

Aug. 1963

*A Sure Faith in a Sure Future*



★ INCLUDED IN THIS ISSUE

CAN MODERN MAN FIND GOD?  
TELEVISION AND THE  
CHRISTIAN  
HEAVEN'S GREAT ASSIZE

**OUR TIMES**





***Lord  
of  
my  
heart***

***by Jean P. Burnham***

Lord of my heart, I claim Thy grace  
That Thou didst die for me,  
And through Thy gift I have a place  
In heaven eternally.

Lord of my heart, I claim Thy power,  
Save me from all my sin.  
Open my eyes each day, each hour,  
And keep me pure within.

Lord of my heart, I claim Thy love,  
Help me in all my ways,  
That when Thou comest from above,  
I'll join in wondrous praise.



# 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: "Summer Days by the Sea."*

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## This Month . . .

NEVER before has there been so great an interest in the death of a Pope and the election of a new Supreme Pontiff as in the recent passing of John XXIII and the choice of Cardinal Montini, Archbishop of Milan, as his successor. The significance of Rome in the world today is discussed by the Editor in "Christianity at the Cross Roads."—Page 4.

Much has been said and written about the effect of television on the modern generation, and especially youth. M. L. Anthony appraises this new and wonderful means of communication from the standpoint of Christian ethics. See "TV and the Christian."—Page 7.

In a new series arising out of the controversy over Dr. Robinson's book, *Honest to God*, Ernest Cox begins by asking, "Can Modern Man Find God?"—Page 8.

God offers salvation as a free gift. His grace avails, however, only for those who accept it. J. A. McMillan therefore asks the pertinent question, "Are You Willing?"—Page 12.

In her article, "It is Finished," Lois L. Lane finds in the finished work of God in creation and redemption, encouragement to believe that He will one day consummate all His purposes of love.—Page 14.

Continuing the theme of our ultimate and personal responsibility to God, Leslie Shaw gathers together what the Bible has to say about "Heaven's Great Assize."—Page 16.

Resuming her series on "Heroes of the Reformation," Charlotte Hastings tells of the "English Reformers' Courageous Stand."—Page 18.

A temporary disability leads Mary J. Vine to think about faces and what they reveal. Read her article, "What Does Your Face Say?"—Page 24.

This month S. G. Hyde expounds one of the great affirmations of Jesus, "I am the Way, the Truth, and the Life."—Page 27.

As usual there are three fascinating pages and a painting competition for the children.—Page 32.





# DISCERNING THE TIMES

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



By  
The  
Editor

## *Christianity at the Cross Roads*

**W**HEN Cardinal Angelo Giuseppe Roncalli was elected at the eleventh ballot as the 262nd Roman Pontiff on October 28, 1958, it was generally anticipated, in view of his nearly seventy-seven years, that he would be no more than an "interim" or "caretaker" Pope. But by the time of his death, little more than four and a half years later, he had effected such a revolution in the relations of the Roman Catholic Church to the world and to the rest of Christendom as to be acclaimed "among the greatest Popes of history" and his reign as "the shortest but perhaps the most fruitful pontificate of this century," and "a milestone in the long history of the Roman Catholic Church."



In the shadow of the Vatican Palace, Roman Catholic priests read the news of the Pope's death.

Describing the pontificate of Pope John XXIII in the *New York Herald Tribune* as "a modern miracle," Walter Lippmann wrote: "There has been nothing like it, certainly not in this modern age. . . . The history of our world will be different because he lived."

"Almost universal" were the tributes which poured into the Vatican as the news of his death spread to the ends of the earth. Within a few days, messages of condolence had arrived from no fewer than ninety-one governments.

President Kennedy spoke of his "concern for the human spirit, transcending all boundaries of belief or geography," and President Shaerf of Austria declared his passing to be "a loss not only to the Catholic church, but to the whole of humanity."

Representatives of seventy-five nations attended the funeral mass in St. Peter's Basilica, and memorial services in his honour



were held in Protestant and Orthodox as well as in Roman Catholic churches throughout the world.

"For the first time probably," declared Pastor Charles Westphal, president of the Protestant Federation of France, "Protestants mourn the death of a Pope and share with all their hearts in the sorrow of the Roman Catholic Church."

And Cardinal Cushing of Boston has announced his intention of pressing for the institution of proceedings for the late Pope's canonization.

The explanation of the tremendous impact which Pope John XXIII made on the church and the world during his brief reign lies in the fact that from the very beginning of his pontificate, he set himself, with a zeal surprising in so aged a man, to open the windows of the church to the ecclesiastical "winds of change" blowing in the world today, to modify the age-old patterns of thought which have kept it in isolation from the rest of Christendom, and to infuse into the church a new dynamism which would prepare it to play its destined part in the life of the modern world.

Applying his motto of "aggiornamento," or "bringing up to date," first to the hierarchy of the church, he named no fewer than fifty-two new cardinals, raising the total to the unprecedented number of eighty-five, and making the College, with fifty-three non-Italians to twenty-nine Italians, truly representative of the 550,000,000 adherents of the world-wide church. And among others he appointed the first "princes of the church" in Mexico, Uruguay, Africa, Japan, and the Philippines.

His encyclical letters brought "up-to-date" the teaching of the church in every sphere of social, national, and international life. His fifth encyclical *Magister et Mater* (Mother and Teacher) issued on July 14, 1961, dealt with the social and economic

life of the contemporary world, calling for a better deal for the working man and the backward countries, and for a more equitable distribution of the world's wealth, while his eighth encyclical *Pacem in Terris* (Peace on Earth), sent out on April 10, 1963, only a month or two before his death, made a fervent plea "to all men of good will" for peace among men and nations founded on the four pillars of truth, justice, charity, and liberty, and earned for him the 1963 Balzan International Foundation's Peace Prize.

Without relaxing the church's attitude toward atheistic communism, Pope John was able to bring about so remarkable a "thaw" in Rome's relations with the Soviet Union as to secure the release of prelates imprisoned for years behind the Iron Curtain, and lead Premier Nikita Khrushchev to seek a private audience for his son-in-law, Alexei I Adzhubei, and his wife with the Pope during their recent visit to Italy.

But undoubtedly the initiative for which Pope John XXIII will be chiefly remembered is the new era "of peace and reconciliation" he inaugurated in the relations of Rome with the non-Roman churches of Christendom. "This short reign of four and a half years," declared Dr. John Moorman, Bishop of Ripon, in a memorial sermon, "has, I believe, changed the whole course of church history, and therefore the whole future of humanity."

From the Reformation to the mid-twentieth century, the spirit of the Council of Trent, with little relaxation, had dominated the relations of the Roman Catholic Church toward the rest of Christendom, but from his first address from the throne at his coronation, Pope John proclaimed his intention of dedicating his pontificate to building a bridge of understanding and trust between Rome and the "separated brethren." And only a few months after his accession, in his first encyclical, *Ad Petri Cathedram*, on June 29, 1959, he announced his decision to summon an Ecumenical Council which would so

Thousands of mourners filed silently into St. Peter's Basilica to pay their last respects to the memory of Pope John XXIII.





exhibit the glories of the church that those separated from the See of Rome, beholding this "manifestation of its unity," might "feel a gentle invitation to seek that unity which Jesus prayed for so ardently to His heavenly Father."

In preparation for this Council he set up a special Secretariat for the Promotion of Christian Unity under the enthusiastic guidance of Cardinal Bea.

He encouraged the paying of "courtesy calls" to Rome by leaders of many of the great non-Roman communions, including Dr. Fisher, then Archbishop of Canterbury, the Presiding Bishop of the American Episcopal Church, the President of the German Lutheran Federation, the Moderator of the Church of Scotland, the President of one of the Negro Baptist churches, and last of all, in the spring of this year, the President of the Methodist Conference of the United Kingdom.

He sent Roman Catholic observers to the Third Assembly of the World Council of Churches in New Delhi in the autumn of 1961, and when the Second Vatican Council convened after three years of preparation in October, 1962, no fewer than thirty-eight representatives of non-Roman communions were present—a striking contrast to the First Vatican Council, when not a single invitation to the non-Roman churches was accepted.

And though Pope John did not live to see the fruition of his work, there is no doubt that the first session of Vatican Council II has given a great impetus to the cause of Christian unity and has kindled a new enthusiasm for unity among the non-Roman churches.

Indeed it is not too much to say that Pope John XXIII has brought the Roman Catholic Church to "one of the most important cross roads in its 2,000 years of history." And the choice of Cardinal Montini, with the title of Pope Paul VI, is evidence enough that the tide of unity will flow even more strongly in coming days.

But now, having paid deserved tribute to "Good Pope John," as he has been aptly described by Cardinal Cushing of Boston, for the "new climate"



Cardinal Montini, Archbishop of Milan, the newly elected Pope, has chosen the significant title of Paul VI.

of inter-church relations, and acclaimed the "progressive" outlook of Pope Paul VI, it is important that we should be quite clear in our minds about the kind of unity for which Rome is seeking to prepare through the Second Vatican Council.

In his address to the assembled bishops at the inaugural service of the Council, Pope John made it crystal clear that while every effort would be made to clear away points of irritation and to "clarify" Roman doctrine and dogma, there should be no expectation of the slightest deviation from, or compromise of, the authoritative "teaching" of the church in its entirety and preciseness as it still shines forth in the acts of the Council of

Trent and the First Vatican Council." Thus Rome's terms for the "return" of the "separated brethren" will never be any other than a total acceptance of the teachings of the Church of Rome, and total submission to the authority of "the Pontiff of the whole world."

The fact is, that despite all the good will of this amiable and human Pope, and all the efforts which may be put forth by his successor, the "mountains" paying the way to reunion are likely to be as high at the end of the Second Vatican Council as they were before it, and the gulf between Rome and the non-Roman churches will not have been narrowed from the Roman side by so much as an inch.

The greatest danger of the future, therefore, in the relations between the churches, is that as the sense of frustration at the slowness of progress in healing the divisions of Christendom mounts, some of the non-Roman churches may succumb to the temptation to compromise truth for the sake of "unity at any cost."

It was with this danger in mind that Pastor Ermano Rostan, chairman of the Council of Evangelical Christians of Italy, in a powerful address to the non-Roman observers at the First Session of the Council, urged them to refuse to contemplate any unity which undermined "the authority of God's Word," which must ever "remain supreme in the lives of Christians."

*(Continued on page 15.)*



WHAT'S on the 'telly' tonight?" How often we hear, or utter, the fateful words! During recent years television has leapt to the forefront of evening entertainment to such a degree that the lives of millions are dominated by the square box in the corner of the room. So often the television becomes the master of home and conversation. Christians have been puzzled as to how to relate themselves to this new source of pleasure.

Firstly, we should note that television in itself is a neutral thing. Like so many things, it depends on how it is used. Everything depends on the hand that controls the knob. It is undoubtedly a wonderful invention. We can sit at our fireside and watch events taking place on the



By  
M. L. Anthony

far side of the world. It can be a special blessing to the aged and infirm, and of great educational value to youth. We can see scientific and cultural programmes, and even a smattering of religion! In some parts of the world it is being widely used for the spreading of God's last warning message for mankind.

### **Blessing or curse?**

On the debit side it raises some serious problems. Did you know that on an average evening in Britain six out of every ten children between the ages of five and fourteen are watching television at 8.30 p.m.—when more violence is depicted than at any other time? Television has been proved to be a definite factor in the growth of juvenile delinquency. An eighteen-year-old youth, after attempting to rob a Plymouth bank, told the judge that he had seen it done on the "telly" and thought that it would be easy. After seeing a case of blackmail in a programme, a thirteen-year-old girl telephoned a married man and told him that if he did not leave £5 in a public call box, she would write abusive letters to his wife. A lad of twelve in Hexham, Northumberland,



after watching a T.V. hanging, hanged himself in his bedroom. At the inquest the coroner said, "We deprecate the violence trend on television films . . . which we feel might be the crux of this matter."

In the realm of health, excessive television viewing is resulting in nervous disorders, impaired eyesight, and sleeplessness, particularly among children. Research has shown that after an evening's film viewing the average increase in restlessness in children is twenty per cent—and the figures are similar for television.

In addition to this, there is no doubt that television can be a great time-waster. The flitting scenes seem to exert an hypnotic effect on the viewer—how much easier it is to leave the set on, even if the programme is not particularly uplifting!

### **No eyes for wickedness**

How shall the Christian approach the problems posed by television? Though the Scriptures do not, of course, mention television, there is much good counsel given concerning the things the Christian should or should not permit himself to behold. Turn in your Bible to Psalm 101. Here King David makes a number of resolutions regarding his private and public behaviour. In verses two and three he declares: "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes." David declared that he would allow his eyes to look upon nothing that was low, impure, debasing, or degrading. Would this not be a good motto for us to follow in our choice of programmes? Surely as Christians we should ask ourselves whether we shall be better for seeing a dubious programme, or be hindered in our Christian development. In the

*(Continued on page 26.)*



IT is reported that one of the earlier Russian astronauts, after describing the amazing beauties of our planet, as seen from outer space, remarked, somewhat jubilantly, "But I did not find, out there, any trace of God!"

While this bold assertion by a world-hero may carry some weight in a cynical age, when so many are adopting a non-committal attitude concerning the Deity, it does not at all disturb the believer, who is prepared to say with the ancient philosopher, "Canst thou by [scientific] searching find out God?" Job 11:7.



Perhaps it is not to be expected that the advances of physical science will add very much, except by inference, to the sum of religious knowledge.

Recently, however, many Christians have been seriously dismayed by what would seem to be the promulgation of religious doubts by a leading dignitary of the Church of England. As the Archbishop of Canterbury has said of the book *Honest to God*, by Dr. J. A. T. Robinson, Bishop of Woolwich, "The book appears to reject the concept of a personal God as expressed in the Bible."

In these days, when masses of the people are inclined to be sceptical regarding religion, and when even a mitred bishop sees fit to publish his questionings concerning the real existence of a personal God, what is the simple Christian to think? Where the informed scientists often prefer to be agnostic, and at least one learned theologian professes himself to be tragically unsure, how can the unlettered believer continue to be confident concerning the fundamentals of his faith?

### ***How Jesus answered Philip***

Many years ago, a man who for over three years had benefited from the highest spiritual instruction,

**CAN**

**MODERN**

**MAN**

**FIND**

**GOD?**

**BY ERNEST COX**

was nevertheless much exercised over this same problem of finding God. Indeed so concerned was he that he put the question to the world's greatest Teacher. "Lord," he said, "show us the Father, and it sufficeth us." John 14:8.

The Saviour's answer was brief, but profoundly significant. "Have I been so long time with you," He said, "and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father."

It is not by searching into the labyrinths of human philosophy, nor into the speculations of abstract



science, that men can find God. Still less is it by combing the uncharted realms of outer space that modern imperfect man can hope to locate Him. It is only as we individually contemplate the Crucified, that we may come, as it were, into the audience chamber of the Almighty. "How sayest thou," Jesus said, "show us the Father? He that hath seen Me hath seen the Father."

If men would only take a closer look at Jesus, they would not be so concerned to find God. For to know Jesus is to know God. To find in Jesus a living, personal Friend, Sustainer, and Saviour, is also to find, to the point of complete satisfaction, those same *personal* and lovable qualities in His Father and our God.

### **God manifest in the flesh**

The apostle John makes it abundantly clear that the One who was born of Mary and laid in Bethlehem's manger was of divine and unique generation. Unlike us, His birth into the human family was not the beginning of His existence. From all eternity He had been with God and was equally entitled to human homage with the Father. For John declares, "In the beginning was the Word [Christ], and the Word was with God, and the Word was God. . . . The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1, 14.

Indeed, before Jesus was born, word concerning Him came specifically to the godly Joseph, His earthly foster-father, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1: 20, 21.

It is worthy of note here, that the people He saves from their sins, henceforth become, by His right of redemption, *His* people. He is their Saviour and Lord, their present and coming King. They acknowledge themselves to be "bought with a price;"

and are no longer merely "the servants of men." 1 Cor. 7:23.

Moreover, the Bible plainly asserts that the supernatural birth of Christ was simply an essential part of God's foreordained purpose. Indeed, one of the greatest Jewish prophets spoke of Him seven hundred years before His nativity. "Behold a virgin shall . . . bear a Son, and shall call His name Immanuel." Isa. 7:14.

One of the very first things the New Testament does is to apply this remarkable prophecy, this wonderful name, together with its tremendous significance, to the lowly Babe born in Bethlehem. "Now all this was done," Matthew declares, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, *God with us.*" Matt. 1:22, 23.

### **Divinity clothed with humanity**

One writer of exceptional spiritual insight thus comments on this mysterious union of divinity and humanity which we see manifested alone in Jesus of Nazareth. "Nearly two thousand years ago, a voice . . . was heard in heaven, from the throne of God, 'Lo, I come.' 'Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.' . . . In these words is announced the fulfilment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. . . . Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity—the invisible glory in the visible human form."—*The Desire of Ages*, page 23.

It has ever been the devil's set purpose to disparage our Lord's divinity. The first words spoken at the wilderness encounter were a direct challenge

*(Continued on page 29.)*

The microscope and the telescope reveal many of the wonders of God's universe, but it is in Jesus that He comes most wonderfully close to man.





**W**HENEVER a person joins some worthy organization, it is for one or both of two reasons. Firstly, because of its principles; secondly, because of its aims. Even the smallest human action implies a knowledge of the reason for it. What a man does must of necessity be the outcome of what he believes. Consequently there must always exist principles in which to believe before there can be objectives to be carried out! This is supremely true of Christian affiliation.

### **Only one infallible source**

Thinking particularly of spiritual action, the question immediately arises, where are the essential guiding principles of life to be found?

There are many who place their reliance upon some system of human philosophy for guidance. But this is a great mistake, for every person in the world, however seeming wise, is ultimately erring and fallible. That is why God the Creator has made available to all through His chosen instruments an infallible Source-book of wisdom and truth. (2 Peter 1:21; 2 Tim. 3:16.) The Holy Scriptures, we are told, are "profitable for doctrine" for the purpose of bringing about "good works." 2 Tim. 3:16, 17.

It is essential, therefore, for us to ascertain what Inspiration means by its use of the term "sound doctrine" (Titus 2:1) in contrast to false doctrine which would obviously direct human action into dangerous and destructive channels. The answer is threefold:

Firstly, as there is only one infallible source of truth, sound doctrine must be sought in the Bible and the Bible only. The slightest admixture of human "tradition" will mar its "soundness." Jesus expressly cautioned against making "the commandment of God of none effect by . . . tradition." Matt. 15:6. Furthermore the canon of Scripture closes with a solemn warning to all not to subtract from or add to what has been divinely written. (Rev. 22:18, 19.)

Secondly, the Scriptures must be accepted as meaning literally what they say unless a symbol or figure is obviously employed. The great bulk of revelation is a straightforward yet infinitely profound explanation of the beginnings of the history and the divine purpose in creation, and it is the height of folly to look upon such evident truth as having an obscure, mystical significance, which needs to be "demythologized" before it can be understood!

Thirdly, on the Bible injunction of "precept upon

precept, here a little, there a little," every aspect of a particular truth of Scripture must be correlated. To single out and to over-emphasize any contributory aspect may result in an unbalanced and therefore misleading view. To compare and to relate the truths of Scripture is to "rightly divide" the Word and to establish "sound doctrine" in its fullness.

### **Sound doctrine is Christ-centred**

Every sincere student of the Holy Scriptures soon discovers within them qualities which are not found in the literature of any other of the world's religions. For they alone "live." They have a saving, healing virtue, a regenerative force that is unique. The reason for this is that they are not merely philosophy of the profoundest kind, but they centre in a Person. "They testify of Me," declared Jesus. They reveal the most stupendous activity of God on behalf of His creatures in that God was "in Christ reconciling the world unto Himself." "Sound doctrine" is therefore Christ-centred.

Inseparably linking the past, the present, and the future, the Scriptures reveal Christ as "the Potentate of time." "In the beginning God created the heaven and the earth." Gen. 1:1. God the Father? Of course, but through the instrumentality of God the Son, "for by Him were all things created, . . . and He is before all things, and by Him all things consist." Col. 1:16, 17. This at once dispels all theorizing, for the Scriptures tell how He made man in the beginning as a finished product (Matt. 19:4), and not as the outcome of an age-lasting evolutionary crawl. And who is better qualified to know what He did than the Lord of origins Himself? The doctrine of creation, as stated in Genesis, is Christ-centred.

### **A Christ-centred law**

Not only is this fact vouched for by actual testimony of the Scriptures, but when Jesus "laid the foundation of the earth" He did something else by which His word would ever be remembered. Besides making man He made "for man" the Sabbath. He was, therefore, entitled to say, "Therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. This He placed in the heart of the divine law, which for ever was to distinguish "the seventh day" of the week, commonly called Saturday, as the genuine "Sabbath of the Lord," and in so doing it was to remind us that He, Christ, as the Creator, is God. (Exod. 20:10, 11.) This "royal

By G. Elliott

# WHY WE NEED





law" which Christ pronounced immutable and unchangeable (Matt. 5:17, 18), and which He calls upon His followers ever to "remember" and obey (John 14:15), is thus also Christ-centred.

### **Centre of type and prophecy**

Running through the historical narrative and the moral and spiritual teachings of the Scriptures are two unique and vitally important themes, its doctrine of "types" and its doctrine of "prophecy," and these too are fundamentally "Christ-centred." The significance of the whole sacrificial system of the Old Testament is that it reveals "the Lamb slain from the foundation of the world" (Rev. 13:8), and the whole purpose of the prophetic Scriptures is to proclaim the ultimate vindication of Christ as "the Light of the world" (John 8:12), "the Desire of all nations" (Hag. 2:7), and "Messiah the Prince." Dan. 9:25. He who was "the beginning" will also be "the end" of the divine purpose. Truly, therefore, the angel could declare to John, "The testimony of Jesus is the Spirit of Prophecy." Rev. 19:10.

### **Consummation in Christ**

Salvation is thus both Christ-centred and Christ-embracing in every part and aspect. Christ is the "Rock" or "Foundation" upon which the true church is built. (1 Cor. 10:4; 3:11.) He is its Head. (Col. 1:18.) He lived for us (1 Peter 2:21); He was crucified and died for us (1 Cor. 15:3); He was resurrected for us (1 Peter 1:3); He ascended into heaven for us (Eph. 4:8); He is our Mediator in the courts above. (1 Tim. 2:5; Heb. 7:25.) Through Him there comes spiritual rebirth. (John 1:12, 13.)

Christ is the central theme of the Scriptures from Genesis to Revelation.

He provides the enabling power for us to overcome sin and to obey God's commandments. (Phil. 4:13; Heb. 2:18.) He is our Righteousness. (1 Cor. 1:30.) "We have redemption through His blood." Eph. 1:7. "For by [His] grace are ye saved, through faith [in Him]; and that not of yourselves: it is the gift of God." Eph. 2:8, 9.

The provision of salvation for us, won at Calvary, is final and complete in Him. (John 19:30.) The application of its efficacy for repentant sinners is, during this time of probation, continually ministered by Him as our High Priest in heaven. (Heb. 8:1, 2, 6.) And in the not distant future it is destined to be consummated through Christ (Heb. 9:28) at His glorious second advent when, as the Saviour personally predicted, all shall "see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24:30.

### **Seek ye out of the book**

Yes, truly in the Word of God we have in its fullness the "sound doctrine" which will not only guide us safely in this life but will lead us gloriously  
(Continued on page 22.)

# **"SOUND DOCTRINE"**



**I**N ancient Jerusalem, there was a spot called the Sheep Pool, with five colonnades. It was also called Bethesda and there resorted thither all manner of sick folk, the lame, the blind, the paralyzed. There was a legend that at times the water in this pool was agitated by an angel and that whoever stepped into the water first after the agitation would receive healing. This was the reason for this concentration of misery at this particular spot.

One poor man was particularly unfortunate. He had been a cripple for thirty-eight years. Hope deferred had reduced him to abject despair. Even his friends and relatives had deserted him. It seemed as if he would die on the brink of the pool. No-one cared.

"When Jesus saw him lying there and was aware that he had been ill a long time, he asked him, 'Do you want to recover?' 'Sir,' he replied, 'I have no-one to put me in the pool when the water is disturbed, but while I am moving, someone else is in the pool before me.'" John 5:2-7, N.E.B.

What a pathetic picture this man presents. No friends; no hope of recovery. Here was One offering him complete healing, and he remained immersed in gloom, surrounded by all the hindrances and obstacles of his past and present woe.

How like us all, that cripple at Bethesda. Jesus is still offering sinful and suffering humans the same healing—still asking the same question, "Wilt thou be made whole?" But modern man, is obsessed with his neuroses, his psychoses, his political and social and economic problems; he is too immersed in them to grasp the significance of the depth of his real need, or the breadth of the recovery offered.

"The final sin of man," said Luther truly, "is

unwillingness to concede that he is a sinner." Dr. Niebuhr declared in Edinburgh during a course of lectures on "The Nature and Destiny of Man": "So many people think of sin as merely saying naughty words, or getting drunk, or beating a child. These are simply superficial symptoms of sin. Sin is an attitude of mind and heart antagonistic to God and His government. The grosser sins of the flesh are less repugnant to God than the more subtle sins of the spirit."

The poor man at the pool was crippled in body, and his recovery was simple and obvious to all. There are millions who are crippled in mind and spirit, and they do not know it, or are unwilling to acknowledge it. "They live blindfold in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness." Eph. 4:18, J. B. Phillips.

To all such, whether crippled in body, mind, or spirit, Jesus, the Lord of life appeals, "Wilt thou be made whole?" Do not put Him off by switching the conversation to something else. That is the usual way of the mind when truth gets too close to our inner thinking. Recently Mr. Thomas Hyslop, Provost of Denny, an avowed atheist, was interviewed. When asked, "Do you accept the fact that He [Jesus] led a sinless life and gave the world a way of living which hasn't been improved on in 2,000 years?" the Provost answered, "He gave the world Christianity. It was practised for about 300 years after His death. Then the religion became attached to the State, and became corrupt."

Now, however true or otherwise this answer may be, it was no answer to the heart-searching question, "What think ye of Christ?" It is not the failings

## ARE YOU WILLING?

J. A. McMillan makes his seventh contribution to the "KEYNOTES OF THE CHRISTIAN FAITH" series





of Christians, or the failure of the church that is at stake—it is the claim and ability of Christ to make men whole.

*"Canst thou not minister to a mind diseas'd,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain,  
And, with some sweet oblivious antidote  
Cleanse the stuff'd bosom of that perilous stuff  
Which weighs upon the heart?"*

### **Why do so few accept God's grace?**

If Jesus is able to "minister to a mind diseased," or disordered by dint of sin or guilt, the question may well be asked, "Why do so few derive benefit from the blessings He offers?" The reason is simple. The Lord must have our co-operation; He will not force His gifts of healing and blessing upon the unwilling. Note the question, "Do you *want* to recover?" Ronald Knox translates it thus, "Hast thou a mind, He asked, to recover thy strength?" This is a principle underlying the bestowal of divine favours. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. "Whoever has the will to do the will of God shall know." John 7:17, N.E.B.

Jesus fastened His eyes on the cripple, and perceiving his willingness, commanded him, "Rise, take . . . and walk." "And immediately the man was made whole." John 5:8, 9.

God's commandings are His enablings. "His word was with power" we read in the gospels, and wherever the human recipient co-operated with the divine command, the power was released.

Ten lepers met Jesus as He was entering a

village and they besought Him to heal them. He commanded them, "Go, show yourselves unto the priests. And it came to pass, that, *as they went*, they were cleansed." Luke 17:14. Had these men demanded proof before acting on the word of Jesus, they would doubtless have remained lepers. Faith grasps the promise and acts upon it—the power or performance follows.

Jesus lays down three basic conditions to our enjoyment of His blessings. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. *Pray* in faith, then be *willing to accept*, and you will *receive*. Of the patriarchs it is recorded that they saw God's promises of a better land, and "were persuaded of them, and embraced them." Heb. 11:13.

Let us be practical about this important element of Christian experience. Otherwise, we may be professing Christians and practising atheists—having no help for the present and no hope for the future. The Scriptures assure us that "if we confess our sins, He is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong." 1 John 1:9, N.E.B. Now, ask yourself the following questions, "Have I confessed my sins to God? Has He forgiven me? Am I enjoying the release of guilt and the joy of sins forgiven?"

### **Conditions for blessing**

There are many people who have prayed and confessed, over and over again, but they do not accept forgiveness. They are like the traveller who was trudging along the road with a heavy case. A car stopped and the driver offered to give the

*(Continued on page 29.)*



To the poor sufferer at the Pool of Bethesda Jesus said, "Wilt thou be made whole?" In the same way to sinners He offers His full grace for their acceptance.



**W**E often speak of some phenomenal occurrence outside our control as an "act of God." The Scriptures record four great "acts of God" spanning the whole course of history—acts not only outside human control, but also far beyond human comprehension. And with the accomplishment of each of these great acts comes the divine pronouncement, "It is finished."

### **A finished creation**

When the first Sabbath dawned on this earth, it revealed a perfect and finished work from the hands of the God of love. Let your imagination picture the most beautiful scenery still left in this sin-scarred world, the most entrancing garden devised and cultivated by the skill of man—then you may envision in some feeble measure the beauty of the whole earth as it sprang forth at the Creator's word, and the special concentration of loveliness in the garden which the Lord God planted as the home of the parents of our race.

Having made this perfect world, God went on to create man "in His own image," and gave him dominion over all the earth. Then "God saw everything that He had made, and, behold, it was very good. . . . The heavens and the earth *were finished*," Gen. 1:31-2:1.

Sad to say by disobedience Adam sold himself and his dominion to "the serpent," or Satan, and this necessitated another great "act of God" to redeem both mankind and the sin-cursed earth. This redemption entailed total and mortal combat between Satan, the author and instigator of sin, and the Son of God, who was pledged to restore man to his lost estate at whatever cost to Himself.

To destroy Satan and all his angels would have required only the command of God, but this would not have destroyed sin—sin which was already planted in the heart of man, and such an act would only have given credence to Satan's accusation that God was a tyrant. Sin could only be made for ever impossible by indisputable proof that "God is love," and that sin brings only misery and death. So God had to permit sin to develop in all its ugliness and destructiveness, even to its causing the agony and cruel death of His own Son, in order to demonstrate for all eternity the deadly nature of sin and the infinite love of God.

### **A finished work on the cross**

For four thousand years Satan on one side and the Son of God on the other endeavoured to instil into the hearts of men the principles of their respective kingdoms—sin or righteousness, rebellion or obedience, lust or love—with the devil apparently winning all the way. Men being free to choose, and Satan shamelessly using every wily trick to

deceive and tempt, the goodness and love of God seemed to make little impression. Mighty acts of divine wrath, such as the Flood and the destruction of cities and nations that were utterly evil, or mighty acts of mercy in the deliverance of Israel from Egypt and from all their enemies whenever they called upon Him—all had but temporary effect, and the majority turned again to wickedness.

Through Israel God proved to the world that to love and obey Him resulted in blessing and prosperity, and to rebel brought ruin and misery, yet the people still rebelled, and in His second great act God went to the uttermost in sacrifice and suffering to prove His love and win back the rebellious hearts of men.

When the time was ripe, the Son of God came to earth as the second Adam, to redeem what Adam had lost. Satan claimed the world as his by dispossession, and Jesus had not only to pay the redemption price—taking upon Himself the sins of the world and tasting death for every sinner—but He had to prove that it is possible for every captive of



Satan to break away from the power of sin and return to the kingdom of God. So Jesus "was made in the likeness of men" and met Satan as every man must meet him, relying only on the power that God freely offers to all who obey Him and put their trust in Him. From the birth of Jesus to His death Satan exerted himself to the utmost to destroy Him, to tempt Him to sin, to discourage and overwhelm Him. But Jesus "resisted unto blood, striving against sin" (Heb. 4:4) and opened a way by which all may be delivered from the power of darkness and translated into the kingdom of God's dear Son. (Col. 1:13.)

When on the cross Jesus cried, "It is finished," the great act of redemption was accomplished, and Jesus came forth from the grave the mighty Conqueror over sin and death.

### **A finished work in heaven**

Having manifested to the world the infinite love and power of God, Jesus returned to heaven to minister as our High Priest and Advocate at the right hand of God. As the Lamb of God, slain for the sins of the world, Jesus offers a continual sacrifice, for He ever liveth to make intercession for all that





# It is "Finished"

by L. L. Lane



come unto God by Him. (Heb. 7:25.) Although Satan, in his wrath, works unceasingly to drag down to ruin with him as many as will yield to his temptations, yet all who will may come boldly to God's throne of grace, and obtain grace sufficient to be "more than conquer-



ors through Him that loved us." Rom. 4:16; 8:37.

But as in Noah's day there came a time when it was useless for God's Spirit to strive any longer with men, so when this rebellious world has again filled to the brim the cup of wickedness, then the vials of God's wrath will also

again be full, and the day of salvation will end. John heard in vision "a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Rev. 16:17. The work of salvation will then be finished; Jesus will cease His intercession and put off His priestly robes. "He which is filthy," He will declare, "let him be filthy still; and he that is righteous, let him be righteous still. And, behold, I come quickly; . . . to give every man according as his work shall be." Rev. 22:11, 12.

Today that time must be very near. Signs of the end, multiplied in the Scriptures, are fast fulfilling. The great day of the Lord is nigh at hand, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Peter 3:13.

Terrible and glorious will be the final scenes—the coming of the Lord in the clouds of heaven with power and great glory, the resurrection of the righteous, a millennium in heaven, the return to this earth of the ransomed, and the descent of the Holy City, the resurrection of the wicked, the great judgment, the destruction of the devil and his angels and all who have refused the way of salvation, the recreation of the earth as the home of the redeemed.

## God's new creation finished

"He that sat upon the throne said, Behold, I make all things new," and John "saw a new heaven and a new earth." He also "heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people." That same voice said, "*It is done.*" I am Alpha and Omega, the beginning and the end." Rev. 21:6. Jesus was there in the beginning, for by Him were all things created, so He is also there at the end of the

world's long day of sorrow, to restore the earth to its first perfection, and to declare of sin and pain and death, "*It is finished.*"

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

You may be there among God's people if His work of grace is "finished" in your heart and life when He comes to claim His own.

## Christianity at the Cross Roads

(Continued from page 6.)

We believe this word of solemn warning is most timely as, under the direction of a new Pope, the Vatican Council is reconvened and new invitations to unity are extended to the "separated brethren" of the non-Roman churches.

Certainly, with all honour to a great Pope, and continuing charity to our brethren of the Roman Catholic Church, it is in the light of this basic Bible-based conviction that we shall follow the activities of Rome and the Vatican Council under her newly elected Pontiff.



**W**HAT is it like in one of our great law courts when a trial for a capital offence takes place? First of all and chief in importance is the judge, surrounded by the officers and clerks of the law. Next are the barristers, or counsel for the prosecution and defence. Before the court stands the accused, while as the trial or investigation proceeds, witnesses for the Crown and the defence are called in in their turn.

As the case unfolds, a great array of evidence is gathered and most thoroughly studied, and then at last, from this evidence, after the judge's final summing up, sentence is pronounced. If the verdict is "not guilty" there will be an acquittal; but if it is "guilty" the judge will don his black cap and pronounce the death penalty, ending with the words, "May the Lord have mercy on your soul." Then, at some future fixed date, the sentence will be executed.

Will Heaven's Great Assize parallel such scenes as are witnessed in earthly courts? When God, "the Judge of all the earth," is "seated on His great white throne" to try mankind on the charge of rebellion against the government of God, how will He conduct His affairs? What does the Bible have to say about these things?

### ***Vision of the judgment***

The prophet Daniel, in one of his visions, beheld the great heavenly judgment scene before which all earthly courts pale into insignificance. He declares: "I beheld till the thrones were cast down, and the Ancient of days did sit, . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: *the judgment was set*, and the books were opened." Dan. 7:9, 10.

The heavenly judgment will decide every case by "those things" which are "written in the books." Rev. 20:12. Herein lies all the evidence recorded faithfully by those who have seen it all take place. Angel witnesses have taken note of every action of our lives, and in the great judgment day they will stand as witnesses to verify every record written concerning man in the books of heaven. Is it any wonder, then, that Paul should say: "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us"? Heb. 12:1. Our failure to do this will condemn us in the great day of God!



# **HEAVEN'S GREAT ASSIZE**

**By Leslie Shaw**

The Scriptures declare beforehand that "the wages of sin is death" (Rom. 6:23), and that "the soul that sinneth, it shall die," Ezek. 18:4. They also declare, "All have sinned, and come short of the glory of God" (Rom. 3:23), and "if we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. So we actually have an advance warning that in the day of judgment, when our case comes into review, unless something can be done for us which is going to secure our pardon and release, we shall all find ourselves condemned to death for rebellion.

### ***Our divine Advocate***

How thankful therefore we may be that Christ is prepared to stand in the heavenly court as the Christian's chief Advocate. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Christ knows every heart. He knows whether souls have loved sin, cherished it, and clung to it, or whether they have learned to hate sin with a godly hatred. He knows whether they have confessed and repented of every sin they have been tempted to commit. He knows their bitter tears and sorrow. (Psa. 56:8.) They have all been recorded in His book. And to all such He says: "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven." "He that overcometh, . . . I will not blot out his



name out of the book of life, but I will confess his name before My Father." Matt. 10:32; Rev. 3:5.

Therefore every repentant, believing, trusting soul who has surrendered to Christ need not fear, for Christ his Advocate will not lose his case. The Bible says that the "Father judgeth no man, but hath committed all judgment to the Son." John 5:22. So while "God is Judge Himself," yet He accepts every decision that Christ makes. If Christ claims the repentant sinner as His, then he is safe in the judgment day. It is only as Christ rejects the sinner that his case is hopeless. Christ says, "Him that cometh to Me, I will in no wise cast out."

### **Decision before He returns**

However the most important thing to remember about this matter of the divine judgment, is that every case is decided before Jesus Christ comes again. Necessarily it must be thus, for when Christ comes He brings His "reward with Him, to give to every man as his work shall be." Rev. 22:12. This reward is something that affects not only the living, but also the dead. Now as the dead are resurrected in two groups, "those that have been accounted worthy to obtain that world" at Christ's second advent (Luke 20:35; 1 Cor. 15:21-23; 1 Thess. 4:15-17), and those who have not been accounted worthy, a full thousand years later (Rev. 20:4-6), it has to be decided which of the dead shall arise and which shall not when Jesus returns. This decision is made in the judgment. Therefore the judgment precedes Christ's return, at least in its "investigative phase" and in its decision or sentence.

This means that every case is decided while life continues its normal progress on this earth, and that the decisions thus made will be finally confirmed and fully ratified when all shall stand around the great white throne as pictured in Revelation 20:12-16. Is it any wonder, therefore, that the prophet said, "Because I will do this unto thee, prepare to meet thy God, O Israel."

While Jesus Christ still stands before the throne of God as man's great High Priest, sinners may still come to Him for mercy, and find grace to help in time of need. (Heb. 4:16.) But the Scriptures make it quite clear that there is coming a time when Christ will no longer plead for guilty men. Hence such admonitions as, "Seek ye the Lord while He may be found, call upon Him while He is near. . . ." "Now is the accepted time, now is the day of salvation." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called today, lest any of you be hardened

by the deceitfulness of sin." "Before the decree bring forth, . . . seek ye the Lord, all ye meek of the earth, seek righteousness, seek meekness, it may be that ye shall be hid in the day of the Lord's anger."

### **The hour is come !**

But the Lord will do nothing without revealing His secret to "His servants the prophets." Amos 3:7. And so, when He begins this work of heavenly judgment, He sends a message by His people on earth to proclaim to "every nation, kindred, tongue and people . . . the hour of His judgment is come," so that all might be ready, and without excuse, to meet Him. And today, with the signs all around us that Christ's coming is near, that message is going forth. This *is* the hour: the judgment is now in session. Solemn is the thought that one day your case and mine will be decided for ever!

When the work of investigating the heavenly record shall be complete, and every case for ever decided, Christ will utter these solemn words: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me to give to every man according as his work shall be." Rev. 22:11, 12.

May God grant that you, dear reader, shall be found among those who are in that great judgment day, "complete in Him," so that when He comes, you shall hear spoken to you those wonderful words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.



The operation of human courts of law helps us to understand the procedure before the bar of divine judgment.



# CROSS

## HEROES OF THE REFORMATION

CHARLOTTE  
HASTINGS resumes  
her fascinating story  
of great heroes of  
the faith

FROM our vantage point by the River Thames we looked at a fascinating scene such as Whistler would have loved to paint. Across the water, shaded in tones of steel grey and green, are long, black barges; a tangle of rigging, funnels, and masts betoken the merchant ships docked in the Pool of London. Busy wharves and warehouses blend in a harmony of soft colouring.

To our left were the massive battlements of that ancient fortress and grim State prison, the Tower of London. In this, one of the most historically interesting places in England, not only much of royal splendour and pageantry, but also tragic and terrible deeds have been enacted. We could see the old double gateway onto the Thames, the 'Traitors' Gate, through which so many prisoners from monarch to commoner passed to their doom.

As we went down to explore, a veteran Yeoman of the Guard, in his picturesque uniform a vivid scarlet embroidered with gold, scarcely altered since medieval days, pointed out among the thirteen towers of the Inner Ward, all at one time used as prisons, those of special significance. And we thought particularly of the ones confined there who, in the face of torture and death, stood so courageously for their Protestant faith.

Although not sentenced to death for her religious belief, Lady Jane Grey, the tragic young nine-days' Queen, declared on the scaffold "that she had never wished to be Queen, and that in spite of all pressure and inducement she died a Protestant."

To the Roman Catholic emissary sent by the infamous Queen Mary I, to the Brick Tower, two days before her execution, "to reduce her from the doctrine of Christ to Queen Mary's religion," she firmly stated: "It is an evil church, and not the spouse of Christ, but the spouse of the devil. To that church, say I, God will add plagues; and from that church will He take their part out of the book of life. . . . Shall I believe this church? God forbid!"

Some of the diabolical iron contraptions which, during the reign of Mary, were used to torture heretics can be seen in the Banqueting Hall of the massive White Tower in the centre of the fortress. Young and old, ministers of religion and others in every walk of life were among those tortured here for their Protestant faith, and afterward burned alive at Smithfield or other places.

### Death to the heretics

From the days of the Lollards, as the followers of Wyclif's teachings were called, death was the sentence passed upon all so-called heretics. The reading of the Scriptures in English was punishable by the forfeiture of all one's possessions. And if heresy was persisted in, death by burning was the penalty.

Outstanding in cruelty even for that age is the recorded suffering of Anne Askew, younger daughter of Sir William Askew, of Lincolnshire. Mother of two children, and wife of a Catholic whom she



# ENGLISH R COURAGEO

Many were the Protestant heroes of the faith who suffered imprisonment in the grim Tower of London.

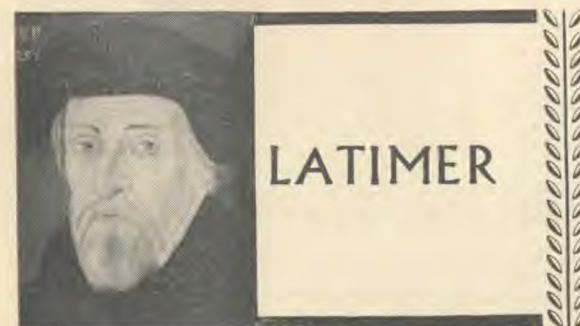




CRANMER



RIDLEY



LATIMER

# REFORMERS' US STAND

Not far from the spot where the Oxford Martyrs' Memorial stands, Latimer and Ridley were burned at the stake in the presence of Cranmer, who later himself died a martyr's death.

had to leave owing to her religious conviction, she was arrested in London as a heretic, and, after several disputations before the Council, the Bishop said that she must be put to death. While imprisoned in the Tower, an endeavour was made to get her to reveal the names of those who had aided her. Tortured on the rack, so terribly that her bones and joints were almost torn asunder, she said nothing. Unable to stand, she was brought in a chair to the scaffold at Smithfield, and a chain was fastened around her waist to hold her up. As the wood beneath her was lit she refused a last offer of the King's pardon if she would recant, with the words, "I came not hither to deny my Lord and Master."

With what deep gratitude we should esteem the personal liberty of conscience which is our privilege today, won for us by the sufferings of courageous men and women in days long ago.

Passing the round Wakefield Tower, wherein behind glass and protective iron bars, sparkle the famous Crown Jewels, we walked under the portcullis of the square tower close-by, remembering that here the merciless conspirators of Richard III mounted the ancient stairway to murder the two young princes who stood in his way of succession to the throne.

Here, in the reign of Mary I, were imprisoned three distinguished prelates of the Church of England, all great Reformers and martyrs: Thomas Cranmer, Archbishop of Canterbury; Bishop Hugh Latimer, most popular preacher of the Reformation; and that other learned scholar and famed preacher, Bishop Nicholas Ridley. Then, as now, from an





old barred window a shaft of light is cast upon their gloomy stone surroundings. Their faithful witness, even to death, for the Protestant faith resulted in the final overthrow of papal supremacy in England.

### **Leaders of the English Reformation**

Let us take a journey to the villages of their birth, and trace a little of their history, as they came to renounce much of the error and false doctrine then taught, and re-establish the original truths of the Scriptures.

Unspoilt and beautiful is the wild expanse of sage-green hills and heather-clad moorland of Northumberland. Near where the Haltwhistle Burn joins the South Tyne a winding road amid lovely wooded scenery leads to Unthank Hall, the gabled and turreted mansion, still retaining its old tower. This is the birthplace of Nicholas Ridley, whose father was squire of an old Border family.

Bounded on one side by the sparkling water of another burn flowing in a deep ravine, the little grey stone church of St. Cuthbert stands on its height at Beltingham not far away. Here he was baptized and worshipped. The old, plain round font is still there. Of three ancient yew trees growing in the churchyard, one of great girth, banded with iron, is reputed to be 900 years old and was certainly growing there when he was a boy.

Less than fifty miles away from Ridley's home, in this same Border district John Wyclif was born and lived until he went to Oxford, while curiously enough Bishop Hugh Latimer was born but a few miles from where John Wyclif as rector of Lutterworth, laboured so earnestly for reform.

Hugh Latimer spent his boyhood amid the picturesque wolds and wooded heights of Charnwood Forest, and his home, the old timbered farmhouse at Thurcaston, doubtless looks very much the same today. Of interest within the Church of All Saints, is the shallow font where he was baptized. A mile or two away is Bradgate Park, where Lady Jane Grey was born.

Diligent in study, Latimer was educated at Cambridge, and at nineteen was elected a Fellow of Clare Hall. Taking his degrees in divinity and the arts, he became a great preacher. He was soon one of the royal chaplains to Henry VIII, and afterward Bishop of Worcester. But meanwhile a great change had come in his religious thinking. Impressed to search the Scriptures by Thomas Bilney, a man of exceptional talent, who was burned for his faith at Norwich in November, 1531, he realized the fundamental truth of the Gospel. Not by the buying of indulgences, the worship of relics, or praying to saints, is forgiveness of sin obtained from God, but by grace and through faith.

Therafter his watchword became "Set free the Word of God."

Typically English is the countryside around Aslocton, Notts. Where the River Smite winds through the green pastures, is a grassy mound, where Thomas Cranmer, later to become Archbishop of Canterbury, loved to sit. Above the trees rises the spire of Whatton church where he worshipped. Standing on the site of the old dwelling, Cranmer House has part of the original structure incorporated on the left side. Here he was born to a family of Norman ancestry and good social standing.

At fourteen he too went to study at Cambridge. He became a Doctor of Divinity and a fellow of Jesus College. In view of the tremendous interest in Martin Luther and the German Reformation, he made a thorough study of the Scriptures, to satisfy himself on the matter.

When Cranmer was appointed Archbishop of Canterbury, six articles were drawn up by his enemies, and sanctioned by the king. To bring all to profess these beliefs, the death penalty was attached to a denial of them. One of them was "transubstantiation," the centre of Roman Catholic worship. Because of his standing with the king, Cranmer was not at this time brought to account, and afforded some protection to his friends, Ridley and Latimer, who also had renounced this doctrine. The last mentioned, however, was imprisoned until after the death of Henry. Under the young King Edward VI, the laws against heretics were relaxed. Archbishop Cranmer and Ridley, then Bishop of Rochester, later Bishop of London, compiled the first English Protestant Book of Common Prayer. Latimer, now aged, would not again take a bishopric, but lived at Lambeth with the Archbishop, devoting his time to preaching and writing.

### **On trial for their faith**

With the accession of Mary I to the throne, the scene again changed. All three, together with Bishop John Bradford, afterward burned at Smithfield, were, in the quaint words of Latimer "imprisoned in the Tower of London for Christ's Gospel-preaching and for because we would not go a-Massing." Later they were taken to the Bocardo Prison situated by the northern gate of the city of Oxford.

Brought before a Papal Court on which sat the Bishops of Lincoln, Gloucester, and Bristol, they were challenged regarding their teachings. Concerning the Mass, wherein the priest as he "consecrates the wafer, claims he therefore changes it into Christ's body, and as such presents it as a sacrifice for people's sins," Bishop Latimer quoted clear and simple statements of the Bible. "There can only be one sacrifice for sins," he said, "and that has been offered upon the cross—once for all."

To the question, "Was the natural body of Christ

*(Continued on page 26.)*



# “THAT MY SOUL MIGHT SEE”



By  
**W. G. Nicholson**

**I**N the beautiful song entitled, “The Blind Ploughman,” the central figure is pictured as meditating on the reason for his blindness. His final conclusion is that God had taken away his physical sight that the spiritual sight of his soul might be made clearer. His blindness, instead of being a handicap or hindrance, had enabled him to discover something of the purpose of God in permitting certain experiences to come into his life.

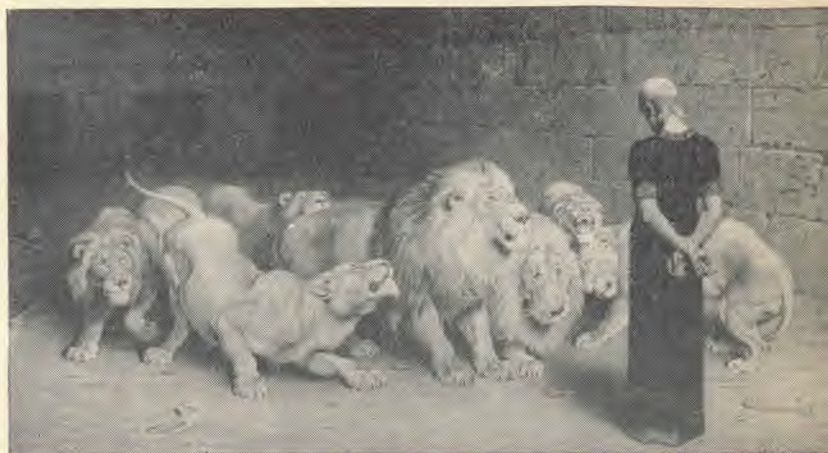
It would be a very helpful experience to most people if they could relate themselves to their troubles as did the Blind Ploughman. Unfortunately most people who are afflicted, rebel at what they consider to be the injustice of life. They challenge the justice of God in permitting this or that set of circumstances to come to them. As a lady, who was passing through a rather harassing trial, said in my hearing, “Why pick on me? What have I done to receive this apparently useless cross?”

One of the greatest blessings the Bible brings to men is its revelation of the purpose behind the trials and difficulties experienced by the worthies whose stories it relates.

## ***A life with a purpose***

Daniel’s life always stands out as a life with a purpose. His early years had been sheltered, for he was a member of the royal family. He attended the best of the rabbinical schools. His companions

Daniel was prepared to face the lions, and his companions the burning, fiery furnace, because their trust was in God.



were of royal blood. He moved in an exclusive circle. But with it all, godly parents studied to build into his character the principles of truth and righteousness. He was familiar with the sacred Scriptures. There would be morning and evening worship in his home and the Sabbath would be a day of worship and devotion. His parents did all they could to lay a deep, spiritual foundation to his life and character.

Then calamity struck. The peace of his beloved city was broken, the armies of the invader battered down the walls, overthrew the city, and carried its chief citizens into captivity, among them Daniel and three companions. They were herded with hundreds of others into groups to begin the long, weary journey to Babylon. If they died on the way, what did it matter? The lives of the captives were held very cheap. About the hardships of that journey the Bible is silent, but they must have been not a few.

Arriving in Babylon, Daniel and his three companions found themselves because of their princely stock in the king’s household. This would bring them certain privileges, but even so, life would not be





easy, and it would be surprising if, in the circumstances, the mercies and goodness of God were not brought into question. What had they done to deserve this treatment? Why should they be called upon to suffer for the sins of previous generations? But Daniel did not question. He accepted the situation, and sought to adjust himself to the changed conditions.

His parents' faithfulness in laying a good spiritual foundation to his life and character was soon revealed. "Daniel purposed in his heart that he would not defile himself." Dan. 1:8. He would not betray his God, nor shrink from maintaining the standards so faithfully taught by his parents. Though all others should fail, he would be true; and this resolution was a help to his three companions, who determined to stand with him.

### **True under test**

Soon the test came. They must approach the officer in charge about their decision. They did not find him too unreasonable, but he was fearful that the diet they had chosen might impair their health, and thus bring him into difficulty with his superiors. However, Daniel made a suggestion—that it should be tried out for ten days to see what would happen, and to this his overseer agreed.

At the end of the trial period the four boys were found to be better in every way compared with those who had betrayed their principles. Daniel's

It was through prayer that Daniel and his three Hebrew friends gained strength to maintain their witness for God and His truth in heathen surroundings.



faith was rewarded. He and his companions were firmly established favourites with those who were in charge of the royal slaves, and what was better still, with the king himself.

But their testing was not yet over and three of them braved the fiery furnace rather than yield to the demands of the godless king.

Daniel did not have to face the ordeal by fire at this time but his supreme test came when he was an old man over eighty years of age.

When Daniel learned that a decree instigated by his enemies had been signed by the king forbidding any to pray to any God for a period, "he went into his house; . . . his windows being opened in his chamber toward Jerusalem," and knelt in prayer. Hungry lions were no deterrent to the faithful prophet as he prayed to his God. He saw what they could never see. He was able to look up and see God at work in every experience of his life.

### **Have you held steady ?**

What have the experiences of life brought to you? Have they brought bitterness and rebellion in your heart? Do you feel that God has been unjust toward you? On the surface it could appear so, but deep down God has as great a purpose for your life as He had for Daniel. Have you faced trial with a determination and purpose of heart that, come what may, you will be true to the principles you know to be right? Have you carried your burdens to the Lord and asked Him to give you grace to endure that His Name might be glorified before men? Have you held steadily to the principles of truth as you know them, even though your enemies were hounding you to seeming disaster?

God is seeking to open the windows of your soul that you may see behind every experience His gracious guidance and blessing. It takes faith and patience to see it at times, but it is there. Let us look back over the way we have travelled, and, as we see His stately steppings, realize that "we have nothing to fear for the future, except as we forget the way the Lord has led us in the past."

*"Leave to thy God to order and control  
In every change He constant will remain."*

### **Why We Need "Sound Doctrine"**

*(Continued from page 11.)*

on into the eternal life to come. Will you not listen to the Christ who is at the centre of that Word as He says to you, "Seek ye out of the Book of the Lord, and read." Isa. 34:16.



IT was the last of the forty years of wandering in the wilderness, and Moses was now a very aged man. The distance from Egypt to Canaan—that is, from where the children of Israel lived to Jericho—was actually no more than three hundred miles by the northern route; by way of Sinai, it was perhaps twice as far. Even so, making allowances for the encumbrance of the flocks and herds which were taken along, the land of promise might

## THE FOURTH ARTICLE IN THE SERIES "PRECIOUS PROMISES"

By E. B. Phillips M.Th.

### GOD IS "THY REFUGE"



report, saying that conquest was quite feasible; but they were overruled by the others, and discouragement spread until the whole host determined to give up and return to Egypt. The consequence of this rebellion was that all the adult population was condemned to wander in the wilderness until all except the children (and, of course, the two faithful spies, Joshua and Caleb), should have perished.

This was the background of the veteran leader's summing-up of their experiences as he prepared to pass on his leadership to one of the two faithful men, Joshua.

After narrating all that had happened during those long years of frustration in the desert, Moses exhorted the children of Israel to obedience. He concluded by pronouncing unique blessings on each of the tribes, and since we understand that the promises made to literal Israel are to be fulfilled to the spiritual seed of the church, we are privileged to apply

*(Continued on page 30.)*

have been reached within six months from the time of setting out. Yet it was forty years before the borders of Canaan were reached and the goal was in sight.

It will be remembered that when they first came near to the country which had been promised so many years before, the people requested that spies be sent to explore it. This was allowed, and after forty days the scouts returned, saying that the land was indeed flowing with milk and honey, but that it was out of the question to attempt to conquer it, for the inhabitants were like giants, and the cities strongly fortified. Two of the twelve spies brought back a good



The God who sustained and protected His ancient people in all their vicissitudes will be our "Refuge" today if we put our trust in Him.



IT couldn't possibly, of course, happen to you. That is the kind of thing that only happens to other people. And then, suddenly, it *is* you, you yourself. It is your face that goes all twisted when you smile, as though one side were permanently anaesthetized. It is you who are at a disadvantage because it is so difficult decently to eat and drink, especially to drink. It is you your friends are trying to encourage. "Cheer up, it will soon be better." It is you your kindly family are trying to laugh out of your embarrassment. "Which side must we believe?" they say. And, indeed, the two sides do seem to have very little relationship, the one

disguise, even if it has only made me more face-conscious.

For they give us away, our faces, don't they? And they are ruthless. They show no mercy. Whether we will or no they tell the world what manner of thoughts we think, what kind of people we are, and what manner of persons we hope to be.

"Don't put your photograph at all ages into your biography," Barrie once told the St. Andrews' undergraduates. "'My life and what I have done with it,' that is the sort of title, but it is the photographs that give away what you have done with it. Grim things, those portraits; if you could read the



Leonardo Da Vinci's great painting, "The Last Supper" is a wonderful study of faces and character.

alive and very much surprised at the other; the other deadpan, "severe" they euphemistically describe it, immobile, sore-eyed, down at the mouth. I am monstrous thankful that it will "soon be better," and in the meantime I can do what my mother used to tell me often in my childhood, "make the best of a bad job." My odd-looking face has certainly given me whereof to think about.

Being plain enough in any case, it would be very depressing to think that this distortion were more than temporary, and after all, so far as I know, I am not myself responsible for it. As it is, with the help of the once-rector of St. Andrew's, J. M. Barrie, and also of the prophet Isaiah, I half believe this momentary affliction has been a blessing in

language of them, you would often find it unnecessary to read the book."

As, for instance, in the two faces of Pietro Bandinelli in Leonardo Da Vinci's great painting, "The Last Supper."

What an object lesson!

For a long, long time Da Vinci had been searching for such a face as would, in his estimation and so far as was humanly possible, suffice as a model for his picture of Our Lord.

It wasn't easy. Many a time he turned away in disappointment. True, the lineaments were fair enough, but when he looked for the evidences of the inner soul, they had no commensurate nobility. Until he saw Pietro Bandinelli, singing in one of



the great choirs of Rome. "At last I have found the face I want," he exclaimed. It was a good face, a face that reflected inner purity and "the strength of ten." He had looked long for it, and now he had found it, and thus Pietro Bandinelli became the model for the central figure in one of the world's greatest masterpieces, depicting one of the greatest moments in mankind's history, at the hands of perhaps the world's greatest artist.

It was even harder, however, to find a model for Judas—Judas Iscariot who betrayed his Lord, one so far on the Perdition Road as to have reached the point of no return. Da Vinci almost came to the conclusion that the face of such a one would be impossible to find. Rough faces he found, cruel faces, mean faces, but when he approached them he would inevitably find some redeeming element, some trace of kindness or purity or affection. He came across none whom he could feel had wholly sold themselves.

upward, not sink downward; and Paul the apostle gives us the secret of that kind of transforming experience. "We all," he says, "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."

By beholding!

And how shall we do that? we say.

We can very well again refer to a picture, the Saviour, thorn-crowned and kingly, knocking on the door without a latch (Holman Hunt's "The Light of the World"). It is the door of our hearts, and it can only be opened from the inside. If we will only open it and let Him in, He will be able to get close enough to us for us to see Him and feel Him, and we shall thereby give ourselves a that much better chance of being restored to His beautiful image. It is thrilling to watch His gracious dealings in the lives of others, but it is even more heart-warming to be aware of them in your own,

# WHAT DOES YOUR FACE SAY?

Until, years later, one day in the market place, he found one whose face betrayed a condition so reprobate as satisfied, he felt, his unhappy requirements, a sin-hardened, villainous face, the tell-tale evidence of a wicked heart. He would ask this man to model for his Judas, and having persuaded him to come to his studio, he asked his name.

"Pietro Bandinelli." "I also," the man said, "sat as a model for your Christ."

What havoc had sin wrought!

And what happened to the face of Pietro Bandinelli happens to all. Our faces register irrevocably the woefulness or otherwise of our experience. Just, indeed, as the prophet Isaiah said of wayward Judah: "The show of their countenance doth witness against them." Praise be if it can rather be said of us: "The show of their countenances doth witness *for* them," as equally truly it may do so. Yes, even though wrong-doing may have done some pretty deep etching already, they can be worked in, those lines, so that the end result can still be a thing of beauty. So beautiful in fact—at least so John the beloved disciple says, and he should know—that in the day of our dear Lord's coming, "We shall be like Him," and as for me, I can think of no higher beauty, no more coveted beauty, than that. But we shall have to do exactly the opposite of Pietro Bandinelli, go forward, not backward; press

By Mary J. Vine

as we may when He has found sanctuary within. For being within, *nothing* is impossible. "In the midst of thee," as the prophet Zephaniah puts it, "the Lord thy God is *mighty*; He *will* save; He will rejoice over thee with joy; He will silently plan in love for thee; He will joy over thee with singing." And He will sing because He sees in us a likeness to His dear Son, Their mutual reward for Their mutual sacrifice.

Returning to this misshapen face of mine, so soon to be better, so sweet and memorable a thing happened to me this morning as made me almost thankful for it.

Two bright eyes scrutinized it anxiously.

"Do you know, Grandma," she said, "your face *is* getting better."

"I do believe it is," said I.

"Grandma, do you know *why* it is getting better?" She sounded as though she knew.

"You tell me," I said.

"Well, it's because my daddy prays for you every morning."



"And so do we," said her little sisters.

"In that case," I said, "it is bound to get better, isn't it?"

There was no doubt at all about that, they all agreed. They were glad though that their faith was being justified by the facts, and so indeed was I.

And I would like to feel that when the good Lord scrutinizes my face for those other signs of improvement, He also will not be disappointed. The stamp of truth and honesty, the imprint of a noble purpose, the genial lines of tolerance and affection—some of us have a long way to go, haven't we? Our faces could display so very much more of kindness, selflessness perhaps, and patience and tranquillity, and they may well need that hint of gentle humour that can add so much of savour to our lives. But let's not be discouraged. Putting self aside, all things are possible. I like very much this poem by Hazel Hartwell Simon:

*"They stand so tall who stand beside their Lord!  
They walk like princes who are in His stride!  
There is a fearless light within the eyes  
Of those who choose to travel by His side.*

*"Their minds are tutored by their talks with Him,  
Their spirits lifted to His higher goals;  
There is a sweeter glory in the smiles  
Of those who work with Him for needy souls.*

*"There is humility to match His own,  
And service meted out unstintingly;  
While over them His Spirit gently moves,  
And in their hearts is deep tranquillity."*

May that be the experience of every one of us. "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."

## TV and the Christian

*(Continued from page 7.)*

seventh verse the Psalmist continues: "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Good advice, don't you think? Again in Psalm 119:37 we read: "Turn away mine eyes from beholding vanity." In the Knox version it is translated this way, "Eyes have I none for vain phantoms." Much television material, if we are honest, could be classified in this way, with no mental or spiritual nourishment for us. We can well do without such programmes.

We need to ask God to give us the gift of a consecrated choice. We will carefully select what we

choose to see and reject what does not measure up to the divine standard. Our eyes will not loiter on forbidden ground. Neither will the Christian forget the time factor; he will guard carefully his periods of personal devotion and prayer, Bible study, and normal family conversation, and the television set will become his slave, and not his master.

## What Paul would advise

Finally, in our viewing we shall seek to keep Christ uppermost in our thoughts, and not allow the god of the "telly" to rob us of Him. In Luke 4:20 we read, "The eyes of all . . . were fastened upon Him." Surely this is the crux of the matter. If the apostle Paul were writing his epistle to Philippi today, he might well have advised, as in Philippians 4:8: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise"—"look at these things."

Remember your principles, choose carefully, and your set will be a blessing.

## English Reformers' Courageous Stand

*(Continued from page 20.)*

really in the Sacrament?" he replied that "Our Saviour's natural body is in heaven, whither He departed at the ascension." (Acts 1:2; 3:21.)

An iron cross inserted into the paving outside Balliol College marks the spot where the three martyrs were burned at the stake. From the ancient rubble Tower, built just before the Norman conquest, and still part of the restored church of St. Michael, Archbishop Cranmer was taken to witness his two friends, brothers in the faith, perish in the nearby flames. Then he was imprisoned for another year so that his will might be broken. But at the end he preached a sermon from the Scriptures identifying the Pope as Antichrist. Following this he was brought to the stake.

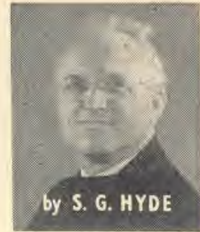
## A candle that still burns

Just to the north of the place of martyrdom is the splendid hexagonal monument with statues of the three Reformers and martyrs, which bears witness to their courageous stand for truth, and recalls the last words of Bishop Latimer to his companion: "Be of good cheer, Master Ridley, and play the man. We shall this day, by God's grace, light such a candle in England as I trust in God shall never be put out."

Shall we not seek grace to uphold the principles for which the Reformers suffered and died, and stand unwavering for the testing truths of these days?



# GREAT + TEXTS OF THE BIBLE



by S. G. HYDE

THIS  
MONTH:

JOHN 14:6

*"Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."*

**T**HIS text introduces us to one of the many annunciations made by our Lord. This one was occasioned by the remarkable conversation between the doubting Thomas and his Lord, during which Jesus was able to reveal more of Himself and His mission.

Said Jesus:

"I go and prepare for you; . . . My way there is known to you." John 14:4, N.E.B.

Said Thomas:

"We do not know where You are going, so how can we know the way?" John 14:5, N.E.B.

This admission of doubt and ignorance elicited from Jesus one of those rare and momentous declarations revealing the three-fold purpose of His advent:

I AM	{	The Way
		The Truth
		The Life

Says Dr. Campbell Morgan:

"It is in John that there is the repetition so constantly of the divine title, 'I AM,' linked to simple symbols of things human, and in that very fact is a key to the whole teaching of Jesus, as contained in the gospel of John. It is the speech of heaven to earth, of God to men. It is but to pass through the gospel reading His 'I AM'S,' and their setting to discover this key."

Consider these other annunciations:

I AM	{	The Good Shepherd. John 10:14.
		The Light of the World. John 8:12.
		The True Vine. John 15:1.
		The Door. John 10:9.
		The Resurrection. John 11:25.

Observes Dr. Morgan:

"Here is a growing revelation. Here is a declaration of the whole meaning of His gracious mission. The human symbols are simple. The divine title ever thrills with the infinite music unfathomable. Yet in their combination is heard the voice from heaven, the Logos, the Word of God."

We will look a little closer at the three "I am's" of our text—The Way, the Truth, and the Life.

## THE WAY

Through sin, man had lost his way. Like straying sheep he had gone completely astray.

"For the Son of man is come to seek and to save that *which was lost*." Matt. 18:11.

"Ye were as sheep going astray; but are now





returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25.

Being lost, a **WAY** must be found. Jesus was manifested to provide that **WAY**—a guide to the wandering, teacher to the ignorant, and an example to all.

"Christ also suffered for us, leaving us an example, that ye should follow in His steps." 1 Peter 2:21.

Through His substitutionary death on the Cross, Jesus made it possible for the sinner to enter the Sanctuary through the prayer of faith and so find forgiving and enabling grace.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a *new and living way*, which He hath consecrated for us, through the veil, that is to say, His flesh." Heb. 10:19, 20.

Not only has Jesus provided a way into the Sanctuary for the needs of today, He has also made a way for our eventual entry INTO heaven. This He did by His own resurrection.

"Now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. . . . Christ the firstfruits; afterward they that are Christ's at His coming." 1 Cor. 15:20, 22, 23.

That Christ is "**THE WAY**" is not enough. It is for us to desire to enter it and pray accordingly.

"Teach me Thy way, O Lord, and lead me in a plain path." Ps. 27:11.

"Pray . . . that the Lord . . . may show us *the way* wherein we may walk, and the thing that we may do." Jer. 42:2, 3.

#### THE TRUTH

Truth and Grace were the two outstanding qualities, or characteristics, of Jesus and His teachings. This is especially emphasized by John in his gospel.

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father,) full of *grace and truth*. . . . The law was given by Moses, but *grace and truth* came by Jesus Christ." John 1:14, 17.

In a world marred by sin, where man is "carried about with every wind of doctrine," he needs the pure doctrine which issues from "the God of truth." To distil that doctrine was part of Christ's mission.

"My doctrine is not Mine, but His that sent Me." John 7:16.

NOTE.—No-one need be in doubt about doctrine, for the "truth as it is in Jesus" has been fully revealed

by Him. Included in these revelations are the following truths:

About God and His plan of redemption.

About regeneration and the resurrection.

About baptism and the sacraments.

About the Sabbath (on the seventh day) of which He claims to be "Lord."

About the Holy Spirit and the Holy Bible.

About His second advent and the signs thereof.

About the judgment and the eternal Kingdom.

About the state of man in death.

All of which is revealed truth yet in so many respects unaccepted by the Christendom of today, thus fulfilling the prophetic Word: "They shall turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:4.

#### THE LIFE

The greatest of all stories is the story of redeeming love manifested by God the Father through His beloved Son in offering His perfect life in substitution for ours.

"For 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.

So often Jesus spoke of the life that He had come to offer, and the death from which man can be freed. Here are some examples:

"He that believeth on the Son hath everlasting life." John 3:36.

"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life*." John 5:24.

"I am the living bread which cometh down from heaven: . . . the bread . . . is My flesh, which I will give for the life of the world." John 6:51.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

READERS WHO WOULD LIKE TO KNOW MORE ABOUT THE GREAT TRUTHS OF THE BIBLE, ARE EARNESTLY INVITED TO AVAIL THEMSELVES OF THE SPECIAL, FREE, HOME BIBLE STUDY COURSES ADVERTISED ON THE BACK COVER.

The Editor



*"Into His hand went mine  
And into my life came He  
And I walk with a joy divine  
The path I had feared to see."*

In the apostolic witness to the truth of "life in Christ" are revealed two outstanding and outshining declarations by the apostles Paul and John:

"Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:10.

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life." 1 John 5:11, 12.

## Can Modern Man Find God?

*(Continued from page 9.)*

to the Saviour's Sonship. "If Thou be the Son of God," Satan sneered, "command that these stones be made bread." Matt. 4:3.

Later on, after Jesus had told His enemies plainly, "I and My Father are One," the devil inspired the Jewish rulers to plot against His life. "For a good work we stone Thee not," they said, "but for blasphemy; and because Thou . . . makest Thyself God." John 10:30, 33.

And now today after all the profoundly personal qualities that Jesus manifested on behalf of His Father—qualities of infinite love, unfailing compassion and understanding, some theologians are questioning not merely the divinity of Christ but also the reality of a personal God!

## Come and worship

Surely it would be well for us to emulate the faith and humility of the Magi. Though persons of rank and importance in their own land, they had doubtless learned from their reverent study of the Hebrew Scriptures that One eminently worthy of worship was due to appear.

So, laying aside all other duties, they undertook a long and hazardous journey and came to Jerusalem, saying, "Where is He . . . for we have seen His star in the east, and are come to worship Him." Matt. 2:2. They had read God's Word, and they had read God's heavens, and they felt that they *must* come to worship.

They did not stop to speculate. They did not waste time endeavouring to fathom the infinite mystery of "God . . . manifest in the flesh." 1 Tim. 3:16. They accepted that it was so. They came and saw the King who was born in a stable, the Creator for whom there was "no room," "The mighty God" who appeared on earth as a helpless Babe. (Isa. 9:6.)

There was much about Christ which was altogether

beyond the comprehension of the wise men then, and is also beyond wise men now. But our understanding, both of Him and His Father, undoubtedly deepens and broadens as we "come to worship."

## Are You Willing?

*(Continued from page 13.)*

weary traveller a lift. He was grateful and got into the car, hugging the heavy case on his knees. The driver suggested that he place the case on the floor of the car. "Oh, no!" expostulated the passenger, "I wouldn't like to presume on your kindness."

Of course, you think the traveller was not very bright! After all, the car was carrying both him and the case anyway. But do you not act like that when God offers to forgive your sins? Are you still carrying the burden of guilt?

In the year 1830 George Wilson took part in a mail robbery, in the course of which he killed a government employee. Wilson was caught, brought to court, tried, and being found guilty, he was sentenced to death by hanging. While Wilson awaited for the penalty to be carried out, President Andrew Jackson signed a reprieve. However, Wilson refused to accept the president's pardon. The prison authorities did not know what to do with him, so the matter was referred to the Supreme Court of the United States. The judgment of the presiding judge, Chief Justice Marshall, was as follows: "A pardon is a slip of paper, the value of



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which is determined by the acceptance of the person to be pardoned. If it is refused, it is no pardon. George Wilson must be hanged." And he was.

It seems unbelievable that any sane man could behave like this. But wait a moment! Have you been reconciled with God? The answer is, Yes. But have you accepted it? Only you can answer that one. If you have accepted it, it is yours. If you have refused it, for whatever reasons you may like to make, it is not yours.

Forgiveness or reconciliation with the Author of life and love is man's greatest need. For want of it, we suffer from a sense of guilt, or frustration, or fear and insecurity. But we have the power of choice. The door of opportunity stands before each of us, and the key to that door is in our hands. That is the meaning of Paul's strong words to the Corinthian Christians: "We are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition: to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life." 2 Cor. 2:15, 16, N.E.B.

### **Choose now !**

The free forgiveness of God is the same in each case, but to one it brings death because it is rejected; to the other, because it is accepted by faith, it brings peace and life. Jesus offers pardon, peace, and power. To the proud heart, this is as a deadly fume that kills; to the humble heart, it is the balm of Gilead that brings healing.

We can appreciate that faith in the promises of God is necessary. We can also see the necessity of repentance for sin. But neither of these is complete without a willingness to accept all the provisions of grace. Many anxious souls harbour remorse for sin and refuse or fail to accept forgiveness. They shun the sun and dwell in the shadows, growing pale and emaciated, when God has spread out for their delight and health, all the bounties of His grace. To all such, Jesus is pleading, "Wilt thou be made whole?"

The great apostle Paul wrote out of his own heart's experience, when he said: "Therefore now that we have been justified through faith, let us continue at peace with God through our Lord Jesus Christ, through whom we have been allowed to enter the sphere of God's grace, where we now stand." Rom. 5:1, 2, N.E.B.

God's justifying grace is freely bestowed, but His peace is something that we have to experience and develop. It is as a tender plant that must be nurtured in the atmosphere of grace and watered by the dews of prayer and surrender of will. Only by this willing abandon to the will of God shall we banish anxiety, distrust, fear, and all those dark

thoughts that bring distress of mind. Our tensions and "psychological conflicts" will vanish if we open our hearts to receive the peace of God.

Dr. O. H. Mowrer, research professor of psychology at the University of Illinois well says: "Religion seems to have been generally correct in its insistence that the happy, stable individual is one who has learned to find his major satisfaction in the things of the Spirit."

The Lord invites us, "Come now and let us settle this matter, saith the Lord." Isa. 1:18, Afrikaan's translation. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" "if ye be willing and obedient."

*"How lost was my condition,  
Till Jesus made me whole;  
There is but one physician,  
Can cure a sin-sick soul."*

*"There is a balm in Gilead  
To make the wounded whole,  
There's power enough in Jesus  
To cure a sin-sick soul."*

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## **God Is "Thy Refuge"**

*(Continued from page 23.)*

these promised blessings to ourselves if we continue steadfast in God's way.

One of the most inspiring of these prophetic utterances is that spoken to Asher. It contains a play on the name of this tribe. It will be remembered that when Zilpah, Leah's maid, bore Jacob a second son, Leah exclaimed, "Happy am I, for the daughters will call me blessed" (Gen. 30:13), and so she called his name Asher, which is the Hebrew word for "blessed," or "happy." When Moses began to enumerate the good things to come to this tribe, he said, "Let Asher be blessed with children." To have many children was the supreme joy of the Israelite of old. The Psalmist wrote, "Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them." Psal. 127:3, 5.

Moses' blessing on Asher then continued, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deut. 33:25. If we apply it to the tedious marchings which the tribes had yet to face, reinforced footwear would indeed be a godsend. However, we find the Revised Standard Version of this passage reads, "Thy bars shall be iron and bronze," and Moffatt's and other translations agree. The fact is that the Hebrew word, the original of the word translated in our Authorized Version as "shoes," is *min'al*. At the time it was thought to be from a root meaning "to put on



sandals." However, it could possibly be from a word meaning "bolt, or bar." This certainly seems to fit in with the context. God was promising that the cities and homes of the tribe of Asher would be fortified by His strength. A similar word occurs in Nehemiah 3:3, where the reference undoubtedly is to the setting up of the bars to a city gate. In those far-off times, a great deal depended on the strength of the fortifications of a town, and the gates had to be sturdy enough to resist prolonged attack from battering rams. Hence the fastenings must be sound and secure. Psalm 147, verse 13 may be thought as a parallel to Deuteronomy 33:25: "For He hath strengthened the bars of thy gates."

Finally we come to the twenty-seventh verse of Deuteronomy thirty-three: "The eternal God is thy refuge, and underneath are the everlasting arms." The idea is that our God is a safe retreat from the storms and tumults of life; "a mighty fortress is our God." This thought is repeated and expanded in the next clause, "and underneath are the everlasting arms." This is a most wonderful statement. Made so many hundreds of years ago, it has proved true to countless generations of God's people, pilgrims through this evil world.

The arm of the Lord is frequently referred to in the Bible as being our support. "Everlasting arms," literally means "arms of eternity." Good king Hezekiah, in an hour of dire peril, contrasted the arm of the enemy with the mighty power of God. "With him [Sennacherib, king of Assyria] is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:8. God's "arm" is often used figuratively for His power or strength. Much the same can be said of His "hand." "Is My hand shortened at all, that it cannot redeem? or have I no power to deliver?" Isa. 50:2. Again, in Isaiah 59:1, we read, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

God's arm was stretched out again and again to rescue His people. It is interesting to note that it was by the outstretched arm of Moses that God's wonders were performed, and deliverance came repeatedly to the children of Israel. At the outstretched arm of their leader the sea divided before them, and rolled back when they were safely through and standing on the farther side. Later on, when Moses was commanded to strike the rock with the rod grasped in his hand, the waters flowed to quench the thirst of the multitudes. In our text, it is the stretched-out arm of Jehovah which supports the fainting soul. And truly only God ever lifts up and sustains those who put their trust in Him. "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.



**DON'T YOU THINK THAT HEAVEN IS A CONDITION MORE THAN ANYTHING ELSE, SOMETHING WE CAN EXPERIENCE RIGHT HERE?—F.T.P.**

Of course heaven includes spiritual experiences which we can begin to enter into here, but it is more than that. It is a place which is being prepared for the future reception of the saved. Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

Heaven is a real place that Christ is preparing for you and me, and the greatest glory of heaven will be the presence of Christ. I read from Revelation 21:3, 4: "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God. And 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." This grand experience will be the future privilege of those who accept the Lord Jesus now while we have the opportunity.

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# The

# CHILDREN'S

pages

## Tale of Two Cousins

By Lilian S. Taylor

THE cousins Sheila and Pamela were not a bit alike, either in looks or disposition. Sheila's mother was apt to say that her twelve-year-old daughter reminded her of a chameleon. She was an entirely different person according to the colour of the clothes she was wearing.

Mind you, it made life interesting when she never knew to whom she was going to serve breakfast. Maybe, a girl who looked like a boy, with hair tied back and wearing jeans. Usually, of course, she was a demurely uniformed school-girl. Then again she might be a graceful young lady in a pretty floral dress with a halo of soft curls framing her intelligent face.

She preferred to dress very simply, as she was such an active girl.

Now her cousin Pamela was her mother's pampered darling. She was allowed to do exactly as she pleased, and Pamela was by no means wise for her years. It was a pity she had given up going with Sheila to the young people's meetings at church, because the Christian influence there would have helped develop her better nature. But she didn't go to church, and so she gave way to all the meaner weaknesses within her: envy, spite, and ill temper. She tried to be superior to her cousin, to make Sheila envy her.

She was crazy about dress, and would badger her mother to let her have all the latest styles as they appeared. Then she would flaunt her finery in front of her cousin, hoping to make her envious.

Thus it came about that one day Pamela called on Sheila wearing her newest outfit. The style was far too old. Her hair had been arranged in the newest bird nest fashion which somehow made her look common and cheap. She looked Sheila up and down and sneered.

"What a sight you look in those old clothes," she said sarcastically. Then she preened herself in her

bright coloured dress, and watching her cousin out of the corner of her eye, swung gaily round so as to reveal the elaborately frilled petticoat beneath it. Sheila did not seem to notice. Pamela then attacked her with a piece of spiteful gossip.

"Someone told me that you were actually seen entering the church choir wearing those beastly things," and she flicked her finger on Sheila's slim legs.

"You mean at the mid-week service?" asked Sheila quietly.

"Yes! And what is more I think it is common and in very bad taste."

"M-mm," said Sheila thoughtfully.

Pamela did not quite like the look in her cousin's eye.

"I take it, that as you were told what I was wearing, you were not at the service yourself. A rather special one—by the way. Probably, you had your eyes glued on the television screen."

Pamela reddened. "Well," she said defiantly, "what if I did?"

Sheila shrugged her shoulders. "You might have found the service even more enthralling. We had a visiting missionary to tell us something about the lives of girls in other countries less fortunate than ourselves. Girls who are not only starving but have scarcely a rag to cover themselves. You see—but for the grace of God you and I might have been born in one of those countries. It makes you think—doesn't it?"

Sheila watched her gravely. She dearly wished she had the power to reach her cousin's heart.

"If you still came to the Guild you would know all about it. You see, we have made a pact among ourselves that we will not wear expensive finery, but will make an all-out effort to try and clothe the thousands of girls who live in the famine areas of the world. The minister approves of our plan, and at that service we all knelt while the missionary prayed for God's special blessing."



"But—but what do you do?" asked Pamela unusually humble.

"We collect cast-off clothes, and three times a week we meet to sort them out, mend, and finally pack them."

Pamela's imagination was caught. She felt rather ashamed. She wanted to slink home and change as soon as possible. She could not bear

it if she was to run into any of the church young people on her way home looking like a dressed-up doll.

Her voice was a whisper when she said humbly; "Do you think if I came back they would let me help with the work?"

Sheila smiled her warm, Christian smile. "Nothing would please us more," she said.

## Cherry Tree Farm

By Ronald James

**T**OMORROW is our last day," sighed Kay mournfully.

"Never mind, we'll make it the best day of all," answered her brother Tim in cheerful tones.

"What shall we do, then?" Kay asked.

"To start with, we must get up extra early," Tim told her.

"Why, where are we going?" inquired Kay.

But Tim refused to divulge this secret.

"Just you wait," was all he would say; and with this Kay had to be content. She was awakened next day by Tim tapping at her bedroom door, directly it was light.

"It's too early," she grumbled. "Come on, lazybones; I've been up nearly an hour. I've packed the baskets and got everything ready."

"But where are we going and why must we start so early?" protested Kay.

"You hurry up, and I'll tell you

as we walk," Tim replied.

As the children made their way along the cliff-tops, numerous sea-birds screamed angrily, as they wheeled to and fro through the fresh, salt-tanged air. Others bobbed up and down on the sunlit waves far below.

"We are going to Smuggler's Cove," Tim told his sister. "Old Andrew the fisherman told me about it. It's roughly five or six miles along the cliffs. Nobody goes there. We can bathe, explore the caves, and have a marvellous time."

It proved a glorious walk, and when the children saw the gleaming, golden sands enclosed by towering, white cliffs they felt their early rising and long journey had been well rewarded.

First, they rested and ate many of the tasty sandwiches and cakes with which the baskets had been filled. Tim had brought a torch and the caves were thoroughly explored.

They did not find any treasure, as Tim had secretly hoped they might, but they did discover a stout, wooden spade left behind by previous visitors, also numerous pretty sea-shells which pleased Kay immensely.

"The only thing that spoiled our picnic," Kay told Farmer Jones when they arrived home, "was the fact that there were swarms of horrible little sand-fleas hopping about."

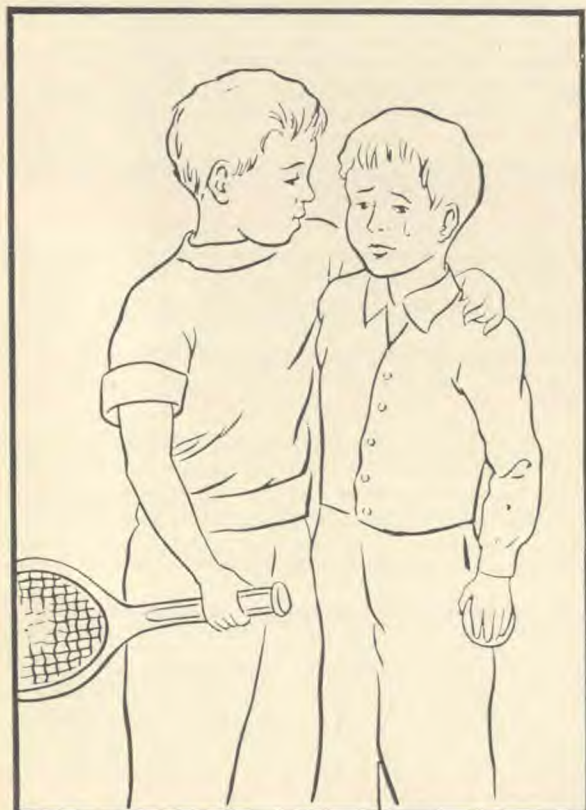
"Yes! they shouldn't be allowed by the good rights, as Lijah would say," grinned Tim.

"We had to leave the beach and climb to the cliff-top again to eat our food," Kay continued.

"They were sand-hoppers, and although a nuisance at times, are actually very useful," explained their father. "The sand-hopper possesses two sets of legs, one for jumping and one for swimming. He also possesses an enormous appetite and this is a good thing, because it means he eats all manner of refuse which is cast up by the tide."

"Sort of beach-dustmen," Tim chuckled.

"Yes, that would be quite an appropriate name for them," smiled the farmer.



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 September 5th. [Please do not paste your picture on stiff card as the best entries are mounted in our special collection of paintings which you can see if you visit us.]



## KINGS OF THE BIBLE

**I**N Bible stories there are many kings mentioned. Some of them were good rulers who pleased God and tried to obey His laws, but others were very bad men. As the Bible says: "They did evil in the sight of the Lord."

Here are questions about twelve kings whose stories are told in Scripture. Can you name them? All but one are mentioned in the Old Testament.

1. What was the name of the king whose daughter took the infant Moses from the river-side and brought him up in the royal palace?
2. When the Israelites asked for a

king, whom did God choose to be their first ruler?

3. The next king had been a shepherd boy. What was his name?
4. Which king built a house for the Ark of God—a great and beautiful temple?
5. What was the name of the king of Tyre who cut down cedar trees and sent them for the building of the Temple?
6. What was the name of the wicked king who forsook God and worshipped Baal and was rebuked by the prophet Elijah?
7. What was the name of a good king of Judah who, when he was ill, prayed to God and was

cured by Isaiah the prophet?

8. Another good king who repaired the Temple and in so doing found a "Book of the Law" which he caused to be read to all the people. He was killed in battle at a place called Megiddo.
9. Who was the king of Babylon who took many of the Jews captive, and carried the treasures of the Temple back to his own country?
10. To which king was Nehemiah a cup-bearer? This king let him return to rebuild the broken-down walls of Jerusalem.
11. Which king of Persia allowed the Jewish captives to return to Jerusalem to rebuild the Temple?
12. Who was king of Judah at the time Jesus was born?



My dear Sunbeams,

It may be that on the very day when you are reading this, the temperature will be 90 deg. in the shade, and so what I am about to say will leave you quite exhausted. I want you to think about *blankets*.



As Sunbeams, we are always seeking ways in which we can be helpful. And although we are enjoying warm days now, winter, with cold days and chilly nights bringing so much hardship to the old and poor, is only just around the corner. This is where you come in, Sunbeams—and the blankets.

Not long ago, I saw some gay woollen blankets which had been made by school children from squares which they had knitted in their spare time. Even the boys had helped!

I wonder how many needy folk we could benefit, Sunbeams, if each reader could find time to knit just one 9-inch square? Any odd ball of wool will do, and as the pattern is plain this will enable even small Sunbeams to help. Make your goal at least one square, and post it as soon as possible to: The Sunbeam Band, The Stanborough Press, Watford, Herts.

And if you really can't knit, just

send along the wool. I know a Welfare Society who will make very good use of it!

Good-bye for now, Sunbeams,

Yours affectionately,

*Auntie Pam*

## RESULTS OF MAY COMPETITION

*Prize-winner*.—Jean Kennedy, 83 Brailsford Road, Fallowfield, Manchester, 14. Age 12.

*Honourable Mention*.—Felicity Ann Wilson (Braunstone); Alison Crawford (Dorset); Pamela Motum (Guildford); Rita Collins (Liskeard).

*Those who tried hard*.—Bryan Durrant (Plymouth); Andrew Smith (Ipswich); Anne Crawford (Dorset); Jean Chadwick (Manchester 23); Barbara Edwards (Adamstown).

## ANSWERS TO BIBLE QUIZ

1. Pharaoh (Exod. 2); 2. Saul (1 Sam. 10); 3. David (1 Sam. 16); 4. Solomon (1 Kings 5); 5. Hiram (1 Kings 5); 6. Ahab (1 Kings 16); 7. Hezekiah (2 Kings 20); 8. Josiah (2 Kings 23); 9. Nebuchadnezzar (2 Chron. 36); 10. Artaxerxes (Neh. 2); 11. Cyrus (Ezra 1); 12. Herod (Luke 1).



# MIRROR



# OUR TIME

## **Bridge-builder Pope**

AT a Requiem Mass in Boston, Cardinal Cushing pointed out that "pontiff" means "bridge-builder" and asserted that Pope John had "built a bridge between Catholic Christians and Protestant Christians, another between Christians of the West and those of the East, and a third between Christians and non-Christians."

## **Prime task**

IN his first public message Pope Paul VI declared that "the pre-eminent part of our Pontificate will be occupied with the continuation of the Ecumenical Council Vatican II . . . so that the Catholic church can draw to herself all men with the majesty of her edifice."

## **Nuclear explosions**

"SINCE the United States exploded the first 'small' atom bomb in 1945 through to the end of last year's round of tests by the Soviet Union and the United States," asserts Stuart Loory in the *New York Herald Tribune*, "all the nuclear powers have exploded 510 megatons (510 million tons) of nuclear devices."

## **Twelve hundred tongues**

AT a meeting of the United Bible Societies in Tokyo it was stated that the Bible or some portion of it is now translated into 1,202 languages. The whole Bible has been produced in 228 languages, the New Testament in 285 more, while 689 languages have one gospel or other book of the Bible.

## **Accept or perish**

"WE live in an atmosphere which accepts moral laxity as normal, extolling it as a symbol of personal freedom," declared Dr. T. M. Hughes, Assistant Bishop of Llandaff in a recent sermon. "The declining standards lie in the apathy prevalent in these days toward God and the things of God. The church still preaches spiritual and moral values based on eternal truths. We must accept them or perish."

## **Spaceship "convoy"**

AN American space technologist forecasts the production of super rockets weighing up to nearly 40 million pounds, and developing 56 million pounds thrust which could lift a "convoy" of four spaceships into orbit in preparation for a journey to Mars.

## **Ascending crime figures**

INDICTABLE offences in England and Wales rose by 11 per cent to 896,484 in 1962. The increase in 1961 over 1960 was 8½ per cent and in 1960 the total was ten per cent over 1959.

## **Plan for Abu Simbel accepted**

AFTER the study of many plans to save the temple of Abu Simbel from submersion under the waters of the Egyptian high dam, it has been decided to cut the temple up into blocks of manageable size and rebuild it at a higher level.

## **Pidgin Bible**

THE four gospels translated into pidgin English under the title *Gutnuis bilong Jisas Kraist* (Good News from Jesus Christ) is proving a best seller in New Guinea.

## **Protestants in South America**

IN forty years, admits the Roman Catholic periodical *La Settimana de Clero*, Protestants in South America have increased from 17,000 to 4,260,000.

## **Serious moral issue**

THE *United Church Observer*, issued by the United Church of Canada, regards smoking as "a serious moral issue for the Christian church" and asserts: "We believe in the face of new evidence we should take action, not self-righteously, but with common sense, to persuade those who smoke intemperately to be temperate, those who can, to quit, and those who haven't started, not to start."







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