

# OUR TIMES



**WILL FREEDOM SURVIVE?  
DESIGN FOR PEACE  
SAINT OF RAVENSBRUCK**



# News and Views

## HIGH, BROAD AND LOW

"HIGH and crazy; Broad and hazy; Low and lazy."

According to B.B.C.'s Radio 4 Good Friday programme entitled: "The Church—Militant or Redundant?" these are the three classes of ministers which serve the Church of England.

The "crazy," "hazy," "lazy" epithets are just fun, of course. But the "High," "Broad," and "Low" categories are not far from the truth.

The "High" churchmen are those who want union with Roman Catholicism—or at least, they desire a far more definite spirit of "togetherness."

The "Broad" churchmen are the modernists who have fallen for the idea that neither the Bible record nor its teachings are necessarily inspired by God.

The "Low" churchmen are Protestant—and therefore opposed to the "High." They are also opposed to the "Broad," because they accept the Bible for what it claims to be—inspired by God; and therefore of vital concern to mankind.

We might comment that both "High"

and "Broad" fulfil Bible prophecies relating to the world's last chapter before Christ comes. These prophecies predict definite Romeward leanings in the religious world, and thus they envisage the "High." They also predict departure from Bible truth, and thus envisage the "Broad."

The minority who are "Low" are good as far as they go. But this is generally not far enough. As never before, people need to know the whole of what the Bible has to say about our times, about the future prospects, about God and how to be at peace with Him; we need to know about His Law, its unchangeable nature, its claims on our obedience, and the fact that the Bible affirms this Law to be the standard of the Final Judgement.

People also need to know that the "Romeward" trends today, which are a reversal of the Reformation, are the subject of the most fearful warnings in Bible prophecy, which also declares these very trends to be one of the many infallible signs of the last days just before Christ's return.

## HEALTH GLEANINGS

☆ YOU can't become physically fit without exercise. This is one of the inescapable requirements for building up the strength and efficiency of the heart, blood vessels, and lungs. The average person wishes there were some other way, such as taking a pill; but we would lose the other physiological benefits of regular exercise if pill-taking were possible.—*Dr. Kenneth Cooper.*

☆ I HAVE yet to see a man who I consider really physically fit afflicted with a major psychosomatic problem. Perhaps it is just his change in attitude. If a person disciplines himself to the extent that he regularly participates in an exercise programme, he tends to discipline other aspects of his life. And by doing this he begins to take pride in himself.—*ibid.*

☆ ONE cause of air pollution is carbon monoxide. This is a major pollutant from cigarette smoke. Actually, a smoker gets more carbon monoxide in his lungs when he smokes than is in the air of the most polluted city in the world on its worst day of pollution. . . . As Dr. Lawrence E. Lamb observes: "I don't wish to deny the cigarette smoker's right to poor health, but it seems reasonable his rights should stop where the other person's rights begin." In other words, your pollution should stop where my nose begins! —*Francis A. Soper.*

☆ THE "Age of Maturity" isn't a chronological thing at all. It's a way of thinking, talking, and living that involves a great deal of self-control but results in unbelievable self-fulfilment.—*Shirley M. Dever.*

## DIAGNOSIS

EASTER Monday B.B.C. Radio 4 interviewer asked a police representative: "What explanation do you give for the marked increase in violence?"

Answer: "Because modern young people say: 'We don't believe in God. We don't believe in anything. Therefore we'll use violence if necessary to get just what we want.'"

*Comment:* The diagnosis was correct. When God is excluded from a person's life, and the restraints of God's Law abandoned, the Devil takes over. Before the universal Flood of Noah (circa 2450 B.C.), the world was filled with violence. Jesus said: "As it was in Noah's day, so shall it be just before the end of the world." (Luke 17:26, 27.)

Today this prophecy is fulfilling before our eyes. The end must therefore be near.

## SWITCH TO SUPERSTITION

DECLINE in church attendance is "paralleled by growing interest in such cults as theosophy, scientology, spiritualism, and the flying saucer movement." So reports Birmingham University's Institute for the Study of Worship.

"Superstitions taking over in religion"—so read the four-column headline in *The Times*. It is a tragedy, but yet another sign that the world's "end" is approaching.

*Comment:* Speaking of this very time, Bible prophecy says: "Men shall turn from the truth of God to fables and doctrines of devils." Strong language, but it's clearly recorded in God's Word, and it is listed among the signs of the last days before Christ comes. (Read it in 1 Timothy 4:1 and 2 Timothy 4:3.)

☆ ALCOHOL is the number four killer in American society. Some authorities rate it third, next to heart disease and cancer. It is the number one reason for divorce. It kills more people on the roads than the casualties in war.—*T. Jones in "Listen."*



# 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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## Discerning the times...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE  
BY THE EDITOR

### IS THERE A "WORKABLE DESIGN" FOR PEACE?

IN May last year, Secretary of the United Nations, U Thant said: "If the human race is to survive, the human interest must be placed above the national interest. Throughout history, national governments have acted as final judges on all questions in which they were involved beyond their own boundaries. The situation is no longer workable or tolerable. Today human sovereignty will have to transcend national sovereignty. The almost total vulnerability of all peoples to sudden and overwhelming attack; the fact that the lethal effects of a nuclear war would extend far outside the nation directly involved; the increasing tendency of large nations to regard areas far from their own boundaries as vital to their security—all of these factors are part of a new situation in which **THE WORLD HAS BECOME A SINGLE UNIT WITHOUT A WORKABLE DESIGN FOR A DURABLE PEACE.**"

It is to the credit of Communism that it plans in terms of "durable peace" by eventually achieving world unity under one government.

But the plan, like every other man-made plan, will fail.

First, people are too keenly aware of a sense of national identity.

Second, the majority of us must admit to our shame that we think vastly more of our personal and family interests than we do of community, national, and international interests. As long as the world is dominated more by a spirit of grabbing than giving, hopes of peace will never be realized.

True it is that "the way of man is

not in himself: it is not in man . . . to direct his steps." Jeremiah 10:23.

Plans for peace which disregard God, are doomed; and the more society, and the world generally, turn from God, the more will we be plagued by trouble.

But God, through Jesus Christ, has a "workable design" for peace. Initially it does its work now by transforming individuals—a process known as conversion, one effect of which is to fire them with a spirit of giving rather than getting. Millions of Christians are in this happy condition.

For those thus transformed the master plan for world peace which will bring unending justice, eternal life, and unmarred joy, is about to be carried

through. This will be done by the second advent of Christ, the King, in overwhelming power and glory.

Numerous amazing prophecies prove the nearness of it. World conditions and mounting problems prove the immediate need of it.

One prophecy says: "Of the increase of [Christ's] government and peace **THERE SHALL BE NO END.**" Isaiah 9:7.

U Thant was right. This side of Christ's Advent there is "no workable plan for peace." We have reached a tragic impasse. The situation is like a putrefying sore, a running abscess.

But Christ has the remedy. We are about to witness the most spectacular event of history.—R.D.V.

### "HIGHEST EDUCATION"

"THE highest education is that which brings the student face to face, not simply with something great, but with Someone great, namely Christ."

Dr. Coggan, Archbishop of York, was addressing the National Union of Teachers Conference in Scarborough last April. In his talk he reminded teachers of their vital task for the new generation. He said: "Coming, as our students often do, from homes where no guidance is given as to the meaning of life and personality and destiny, they must seek that guidance from us." (Report in *The Times*.)

"Highest education" means more than merely imparting knowledge. Its aim is to mould character; to establish moral standards; to accent goodness rather than cleverness; and, most important of all, to prepare for eternity as well as time.

But where is modern education taking us? The college and university campus is the place of greatest disillusionment. Too many of the world's schools are moral quagmires. Too many of our children and youth are

subjected to teachers who are pagan in principle and practice, who stress the principle: "Put self first, self last, and self in between."

The world's greatest need today has been rightly stated by a perceptive writer: "The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; *men who will stand for the right though the heavens fall.*"

To produce such men must ever be the aim of highest education; and deep in our hearts, all of us know that this is true. Populated with such people, the world would be a premature heaven.

Archbishop Coggan was right.

To achieve such a goal—and it IS being achieved in thousands of church schools around the world—acceptance of Jesus Christ, with all that this means: His teachings, and His provision of salvation, is absolutely essential.—R.D.V.

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# What a hope!

A series by Edward Pettit

## WILL FREEDOM SURVIVE IN THE 20th CENTURY?

TO our Western minds, freedom and democracy are equated.

The ideas which gave substance to our modern democracies were conceived during the short but "golden-age" of Pericles of ancient Greece (499-479 B.C.). At its beginning, democracy seemed a fragile plant, flourishing as it did in little Greece under the shadow of the huge Persian empire in the east ruled by Artaxerxes I.

The little Jewish state of Judah was already meshed between the monstrous and impersonal cogs of Persia's towering bureaucracy. A glimpse of the inhuman ways those wheels turned is given us in the famous Bible story of Daniel in the lions' den. (Daniel 6.) The prophet was put there because his ways of worshipping God violated the unjust decrees of the State; so, because "the laws of the Medes and Persians could not be altered," Daniel was thrown to the lions.



Here is one of the earliest examples of the battle for human dignity and freedom against a faceless power structure.

How many since those early days have likewise been put on the lions' dietary sheet either literally or metaphorically, by such dictatorships?

Daniel's heroic stand is a beacon for freedom glowing in the darkness of his day.

Love of freedom explains why the Greeks fought so heroically for its preservation on the plain of Marathon, against the Persian "gestapo," nearly a hundred years later.

### MODERN DECLINE

It is an irony of modern times that Greece, the traditional home of freedom, is now under the jackboot of a military dictatorship.

Democracy seems still the fragile thing it was with the Athenian Statesman Pericles. A glance at the world map reveals our democratic freedom literally threatened with extinction in our century. The vast lands of the east can only be described as "democratic" and "free" if one accepts a certain political jargon as true. To do so one needs to be a Semantic contortionist. . . .

### BRITISH LIBERTY IN JEOPARDY

But the average Englishman feels safe in his green and pleasant land. "Anti-democratic principles are for foreign countries," he says, "not here!" . . .

But present conditions should make us pause to think.

At the moment, what with strikes, inflation and the balance of payments deficits, we are treading the pathway of financial brinkmanship. Nora Beloff of the *Sunday Observer* has pointed out the growing concern that econ-

omists and political theorists have over this problem. Since money is the basis of social contract, finance is one of the keystones of our democratic government. But, because money values continue to deteriorate, people are coming to the position where they no longer



trust money. If this continues, the very basis of social contract could collapse, leading to a chaotic condition wherein a dictatorship could take over.

Is this too Orwellian? . . .

Then there is the prospect of joining the Common Market. The ultimate aim of this scheme is political federation in which Britain would have 20% of the voting power. Now no doubt our politicians can present substantial reasons why we should join this vast power block. There is one factor, however, that seems often overlooked: namely, that the centre of political power would be moved even further from the people than it now is—if this scheme were to eventuate.

We have heard of "the gnomes of Zurich" and "the ogres of Whitehall,"



but if this super-power of a United States of Europe ever happens, we will be dealing with "Cyclops, the one-eyed giant!"

George Orwell's gruesome fantasy of "1984" could really come true. Men will find, like Daniel of old, that "the laws of the modern Medes and Persians" cannot be altered. They will eventually find themselves caught up in the toils of vast and faceless power structures. Once again truth could be stranger than fiction.

#### GROUNDS FOR OPTIMISM

*Is there then any hope for human freedom in the days ahead?* The answer is "Yes"; and we base this optimism upon two facts, both in the Bible. One is in the clear understanding of what "freedom" really is; the other is in knowing through God's prophetic Word just what really lies ahead.

First, what *is* freedom? Once again we refer to Daniel, *because Daniel was a free man in the lion's den*. Now there are those who believe that freedom must consist of fat wage packets and material possessions. "You cannot be free in the ghetto," they say, forgetting that the freest Man of all, Jesus Christ, was born in what was really a ghetto. Others feel that we must have a pornographic free-for-all,



to be "free." Still others want legalized "Pot," L.S.D. [drug] trips, and what really amounts to the "freedom" of self destruction. Add a liberal dose of "sexual freedom" to this heady brew, and we will all go singing merrily down the broad road to *tyranny and death*.



#### LAW OF GOD IS THE BASIS OF FREEDOM

*True freedom only comes from a right relationship with God through Jesus Christ.* Christ's assurance was that "if the Son [of God] makes you free you shall be free indeed." John 8:36.

This Bible picture of freedom is illustrated by the story of the exodus of ancient Israel from Egypt. The Israelites then left slavery to become free men. How did God accomplish what was really an impossibility? True, they were released *physically* by what was undoubtedly a terrific revolution. But once they had got over the Red Sea, though they were physically free, they were still mentally and spiritually slaves.

*It was not until God gave them the Law [The Ten Commandments] that they were given the means for full freedom.*

Hence the Bible calls the Ten Commandments "the law of liberty." James 1:25. The Holy Bible clearly shows that "freedom" without the Law of God, is an illusion which leads to the worst form of tyranny—the dictatorship of unbridled sin.

It was because of the Law of God that Daniel was a *free man* in the lions' den; whereas the sycophants that sneered down at him were slaves. When a man will not bow down to the false gods of power, prestige or wealth, and keeps his body as a fit vessel for the Spirit of God, he is obeying the spirit of the Law and is "free indeed."

"At this point the Christian is the sucker, the jester, the fool for Christ, the one who stands before Pilate and is silent, the one who stands before

power and power structures and laughs." <sup>1</sup>

Why does he laugh?

*Because he knows that despite their grandiose boast, there is no real future for the Pilates and the power structures. The real future, the certain Hope, is with Christ and His people.* And that knowledge is based upon the facts of God's prophetic Word which reveals with unerring insight what really lies ahead. But that we will discuss in a future article. ♦

1. *Death of God*, W. Hamilton, page 61.



L. H. HOUGH, writing in the *Sunday School Worker*, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best of condition with one exception. Its face had the numbers of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made.

"I walked past the window, thinking. I was thinking of people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands.

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick,' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."—Moody Monthly.

*The Ministry*, July, 1943.



by G. W. Target

THIS is the true story of a very brave Christian.

She lived a good and useful life, dedicated to the greater glory of God, but it is the sort of death she died which is the *real* story.

The truth about it is something which nobody alive today was ever meant to hear, and yet it goes on being told.

Some people who hear it think that what she did was futile, a senseless waste of her own life. But others believe that it is one of the most moving and beautiful deaths of recent times.

Though how can death be beautiful? "There is no greater love than this," said Jesus, "that a man should lay down his life for his friends."

But a *beautiful* death?

Perhaps you had better hear the story of Elizabeth Pilenko, and decide for yourself.

She was born in the south of Russia at the end of the last century. Her father was a wealthy landowner, and she was brought up in high comfort: the best food, linen sheets, the finest and warmest clothes.

Yet she was surrounded by the most desperate poverty.

Conditions were bad. All the peasants were serfs, or slaves. They had no civil or legal rights, were not allowed to own either property or land, were over-worked and half-starved, lived in miserable huts, and were flogged for the slightest alleged offence. Tens of thousands died from cold and hunger every winter.

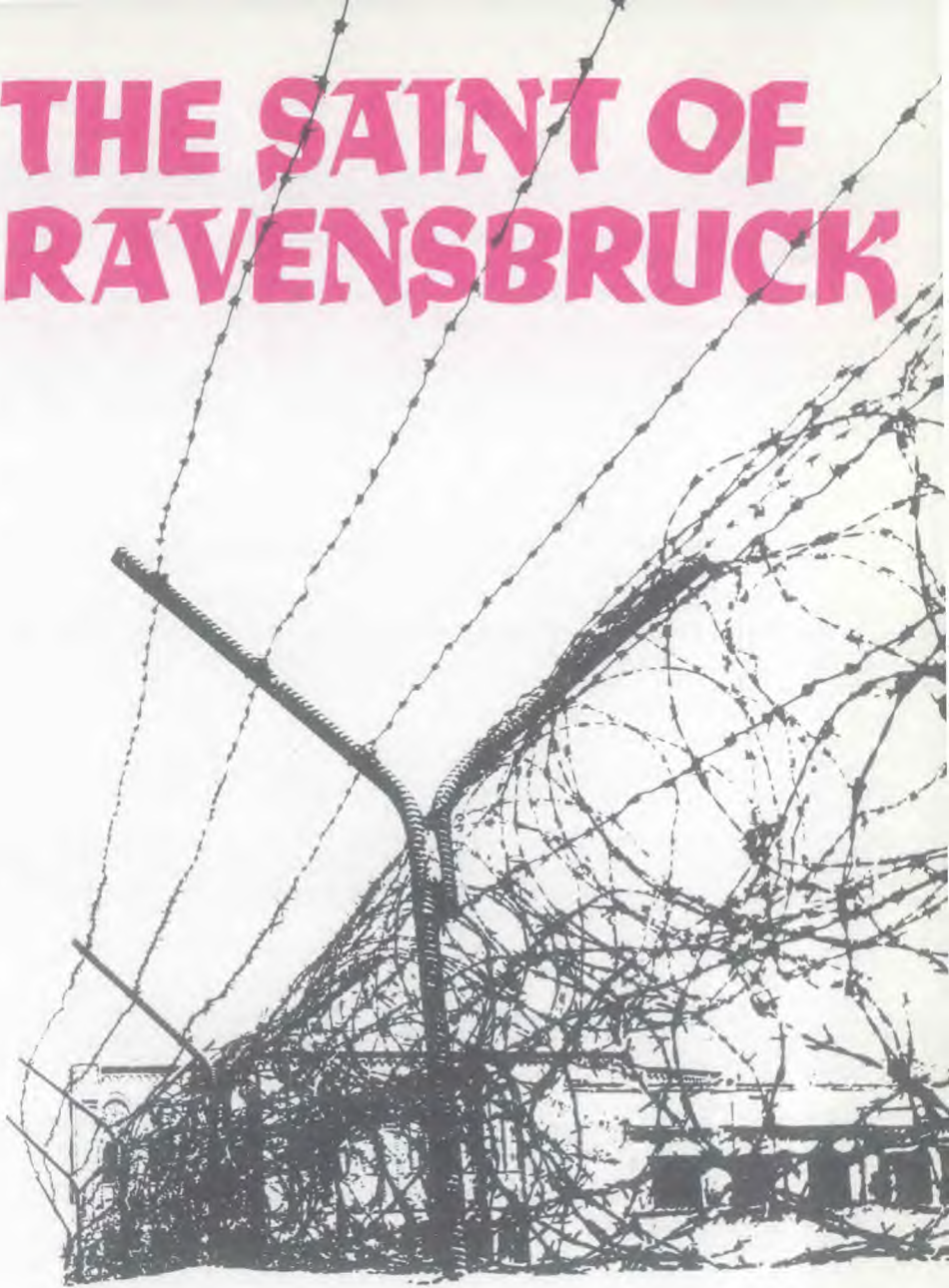
But the wicked luxury of the rich in the face of all this suffering is almost unbelievable. For example, the Tsar would have golden Easter eggs made for his children, studded with rubies and emeralds, and filled with ingenious little clockwork toys made of silver . . .

Not surprisingly, there was a lot of unrest, and many good people were planning revolution to overthrow this tyranny. Every so often the Secret Police would arrest some of these conspirators, and torture them for information and the names of their comrades. Hundreds were executed each year, and many thousands were imprisoned or exiled to Siberia. But the planning went on.

And, despite her rich family, Elizabeth's sympathies were always with the poor and the oppressed, and it saddened her to see how her father's serfs were forced to live. Yet there was not much a small girl could do about it—except try to be kind, and to help in all sorts of little ways. For example, she would smuggle out scraps of food to the workers in the fields, and give her dolls to their children.

One more thing: She was brought up with the rest of her brothers and sisters to believe in God, and she was always deeply impressed by the life

# THE SAINT OF RAVENSBRUCK



and sacrificial death of the Lord Jesus Christ.

And so she grew into a young woman.

She was clever, worked hard, and was able at the age of eighteen to leave home and attend the University in St. Petersburg. There she met some of the students who were planning revolution, and was very tempted to join them. However, she was always an extremely practical person, and saw something she was better fitted to do. Because there were no ordinary schools most of the poorer people were illiterate, and so she gave up nearly all of her free time to teach in the evening classes run by the workers themselves at a factory outside the city—where, of course, she met many more revolutionaries.

However, though she was sympath-

etic, she took little part in any of this political activity. Instead, she wrote what we would call "Protest Poetry," had two books published, became friends with some of the best writers and artists of the day, and hoped to be a teacher when she had finished her own studies.

But then, in October, 1917, the Russian workers and peasants, led by Lenin and Trotsky, rose in rebellion against their corrupt rulers . . . and the Communist Revolution started.

At first most thinking people were excited and hopeful. The Revolution was going to bring about a new kind of society, one in which freedom and justice were to be established, and all men and women were to live like brothers and sisters in peace and prosperity.

But as the years dragged on it be-



came clear that something was going seriously wrong. The people were still not free, the tens of thousands continued to die of cold and hunger as they had always died—indeed, there were famines in which *millions* died. . . . The slaves remained slaves.

Until, in 1923, unable to bear it any longer, Elizabeth left her beloved but unhappy Russia, never to return, and went to live in Paris . . . where, full of sorrow and despair, she found comfort in the religion of her childhood.

Which is where her story *really* starts.

With her natural sympathy for the poor and the oppressed she became a voluntary worker in the worst slums of the city, scrubbing floors, tending the sick, visiting the old, teaching the children . . . and she was soon a familiar figure wherever there was pain or misery or somebody in need of help—the hungry, the unwanted, the widows in their affliction. . . .

"I shall never forget her," said a man who knew Elizabeth during those years. "She used to wear a threadbare black dress, a pair of worn-out boots—and she was always happy, always had a kind word to say."

Eventually she managed to collect enough money from the public to open a small hospital for the chronically sick and orphans, which she ran with a few other voluntary workers. . . .

And so the years passed—years of poverty, hard work, and great joy. . . .

And then, in 1940, soon after the start of the Second World War, the German Army over-ran Europe, defeated the French, and put France under military government. . . .

And Elizabeth Pilenko now felt that it was her Christian duty to give all the help she could to the Jews.

For the Nazis had built Extermination Camps all over their newly-conquered Empire, designed to facilitate what they called the "final solution to the Jewish problem." They hunted out Jews (and even those who helped them), packed them into cattle-trucks without food or water, and sent them to their deaths in these Camps.

*And over six million Jews died in them.*

It was this fate which Elizabeth risked.

She had no hesitation.

As soon as the hunt for Jews began in Paris she let it be known that her little hospital would be a hiding-place for them. She naturally tried to keep it as secret as possible, and for about a month it was a haven of refuge for the hunted. . . .

And then the dreaded Gestapo arrived. . . .

She was arrested, and sent without trial to Ravensbruck—one of the worst of all the Extermination Camps.

When the gates slammed behind you at Ravensbruck you could expect to live

for another two or three months at most.

It was surrounded by high double barbed-wire fences, and patrolled by savage wolf-hounds trained to tear people to pieces. There were towers every hundred yards, mounted with search-lights and machine-guns. Escape was impossible.

The prisoners were given one small bowl of thin soup a day, and one small slice of coarse bread—which was often mouldy.

They were made to work long hours in the nearby stone-quarries, from dawn to dusk, day after day, week after week . . . until they dropped.

Some were made to cut wood in the forests, which was then used to fire the ovens burning corpses day and night.

And some were made to dig trenches in the hard stony ground. This was the worst work of all—because when the trenches were wide and deep enough the guards would line up those who had dug them—old and young, men and women, children, babies in their mother's arms, force them to clamber down, clubbing and kicking the slow, and then rake them with machine-guns and rifles and pistols. . . .

And then other prisoners would have to fill in the earth on the dead and dying.

And then start digging other trenches. Every day there would be public floggings, public hangings.

And, every day, prisoners would be picked out at random during the morning roll-call, told they were going to be given a bath, and marched away to what looked like a bath-house.

A hundred or more naked men and women and children would be driven and kicked and packed in, the iron door would be slammed and bolted, the poison-gas would start pumping.

Afterwards the corpses would be carted to the ovens.

And the ovens burned day and night, night and day, the thick black smoke hanging like a pall over the Camp.

This was where Elizabeth Pilenko was sent.

Yet she was such a good person, so kind, so gentle, so cheerful, that even in Ravensbruck she was able to go on believing in God, go on trusting in Jesus Christ, and go on loving people—even the guards.

Her fellow-prisoners found courage simply by being with her.

She starved with them, worked with them, suffered with them.

And she did what very little she could to care for them, help them, and give them the comfort of friendship and love, always putting others before herself, always living in the light of eternity.

"The Lord Jesus Christ," she is reported as constantly saying, "loved me enough to die for me. Is it too much that I should try to live for Him? Is He not here with us?"

And the most astonishing thing of all is that even the guards respected her! These brutal men, whose daily work was mass-murder and torture, were somehow so touched by her simple goodness that they left her alone.

After the war this is what one of them said at his trial: "We didn't want her to die. Her death was a mistake, and we were sorry it happened."

In fact, though it was strictly against the rules and regulations, some of them would give her small amounts of extra food—but she would at once share it among the other prisoners.

She was allowed to tend the sick and dying, dress the wounds of the flogged, pray with those about to be hanged.

The months and years passed.

Tens of thousands were murdered.

She became thin and ill, little more than a barely living skeleton. Her clothes were in rags, her frost-bitten feet wrapped in strips of old sacking. Her teeth had rotted away. She had sores and ulcers all over her body. But she was always kind, always cheerful.

"She was a saint of God," said one of the few prisoners who survived. "To be with her was to be with Jesus Christ, was to know what a *real* Christian ought to be like."

And then, one bitterly cold morning, some women prisoners were lined up, naked and shivering, outside the bath-house. A young girl, probably having heard a rumour about what was going to happen, began to scream hysterically.

Had she been allowed to have gone on screaming she would have no doubt frightened the others, who might not have gone on filing in so quietly. . . .

Two guards moved towards her, their clubs ready to smash her to the ground.

Elizabeth Pilenko hobbled forward, and put her arm around the girl's shoulders, and kissed her.

"Don't be frightened," she said. "Look, I shall come in with you."

And she went into the gas-chamber to her death with the girl, a smile of great peace and happiness on her beautiful old face.

It was Good Friday, 1945.

The war ended a few weeks later. ◆

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## Once Only

Through this toilsome world, alas!

Once and only once I pass;

If a kindness I may show,

If a good deed I may do

To a suffering fellow man,

Let me do it while I can.

No delay, for it is plain

I shall not pass this way again.—Anon.





**MAN  
THE  
WORLD  
WANTS  
MOST**



# COMING SOON— a new kind of King

A series by A. S. Maxwell

**T**HE Bible says that Christ, the world's coming Deliverer is coming as a king.

But, except in a few countries aren't kings rather out-of-date? Isn't the very word "royalty" unacceptable to many people today, suggesting as it does, class distinctions and special favours for the privileged few?

True, the Bible does use the word "king" when referring to the coming world leader, but this merely suggests supreme leadership. As a matter of fact it uses a variety of terms to convey the thought that this Man will be absolutely outstanding in every respect.

The prophet Isaiah called Him: "Leader and Commander." Isaiah 55: 4.

"Prince of princes" and "Messiah the Prince" are two of the titles given Him in the book of Daniel.

The apostle Paul was even bolder and referred to Him as "the King eternal, immortal, invisible, the only wise God." 1 Timothy 1:17.

In the same letter he ascribed to Him the highest possible titles: "Blessed and only Potentate, the King of kings, and Lord of lords." 1 Timothy 6:15.

"The blessed and only Sovereign, the King of kings and Lord of lords," is the rendering of the Revised Standard Version.

As for the apostle John, he called Him "Prince of the kings of the earth" (Revelation 1:5), or "Ruler of kings on earth" (RSV), and claimed that he saw the phrase "King of kings and Lord of lords" woven into the garment the coming world Leader will wear at His return. (Revelation 19: 16.)

## KING—WITH A DIFFERENCE

Nevertheless, while this new Leader will be a "king" in the sense of a supreme ruler, He will be different from any other monarch the world ever knew before.

No act of foolish pride, no needless use of authority, no ambitious claims, will ever mar His reign.

"You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them," He once said to His followers; but "it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served, but to serve, and to give His life as a ransom for many." Matthew 20:25-28, R.S.V.

There's no need to be afraid of a monarchy with such a Person on the throne! A King who is so eager to serve His people that He will "give His life a ransom" for them if necessary—as it was and as He did—is not likely to become a tyrant.

## LASTING LEADERSHIP

In a long-planned and sublimely beautiful deed, this new kind of king demonstrated to all the universe His fundamental beliefs on the essentials of lasting leadership. In the most amazing act of self-abnegation ever recorded He willingly surrendered all His rights and privileges as King of heaven and *accepted the lowest position in a decadent society in a remote corner of His vast dominions* in a resolute attempt to help the people living there to find their way back to the good life they had lost.

Though He was "in the form of God" and "equal with God," wrote the apostle Paul, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8.

The almost incredible fact thus emerges that this King once cheerfully chose to become an outcast and to be treated like a criminal, in order to set His people free.

Nobody needs to be afraid of a king like this!

## WILLING TO SHARE REGAL SPLENDOUR

But He has gone even farther than this. He has even expressed His desire that others should share His throne with Him!

"To him that overcometh will I grant to sit with Me in My throne," He says. Revelation 3:21.

Whoever heard of a king who was willing to share his throne with anybody? Every king who has reigned on this earth has made it his first task to protect his security and sovereignty by every means possible, from impressive fortifications to armed guards and secret police. But this one says: "Come and join Me; let us reign together."

What a King is this!

## TOTAL IDENTIFICATION

But look again at the remarkable statement that He "was made in the likeness of men." That suggests identification—total identification—with the human race.

Could this have been only temporary? No indeed. The Bible is most definite that it was permanent. He became "in the fashion of a man" for ever. When after His resurrection Christ returned to the glory that He had "before the world was," *it was as a Man*. Consequently there is a Man on that throne today. And as a Man He will return.

He even carries the marks of His suffering continually, and will do so through all eternity. In an amazing glimpse into the future the prophet Habakkuk wrote: "His brightness was like the light, rays flashed from His hand; and there He veiled His power." Chapter 3:4, R.S.V.

There will always be something about His hands which will remind



His people how far He was willing to go for them; how much He was willing to endure on their behalf. And here will lie the secret of His power over them—the power of infinite and eternal love.

As long as He carries "the print of the nails in His hands," how could anyone ever question His right to rule? How could anyone refrain from serving Him with deepest devotion?

#### CORONATION JOY

No wonder that at His coronation everybody will join in prolonged cheers! They will be so happy that this Man is to reign over them for ever that their joy will be overwhelming.

Wrote the apostle John: "I beheld, and I heard the voice of many angels round about the throne . . . and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain [Christ] to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:11-13.

In that day of His final triumph it will be universally recognized that He excels, outclasses, and outshines every leader our world ever knew.

Historians talk of the zeal of Alexander, the integrity of Hannibal, the goodness of Charlemagne, the enterprise of Napoleon, the genius of Churchill, but this Man excels them all. He possesses all the best qualities of all the greatest leaders of all time. Every virtue is enshrined in this one wonderful Person.

As the apostle Paul wrote, He is "far above all."

He is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephesians 1:21.

And He will remain "far above all" for ever.

Such is the Leader who is coming to rule the world. He is undoubtedly the Man the world needs most today.

(Next time: "When Will He Come?")

# WHAT DO YOU LOOK LIKE TO GOD?

by R. H. Pierson, D.D.

WE must discover the true relationship existing between the Law of God and the Gospel. There are those in the world today who believe and teach that by strictly keeping the Law of God one may somehow, someday, assume the moral finery of a Saul of Tarsus and be saved. Paul himself gainsays such a possibility when he says: "By the deeds of the law there shall no flesh be justified in his sight." Romans 3:20. No one is going to work his way into heaven merely because he outwardly keeps the Commandments of God.

Still others contend that the claims of God's Law must be for ever banished if one is to enjoy the full freedom of the Gospel. "Away with the old yoke of bondage," they clamour, despite the fact that God says His "law is holy, . . . and just, and good." Romans 7:12.

Such a course plunges us into the ditch on the other side of the road. It would be much the same for me to assert that I was going to become a good citizen of my city by doing away with all the laws and ordinances en-

acted to ensure the peace and prosperity of my community. Although a person can never hope to save himself through outward conformity to the Commandments of God, the Law does have its place in the Gospel message, just as the law of my city has its place in the maintenance of peace and order.

The part the Law of God plays in man's redemption is singular and vital—it reveals sin to the individual and impresses upon the sinner his need of a Saviour. The Law does not save us: it merely points out sin in our lives. Only Jesus Christ, the Lamb of God, can save us. The Law is God's sin detector, for "by the law is the knowledge of sin." (Romans 3:20.) "Indeed it is the straight-edge of the Law that shows us how crooked we are." Thus J. B. Phillips puts it in his translation of Paul's words.

The apostle declared that a glimpse of the Commandments revealed to him his own sin: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

Have you had a look at the Ten Commandments recently, to see how you appear in God's sight? ◆





# 'MODERN' SAMARITANS OR 'GOOD' SAMARITANS

by Dr. B. B. Beach

REMEMBER, we are the descendants of the Good Samaritan Jesus spoke about. Would you not give us a little money in remembrance of his kind deed?"

I was visiting Nablus—Biblical Sychar or Shechem—where Jesus had his memorable dialogue with the Samaritan woman.

Conversing with me were the high priest and one of the priests of the few score Samaritans still left today. I was a bit puzzled. Are they the true Samaritans, the "good" Samaritans of today?

Ethnically and religiously, perhaps yes; spiritually, I don't think so.

Oh yes, they keep careful watch over their Holy Scriptures—a Samaritan edition of the five books written by Moses.\* They show their ancient scrolls to interested visitors, perform their religious rites, appeal for a little money, and that is about it. *No wonder they face gradual extinction.* These

"modern" Samaritans are *inward-looking*, preoccupied with their past and present identity. "Good" Samaritans are *outward-looking*, preoccupied with the present welfare and future salvation of their expanding human "neighbourhood." Has not the whole world become a gigantic "global village" to use Marshall McLuhan's well-known phrase.

The Good Samaritan represents a worthy ideal because he did not only *act as though he cared*, as the representatives of institutionalized religion—the priest, the Levite—did; but he *cared enough to act*. First "he saw." How important it is to *see* and *know* the world's needs. There are great spiritual and moral needs. Millions live in the bewildering fog of moral vagueness or spiritual alienation. We have barely scratched the surface of the Gospel needs of earth. There are great ideological needs. All kinds of doctrinal teachings and systems of

thought struggle for control of our minds. One-third of humanity is under Marxist ideological rule.

There are countless material needs. 20% of the world's population control 80% of the world's wealth. One hundred and fifty million families live in sub-human conditions. Nevertheless, the English and French-speaking members of the Atlantic world spend some \$50,000 million a year on drink and smoking. Two-thirds of our worldwide neighbourhood go to bed hungry at night or without sufficient nourishment, and the population of this globe has already doubled twice this century and is likely to do so again before A.D. 2000.

Not surprisingly, university and college age youth today are more aware of man's increasing interdependence. Our world has been photographed from some 400,000 miles away. These pictures reveal a "child's marble," with the atmosphere's weather-systems folded around it. *Is not this thin envelope of atmosphere a visible symbol of our interdependence and need for the moral response of neighbourliness?*

The Good Samaritan did not only "see," get correct information and knowledge of the real situation, but he "had compassion," his heart was touched with pity. He illustrates both the need for competence of mind and sensitivity of heart. *It is the power of practical sympathy that propels committed men and women to stand for truth and justice.* The love of God and neighbour constrains Christian young people and adults to join Christ's last legion in dynamic exertions of helpfulness around the circle of the globe.

## YOUNG PEOPLE WANT ACTION!

This brings me to the third and decisive characteristic of the spiritual off-spring of the Good Samaritan. He went into *action*. *Knowledge* and *compassion* are necessary, but they are not enough. Knowledge does not always motivate; compassion can sometimes even paralyse.

Young people today are tired of moralizing arm-chair strategists. They want to participate in the relevance of actual living and march down the Jericho road into the inner-city of life. They desire to get involved in immediate, short range action and bind up the wounds of those that have been "beaten up."



Left: Samaritan High Priest at Nablus in Israel, beside the famous Samaritan Pentateuch.

Above: Modern "Samaritan" Yvonne Eurick, Christian nurse at the Adventist Hospital at Kwahu, Ghana.



They also want the implementation of plans for long-range, permanent action to help the poor and liberate the bruised of human society (Luke 4:18). The Samaritan wayfarer used such a dual short-term and long-term approach. After bandaging the wounds of his fellow-traveller he made provision for future care. He advanced the necessary funds to the hotel manager, saying: "Look after him, will you? I will pay you back whatever more you spend, . . . on my return." (Luke 10:35, Phillips translation).

#### CERTAINTY OF FINAL JUDGEMENT

The Bible proclaims without equivocation the certainty of final judgement. When the Good Samaritan, or for that matter you and I, stand before the judgement seat of God, will he or we be faced with a test on our religious knowledge or doctrinal understanding? No such possibility! Will God ask: "What kind of a theologian were you?" Will He not rather ask: "What kind of a neighbour were you? Did you simply proclaim theoretical beliefs or did you support your beliefs through action? Did you implement your doctrines through your own flesh and blood and nervous system? Did you link your life to the crying realities of human existence?"

*Christ's teaching in Matthew chapter 25 makes it clear that men will be judged largely on the simple basis of how they behaved towards their fellow-men.*

At the height of the early Egyptian-Israeli crisis, when Dag Hammarskjöld was the secretary general of the United Nations, he was asked regarding his ideas to solve the conflict. He reportedly answered: "I don't believe in ideas, but in action."

When further pressed by the journalists to state a possible solution, he is said to have responded: "I don't believe in solution, but in reaching the souls of men."

*Like Jesus, the "Good" Samaritan of the seventies does not just discuss solutions, but "goes about doing good." He is not "good" because he makes brilliant observations concerning conditions in and out of the Church, but because his convictions flash into conduct and his heart is capable of becoming fused with other human hearts.* ◆

\* Pentateuch



## UNDER THE OLD VARNISH

The dramatic story of wartime Bible translator J. B. Phillips

by W. A. Townsend

BACK in 1941, the young of bomb-sieged London wore, as often as not furrowed brows and vacant looks. Church of England clergyman J. B. Phillips had many of them to care for at youth clubs where he served. Like several millions in the British capital, these young were veritably "Christians in danger." Phillips reasoned that the New Testament epistles ought to have considerable relevance for them because those letters were themselves first penned to "Christians in danger." When he started reading the letters to the frightened and frustrated youth, however, Phillips sensed they were just not getting the intended spiritual messages and consequent help for daily living. There was a big gap that time had made—a gap that had to be bridged.

As a Cambridge scholar, Phillips was no stranger to the original Biblical languages, and he set out to do something on behalf of the young to whom he was ministering. He figured that the real problem did not have to do so much with the *truths* of the New Testament as with the *language* in which they were packaged. So he imposed on himself the job of putting the New Testament into the everyday English of today, so he would not have to deliver its message in the words

and style of 330 years ago, when the King James Version was made.

As a linguist he well knew that Paul, Peter, James, John, and Jude had not written their letters to the churches in classical Greek but in the *koiné* Greek of the first century—very much a man-in-the-street or neighbour-over-the-back-fence sort of Greek. In truth, Phillips rather disdained the *koiné*. (More than once he has remarked that dealing with it was "like reading Shakespeare for some years and then turning to the Vicar's letter in the Parish magazine!") But he understood too, that getting through to the common man requires use of the kind of language that he comprehends.

One morning a week was allotted for the translation task. "It was not easy in those wartime days to set aside even a few hours a week for this work," Phillips recalls.<sup>1</sup> And there were other problems, too. "I had very few books with me and (as those who are old enough will remember) it was virtually impossible to get others—quite impossible if they were printed abroad."

Phillips tackled first Paul's letter to the Colossians, sending a copy of his translation to the late C. S. Lewis, the well-known English Christian apolo-

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gist. Lewis responded with a rare stroke of encouragement for the hard-pressed cleric, saying that his translation was "like seeing an old picture after it's been cleaned." Precisely the effect Phillips had wanted! (It was Lewis also who suggested the now-famous title, *Letters to Young Churches*, the first of his translations to go into book form.)

Back at the youth club, the response to his work was astonishing: "They began to see, and sometimes saw quite suddenly, the relevance of these letters to life. The removal of the old varnish allowed the truth to reach them in a way it had not reached them before."

If the imagination takes one to war-torn London and a scene of young people listening to Phillips read from his own translation, it is not hard to understand how his words must have been vigorously pertinent: "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, —but we never have to stand it alone: we may be knocked down but we are never knocked out!"<sup>2</sup>

The usual wartime temptations to mindless sexuality probably tantalized the young of London. Again the colour with which Phillips invested Scripture must have helped them: "Avoid sexual looseness like the plague! Every other sin that a man commits is done outside his own body, but this is an offence against his own body. Have you

forgotten that your body is the temple of the Holy Spirit, who lives in you, and is God's gift to you, and that you are not the owner of your own body? You have been bought, and at what a price! Therefore bring glory to God in your body."<sup>3</sup>

Whatever the effect on the young for whom he wrote, the effect of his work on Phillips himself was perhaps most interesting. His own account amounts to an astonishing testimony on the truth of the Biblical message about Christ and the meaning of human life: "Although I did my utmost to preserve an emotional detachment I found again and again that the material under my hands was strangely alive; it spoke to my condition in the

most uncanny way. I say 'uncanny' for want of a better word, but it was a very strange experience to sense, not occasionally but almost continually, the living quality of those rather strangely assorted books. . . . Years of translation produced an effect of 'inspiration' which I have never experienced, even in the remotest degree, in any other work. I found this sense of inspiration highly communicable. Once the language difficulty was removed the letters spoke for themselves."

They still do. ◆

1. See his *Ring of Truth* for a personal account of what happened.
2. 2 Corinthians 4:8, 9.
3. 1 Corinthians 6:18-20. From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

## WHAT IS CHRISTIANITY?

IN the home it is kindness.  
 In business it is honesty.  
 In society it is courtesy.  
 In work it is fairness.  
 Toward the unfortunate it is pity.  
 Toward the weak it is help.  
 Toward the wicked it is resistance.  
 Toward the strong it is trust.  
 Toward the fortunate it is congratulations.  
 Toward the penitent it is forgiveness.  
 Toward God it is reverence and love.

## BIBLE CROSSWORD on TIME

by Myrtle Cooper



### ACROSS:

1. . . . my words . . . shall be (9) in their season." (Luke 1:20.)
5. "Even (2) come Lord Jesus." (Revelation 22:20.)
7. He who persists in resisting the witness of the Holy Spirit . . . (4) in this manner be killed." (Revelation 11:5.)
9. Babylonian word for sea, used as suffix indicating plurality. (Genesis 10:6.)
11. "The ten horns out of this kingdom (3) ten kings." (Daniel 7:24.)
12. Sorrowful—result of not understanding God's plan for the future. (Luke 24:17.)
14. . . . the (3) shall be at the time appointed." (Daniel 11:27.)
15. . . . they shall (3) a (3) unto the Lord and perform it." (Isaiah 19:21.)
16. It was foretold that the King of the Universe would come . . . lowly, and riding upon an (3)." (Zechariah 9:9.)
17. . . . whosoever loveth and maketh a (3), . . . will never know the joys of eternal life. (Revelation 22:15.)
18. "Be sure your sin will find you (3)." (Number 32:23.)
19. "The judgement was (3), and the books were opened." (Daniel 7:10.)
21. Idols "which neither can see, (3) hear, (3) walk" cannot save. (Revelation 9:20.)
22. The ruin of his family was shown to Samuel by God. (1 Samuel 3:12.)
23. The exact time of the crucifixion was foretold in Daniel 9:26: "And after threescore and two weeks shall Messiah be (3) off but not for Himself."
24. "Who (3) no sin, neither was guile found in His mouth." (1 Peter 2:22.)
26. A period of time in history.
28. "(2) men of Galilee . . . this same Jesus . . . shall so come in like manner as (2)

30. "I know (4) I have believed." (2 Timothy 1:12.)
31. About.
32. That which is beyond doubt, such as Biblical prophecy. (Daniel 2:45.)

### DOWN:

1. The number of kingdoms represented in the prophetic dream of Nebuchadnezzar. (Daniel 2:40.)
2. Thou [Daniel] shalt 'stand in thy (3) at the end of the days.' (Daniel 12:13.)
3. A plan.
4. Garland.
5. Despise not "the day of (5) things." (Zechariah 4:10.)
6. "There is a (3) in heaven that revealeth secrets." (Daniel 2:28.)
8. The number of weeks mentioned in the wonderful time prophecy of Daniel 9:24.
10. The anointed Prince. (Daniel 9:25.)
12. "Nation shall not lift up (5) against nation, neither shall they learn war any more." (Isaiah 2:4.)
13. Not relevant to the message of the Bible (5). (Hebrews 13:8.)
20. The main (5) of the Bible is love.
25. "He heareth the (5) of the afflicted." (Job 34:28.)
25. Tittle. Because God's law is an expression of His character it cannot be changed by this amount (4). (Luke 16:17.)
27. Covered with blood. (4.)
29. "He that hath an (3) let him hear what the Spirit saith unto the churches." (Revelation 2:7.)
30. "I count all things but loss . . . that I may (3) Christ." (Philippians 3:8.)

Solution on page 14



# GAINING PERSONAL VICTORY

THERE was a time in the history of Judah when the enemies of God's people combined against them in a determined effort to destroy them. Jehoshaphat, the king, received a warning that a "great multitude" was coming against him. He knew that his small army was no match for the combined armies of these enemy nations, and his heart was filled with fear lest it be annihilated. The situation was desperate. In his extremity, this godly king turned to his God for help, setting "himself to seek the Lord," and proclaiming "a fast throughout all Judah." Pleading for divine protection he said, "O Lord God of our fathers, art not Thou God in heaven? And rulest not Thou over all the kingdoms of the heathen? And in Thine hand is there not power and might, so that none is able to withstand Thee? . . . O our God, wilt Thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee." 2 Chronicles 20:6, 12.

Never is such a cry for help unheeded. When any child of God realizes his helplessness in the face of temptation, trial, or danger, and turns in faith to God for deliverance, he will not be disappointed. God "is able to succour them that are tempted." Hebrews 2:18. He can "strengthen" "the weak hands, and confirm the feeble knees." Isaiah 35:3. Having overcome the world, He bids His people "be of good cheer," for His victory is extended to them.

Almost immediately after Jehosha-

phat's prayer, in which he acknowledged Judah's helplessness and resigned all into the hands of God, the answer was sent back from heaven: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: tomorrow go out against them: for the Lord will be with you." 2 Chronicles 20:15, 17.

In harmony with further instruction, the king appointed singers, and they went out before the army of Judah singing praises to God. Judah was not to fight, for the Lord had assumed control of the battle. Everything was in His hands, and the king's choir praised Him for deliverance and victory.

As the singing started, bedlam broke loose in the ranks of the enemy, and they began to fight among themselves. Ambushments were set against them, and their destruction was complete, for "when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." Verse 24.

Thus victory passed over to the side of Judah that day without the wielding of a sword or the shooting of an arrow on their part. They simply believed God and trusted implicitly in Him, and He gave them the victory.

*So it must be with our efforts to conquer sinful practices and temptations to do evil. We have no strength to stand alone; but when our eyes are turned to Him for deliverance, He never fails us. His grace and power are always found to be sufficient. With full assurance we can say with the great Apostle, "I can do all things through*

*Christ which strengtheneth me." Philippians 4:13.*

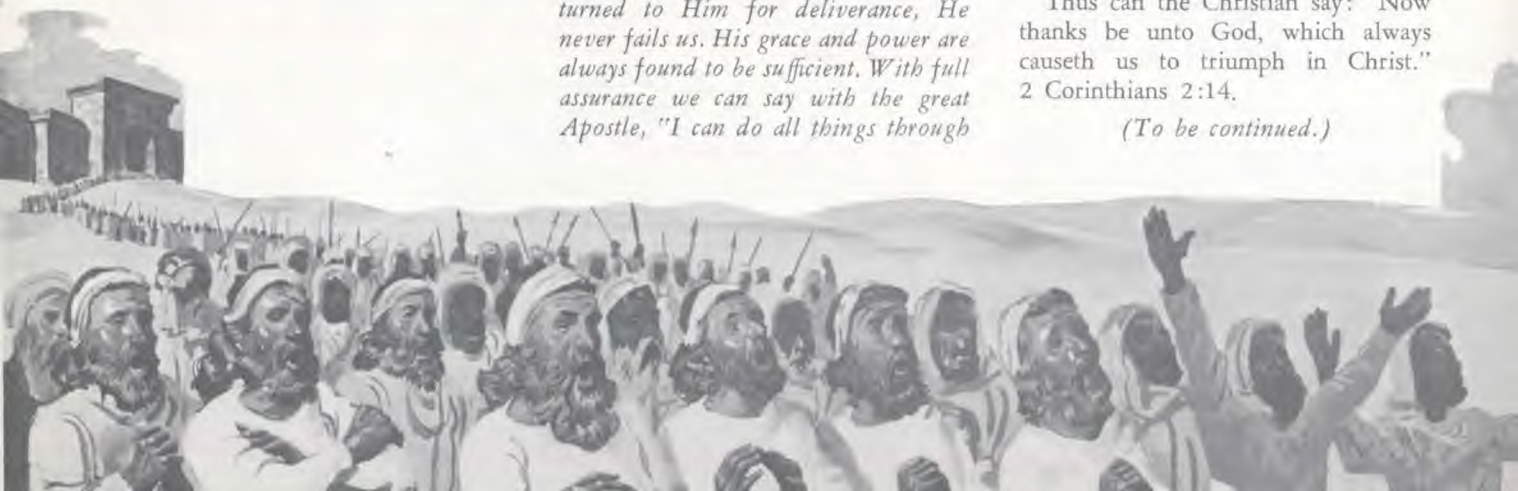
## A DAILY MATTER

Thus our salvation from the power of sin is complete moment by moment, as moment by moment we trust in His all-sustaining grace. The primary struggle necessary on the part of the Christian, therefore, is that he may not lose his connection with Christ, that he not forget to trust Him for keeping power. This, of course, is a daily matter. I may trust Him today and have complete victory over the world, the flesh, and the devil; but if tomorrow I fail to surrender my life to the control of His Spirit for that day, if I begin to feel self-sufficient and say in my heart, "Now I am strong and can walk alone," I shall fail. Victory for tomorrow cannot be obtained today. He is able to keep us from falling; but whether or not He does depends entirely upon whether or not we keep our trust constantly in Him. "The just shall live by faith," and when we try to substitute our own effort for faith, we immediately lapse into sin. Thus it is evident that, "by grace are" we "saved through faith; and that not of" ourselves, "it is the gift of God." Ephesians 2:8.

A story is told of an old African who was asked how he managed to live such a consistent Christian life. "You see," he replied, "God tells me that He has bought me with a price, and that I am not my own. So when the tempter comes and tries to get me to sin, I don't stop to argue with him. I just say to God, 'O Lord, I belong to You. Please look after Your property.' And He does."

Thus can the Christian say: "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Corinthians 2:14.

*(To be continued.)*





# THE FOX AND THE GRAPES



by Edward W. H. Vick, Ph.D.

NOW you will have heard the story of the fox and the grapes. But not this one. So if you are sitting comfortably, I shall tell it to you.

Once upon a time there was a fox. He was out walking one day when he saw a sight that made his mouth water, and he began to feel as hungry as hungry can be. He spied a vine with a most luscious bunch of grapes on it. But, sad to say, the grapes were very high up, very high indeed—far up beyond his reach.

This fox had, of course, heard the story of the other fox who had seen a most luscious bunch of grapes, had wanted them, and had made effort after effort to fetch them down. The other fox, when he could not get them and had given up, had said that they were sour. But this fox knew better than to believe such a tale. He was, moreover, a different kind of fox, and he was not going to be prevented from getting those grapes.

So he was not easily put off, and when his first efforts to reach them failed, he was simply spurred on to try again. He could not forget what his mother had taught him, that if at first you don't succeed, you must try, try, try again. So he did try as hard as he could, again and again. He jumped and he pulled. He rested and he climbed. He even shouted a little. But all without success.

As he sat down to rest, he thought of some clever friends and went off to seek their advice. They suggested he get professional help and training, so he went to the wisest foxes in the land and sat at their feet.

Fortified by what he had learned, he then went back to the vine where he had seen the grapes, and after many long and arduous efforts he finally achieved his goal and got hold of the prize. He went off joyfully with his grapes in hand and—what do you think? When he began to eat them he found that they actually were sour.

So he sat down and thought about the matter very carefully. When he went to bed he could not sleep for thinking. He could not let on about it to the other foxes. They had spent long hours teaching him how to be successful, and

had time and again encouraged him to persevere. His friends had put up with his arduous way of life while he was in training. Since everyone had been of such help, he did not want to disillusion them. In fact, he himself did not want to believe that the grapes were sour. That is why he always let it be known how much he enjoyed the grapes.

Wherever he went, whenever people asked him about the grapes, he said that they were very sweet. ◆



★ Thelwall thought it unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. So I showed him my garden. I told him it was my botanical garden.

"How can that be?" he asked; "it is covered over with weeds?"

"Oh," I replied, "that is because it has not yet come to the age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair of me to prejudice the soil toward roses and strawberries."—*Coleridge*.

★ Being reproached for giving to an unworthy person, Aristotle said: "I did not give it to the man, but to humanity."

★ "Christianity is the highest perfection of humanity."—*Dr. Samuel Johnson*.

★ "The cup of life is sweetness at the brim; the flavour is impaired as we drink deeper; and the dregs are made bitter that we may not struggle when it is taken from our lips."—*Emerson*.

★ "Every man is valued in this world as he shows by his conduct that he wishes to be valued."—*Bruyere*.

★ "The fire you kindle for an enemy often burns yourself more than him."—*Proverb*.



## "LET US MAKE MAN"

*Question.*—In Genesis 1:26, where God says: "Let us make man in our image," who are "Us" and "Our"?

*Answer.*—The Hebrew word from which God is here translated is *Elohim*, a word in the plural form, but singular in meaning as applied to the Godhead. We read that the Spirit of God was present in the work of creation (Genesis 1:2) and that Christ was co-Creator of the world with the Father (Colossians 1:15-17; Hebrews 1:2). Thus in the Bible teaching regarding the creation is clearly revealed the threefold nature of the Godhead.

Adam Clarke well summarizes the teaching of Genesis 1:26: "The text tells us he [man] was the work of ELOHIM, the Divine Plurality, marked here most distinctly by the plural pronouns US and OUR; and to show that man was the masterpiece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature [man]."—*Commentary*, Vol. 1, page 38.

★ "Every great and commanding movement in the annals of the world, is the triumph of enthusiasm. Nothing great was ever achieved without it."—*Emerson*.

★ "The most happy man is he who brings into relation the end and the beginning of his life."—*Goethe*.

★ "Happiness and virtue rest upon each other. The best are not only the happiest, but the happiest one usually the best."—*Bulwer*.

## CROSSWORD SOLUTION

(see page 12)

Across: 1. fulfilled, 5. so, 7. must, 9. in, 11. are, 12. sad, 14. end, 15. vow, 16. ass, 17. lie, 18. out, 19. set, 21. nor, 22. Eli, 23. cut, 24. did, 26. age, 28. ye, 30. whom, 31. re, 32. certainty.

Down: 1. four, 2. lot, 3. idea, 4. lei, 5. small, 6. God, 8. seventy, 10. Messiah, 12. sword, 13. dated, 20. theme, 23. cry, 25. iota, 27. gory, 29. ear, 30. win.



# GOD'S PRESENCE

by Miriam Hardinge

Memory Test: "In thy presence is fullness of joy" (Psalm 16:11).

WHEN the great preacher Henry Drummond was pastor of a certain church in a large city of Scotland, a sad-faced woman approached him after the morning service one day and begged him to come and see her husband, who was dying.

"He cannot speak, and he cannot hear, but please come," she asked.

"But if he can't hear me pray or talk, and if he cannot tell me what is on his mind, what good would it do if I went to see him?"

"Oh, sir," the woman cried, "if you will only come, your presence will be so much comfort to him. You won't need to talk, and you won't be able to listen—but just give him your presence in the room where he lies dying."

The great preacher willingly went to see the dying man, and although the

poor man could not hear his prayers, he felt the presence of the preacher. But more important than that, he felt the presence of the Heavenly Father for whom this preacher was an agent.

Our text from the Bible speaks about the presence of God. When we kneel to pray, when we reverently open God's Word to see what its message is for us, when we go to the house of worship and join in the singing of praises to God, we are placing ourselves in God's presence. When we kneel by our bedside to pray, to take part in family worship, then we are in God's presence. If we are quiet and think of the great One we worship, we shall feel a great joy from God's presence. He will become more real and more wonderful to us. (*A good psalm to read about coming into God's presence is Psalm 111.*)

## RESULTS OF COMPETITION NUMBER 1

**First Prize.**—Diana Crouch, "Highfield," Three Oaks, Nr. Hastings, Sussex. Age 12. Lorraine Hammond, 27 Bernham Road, Hellesdon, Norwich. Age 9.

**Honourable Mention.**—Gwendoline Binnington (Plumstead S.E.18); Andrew Chesters (Sale); Deborah Skilton (Edinburgh); Julia Hawken (Ulceby); Yvette Reddall (Queenborough); Leonie Beattie (London S.E.18); Margaret King (Ipswich); Joy Newton (Nottingham); Paul King (Ipswich); Carol Barron (Manchester); Ann Henry (Ballymena); Steven Marklew (Barrow-in-Furness); Paul Vallance (Wirksworth); Marie Jackson (Oxford); Dawn Bryant (Dulwich S.E.22); Rosemary Jordan (Norwich); Davina Hawken (Ulceby); Shane Ohmed (Canterbury); Gillian Poyser (Stockport); Caroline Poyser (Stockport).

**Those Who Tried Hard.**—Esther Brown (Jamaica); Raymond Hall (Plymouth); Chris Rees (Watford); Peter Jordan (Norwich); Sandra Cockerill (Sheffield); Jacqueline Sinclair (Dundee); Urania Margaronis (Ealing W.5); Nigel Sheldrick (Ambrosden); Heather Trebilcock (Cornwall); Mavis Oliver (Goxhill); Peter Secker (Castle Bromwich); John Secker (Castle Bromwich); Joy Oliver (Goxhill); Linda Cleaves (Penzance); Dean Hemmings (Kidderminster); Linda Hemmings (Kidderminster); Maureen Allen (Melton Mowbray); Clive Southern (Southampton); Charlotte Garner (Southend-on-Sea); Angela Waldron (London N.W.8); Charm Hall (Warley); David Vesey (Chipperfield); Yvonne Elliott (London S.E.9); Mical Saunders (London W.12).

**Honourable Mentions.**—From *O.T. No. 2, 1970*, Bradley Maguire (Ipswich); Tracey Edwards (Birmingham); Marie Woods (Bristol); *O.T. No. 4, 1970*, Joanna Darling (Watford); Judith Evans (Mountain Ash); *O.T. No. 10, 1970*, Heather Trebilcock (St. Austell); *O.T. No. 11, 1970*, Heather Trebilcock (St. Austell); *O.T. No. 12, 1970*, Julie Rich (Enfield); Deborah Skilton (Edinburgh).

**Those Who Tried Hard.**—From *O.T. 3, 1970*, Michael Webb (Watford); *O.T. No. 5, 1970*, Karen Padgett (Nottingham); *O.T. No. 6, 1970*, Dawn Widdowson (Nottingham); *O.T. No. 12, 1970*, Helen Yearwood (London N.16); Patrick Morgan (Birmingham); Clement Morgan (Birmingham); Elma Morgan (Birmingham); Heather Trebilcock (St. Austell).

## RESULTS OF COMPETITION NUMBER 2

**Prize Winners.**—Elizabeth Goyder, Apperley Mount, Apperley Lane, Rawdon, Nr. Leeds. Age 13. Andrew Chesters, 5 Avingdon Road, Sale, Cheshire. Age 7.

**Honourable Mention.**—David Goyder (Rawdon); Diana Crouch (Three Oaks); Denise Barron (Manchester); Julie Rich (Enfield); Alison Gilson (Thorpe Bay); Nicola Ruck (Watford); Peter Secker (Birmingham); Yvette Reddall (Queenborough); Lynne Turner (Barnsley); Margaret King (Ipswich); Paul King (Ipswich); John Secker (Birmingham); Rosemary Jordan (Norwich); Hayley Mortimer (Bracknell); Linda Hemmings (Kidderminster); Mavis Oliver (Goxhill); Joy Oliver (Goxhill).

**Those Who Tried Hard.**—Adriel Peters (Birmingham); Carole Hale (Bristol); Nigel Sheldrick (Ambrosden); Carol Coleman (Dudley); Anne Dillon (Rainham); Dean Hemmings (Kidderminster); N. Goyder (Rawdon); Jenni for Jackson (Oxford).

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## WE QUOTE

**FOOLISHNESS.**—"When Scripture speaks of man being foolish, it does not mean he is only religiously foolish. Rather, it means he has accepted a position that is intellectually foolish not only in regard to what the Bible says, but also in regard to what exists, the universe and its form, and the 'mannishness' of man. In turning away from God and the truth which He has given, man has thus become *foolishly* foolish in regard to what man is and what the universe is. He is left with a position in which he cannot live, and he is caught in a multitude of intellectual and personal tensions."—Dr. Francis Schaeffer, *Death in the City*.

**NOT A GAME.**—"God's dealings with us are not some optional religious game. He is in deadly earnest and He is intent on 'bringing many sons to glory.' He is indeed all goodness and light, but He will show no more compunction towards the evil things that we have allowed to grow in our hearts than a human surgeon would to a malignant growth. The men of old [prophets] were hardly exaggerating when they said, 'Our God is a consuming fire.'"—J. B. Phillips, *Ring of Truth*.

**WORK AND MONEY.**—"The habit of thinking about work as something one does to make money is so ingrained in us that we can scarcely imagine what a revolutionary change it would be to think about it instead in terms of the work done."—Dorothy Sayers, *Creed or Chaos?*

**SUBMIT FOR VICTORY.**—"One of the paradoxes of the Christian life is that victory must be preceded by surrender, not a once-for-all act of submission of the will to Jesus Christ, but a *daily* surrender of the heart, mind, and body to the Lordship of Christ."—L. Nelson Bell, *Christianity Today*.

**COMING JUDGEMENT.**—"Tom Allan once told me that he felt the denial of God's judgement had for years cut the nerve cord of evangelism in Scotland. To many moderns, that God can punish seems to need explanation.

"To the early Christians, that God could forgive was the amazing thing. Can it be that we need again to see the God who is 'high and lifted up,' before whom the angels, covering their faces, cry: 'Holy, holy, holy'? Then shall we feel a new urgency to reach lost and sinful men, facing the judgement of a holy God; and 'knowing the terror of the Lord we will persuade men.'"

(2 Corinthians 5:11).—Leighton Ford.

**LOVE FIRST.**—"Christianity taught men that love is worth more than intelligence."—Jacques Maritain.

**GOD FIRST.**—"The whole diversity of created beings could have its origin only in the ideas and the will of a necessarily Existing Being."—Sir Isaac Newton.

**GREATEST HEROISM.**—"Poles know how to die wonderfully. But it is also necessary that Poles know how to live wonderfully. One dies only once, and becomes famous quickly. But one lives in difficulties, in pain, in suffering, in sorrow, for many years. And this is the greatest heroism in the present time."—Stefan Wyszyński, *Christianity Today*.

**EGOCENTRIC.**—"It is the great word of the twentieth century. If there is a single word our century has added to the potentiality of language, it is EGO. Everything we have done in this century, from monumental feats to nightmares of human destruction, has been a function of that extraordinary state of the psyche which gives us authority to declare we are sure of ourselves when we are not."—Norman Mailer, *Sunday Times*.

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