bible, and of their belief in God. It is not long before their childhood belief has turned to a distinct antipathy against spiritual things.

Class instruction so often works clear against the Bible advice: "Remember now thy Creator in the days of thy youth." Eccles. 12:1. The doctrine of Darwin destroys belief in the Creator, and takes

away the sense of accountability to Him. Yet school text-books, and B.B.C. school broadcasts, are permeated with this doctrine. Prayer soon loses its reality when children accept evolution; and the Bible loses its authority. God fades from the mind, and the greatest and most wholesome source of moral power is cut off.

When the Fatherhood of God is abandoned, there ceases to be any real basis for the brotherhood of man. The great Christian law that we should "love our neighbour as ourselves" becomes irrelevant. And success, in the minds of some, is thought of in terms of "putting it over" our fellows, rather than loving them. Which is, of course, the basic philosophy of society's "black sheep."

God's terms

Early in man's history, God made clear His terms for human happiness by giving the moral law, the Ten Commandments. And in His mercy He warned that to ignore them would lead to "madness, and blindness, and astonishment of heart." Deut. 28:15, 28. We are today proving the truth of this warning.

The problem of our "black sheep" can be solved only by a return to Jesus Christ, the Good Shepherd; by obedience to His Law; and by complete acceptance of His Word—the Holy Bible. Yet it is clear that in general, the solution will not be applied, and therefore the problem will remain. Violence will continue to stalk through this old world of ours till the end of time.

Yet to the believer, who acquaints himself with the Bible's prophetic light, the reckless behaviour of society's "black sheep" provides one more unerring proof that the kingdom of Christ is about to come.

The Beginning of Things

(Continued from page 15.)

things upside down! Shall the potter be counted as clay; that the thing made should say of him that made it, he made me not; or the thing framed say of him that framed it, he hath no understanding?" Isa. 29:16, R.V.

If there is one thing that science has demonstrated more than another during the past one hundred years, it is that the universe operates according to definitely fixed laws. The very uniformity of natural phenomena has enabled men to postulate the various "laws" on which our modern science is based. But in his blind unbelief, man has taken this prevalence of "law" to deny the "Law-giver."

No wonder the Lord speaks with scorn about the

pride of puny man, with his limited conception of things, looking up into the face of Providence and saying with defiance, "He made me not."

Our minds refuse to believe that a watch, or car could just happen! No. Somebody designed and made these things. But our planet, and the stars in the heavens, and all the rich variety of life that surrounds us—can we believe that these just "happened"?

Exchanging truth for a lie

We turn from this pathetic picture of proud men, enmeshed in the webs of their own spinning, to the simple declaration of God's Word: "For every house is builded by some one; but He that built all things is God." Heb. 3:4, R.V. The words of the apostle, facing the scepticism of the first century are as appropriate to the scepticism of the twentieth: "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity: that they may be without excuse because . . . they have exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator. . . . And even as they refused to have God in their knowledge, God gave them up unto a mind void of judgment." Rom. 1:20-28, R.V. (margin).

Bacon, in *Atheism* had this to say about this human tendency to deny God: "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And, therefore, God never wrought a miracle to convince atheism, because His ordinary works convince it. It is true, that a little philosophy inclineth man's mind to atheism: but depth in philosophy bringeth men's minds about to religion."

When the Lord asks us where we were when He laid the foundations of the earth, He is endeavouring to puncture our pride and self-esteem and to lead us back to First Principles again. "He that made all things is God."

And Godet says of the Sabbath memorial of creation, "Genesis speaks of a divine Sabbath, a full stop placed by God Himself to His creative works: a day assigned to God's well-beloved child, just created, for rejoicing in God and becoming one with Him."—*Old Testament Studies*, page 120.

*"O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For He is our God."*

Psa. 95:6, 7, R.V.

Royal "Seal" or Rebel "Mark"

(Continued from page 17.)

"time" in place of the true seventh-day "Sabbath of the Lord"? To these questions there cannot but spring at once to the lips, the papacy, which has done all these things and actually boasted that Sunday institution is the mark of her authority. Directly contrary to God's Sabbath "seal," Sunday therefore verily constitutes a "mark." It is "the mark of the beast"!

The test will come to all

It is important that there should be no misunderstanding here. Reception of the dreaded "mark" does not rest automatically upon all those who hitherto have observed this day, or even now are observing it in all good faith. Thousands of sincere Christians still do not recognize that the observance of Sunday, supposedly as the Lord's day, has in fact no foundation in Holy Writ.

But while men are never blamed by God for what they do not know, the test is yet to come to all. (Luke 21:35.) There is mounting confirmation in many lands that the Sunday-sabbath of tradition will eventually become the common denominator of religious conformity. (Rev. 14:8.) Sunday laws, still remain on the statute books. In this country and in the United States there are increasing demands for their enforcement!

When, as we believe, the issue is brought clearly before men then whoever shall trample upon God's law to obey a human enactment, will indeed receive the mark of the beast; he will deliberately accept the sign of allegiance to the power which he chooses to obey instead of God.

In truth the alternatives for all will erelong be the choice of "Royal Seal" or "rebel mark"! Will any who read these words prefer to join the disloyal multitude in Revelation 13:16, and receive the portion of Revelation 14:9, 10, rather than be found in the loyal class described in Revelation 14:12, who by their obedience to the commandment bearing God's name will have that same Name "written in their foreheads for ever? (Rev. 14:1.)

The Road to Nazareth

(Continued from page 20.)

table supported by short pillars. From the sixth century it has been considered that here Jesus came to worship. We thought of the scene near the beginning of His public ministry: "He came to Nazareth where He was brought up," and on the Sabbath day, as was His custom, He went to the synagogue. As reader for the day He asked for the scroll of Isaiah, and after reading the prophecy of His coming and ministry, He declared, "This day is this Scripture fulfilled in your ears." Enraged, His fellow-villagers arose, pushed Him out of the building, and hurried Him to the brow of a hill to cast Him down. One with a precipitous face is pointed out where it is supposed this fateful incident occurred.

As with all who will not heed their opportunity for salvation, He passed from their midst and went on His way. May that not be our experience, but may we be like the apostle Philip who declared with rejoicing, "We have found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth." John 1:45.

'TIS FAITH

'Tis faith that sees its cherished Lord,
'Tis faith that sees afar;
And through the dark and raging storm
Describes the Morning Star.

'Tis faith that claims the blessings now
From Him whom we adore;
Riches of grace stored up on high,
He waits on us to pour.

C. RUTH BROWN.

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BLOCK LETTERS PLEASE

The

Three Girls in a Boat

By Mrs. John F. Underhill

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pages

IT was a wonderful day for the school picnic. The sun was bright, the air was warm. Only a few scattered clouds drifted in the sky, and even they were not rain clouds.

Alice placed a square of waxed paper over the bowl of potato salad. She hoped it would taste all right. Then she wrapped the bowl in a tea towel, and hurried to get ready to go.

Soon there was the sound of a car horn. She took the bowl of salad and joined her friends in the car.

It was a lovely drive to the lake, where many of the other students had already gathered. Alice put her bowl of salad on the long table, in the charge of those who were caring for the food, then joined Lillian and Edna, two of her classmates, on the sandy shore.

The sea was calm and blue, and several rowing-boats were out on it.

"What fun it would be to go rowing," remarked Lillian, as she watched some of the girls push a boat out from the shore.

"I wonder if there are any more boats for hire. I'd gladly pay for one for an hour—but I don't know a thing about rowing." Lillian looked longingly toward the boats.

"I don't know how to row, either," said Edna. "I wish I did. It would be so much fun!"

"I can row," said Alice.

"You can?" beamed Edna.

"Oh, yes! Nothing to it!" she said, confidently.

"Well, what are we waiting for?" said Lillian, leading the way to the boathouse. "I'll hire a boat for the three of us—if you'll row it."

Feeling very thrilled they hired boat number seven. The man said that it was theirs for an hour.

Very carefully they climbed into the unsteady craft. Edna and Lillian sat on the little seat at the back. Alice sat on the middle seat by the rowlocks, and waited until the

boatman pushed them out into the water. Then she fitted the oars in the rowlocks and began to pull away from the beach. To tell the truth, Alice had never rowed a boat before, but she had watched others, and felt quite sure she could do it too.

Now that the time had come, however, she was just a bit uncertain how to lift the oars out of the water without splashing. It took her several trial strokes to get the idea.

From then on it was easier than she thought—really fun! Gaining more confidence with every stroke, she hoped to impress Lillian and Edna that she had been rowing boats ever since she was a child.

"You are a good rower," Edna said.

"Thank you," said Alice modestly. "Shall we go out around the point?"

"Anywhere—just as long as we get back in time for lunch," agreed Edna. "I expect they will serve it at five o'clock. We'll have plenty of time."

"I'm so glad you can row," said Lillian. "I just love to ride in a boat. Is it very far around the point?"

"No, not far. We will be back long before our hour is up. In fact, I expect we'll be back in time for the races. Do you girls plan to run?"

"Not I," said Edna. "I get out of breath too soon."

"I will if you will," said Lillian, "though I'd be sure to come in last."

For several minutes the girls were silent, fully enjoying the pleasant surroundings. The air was cool; the sun was warm; the distant shore line, with its background of hills covered with dark green trees, was so very picturesque.

Edna dangled her hand over the side of the boat.

"The water is so nice and cool," she remarked.

Lillian looked over on her side

of the boat and said, "I wonder how deep it is out here? It looks so far down!"

Alice, still trying to sound important, answered. "Oh, it is really deep out here. Over there by the rocks the water is very deep, too, but not so deep as it is right here. I think I'd better turn around and go toward shore. We can round the point and then go back to the picnic grounds. Oh, excuse me, Edna. I did not mean to splash you. I'm sorry."

"Oh, that's all right," said Edna. "A little water won't hurt me."

"I never knew before," said Lillian, "just why they called it Stony Point, but now I do. It is because there are so many rocks around it. Look at the water splashing up over them. Are we making those waves, Alice?"

"I think so," said Alice. "You see, when the oars hit the water they make the waves, and then they go in toward the shore."

Lillian pulled her dress collar up around her neck and said, "I think the wind is rising. It seems colder than it was when we started. Don't you think so, Alice?"

"Well, I really had not thought about it. I feel warm enough, but then, I am rowing; perhaps that is why I had not noticed."

"It does feel colder," agreed Edna. "And the wind does seem to be rising. Have you noticed that the sun is behind a cloud?"

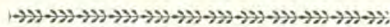
Alice did not like to admit it, but the wind was stronger. The waves were not caused by the motion of the oars. The day had grown colder, and the girls were a long way from the picnic grounds. A storm was coming!

"Perhaps I had better head back around the point," said Alice, pulling steadily on one oar to turn the boat around. "We must have been gone nearly an hour now, don't you think?"

Lillian and Edna agreed, then were very silent. Edna kept watching the rocks and the increasing waves. Lillian kept watching the dark clouds that had gathered overhead.

"We'll soon be back," Alice reassured them. "You aren't frightened, are you?"

"Oh, no—I'm not frightened,"



Good Seeds

By Ellen V. High

Deep in the earth, and hidden away,
A tiny seed lay through the cold dark
days,
Unseen by man and the world above,
But nurtured by God in His wisdom and
love.

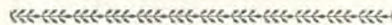
God gave it new life, as He touched
it one day:
It awoke and started to push its way
Up, up to the surface, and then to the
light
Of the world above, now warm and
bright.

It drank in the air, the rain, and the
dew,
Decked in bright green, still upward it
grew;
Till at last it produced a green ear of
corn,
Which ripened bright golden e'er har-
vest was born.

God had an aim in the life of the seed,
For with millions more it would help to
feed
The human family o'er the whole world
spread,
In supplying them with their daily bread.

Deep in our hearts and hidden away
Are seeds of good that were sown on
the day
God spoke to us through reading His
Word,
Which planted desires to serve our Lord.

When we let Jesus into our hearts
He touches these seeds and they grow
to take part
In helping us to be loyal and true:
Faithful to Jesus in all that we do.



said Edna. But her voice betrayed her. Alice knew by the way she held onto Lillian that she was really afraid. Lillian did not say a word, but Alice could see that she was frightened, too.

The oars seemed heavier now. Alice's arms ached as she struggled and pulled and pulled and struggled against the waves, but she did not seem to gain any headway. The boat rocked and bobbed out of control, drifting steadily toward the rocks on Stony Point!

Before Alice realized what had happened, they were hitting against those rocks. In vain she tried to

push away. Water was splashing into the boat, and a fine spray covered Edna's dress. Lillian felt it splash on her face and mingle with her tears.

Alice was doing a lot of serious thinking as she tried to keep the boat from being damaged on the rocks. Would they tip over? What would happen if the boat filled with the water that was splashing into it? None of the girls could swim. The water was deep around the point. If the girls should drown—

"Oh, it will be all my fault," Alice said to herself. "I never should have told them I could row a boat. I lied to them. I never did row a boat until today, and I can't do anything with it now. Oh, why did I think I was so smart?"

"Don't let us tip over," pleaded Edna. "My dress is already wet, but I don't want to fall in. It looks so cold down there!"

Lillian didn't say a word.

"Don't be afraid," Alice said. "I think the wind is going down a little. We'll manage." But Alice knew she was only bluffing. She really did not know what to do. Her arms ached. She was finding it difficult to keep the boat right side up. Her feet were soaking from the pool of water that had gathered in the bottom.

Finally she realized that she was no longer the master of the situation. She could no longer control the boat. She must call for help, but there was no-one near. The other boats were on the other side of the point. The wind was blowing. No-one could hear if she did call. The picnic grounds were far away. Then suddenly she thought of a song she had learned at Sabbath school. One line was: "Carest thou not that we perish?" Once, long ago, Jesus stilled a storm when the disciples were in a little boat on the Sea of Galilee.

Perhaps He would help her now.

Edna and Lillian were both crying. They knew they were helpless, and were really frightened. It was not their fault that they were here. "It was my fault," Alice said to herself. "I lied to them. I told them I could row a boat, and they trusted me."

Then Alice prayed for help. She

also prayed for forgiveness, and strength to take the boat back to the picnic grounds and get the girls back to safety. "Please don't let us tip over," she prayed. "Please don't let them drown!"

Before Alice finished her prayer she felt a firm tug on the boat! They were being drawn back from the rocks and the heavy spray. A rope had been fastened to the back of the boat, and someone was pulling them out around the point into calmer waters. Alice looked up to see who was there. The boatman had come with his motor launch!

Alice put the oars up in the boat and just sat still, holding on to the sides of the boat. The three girls were silent until they reached the picnic grounds. When they were safely on shore Alice said to the boatman, "Thank you for coming after us."

"I guess the waves got a little too much for you," he said kindly. "You handled it all right, but number seven is a larger and heavier boat. I should have let you take one of the lighter ones."

Alice was too ashamed to tell the boatman she had never rowed before, nor did she tell Edna and Lillian.

Soon the lunch was spread on the long table, and the students formed a line to fill their plates with the good things on the table. It was a lovely lunch, but somehow Alice did not eat very much. She had no appetite.

When it was time to go home, she wrapped her empty salad bowl in the tea towel and sat in the car with her friends.

"Why so quiet, Alice?" asked one of them on the way home. "You are usually the life of the party."

Alice only smiled. "I think I'm just too tired."

Sunbeams' Letter

My dear Sunbeams,

I HAVE asked Auntie Pam if I might write a letter to you this month because I want to tell you about a very interesting hospital I visited a few weeks ago.

This hospital, in the Channel Island of Guernsey, is run by a lady, and its "patients" are all injured or unwanted birds and animals. I couldn't help thinking that this lady, Miss Ozanne, ought to be an honorary Sunbeam, as she so faithfully keeps the Sunbeam Rule: "I will defend all animals I see unkindly treated."

If anyone on the island ever finds a wounded bird, they know immediately where to take it—to Miss Ozanne's hospital. They know she will look after it and set its broken bones or do whatever else needs to be done for it.

She has crows, gulls, gannets, a shag, I don't know how many cats and kittens, a skylark, a young cuckoo, budgies, owls—and so far this year she has had 400 "patients"!

I only wish you could have been there with me to see all these animals

As she prepared for bed that night she rubbed her aching arms, then knelt beside her bed for prayer.

"Thank You for sending the boatman to rescue us," she prayed, "and with Your help, I will never try to show off smart again. I will try to be honest in all things. Amen."

and birds. Somehow I felt that here was a lady who was doing a real work for Jesus; in fact there is a big picture of our Lord in her bird house with the words: "All are Mine." And so they are, and I am sure that He who made these creatures is pleased when He sees them so kindly treated.

All this, of course, costs money, and I am writing to you to ask you if you could spare just one shilling for me to send to Miss Ozanne. If there are 10,000 boys and girls who read *Our Pages*, and each one sent just one shilling—how wonderful that would be!

Will you do it right now?—Send a shilling postal order (or more of course, if you like) to Bird Hospital Fund, *Our Times*, Stanborough Park, Watford, Herts. Maybe Mother or Father would like to help, too. Why not ask them?

Thank you very much, and God bless you all.

Yours affectionately,

UNCLE EDGAR.

Results of Competition No. 6.

Prize-winners.—Stella Ruddick, 88 Kempe Road, Enfield, Middx. Age 11; Sylvia Floate, Foxgrove Lodge, 29 Foxgrove Lane, Felixstowe. Age 7.

Honourable Mention.—Anthea Haugh (Worsley); Susan J. Floate (Felixstowe); Doreen Floate (Felixstowe); Denise Pallett (Dunmow); Colin Hole (Looe); Susan Pain (Lincoln); Mary J. Thompson (Rochester).

Those who tried hard.—Dawn Hole (Looe); Anne Dalton (Yelverton); Christine Stone (Plymouth); Maxine Pain (Lincoln); Stephen Pain (Lincoln); Leonard Czekaj (Cardiff); Margaret Stimpson (Lincoln); Christine Binder (Lincoln); Anthony Marvin (Leicester); Margaret Hunter (Ellerton); Carl Steer (Tidworth); Mai Lee (Bath); Andrew Ruddick (Enfield).

See how nicely you can colour this picture and send it with your name, age, and address to Auntie Pam, The Stanborough Press Ltd., Watford, Herts., not later than November 10th. [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.]



MIRROR



of OUR TIME

"Balance of peace"

A RECENT broadcast talk by Norman Gibbs was appropriately entitled "The Balance of Peace" for, as he said, it "implies a sense of precariousness—of danger that the balance might be upset. A great many of us have this feeling nowadays; we are conscious of an ever-present threat of world conflict which could bring unparalleled disaster to the whole of mankind."

Soviet "super bomb"

PREMIER Khrushchev has boasted that the Soviet scientists are making a bomb 5,000 times as powerful as the Hiroshima bomb, and five times as big as any yet made by the United States.

Bingo cards by the ton

It is reported that a number of printing firms in the north-west of England are now turning out Bingo cards by the ton. One firm has completed an order for four tons, or a million cards.

The smoke test

AT a recent theological conference in Cambridge, a distinguished Continental professor related theology to smoking by suggesting: "If he smokes a cigarette, he is a liberal. If it is a pipe, he is a Barthian; the bigger the pipe the more the Barthian! If it is a cigar, he is Reformed. And if he does not smoke, he is a fundamentalist!"

Atheist Soviet literature

TWO new books for the promulgation of atheism have just been issued by the Soviet State Publishing House. One is a *Text-book of Scientific Atheism* and the other is entitled *The Atheist's Companion*.

Population expansion

ACCORDING to United Nations statistics, the world's population is growing at the rate of fifty-five millions every year. Since 1920 it has increased by one thousand million. Asia is expanding most rapidly with twenty-two to twenty-three millions added annually.

Compiling space maps

ONE of the tasks of U.S. satellites is the mapping of the belts of deadly radiation that encircle the earth so as to plot a safe course for future space travellers to the moon and planets.

Eskimos and literacy

ACCORDING to Canon Donald Whitbread, ninety per cent of Eskimos over five years of age in his parish of Spence Bay, in the Canadian Arctic, are literate. "Almost everyone over twelve has an Eskimo New Testament; and over half of them study it daily."

Soil population

DR. A. MACFADYEN of University College, Swansea, told his British Association audience that a typical square yard of grass meadow to a depth of two inches would contain about ten million living things.

Danger of pseudo-science

"WE can see around us," declared Professor Sir Bryan Matthews at the recent British Association meeting, "the spread of a popular pseudo-science that is regarded as a body of final dogma, accepted almost as a religion and perhaps welcomed in some quarters as providing a stronger popular opiate."

Taming H-bomb

A TEAM of Swedish scientists believe they are near solving the problem of controlling the hydrogen fusion reaction to produce power for peaceful purposes. "The hydrogen power problem," asserts Dr. Sten Lehrert, "no longer looks unsolvable."

No life in space

THE idea that minute living forms could travel through space from one planet and land on another and evolve there has been disproved by Dr. Charles G. Walance of California, who has shown that bacteria disintegrate after thirty days' exposure to a vacuum similar to conditions miles out in space. No life could exist in inter-planetary or interstellar space.



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