



THE BIBLE AND



OUR TIMES



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Illuminated crosses on towering skyscrapers stand out strikingly against New York's night sky.

I am the master of my fate:
I am the captain of my soul.

★ So concludes William E. Henley's "Invictus." And there have been men who have held the sentiment of those two lines as a fixed philosophy of life.

Following the industrial revolution and the age of science, which changed the face of England, Europe, and America, there arose a widespread materialism. Man was going to order his life along lines of plenty and contentment; he would abolish poverty; he would create conditions to his own liking, and drive on to Utopia; he would take charge of his own destiny, and be captain of his own soul. That was the intention of the materialism, the secu-

FAITH

for a Faithless World

By Harry W. Lowe

larism, the humanism, even of a good deal of the Christian socialism, that swept across the civilized world. But the objective was not reached. The age of plenty did not arrive, except for a few. And the men who scoffed at the Christian heaven—"pie in the sky," they called it!—did not even enjoy plenty of "pie" for long on earth.

The shattering impact of two colossal wars in a quarter of a century has been followed by suffering, suspicion, hatred, discontent, and impotence almost beyond imagination. The ideologies that have brought despotism, authoritarianism, and calculated oppression on an unexampled scale have deluged men with frightful apprehension for the future. Far from enjoying anything like Utopia, we are suffering the results of a great illusion.

Fertile Soil for Deception.

When men are confused, disillusioned, uncertain, they become easy victims to false ideas. Men are so basically weak that they must have some final authority on which to lean—a dictator, a supreme state, an infallible church, an inspired book.

Dictatorships have been tried, and they lie, drowned in hate, all across the pages of history. Dominating states, of one form or another, have existed ever since the days of the Pharaohs, and have not solved man's ills. An "infallible" church led the world into dark ages with inquisition, repression, and intolerance. But, all through the rise and fall of dictators, state rulers, popes, and potentates, the Book which claims to come from the one true God has given its inspired guidance to faithful souls in every

age, and they will constitute the elect of God in the new world.

What is Inspiration?

God's messages to man, as found in the Bible, were revealed, all down the years, to men—nearly forty of them, all told. These messages show such amazing agreement that they pose a problem: Either the three dozen men who wrote them were in collusion—which is ruled out by their having lived in different countries and in different times over a period of fifteen hundred years—or else some superintending, supranational, and supernatural Intelligence must have been at work through them all. This is what Christians mean when they speak of divine inspiration—"Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Bible's most outstanding claim to divine inspiration is its claim to foretell the future. It says, "Prophecy came not in old time by the will of man" (2 Peter 1:21), and adds, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1, 2)—and Jesus and the prophets all agree as to the destiny of the world. This, again, shows unity of design. It means that we cannot accept Jesus Christ as a clever teacher in the Sermon on the Mount and reject Him as an inspired messenger of destiny when He says, "The hour is coming . . . when the dead shall hear the voice of the Son of God. . . . All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:25-29.

"Whence But from
Heaven?"

Only when weak men

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In the ancient lands of the Bible Arabs read the sacred Word in their own tongue.

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choose what they like and reject what they do not like, in the Bible, do they have a book that is to them contradictory and uninspired. "All Scripture is given by inspiration of God," said the great apostle Paul. (2 Tim. 3:16.)

Reduced to simple terms, the Bible is God's message to the men and women of every age and land. It is the final authority which men need to-day. It is heaven-born, heaven-sent. If it were not, it would be the greatest fraud ever perpetrated on mankind.

What About Its Difficulties?

David Livingstone is typical of multitudes to whom the Book has brought inspiration, direction, and strength for the journey through life. But for the Bible, that great man might have died unknown. Brought up on the Book, he carried it to darkest Africa—which he opened up for civilization—and to-day thousands upon thousands of native Christians revere his name. All the credit for his indomitable undertakings he ascribed to God in these words: "All that I am I owe to Jesus Christ, revealed to me in His divine Book."

On the other hand are the men who criticize the Bible, saying it contains contradictions. It used to be popular for them to speak of "the mistakes of Moses;" but modern archaeology has found so much to justify the records of Moses that we hear little of this criticism to-

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New priests being consecrated at the recent Eucharistic Congress in Barcelona, Spain.

How Much Tolerance?

By Arthur S. Maxwell

★ OUR Catholic friends, who take no little satisfaction from pointing out the lamentable divisions among Protestants, must be viewing with some concern the sharp cleavage in their own ranks over the question of religious liberty. How much tolerance should be granted to persons who do not accept the Catholic faith has indeed become a matter of such heated debate that it is believed the Pope will have to express himself before the question is finally settled.

It all began some weeks ago when Cardinal Segura, Archbishop of Seville, alarmed that the United States had been urging General Franco to show greater tolerance toward Spain's 20,000 Protestants, wrote a pastoral letter opposing any increase of leniency toward heretical sects. "Protestant proselytizing," he said, "having broken through the dam of tolerance, does not hesitate to press openly for religious free-

dom in our country." He warned the Government not to barter "Catholic loyalty and conscience" for a "river of United States gold."

"Ever since 1945," he continued, "when the Spanish government authorized the opening of certain Protestant churches in this country, Protestant propaganda has considerably increased, and it has been tolerated to a far greater extent than is permissible with the spirit of the charter of the Spanish people."

He went on to complain that a campaign of "benevolence" toward Protestantism had begun with expressions of sympathy for Protestant Britain when King George VI died, and that lately it had increased "in an extraordinarily grave manner." Some people in Spain, he feared, have come to believe "that all religions are equally acceptable in the presence of God." "The spirit of Catholics," he added, "is worried

over fear that, under pretext of politics, concessions gravely prejudicial to religion may be made."

Hardly was this pastoral in print than it was attacked by the newspaper *Arriba*, official organ of the Falange party (also staunchly Catholic), which said that the Archbishop was "obviously in error" because "the Protestant question in Spain was regulated by the Spanish government when it issued the Charter of the Spanish People in 1945." It further claimed that Archbishop Segura's fears were exaggerated and that nothing the Government had done could justify his accusations of "favouritism toward Protestants."

It did not take long, of course, for such a controversy to spread to Catholics of other lands.

Among the most notable comments by the Catholic press in America was an editorial in the *Indiana Catholic and Record*, official paper of the Indianapolis archdiocese and Evansville diocese, which said with amazing candour:

"If the surprising remarks of the Spanish Cardinal Segura have been reported accurately, they are sure to strain the charitable efforts of Americans—Catholic as well as Protestant—to understand the Spanish mentality. . . .

"It seems to us that Cardinal Segura, Dictator Franco, and others in Spain should take a look at their history books. Not only could they discover that the Protestant Revolt actually did happen and had rather considerable repercussions all over the world, but they might

also notice that any persecution—short of extermination—has invariably strengthened the persecuted religion in the long run. Catholics should be the last to forget. . . .

"Protestantism is the wrong dragon to-day. Any lances that can be spared from the anti-Communist battle had better be tossed at other targets than Protestantism. A second lesson from current history might be derived from a comparison of the vitality and vigour of American Catholicism flourishing in a Protestant stronghold, with the protected and over-advertized brand of Catholicism in Spain.

"To some, these remarks may smack of religious jingoism, but we feel it is past time for American Catholics to be relieved from the oppressive burden of our Spanish brethren. We have spent weary hours cleaning up the blood the Spaniards overzealously spilt in the Inquisition. If they wish to call the cops on the Protestants four centuries late, they can take the blame themselves."

This was too much for *Ecclesia*, official organ of Catholic Action in Spain, which now proceeded to upbraid the *Indiana Catholic and Record*, also *America*, the Jesuit weekly, for expressing too liberal ideas on tolerance and the separation of church and state. Proudly pointing out how Spanish Catholicism has led the fight against Protestantism since the sixteenth century, including the establishment of the Inquisition, it admonished American Catholics that "the thesis of the new political philosophy which defends religious freedom even in Catholic nations cannot be accepted in any manner or form."

All of which of course is extremely interesting to an onlooker, and particularly the Protestant onlooker, who senses that it is *his* freedom that is being discussed. And he cannot help wondering what would happen if the boot were on the other foot; that is, if diverse Protestant elements were discussing, in similar strain, how much tolerance should be given to Catholics. What a roar

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A conference on religious liberty in session at Torre Pellice, where the Waldenses found refuge from persecution during the Dark Ages.

The Divine Jesus

By E. W. H. Vick



By Knud Larsen

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"Come unto Me," bade Jesus.

★ JESUS was God from eternity. Jesus was God when He took human flesh upon Himself; Jesus is God now; Jesus will be divine for ever. Were He not so, no-one could be saved.

The Bible is very plain in stating this very fundamental teaching. Paul states: "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. If this were the only text in the New Testament to reveal this truth it would be ample evidence for the divinity of Jesus. It reveals that Jesus is the embodiment in their entirety of all the attributes of God.

In Jesus God is revealed so fully that Paul could say: "God was manifest in the flesh." 1 Tim. 3:16. We may know God in Jesus Christ who is the "express image of His person." Heb. 1:3. All we know of God has come to us through Jesus Christ.

Identified with God in Name

The same name that is used of God is applied

to Christ. The name "Jesus" is derived from "Joshua" which is a shortened form of "Jehoshua," which means "Jehovah is the Saviour." "Jesus" is thus a transliteration into Greek of the Hebrew word "Jehovah." The name Jesus in the New Testament is the equivalent of the name "Jehovah" in the Old Testament. God is called the "Saviour" in Isaiah 45:10, 11; 45:21, and Jesus is identified with Israel's Guide: "For they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

Jesus is also called Immanuel, which means "God with us." Isa. 7:14; Matt. 1:22, 23. Only one who was one with God could reveal Him to man. Christ was God's thought made audible and visible.

God the Father recognized the deity of Christ. In Hebrews 1:8 the Father addresses the Son as "God": "But unto the Son He saith, Thy throne, O God, is for ever and ever." Jesus is here associated with God upon His throne. Why should God address the Son as "O God," if He were not divine?

Christ Was the Creator

Jesus was the Creator. John is very plain in setting forth this wonderful truth about Christ in the first chapter of his gospel. He tells us:

The Word existed in the beginning. John 1:1.

The Word was God. John 1:1.

The Word made all things. John 1:3.

The Word was made flesh. John 1:14.

It was Jesus who was made flesh; a body was prepared for Him that He might dwell in human flesh to reveal God and yet be understood by men. (Heb. 10:5.) Colossians 1:16, 17 confirms this teaching: "For by Him were all

things created, that are in heaven, and that are in earth, . . . all things were created by Him and for Him."

Christ was not an angel whom God created before all other beings. Jesus was eternal. Who can doubt this after reading the messianic prophecies: "But thou Beth-lehem Ephratah, . . . out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. Who was born in Bethlehem? "Hark the herald angels sing, Christ is born in Bethlehem." Was this Christ a creature of time? "Whose goings forth have been . . . from everlasting." Jesus, the Babe born in Bethlehem, was everlasting God. Isaiah's familiar prophecy also speaks of Jesus as eternal: "For unto us a Child is born: . . . and His name shall be called. . . The mighty God, The everlasting Father." Isa. 9:6.

Christ claimed to be God, and because He did so the Jews sought to kill Him, recognizing that it would be blasphemy for a mere man to make such a claim. (John 10:30, 31.) On one occasion Jesus took to Himself the very name by which God was known to Moses. Here again the Jews construed blasphemy: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him." John 8:58, 59.

Because Jesus is the express image of God, to see Jesus is to see God. So Christ said to Philip: "He that hath seen Me hath seen the Father." John 14:9.

The Claims of Jesus

Jesus took to Himself attributes that belong only to God. "Who can forgive sins but God only?" None! Yet Jesus forgave men their sins. (Mark 2:5-10.) He could foretell the future. (Matt. 24.) He could penetrate the secrets of the human heart. (John 4.) He could still the elements. (Mark 4:39.) He claimed all power in heaven and earth. (Matt. 28:18.) He was sinless. (John 8:46.)

Jesus accepted worship. This is the consummating evidence of His divine nature. God alone is to be worshipped. "Thou shalt worship the Lord thy God." Luke 4:8. When Cornelius fell at Peter's feet to worship him, Peter rebuked him with these words: "Stand up; I myself also am a man." Acts 10:26. John met with the same rebuke when he was about to worship one of his fellows: "And I fell at his feet to

worship him. And he said unto me, See thou do it not: I am thy fellowservant and of thy brethren: . . . *worship God.*" Rev. 19:10. Yet while God alone is to be worshipped, Jesus allowed worship to be given to Himself. The Gadarenes ran to worship Him. He did not rebuke them. (Mark 5:6.) The disciples worshipped Him. He did not prevent them. (Matt. 28:9.) God commanded the angels to worship Jesus as He entered our human family. (Heb. 1:6.) Thus, Jesus did not count it a violation of His relation to His Father when He permitted men to worship Him.

Yet Jesus, despite His position as one with the Father, was prepared to forego all the privileges that He enjoyed in heaven for your salvation. He, who did not think it a thing to be grasped at to be equal with God, because He was God, went down to the depths of humiliation to lift you up from the pit of sin. (Phil. 2:5-8.)

Shall we not accept the merits of so wonderful a Saviour?

The Truth About Spiritualism

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for the cause of truth, is virtually destroyed.

There can be no reasonable doubt that Spiritualism is one of Satan's great modern masterpieces. It is one of the latter-day evils against which we are warned by the apostle Paul. He said: "In the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4:1. It is because of the subversive nature of spiritualistic teachings that God issues so many warnings against them.

For comfort in sorrow, we must not go to the séance room, but look with faith to the approaching day of Christ's second advent. Till then, as has been beautifully remarked, the graveyard is like a cradle where, in the great motion of the globe, Jesus rocks His sleeping children. But in that great day, when Christ at last intervenes in world affairs, the "dead in Christ shall rise" in triumph from the grave, clad in immortalized bodies. They will enjoy an eternal existence with their faithful loved ones, in a newly created earth whose imperishable glories will bring ever-increasing bliss and happiness to all the redeemed. (See 1 Thessalonians 4:16-19; 1 Corinthians 15:51-54.)

The True SPIRIT

By R.



A Spiritualistic séance. © Keystone

★ WHAT is death? Is it an enemy to be feared or a friend to be embraced? Is death the final end? If not, what is beyond?

Since time immemorial such questions as these have been asked by almost every man and every woman of every race. Death stalks this world like a grim reaper. As "the great leveller," it respects neither saint nor sinner, rich nor poor.

There is no flock however watched or tended
But one dead lamb is there.
There is no fireside howso'er defended,
But has one vacant chair.

More than one hundred thousand people daily succumb to death's frigid embrace. It is a sobering thought that before another hour has passed, two thousand men and women, boys and girls, will have breathed their last—some in full expectation of their fate, but many with cherished hopes and lofty ambitions for a long and prosperous future. Truly this earth is a vast necropolis.

And as such it is a scene of untold grief and heartache. Few sorrows exceed that of the heartrending void created by the loss of loved ones. Sickness, failure, disillusionment, are grievous sorrows indeed, but none are so paralyzing as that of bereavement—for death is so complete and final and, apparently, unanswerable.

It is natural in such a time of bereavement to seek any likely source of consolation. Hence the ever-growing popularity of Spiritualism which professes to know, and to be able to demonstrate, all the answers to the problem of death. The Roman poet Lucan forcibly suggested that "the gods conceal from men the happiness of death, that they may endure life." Spiritualism claims to have drawn aside the veil which conceals "the happiness of death," and is ever willing to demonstrate its belief that the so-called dead are not dead at all but have passed to realms of immortality, happiness, and spiritual advancement.

What Spiritualism Claims to Be

Spiritualism, according to Mrs. St. Clair Stobbart, a prominent English medium, is "the lifting of a curtain between two planes of consciousness."—*The Either-Or of Spiritualism*, page 4.

Mr. John C. Leonard, an American Spiritualist, asserts that it "is the only doctrine which (1) presents a straightforward philosophy of the survival of the human spirit in a personal and individual form; (2) which gives a definite and substantial existence to the spirit world; and (3) which allows for the straightforward and uninterrupted progress of the human spirit from the elementary conditions of human life on this earth, up to, and through the higher phases of existence in the spirit world."—*The History of Spiritualism*, page 4.

It is natural, therefore, that many should turn to Spiritualism for comfort in time of bereavement. How devastating, for instance, the sorrow of the young wife whose beloved husband has been suddenly stricken down.

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How she longs for even a mere word from him. How understandable that she should go to the Spiritualistic séance for comfort. There she may hear what seems to be the familiar voice again. There she may even see a familiar spirit whose features are unmistakably like those of her deceased partner.

Spiritualism can in no wise be marked off as merely a vast system of fraud and trickery. While deceitful methods are often resorted to by unscrupulous spirit mediums in order to satisfy some sorrowing inquirer, the spirits and voices in many cases are very real.

Sir Arthur Conan Doyle, an apostle of Spiritualism, in his autobiography claimed:

"I have clasped materialized hands. I have held long conversations with the direct voice. I have smelt the peculiar ozone-like smell of ectoplasm. . . . I have seen spirits walk round the room in fair light, and join in the talk of the company."—*Memories and Adventures*, page 402.

And thousands beside Conan Doyle can bear a similar testimony.

Spiritualism Through the Ages

Though Spiritualism of to-day is regarded as "modern" because, as a movement, it had its beginnings in the haunted house of the Fox family of Hydesville, New York, in 1848, it is almost as old as history. In every age there have been mediums—or wizards, witches, and sorcerers—as they were anciently known. And in every age their services have been commissioned to break through the barrier of death.

In the twenty-eighth chapter of first Samuel is the story of King Saul's visit to the witch at



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The audience at a London Spiritualist meeting.

Endor. Saul had sinned. In fact, so grievously had he disobeyed God that the Lord could no longer communicate with him. The prophet "Samuel was dead," "and when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Verses 3, 6. So Saul, who on the morrow was to face his last and fatal battle with the Philistines, sought for "a woman that hath a familiar spirit" for advice. He found her at Endor. In the gloom of her cave dwelling she caused what seemed to be the familiar spirit of Samuel to arise. And the familiar voice was heard, pronouncing the doom of the king.

In resorting to this medium, Saul was adding the crowning sin to his distasteful record. For he well knew what the inspired Word of God had to say about Spiritualism. He had no doubts about God's opinion of the séance sitters.

What God Said About Spiritualism

"Regard not them that have familiar spirits," said the Lord, "neither seek after wizards." Lev. 19:31. And again; "There shall not be found among you any one that . . . useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:9-12.

While it is a fact that "even the most rabid Spiritualist no longer denies that the cult is honeycombed with fraud," it is also true that "familiar spirits" are actually seen, and that familiar voices are heard. God Himself recognizes it in His Word. But in the clearest language, He condemns the whole system as an abomination. He commands His people to shun it. As a source of comfort in sorrow, it must be religiously avoided, for it is a polluted source.

Spiritualism, though supported by many who are sincere, derives its power not from God but from the Adversary. The very first recorded lie is that spoken by the Serpent to Eve in Eden when tempting her to sample the forbidden fruit. Denying God's assurance that they would die if they disobeyed, he claimed: "Ye shall not surely die." Gen. 3:1-4. Spiritualism, in a most plausible and fascinating way, perpetuates this original lie.

The Holy Bible declares that the dead are merely asleep and unconscious, that they have no emotions such as love or envy or hatred, that they "praise not the Lord," that their "thoughts perish." (See John 11:11-14; Ecclesiastes 9:5, 6; Psalm 115:17; 164:4.) Spiritualism says, No! the dead are fully conscious, and have emotions and thoughts far keener than when they were clothed with mortal flesh. It is claimed that they are well aware of all that happens here. For proof they point to the ghostly voices and materializations of the séance chamber. It is evident that if the Bible is right, then Spiritualism is wrong. There can be no compromise.

What Are the Spirits of the Séance Room?

The "familiar spirits" which are seen, are not the spirits of the dead—for the Bible reveals that the dead are all unconsciously "at rest" until the resurrection. They are, in fact, none other than the evil angels which were cast from heaven to the earth at the time of Lucifer's rebellion (Rev. 12:7-9), and whose sole intent is to deceive humanity, and to undermine faith in God's great plan of salvation.

Who can deny that the apostle John, with prophetic foresight witnessed the fantastic things of the spiritualistic séance when warning that in the last days there would be manifest "the spirits of devils, working miracles"? Rev. 16:14.

Truly as Cardinal Lepicier declared in his book, *The Unseen World*: "It must be evident to all impartial minds that Spiritism . . . is in reality a most effectual means of drawing away from God." "Those phenomena which, during spiritualistic manifestations, are attributed to departed souls may be ascribed to the agency of intelligences superior to the human soul in power and acumen, but of base morality." Satan "would seduce . . . by his trickery in the séance chamber."

Indeed, if Spiritualism is right, in its claim that the dead live on and enjoy continual spiritual advancement, then there is no need of a Saviour, of a plan of salvation, of the atonement, of the glorious second advent of Christ, nor of the final resurrection. Jesus Christ, the Saviour of the world, becomes meaningless and irrelevant. We admit that multitudes of Spiritualists claim to be followers of Christ. But it is equally true that multitudes—among whom there are just as many spirit manifestations—repudiate Him, reject the Bible completely, and utterly ridicule the teaching that salvation is obtainable only by faith in the redeeming power of the Saviour.

Christ declared: "I am the resurrection, and the life: he that believeth on Me, though he were dead, yet shall he live." John 11:25. And it is further stated that "he that hath not the Son of God hath not life." 1 John 5:12. Spiritualism denies this by maintaining that whether we believe in Christ or not, whether we are saintly or sinful, we will live on after death, and will automatically enjoy unhindered spiritual growth. For one of the "seven central principles" upon which all the various spiritualistic sects are united, is the belief that "eternal progress is open to every soul." (*History of Spiritualism*, page 260.) This applies, they claim, to everyone, irrespective of his religious beliefs or moral status. Life after death is thus regarded as having no connection with Christ whatever, but rather as an experience to which all men are heirs.

It is clear therefore, that Spiritualism leads away from the Bible, from God, and from Jesus Christ who is the only real hope of the world. The automatic nature of the things it visualizes and teaches is so appealing that the urge to struggle against sin and doubt, and to sacrifice

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THE GAME OF LIFE

By Dallas Youngs

★ FROM ancient times men have been thrilled by the spirit of contest. The Spartans, the Greeks, the Romans engaged in contests of skill and endurance, the fame of which has reached to this day. The Bible writer, Paul, referred to the races in his day: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9:24.

We read to-day of hard-fought games on the playing fields, on the tennis court, in the water. Millions of sport-minded people the world over spend an almost incomputable amount of money to view these games. Yet few of these, we suppose, ever think that they themselves are at the very moment playing a game—the game of life. Yet the game of life is played for the highest possible stakes—eternal life.

Basically, man plays the game of life against his ancient enemy, Satan. God and Satan are in conflict for the souls of men. However, it rests with man himself as to who will win—God or Satan. If we place ourselves, our efforts, our wills on the side of God, God will win, and consequently we will also win. Conversely, if we place ourselves on the side of Satan, then Satan will win. But his win will be our loss—our eternal loss.

In playing the game of life, particularly if we play it to win by placing ourselves on God's side, we must remember that there are certain rules by which the game must be played.

The Repentance Rule

The first rule of all which the Christian must learn is the rule of repentance. Man has sinned, and in so doing has placed himself on the side of Satan. But he must come to recognize himself as a sinner, he must see himself as God sees him, he must be sorry for his sins, he must repent. But how? It is all too true that man, sinful man, cannot create a spirit of repentance and godly sorrow within himself. But there is a way:



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Games on the green in front of a village church in Frenchay, Gloucestershire.

"Despise thou the riches of His goodness and forbearance and longsuffering; *not knowing that the goodness of God leadeth thee to repentance?*" Rom. 2:4. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: *therefore with lovingkindness have I drawn thee.*" Jer. 31:5.

It is by looking to the cross and viewing there the sacrifice God has made for us in the gift of His only-begotten Son that we see the loving-kindness of God toward sinners. Beholding that, the sinner's heart is softened and tendered, and he becomes sorry for the sins—sins, which necessitated the sacrifice and death of Jesus. Becoming sorry he resolves that he will sin no more, he will repent, he will turn from his transgression of God's law. For how can he longer cause grief to his God who loved him and gave Himself for him?

"But whenever they [sinners] make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them," says one devotional writer.

"An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon His

cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, 'What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation demanded, that we might not perish, but have everlasting life?'

'The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus, a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.'—*Steps to Christ*, page 22.

Repentance is the U turn on the highway of life. The sinner, travelling along on life's journey, is brought to the place where he recognizes that he has been travelling in the wrong direction. When this is seen, if he be a wise traveller, he will right about face and journey in the opposite direction. More than once when making a trip by car we have taken the wrong road. We have perhaps travelled miles before we realized that we were going in the wrong direction, perhaps at right angles to our proper route. What did we then do? We turned around and went back. There was nothing else to do; and so it is in the journey of life.

The game of life must be played according to the rules of the game, and repentance is one of the rules. When this is done God is able to come to our assistance. The invitation to the sin-burdened sinner is to "come." It is graciously given, and it should be as graciously accepted. Said Jesus: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

The Rule About Confession

Another rule of the game of life is that of "confession of sins." The sinner repenting of his sins must confess and acknowledge them. He must declare himself to be the sinner, polluted and corrupted, that he is. The promise is that when he does this he will be forgiven: "If we confess our sins, He is faithful and just

to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

We hear a great deal of speculation about the unpardonable sin. But actually it is not difficult of comprehension. The unpardonable sin is the unconfessed sin. God cannot and will not forgive a sin that is unconfessed. However, there is no sin that the sinner confesses with godly sorrow that God will not forgive.

Moreover, the sinner will be cleansed from his unrighteousness. Cleansed, but how? Verse seven gives us the answer to this question: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The ability of the blood of Christ to purge the sinner's sins is unlimited. There is no sin that may not be purged if and provided it is confessed: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18.

The covering (or hiding) of sins will not obtain spiritual prosperity: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:15.

"Confess your sins to God, who only can forgive them, and your faults to one another," remarks the author above quoted. "If you have given offence to your friend or neighbour, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you have sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who 'was in all points tempted like as we are, yet without sin,' and who is 'touched with the feeling of our infirmities,' and is able to cleanse from every stain of iniquity."—*Steps to Christ*, page 42.

Maltbie Babcock also makes the following pointed statement: "Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, 'my temper,'

or 'untruthfulness,' or 'pride,' 'my selfishness,' 'my cowardice, indolence, jealousy, revenge, impurity.' To recognize our sins, we must look them in the face and call them by their right names, however hard."

Conversion and Restoration

Still a third rule of the game of life is the rule of restitution. As the sinner repents, confesses his sins, he must realize that there are some whom he has wronged, some whom he has injured, and to these he should make restitution. When Zacchæus was converted he paid back all and more that he had robbed. The Bible admonishes us to "restore the pledge."

The "restoring" of the pledge, the restoration of that which the sinner has stolen, is the evidence of conversion. Years ago a blacksmith and his neighbour were in a constant quarrel. Their quarrel covered a period of many years. But at last the blacksmith's drunken, brawling neighbour was converted and repented of his misdeeds. Upon his return home he visited the blacksmith and asked his forgiveness for the wrong things he had done to him. The blacksmith swore he would never forgive him. Never! The repentant drunkard took a sum of money out of his pocket and gave it to the blacksmith. "This," he said, "is for the damage and loss which I have done to you."

The blacksmith took the money and said, "They told me you were a changed man; now I believe it." Later, the converted drunkard had the pleasure of bringing the blacksmith to Christ in a spirit of true contrition of heart. What convinced the blacksmith? It was his enemy's restitution.

Will you not, sinner friend, play the game of life according to the rules, according to the rules that God has given? That way you can win, you can live a sin-free life, and can gain the kingdom of God. Why not? If the game of life is worth playing at all it is worth playing to win, and you cannot win unless you conform to the rules.

Faith for a Faithless World

(Continued from page 3.)

day. Similarly, time has eradicated many of the supposed problems of the Book. That it still has statements beyond our understanding is admitted, for God's thoughts are higher than ours. This is one reason for its appeal to struggling man.

There is a sense in which man may become master of his fate: He may choose between eternal death and eternal life. He may recognize that he lives in a helpless, hopeless world, yet he knows two choices are open to him. He stands like a wayworn traveller facing a two-fingered signpost. One sign reads, "The wages of sin is death." He knows that if he takes the road thus indicated he will lose his way in this life and be barred, in the great day of reckoning, from life in the world to come. The other sign reads, "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. At once he knows that if he takes that way he will be on the highroad to eternal life and that he will enjoy God's presence *en route*. God built the highway to eternal life and set up the warning signpost; man makes the decision either to follow God's highway or to take the devil's low road which will end only in despair and defeat.

The Bible is a guidebook about these two ways.

When Carlos P. Romulo, Philippine president of the fourth regular United Nations' session, recently wrote a book on man's last and best hope, he called it *The United*. For him man's ultimate hope is the United Nations' organization. When the Roman scholar Varro counted up "the supreme good," as taught by the world's philosophers, he found three hundred and twenty answers. But no League of Nations, no United Nations, no three hundred choices in philosophy, can save man from his desperate situation. The Holy Book alone is "a window in this prison of hope, through which we look into eternity."

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THE CHILDREN'S



Pages

Why Freddie Didn't Drown

By Joan King Hoatson

FREDDIE, like other boys around twelve years of age, loved to go swimming. So you can imagine how thrilled he was when he and his big sister Alberta were invited to go to the beach with their friends, the Lennells. It was to be a whole day's outing, with picnic lunch and everything! Freddie dug out his swim suit and towel, and was ready to go long before his sister had even packed the lunch.

The warm summer sun shone down brightly on the great, blue ocean, as they parked their car near the sea and started toward the beach.

"Oh, how beautiful!" ex-

claimed Alberta, pointing to the sea.

"I can hardly wait to get in!" shouted Freddie, who was more eager to swim than to care how pretty things were. Already he could feel the fresh salt spray on his face, and smell the clean ocean breeze. He peeled off his clothes. His bathing suit was already on underneath, so he didn't waste a minute.

"Now, be careful, Freddie, and don't go out too far," cautioned his sister, who worried like all big sisters do.

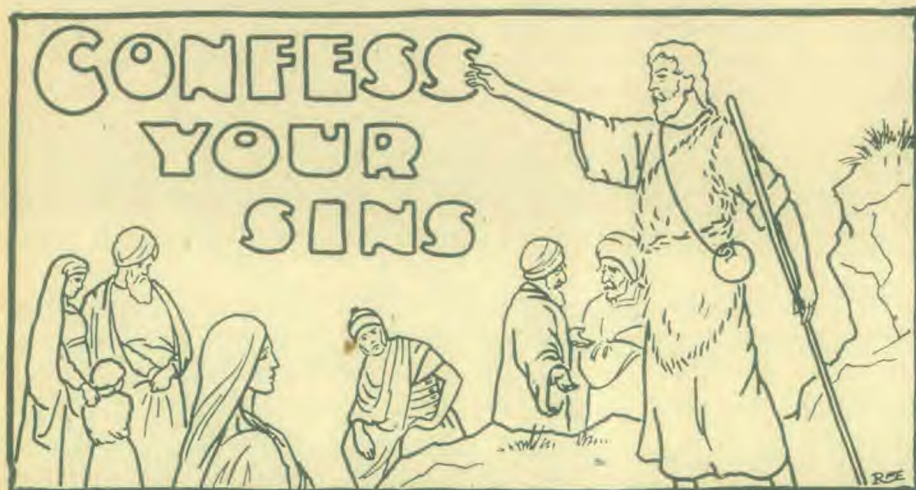
"All right, Sis," he called as he ran down the beach to

the surf, and promptly forgot his sister's warning.

The water was icy cold at first, but Freddie didn't care. He hurried out to where the big waves broke, and laughed and shouted as he jumped up and down. The water seemed warmer then, and the big ocean waves were all his to enjoy! No-one else was near enough to bother him, and he kept going farther and farther into the pounding, wonderful sea. It was such fun to let the waves carry him up and over, and then break on the other side of him.

The sand was so good to feel between his toes when he came down. But, suddenly, when the wave had passed, there was no sand to feel under his feet—nothing but more water! And then his head went under. Frantically he struggled and choked. The water that he had loved so much suddenly became a monster, crushing him down.

Freddie had early in life been taught to pray, and he prayed now, very earnestly, as he fought to get to the air above the water. Somehow, as he prayed, it seemed that his sister Alberta came to hold him up. He was getting dizzy and could not see clearly, but



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts., not later than August 21st.

the hands were there supporting him, holding his head above the water. He could breathe now. The air filled his lungs and his mind began to clear.

After quite a while he saw two men swimming rapidly toward him. They pulled him through the water to the beach, where Alberta and Mrs. Lennell waited.

"Weren't you afraid?" asked Alberta after Freddie had rested a little.

nell and there were tears in her eyes. "You're right Freddie," she said. "Someone did hold you up, but it wasn't I. God must have answered your prayer by sending your guardian angel to keep you from drowning."

Then Freddie remembered the promise that Jesus will send His angels to bear us up in their hands. Truly, the strong hands he had felt supporting him when he was about to drown were those of his guardian angel.

THE Sunbeams' CORNER



A Prayer for Children

We are happy children,
From our sins set free
And with joyful voices,
Come to worship Thee.

We are trustful children,
As we kneel in prayer,
Keep us still believing,
God is everywhere.

Guide us, Holy Father,
In Thine own sweet way,
And Thine every bidding,
Help us to obey.

Help us thus to follow
On this earth below,
Ever like our Saviour,
We would wish to grow.

Pamela M. Jones.

Your Letter

My Dear Sunbeams,

Two of our members would like to have pen friends. I am sure that some of you will be delighted to write to them, and start a happy pen-friendship. They are: Iris Whiting, 6 Victoria Cottages, Chalford, Stroud, Glos. Iris is thirteen. Then there is Elizabeth Morris of 75 Bangor Street, Roath Park, Cardiff. Elizabeth's hobbies are stamp-collecting, reading, and swimming. She also loves animals. Her age is twelve.

We have been happy to welcome many new members to our Band during recent months. I wonder how many of you could introduce a new member. Will you all try hard?

Yours affectionately,

AUNTIE MARGARET.

Results of Competition^{*} Nos. 6 and 7.

Prize-winner — Adrienne Edwards, 22 Church Road, St. Marychurch, Torquay.

Honourable Mention. — Maureen Magill (Belfast); Leon Liddament (Norwich); Marion Paget (Wokingham); Billy McGladdery (Newtownards); Valerie Rook (London); Margaret Cutler (Birmingham); Susan Pool (Bournemouth); Lydia Harris (Cambridge); Kenneth Shooter (Birmingham); Clare Morris (Cardiff); Hazel Harris (Cambridge).

Those who tried hard. — Marian Walker (Gedding); Geoffrey Baker (Yate); Siegfried Baron (Church); Mary MacGillivray (?); Ruth Price (Wokingham); Mary Pearson (Maidenhead); Eleonora Baron (Church); Miriam Harris (Cambridge); Brenda Plant (Stoke-on-Trent); Rosemary Burridge (Maidenhead); Shirley Thomas (Pontlottyn); Robert Allen (Birmingham); Richard Lewis (Bournemouth);

Ann Garland (Taunton); Margaret Goodman (Warehorne); Dorothy Winchester (Aberdeen); Daphne Millar (Croydon); Vanessa Jezzard (Dover); Keith Fairbanks (Walton-on-Naze); Robert Bowman (London); Karen Cumming (Norwich); Margaret Webster (Peterborough); Christine Jagger (Wakefield); Leslie Price (Coventry).

Results of Competition No. 11.

Prize-winner. — Trevor Goddard, 34 Barnfield, Iver, Bucks. Age 8.

Honourable Mention. — Amy Randlesome (Stockton); Ruth Price (Wokingham); Eleanor Hudson (Berwick-on-Tweed); Richard Payne (Bishops Cleeve); Greta Fellows (Watford); John Yull (Newhaven); Nigel Payne (Bishops Cleeve); Paul Martine (Bungay); Patsy James (Bridge of Weir); Stuart Payne (Bishops Cleeve); Molly Rich (Launceston); Leonard Watson (Chingford).

Those who tried hard. — Kathleen Tickner (Birmingham); Miriam Harris (Cambridge); Jacqueline Moody (Norwich); John Lock (Edinburgh); David Balderstone (Watford); Allan Handysides (Cardiff); Lydia Harris (Maxey); Adrienne Edwards (Torquay); Denise Hobbs (Newport); Sandra Cleave (Edmonton); Eric Frost (Norwich); Marion Paget (Wokingham); Margaret Peart (Bishops Cleeve); Helen Davidson (Liverpool, 14); Heather Payne (Bishops Cleeve); Marianne Nyary (Coventry); Melynn Annable (Watford); Rita Morris (Burnham-on-Sea); Vernette Handysides (Cardiff); Ruth Balderstone (Watford); Hazel Harris (Cambridge).

"Afraid?" Freddie said. "No, you came and held me so I wouldn't drown."

Alberta looked puzzled, and Freddie noticed that her dress wasn't even wet.

"Why, I didn't hold you up!" she told him. "Mr. Lennell was gone. It wasn't he."

"That's right," said Mrs. Lennell. "Alberta was here all the time with me. When we saw you were in trouble, we called for help until these men came."

"But I know you were there, Alberta," Freddie said. "I prayed when I couldn't touch the sand any more and started getting dizzy. Then you came and held me so that I could breathe until the men came."

Alberta looked at Mrs. Len-

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Straws in the Wind

British A-Bomb on Way

THE first British atom bomb is on its way to the Australian testing grounds. It will be assembled and exploded in the late summer or early autumn.

Trans-Arabian Railway

THREE hundred and fifty miles of the Trans-Arabian railway is now in operation from Dammam on the Persian Gulf to Riyadh, the capital of Saudi-Arabia. It is hoped to begin the 750-mile section from Riyadh to Jiddah on the Red Sea early in 1955.

New Altitude Record

A ROCKET-propelled plane launched from a B 29 bomber over California is claimed to have exceeded, by 7,000 feet, the record altitude of 72,594 feet reached by a balloon in 1935.

Noah's Ark Again

It is reported that a French expedition is soon to leave Paris to search for the alleged remains of Noah's Ark near the summit of Mount Ararat.

Anglican Church Urged to Lead

THE editor of the *Church of England Newspaper*, the Rev. C. O. Rhodes, has urged the Church of England to forsake

its traditional middle of the road position between Protestantism and Romanism and to become "the Catholic wing



TRUSTING

It's hard to keep on smiling
When you're feeling down and
out;

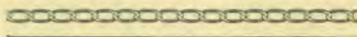
It's hard to keep on trusting
When your mind is filled with
doubt.

Yet if you count your blessings,
You'll find they are not few;
The doubting thoughts will drift
away.

A smile will soon break through.

If you can trust in Jesus,
Then say Good-bye to fear.
For, as along life's road you walk,
You'll feel His presence near.

J. Boon.



of a renewed Christianity."
What does this forebode for
the "Free" churches?

Two Out of Three Hungry

"TWO-THIRDS of all the men,
women, and children on earth

to-day live their lives surrounded by squalor, hunger, disease, starvation, illiteracy, and premature death," asserts the Association for World Peace in its pamphlet, *War or Want?*



How Much Tolerance?

(Continued from page 5.)

of protest there would be! What cries of "bigotry!" and "persecution!"

Whether or not the Pope will attempt by some official pronouncement to resolve this controversy, nobody knows. But in any case the body over which he presides could well be split asunder on this issue. Everybody knows that there are thousands of large-minded, gentle-spirited Catholics who hate the very thought of intolerance toward others, and in a crisis would at once dissociate themselves from an organization which insists on a policy of persecution, rather than have the blood of the innocent on their hands. These are they who some day will heed the divine invitation, "Come out of her, My people." Perhaps their moment of decision is nearer than some have thought.

