



OUR TIMES

OCTOBER 1965



Operation
Bootstrap

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The Edge of the Precipice—I

by Thomas A. Davis

It is our judgment that we are fast approaching, if we have not already arrived at, a time in the history of our world when something extraordinary, something entirely outside the stream of humanity, must penetrate into and radically influence its course to save the race from chaos and destruction.

The total implications of this statement may seem strange, even a little fantastic, and may smack of the sensational to some minds. Be that as it may. But we do not make it without considered conviction, and we shall go on to offer our reasons as to why we think that this is so. We shall not, indeed, we could not, give them all in this issue of *OUR TIMES*, but we hope to develop them through this column over the next several months.

At this time our purpose is to lay a background for what we shall say in later columns, and to show our readers that our particular feelings and opinions on the subject are not ours alone, but are shared by many world observers. For many of the clearest thinkers of our times recognize that we have reached a precipice over which humanity must topple unless something unforeseen by most of us stops it. Let us note what some of them have said on this point.

Wrote the English author-scholar, J. B. Phillips: "The constant assault of world tensions and the ever present threat of annihilation by nuclear weapons make people feel that the present set-up is so radically different that the old rules no longer apply. Without realizing it, many of us are beginning to consent in our inmost hearts to the conclusion that we live in a hopeless situation."

Norman Cousins, American editor and writer, and several times Socialist candidate for the presidency of the United States, stated: "The human race has existed until now largely because it has had

an ample margin for error. . . . But today that margin for error has been used up. One more mistake of the type which in the past repeatedly led to war could be the final mistake."

Another American author, Paul Hutchinson, wrote: ". . . We are caught in a time of awful tension and conflict, [so] that we seem to be helpless puppets blindly stumbling about in a nightmare world where gigantic, impersonal forces which we cannot even comprehend, much less control, are locked in desperate battle."

Some time ago the London *Fortnightly* announced sombrely: "A survey of the world leaves us with the uncomfortable feeling that in spite of the efforts of many well-intentioned men in every country, civilization is sliding downhill."

We cannot end our quotations without adding an observation by one of unusual foresight, he who has been acclaimed The Greatest Man of the Twentieth Century, the late Sir Winston Churchill. Speaking in the context of the condition of mankind and the dark future, he struck a note of pathos when he said: "I find it poignant to look at youth in all its activities and ardour, and most of all to watch little children playing their merry games, and wonder what would lie before them if God wearied of mankind."

We could multiply statements in a similar vein to the foregoing almost endlessly.

In the face of the threatened landslide in human affairs our world leaders are working faithfully and ardently to preserve civilization, but, in the words of another, they are merely "little men with little minds throwing little words at gigantic problems."

But let us return to our first paragraph. There may be some who, even when considering the force of the quotations offered, will feel that we, and the authors quoted, may be overly pessimistic in making the statements we have. After all, they may insist, mankind has gone on for centuries, facing and surviving one crisis after another. Go back to ancient China or Greece or Rome, or many another land in past times, they will say, and you will find that there were some in almost every generation who thought their times the worst and that everything must shortly collapse.

And about that "something" outside humanity taking control of human affairs, they will smile; don't expect men from Mars to do it. The photos from the United States space rocket, Mariner, seem to indicate that there aren't any men on Mars.

We agree that there have been serious crises arising from time to time throughout history. But we are convinced that the crisis we face today is on a greater scale, and significantly different, from any that humanity has ever faced in its long, unhappy history. And this is what we propose to show in future issues.

As to that ambiguous "something" breaking in on human affairs, we shall leave that for future comment also.

"Co-existence" or "Pro-existence"

OF THE GREAT stream of information and ideas that flows endlessly from the world's communication media, most of which are quickly lost in the ever-changing ocean of human thought, there are occasionally some ideas that deserve to be rescued from oblivion, if but for a moment, and given a second notice. One such came to our attention recently which we want to share with our readers.

In a speech made in New York City a short time ago, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, called for an attitude of "pro-existence" rather than "co-existence." "As I move across the world and see the tensions existing between nations and races," said Dr. Visser 't Hooft, "I see that co-existence is far too negative a concept to really save us."

In making a call for humanity to practise "pro-existence," the Doctor stated, "Pro-existence says, 'I am my brother's keeper' . . . it is the refusal to write off any other man, nation or race. It is a pretty good word to summarize the kind of attitude the Bible wants us to take."

It is perhaps too much to expect that Dr. Visser 't Hooft's suggestion will make any impression at all upon the course of world politics, or any lasting impression upon many individuals. For—let's face it—both as nations and individuals we are altogether too selfish, too indifferent to others, for that. But there are always a few people . . .

Let's take a look at the two concepts, co-existence and pro-existence. (You won't find the latter word in your dictionary; Dr. Visser 't Hooft probably coined it.) Co-existence simply means "existing together or in conjunction." It suggests that circumstances have thrown nations or individuals together, and they might as well make the best of it. We get the

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LOVE'S CONSTANT CALL

by Ernest Cox

THE MOST POWERFUL and persistent influence in the universe is the love of God. This is not a sentimental exaggeration, but a sober statement of fact.

The love of God for a race as yet unborn was shown in the swift provision of this beautiful planet to be our home (Genesis 1:31; 2:1). For the psalmist declares, "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psalm 100:3).

The love of God for us was even more clearly and

deeply manifested when He gave His Son for our redemption. "For God so loved the world," John says, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). To which Paul adds, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Our personal response to God's love decides our eternal destiny. If we only accept the life and death of Jesus as being the Father's supreme assurance of His love,

we shall begin to love Him in return. We shall thereby be made ready for His eternal home. But if we despise His goodness, and are indifferent to His provision for our salvation, then we can expect nothing but eternal loss.

In the latter case we justly merit the stern reproof of the austere apostle: "Despistest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Romans 2:4, 5).

Thus the avowed purpose of God since Adam sinned has been to lead men to repentance and conversion. That has been the persistent aim of His goodness—the constant call of His love. And His love "never faileth" where there is response of heart and will from us (1 Corinthians 13:8).

The Greatest Enemy

The great enemy of Christ today is not doubt but indifference. Most people are in silent agreement that Jesus of Nazareth once lived in Palestine, and that He died on a cross outside Jerusalem. Many will even admit that His death was, in some way, efficacious for those who repent, but they remain stolidly indifferent as to *their own* urgent need of heartfelt repentance. Their lack of responsive love, their "hardness" of spirit, and, most of all, their obstinately "impenitent heart," can only "treasure up" for them the righteous judgment of God.

There is, further, a large class of persons, who, when they are plainly confronted with the claims of God's love, endeavour to retreat behind a barrier of professed "humility." They quite openly and sincerely declare that they are far too bad ever to be good. To such an attitude the Scripture gives a complete answer. It is to be found in the Saviour's declaration, when, incidentally, He was commenting on the great difficulty of some conversions. "It is easier," He said, "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God... With men this is impossible; but with God all things are possible" (Matthew 19:24, 26).

When we are undergoing times of special discouragement or depression, it may seem to us, perhaps, that our salvation is beyond hope. Our experience may seem to be so far removed from the standards of heaven that we can scarcely hope to get there. To us it may seem to be almost impossible, but it is not so with God. Moses was guilty of homicide. Paul helped to martyr Stephen, and to terrorize the church. Peter soiled his mouth with oaths, and his conduct with cowardice. Yet these men, with many millions more, through the power of God's love, rose from the depths of grievous sin to the heights of spiritual victory.

No "Hopeless Case" with God

Indeed, far from the "worst cases" being the most hopeless, they are often the most hopeful, since the transition from extreme sinfulness to righteousness, when it does occur, is the more decisive and evident, and is thus the more conducive to God's glory.

Jesus Himself declared that He came not "to call the righteous, but sinners to repentance" (Matthew 9:13). And Paul joyfully adds: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

Paul was not here indulging in sentimental exaggeration. He was doubtless recalling his early days of tragically

misguided zeal, when he was seeking "to establish" his "own righteousness" (Romans 10:3) by an unwearied persecution of the early Christians. Though he had been subsequently greatly used of God to enlarge and strengthen His church, the apostle never forgot the grievous guilt of those pre-conversion times, and he never sought to excuse it. Rather he glorified God that the erstwhile persecutor of the Gospel, could be so changed by divine grace, as to become the powerful propagator of the Gospel. "Unto me," he declares, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3:8).

Paul, from his own outstanding experience of Christ's saving grace, was ever anxious to proclaim that there is no "hopeless case" with God. There is none so vile but that he may be fully and immediately cleansed by the sacrifice on Calvary made for him.

Spiritually, it is "never too late to mend." Deathbed conversions may be rare, and they may be, at times, almost incredible, but they are never hopeless. If anyone had told the disciples that one of the habitual thieves, crucified with Christ, would become His follower during his last conscious moments, they would probably have been frankly sceptical. They might have intimated that sinners are seldom transformed so suddenly.

But why not? To be converted simply means to be brought believably close to the Saviour. It is not just an intellectual exercise. It is a manifestation of humble trust in Christ. It *may* take months to accomplish, but it *can* be just as effective in minutes, as when Paul was struck down on the Damascus road.

"Wilt Thou Be Made Whole?"

It was when the prodigal at last "came to himself" (Luke 15:17) that he was really converted. The physical filth of the pig-pen was as nothing compared with the previous moral filth of the courtesan's house. But it was not until he was alone among the harmless animals—until his degradation was visible as well as mental—that he realized his repulsive condition and longed to be clean again.

There are more "prodigals" in the world than people think. Many people's scrupulosity for outward cleanliness masks a terrible state of inner corruption. "Out of the heart," Jesus said, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matthew 15:19, 20).

It is this inward filth that conversion cleanses. It is this putrefaction of sin (Isaiah 1:6) that is cleared away by the purification of God's presence. "Ye are clean through the word," the Saviour declared, "which I have spoken unto you" (John 15:3).

However, when we realize our own insufficiency—our own weakness in matters of spiritual stamina, then there is the most hope for our conversion and salvation. For Paul asserts, "When we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6).

On one occasion Jesus came to a stricken man lying impotently by Bethesda's healing waters, unable to move, or in any way to help himself. With His unflinching compassion, the Saviour stopped, and said to him, as He would say to us if He were here today, "Wilt thou be made whole?" (John 5:6). Such is His love's constant call. All we need to do is gladly to answer, "Yes, Lord."

Conversion is as simple as that. ●





OPERATION BOOTSTRAP

by Jamile Jacobs

JOHN WAS a likable, thoroughly educated young man of unusual ability. He developed a number of natural and acquired talents until he qualified himself for and obtained a position of trust and security. His attention to his home brought his family the prosperity and happiness envied by many. His friends and associates were proud of him.

John enjoyed his success but, for all his achievements, he was troubled in mind. He desired but had not achieved a satisfying spiritual experience. He put forth several intensive efforts to obtain it. Each effort failed, leaving him more troubled than before.

Finally, John called on a college professor-friend in whom he had confidence. He told this friend of his search for peace of soul. He explained how he had tried by many ways to achieve it. Study, prayer, worship, self-denial, and distribution to the needy were all part of his regular life. Beside this, he had participated in special spiritual activities without realizing the inner spiritual satisfaction he longed for. "What more should I do now?" he earnestly inquired of his friend.

"John," the professor replied, "you, a mere human, are trying to do God's work. You can never do it. Spiritual peace is not determined by what you do but by what you are. I suggest you stop trying to work yourself into a spiritual experience or acceptance with God. With humble faith in God's willingness and ability, submit yourself to God through whose power you may be changed until you are like Him."

From among the religious activities commonly practised, John had carefully selected those which to his mind were the most rational and offered the

greatest possibilities of success. By performing these he hoped to satisfy the spiritual requirements of his life. He was trying to lift himself by his own spiritual bootstraps. An exercise as impossible spiritually as it is physically.

Notwithstanding its inability to meet man's needs, bootstrap religion has been in vogue a long time. It seems to have a universal attractiveness. Its basic concept, that spiritual development and perfection of character may be achieved through personal effort, is peculiarly adaptable to and compatible with almost every other religious concept. In fact, most religious teaching and activity developed out of and builds upon this theory of personal responsibility and obligation for spiritual perfection. So widespread and common is this belief that it possesses a unifying quality of tremendous potential for the religions of the world which seek to unite. So rational to the human mind is this concept that many Christians, while professing faith in salvation through Christ, are tempted to build their lives upon it.

The first believer in bootstrap religion was Cain, son of Adam. We read the story in the first few chapters of the Bible (See Genesis 1-4). In the beginning God created this world perfect. Man enjoyed direct communion with God. There was no death. Then Adam's disobedience separated man from God. He became subject to sin and death.

Because of God's love for man and man's longing for God, there was a desire on the part of both for a reconciliation. Man had no power to regain what he had lost. But God did. And He at once put into operation a plan to permanently restore man to his former perfect condition and to eternal life. It involved a substitute for man's death and through this substitute a renewal of the nature of disobedient man so that he might again live in harmony with God.

God explained this plan to Adam and instituted a religious system designed to keep the plan and its pro-

visions ever clear and meaningful to man. From time to time Adam and his posterity were to take a lamb, to confess their sins over it, and then to sacrifice it to God. By this act they would testify that they were sorry for their sins which had brought on death, and would manifest faith in the coming Redeemer through whose life, death and resurrection God's promises of restoration and eternal life would be fulfilled.

Cain objected to God's plan and requirements for repentance. In place of the specified lamb, he presented to God a gift of garden produce—the product of his own labour. By refusing to bring a living sacrifice as specified by God, which sacrifice would symbolize his faith in the future sacrifice of Jesus Christ, he showed that he regarded himself as capable of saving himself; he would not acknowledge his need of a redeemer.

When God refused to accept the gift because it did not meet the requirements, Cain in anger killed his brother whose sacrifice God had accepted.

Cain's actions revealed a heart of wickedness and rebellion. His experience helps us to understand the futility of all religious activity as a means of obtaining God's favour or of overcoming evil. Men may judge each other by appearances, but God looks on a man's heart (see 1 Samuel 16:7). "As he thinketh in his heart, so is he" (Proverbs 23:7). "Out of it [the heart] are the issues of life" (Proverbs 4:23). The actions of a man are but the fruit of his inward life. The fruit does not determine the nature of man; rather it reveals what man's nature really is. See what Jesus said about this in Matthew 7:15-20. Cain was a spiritual failure because he refused the provisions by which his heart could have been changed.

One might suppose that Cain's experience would have prevented others from making the same mistake. Unfortunately, it did not. Bootstrap religion expanded rapidly. It is the predominant religion of the present time. Many men possess Cain's nature.

✦ *Cain, the first human born, and the first human failure, tried to succeed by "bootstrap" religion.*

Unwilling to yield themselves to God, they seek to obtain desired spiritual aims or rewards through inventions of their own. They develop their own religious systems. This plan is wonderfully suited to changeable ideals of spiritual attainment and variable standards of right and wrong. Emphasis is placed on what is thought to be man's natural potential for spiritual development. There is much personal effort involving ritual, ceremony, penance, self-denial, sacrifice, offerings, discipline, good works, elimination of what is considered evil and the development of what is thought good.

Even the performance of certain requirements God gave to keep His plan of salvation understandable to every generation may be looked on by some as the means by which they gain their acceptance with God. Ancient Israel lost sight of the Helper and Redeemer typified by their sacrifices until they accepted the ritual and ceremony as the means of earning God's favour. They complained, when they did not receive their hoped-for reward, that God did not see or take note of their activity (see Isaiah 58: 1-4).

However, all efforts to effect our own salvation in any way only makes a "show of wisdom in will worship" but there is no power in such things to change the condition of the heart by which a sinner becomes acceptable unto God.

Every sincere seeker for God must beware lest he be tempted to follow the error of works. Consider the attention currently placed on types of worship and works, pilgrimages and prayers, self-denial and sharing, fasts and feasts, discipline and devotion. There are also conferences and congresses, compromises and comradeship, and many other plans and programmes devised as a means to lift man into the realm of spiritual perfection. All these activities are good. All have a basis in God's will for man. Yet, as a means of spiritual achievement the performance of these activities can only lead to failure. Why? Because they are man's attempts to lift himself out of the pit of sin.

Man's ability to improve himself physically, mentally, socially, and in many other ways is not here disputed. God created man with a tremendous capacity for growth and development within certain areas. The present high achievements in such

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Do You Know

YOU'RE ON TRIAL?

by P. K. Peterson

A WEALTHY AMERICAN soap manufacturer was in Paris on business. Finding himself with an hour or so to spare, he decided to visit the Louvre Art Museum of which he had heard so much. A visitor might spend days viewing the wonders of that great museum, but the soap manufacturer was through in twenty minutes—ten minutes before closing time.

As he hurried from the building he remarked to a uniformed attendant standing at the exit: "The biggest collection of junk I ever saw. Nothing worth looking at."

Stretching himself to his full height the attendant said, "Sir, these paintings are no longer under judgment: the public are."

The picture of Christ's life has been hanging on the walls of time, as it were, for two thousand years. Christ has had His trial. He is no more on trial; you and I are!

Millions find Him pictured in the Bible, and admire His simplicity and righteousness. Others look at His three and a half years of public service and marvel at the ways He blessed mankind. Many follow Him to Golgotha and wonder at the calm resigned composure of Him who had power over death and the devil.

In the early years of Christianity love for Him prompted thousands to choose persecution and the catacombs, those dark galleries winding beneath the streets of Rome, rather than to live a comfortable, but sinful, life in the city above. Unnumbered died in dungeons; many chose to be burnt at the stake. And today, even in this age of liberalism and indifference, there are faithful ones who would gladly die for Him.

On the other hand, there have been multitudes who have looked at Him briefly and then turned aside, not discerning the difference between the God-Incarnate and the world's great men. In viewing Christ so indifferently, undiscerningly, those men and women were showing their own lack of spiritual vision and appreciation; they were judged and found wanting. Let us witness a few such trials.

In John's gospel, chapter eighteen, we read of the meeting between Christ and the Roman governor, Pilate. Clothed in the simple garb of His people, but surrounded with a majestic dignity and composure that deeply impressed the Roman, Christ answered Pilate's question, "Are you a king?" with the straightforward words: "Certainly, I am a king. This is why I



A. Ciseri, artist, © Rev. & Her.

was born, this is why I came into the world, to bear testimony to the truth. Everyone who belongs to the truth listens to my voice" (verse 37, Moffatt). Pilate said "What is truth?" but did not wait to hear Christ's reply.

Pilate was on trial! He tried, but not boldly, to release Jesus. He thought the blood-thirsty people would, as a compromise, accept Barabbas.

A little later, he said to the frenzied multitude, "I find no fault in this man"; yet he turned Him over to His enemies (Luke 23:4).

Realizing that he ought to have been firm, and troubled by a guilty conscience, Pilate refused to change the title he wrote to be placed on the cross, "Jesus of Nazareth the king of the Jews," in spite of the pressure from the high priests. His reply "What I have written I have written," was perhaps an effort to satisfy his conscience and bolster his weakness.

The weak Pilate bent beneath the pressure, and did not release Jesus, as his verdict, "I find no fault in Him," demanded. As a result the governor failed his test. Heaven and history record him as a failure.

We turn to another time, and another Roman governor, Felix. This time the accused is the apostle Paul. As Felix listened to Paul's convincing and convicting words regarding the coming judgments of God, he trembled. But he did not wish to face the issue. So he said to Paul. "Go thy way for this time: when I have a convenient season, I will call for thee" (Acts 24:25). But he never did. Felix also failed.

It is yet another time and another ruler before whom Paul stands. Agrippa, king of northeastern Palestine, listens as Paul witnesses powerfully of Christ. Then, perceiving that the king is convicted, Paul cries, "King Agrippa, believest thou the prophets? I know that thou believest." "Almost thou persuadest me to be a Christian," the disturbed king replies. Almost! Almost is but to fail.

We might go on examining the experiences of many others whom history records as having been brought to trial in a manner akin to that of those men. For every time anyone has to make a decision regarding Christ—even a small one—he is on trial. And each settles the outcome of his trial by his own decision. You and I are on trial. If we turn away from Jesus we lose heavily—we lose eternal life. "Neither is there salva-

tion in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

We may be saved through the merits of His sacrifice on the cross which was made as a substitute for us. Today that sacrifice is available. But a time is coming—coming very soon—when it will not be. "Behold, now is the accepted time, now is the day of salvation." Let us be wise. Let us look full in His face. By beholding Him we will become changed. But we must look at Him long enough.

Long enough? Yes, as long as we live! Look at Him through the law and testimony; look at Him through His prophets. Look at Him through nature.

Have you ever sincerely, honestly, open-mindedly, looked at Christ—not at men who profess the name of Christ, but at Christ Himself. Men are weak, inconsistent, sinful. Christ, never.

On one occasion Jesus asked the Pharisees, "What think ye of Christ? whose son is He?" (Matthew 22:42). They gave an immediate but vague answer when they said, "The son of David." That had been the belief of the Jews for centuries. They believed

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SOME YEARS AGO in another country, I found myself in serious discussion with a group of mature and thoughtful men. We were talking about the factors that make up contentment. Suddenly one of them turned to me almost belligerently. "Do you know anyone who is happy?" he challenged. There was a quality of bitterness in the gentle emphasis that made the question seem a little frightening.

Has this generation so walled itself off from life that we must resign ourselves to do without happiness? Is it something to be reached for furtively, hopelessly, as one reaches after a forgotten childhood? Does the word "happy" no longer evoke for us the full-blooded concept that our forefathers knew, but only a pale, anæmic reflection in its place?

These questions are of special significance to Christians because Jesus was so interested in the subject of happiness. He began His first public address with sturdy references to the subject. There was nothing commonplace about His treatment of happiness. On the contrary, His ideas must have seemed daringly original, and it is probable that His audience was shocked at what they heard, because His words were so much at variance with current recipes for happiness that all but the genuinely thoughtful would dismiss them at once. In succeeding generations few people have bothered to make intimate acquaintance with Christ's ideas on this subject, and every decade takes us further from them.

And yet Christ's philosophy of happiness is surprisingly simple. At its heart are four or five basic ideas: we should live active lives and seek to develop all our potentialities; we should live productively and seek to serve our fellow men; it is a happier thing to give than to receive, and to serve than to receive adulation; we ought not to spoil today with fears for tomorrow; we ought not to harbour resentment but seek to know and like our fellows.

In recent years, psychologists have been somewhat eager to re-discover the truth of these ideas. They have, of course, found a brand-new technical vocabulary with which to clothe them. In their mouths they sound more im-

ARE YOU HAPPY?

pressive, but it is doubtful if they have added much of value. They have, however, performed a useful service in pointing out the relationship between these ideas. Besides, their recommendations have induced many to embrace these ideas and, incidentally, to pay for the privilege.

Are you happy? Do you find yourself content with what you are able to draw from the bank of life? Or do you find the days going by without leaving any significant pattern behind them? Surely it would seem worthwhile to look at Christ's ideas on the subject. And this, if you will follow me, we shall do.

It is quite evident from some of His brilliant illustrations that Jesus believed that we cannot hope to fulfil the concept of our Creator unless we are prepared to take hold of life positively, adventurously, and, in our own individual way, make it productive. In the parable of the talents, He depicts life as something conferred upon us for only a limited time. The story seems to admit that there will therefore be a tendency in many to handle it carefully and seek above all things to preserve it. Nevertheless the parable makes it plain that God expects us to take firm hold of this gift. Nothing will displease Him quite so much as to see us dealing with life tentatively



M.

or with timidity. On the contrary, He wants us to take hold of as much of life as we can grasp and stamp it with our own individuality, building and changing and producing as we go. In this way we will grow and develop. Thus the life that He has conferred upon us will be a bigger and better thing when He comes to claim it, and the world will be richer for what we leave behind us.

Over and over again Jesus emphasized the fact that we have lived in vain if we fail to produce something for the good of others out of the mine of our own individuality. It is our destiny to spend ourselves liberally for the enrichment of society. Indeed, life consists in this spending of energy. Happiness is the very taste of such activity. To seek leisure is to seek to escape in the spaces between the moments. "Whosoever shall seek to save [conserve] his life," warned Jesus, "shall lose it" (Luke 17:33).

As Jesus pointed out, we can read our role in life almost anywhere in nature. A grain of wheat has no part at all in the general scheme of things until it is buried. Surrendered to the soil it is able to fulfil itself in a rich harvest. Likewise we must not withhold ourselves from the rich soil of society if we are to fulfil ourselves.

This, then, is Christ's philosophy of life and, incidentally, His philosophy of happiness. For He regarded happiness as a natural by-product of living as God intended we should. Happiness is not something to be sought. It is simply the taste of healthy living.

Unfortunately civilization has developed a very different concept of the successful life, and the by-product of life as this generation sees it and approves it, is a bitter-sweet brew that tastes only vaguely like happiness. The remaining tenets of Christ's philosophy are negative. They are warnings to correct some of the more obvious errors of civilization as it has interpreted life.

We must look at these errors if we are to understand some of these pronouncements of Jesus.

Every civilization seems to have confused productivity with possessions. And now possessions have become the goal of living. There is joy, indeed, in creative activity, and it is natural enough that possessions should come to be a symbol of assertive power, but possessions can never become any more than a sort of memory of the activity. But this gigantic error in living has done more than anything else to turn men's thoughts inward, to

make us selfish, to reverse the currents of life which God intended should flow for ever outwards. That is undoubtedly the purpose behind Christ's startling declaration: "To give is happier than to receive" (Acts 20:35, Phillips). An athlete knows that his pleasure comes from the very activity of running or swimming or jumping. Another less healthy satisfaction comes from such things as prizes and reputation, but few athletes are confused about this. On the contrary, almost everyone is confused about life in its larger aspects. It is the productive activity that provides the satisfaction and contentment. It is, indeed, a much happier thing to be giving of ourselves than to concentrate upon the gathering unto ourselves of possessions.

Every biologist knows what a high premium the Creator has placed upon the individuality. And he knows how deeply God has planted in the organism a need to function as an individual and to express itself as an individual. Civilization has become confused about this urge, too. In the expression of this urge, it sees the whole social structure as something in competition. It has become tremendously important to excel, to avoid mediocrity, to push back our neighbours so that we can have more room to develop ourselves. The proud display of self, the treading down of others, wealth and power—these things have all become grotesque symbols of what should normally be an expression of ourselves in service to society. We can trace a major part of our inheritance of misery to this mistake, but Jesus has erased the whole stupid procedure in a single startling utterance: "He that is greatest among you shall be your servant" (Matthew 23:11).

It is true that the accidents of circumstance and heredity have conferred upon some, individualities whose potentialities are far above average. In the society of Christ's conception, greater talent confers upon the individual the privilege of greater service.

Another tragic error that arises from our confusion about the role of the individual in society is seen in the tense relationships that follow inevitably from all this competition. Bitter rivalries, savage aggressiveness, jealousies, coldness, hatred, meanness, and sustained resentments—these are the things that have the most devastating effects upon our happiness. Nothing can smother the deeply implanted need that every individual has, to be accepted in society. And

every one of these relationships, so deeply steeped in negative emotions, has the power to destroy every vestige of happiness that we may win by living any part of our lives as God intended we should.

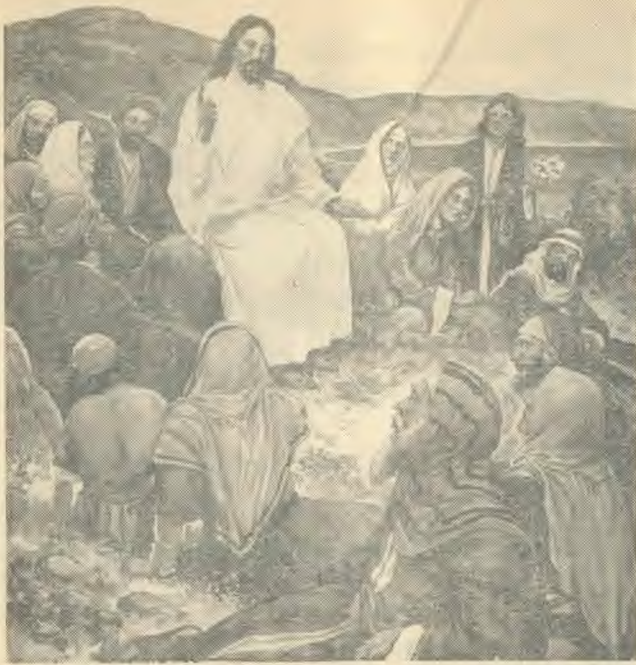
Jesus saw in the lives around Him how many useless tensions there were, and how often foolish pride was sustaining a bitter spirit. Accordingly, He preached the astounding doctrine of forgiveness. In His philosophy of living, pride is a futile thing. The question of whether your neighbour merits forgiveness is completely irrelevant. Hence He directed His followers to release the tension of enmity by forgiving our neighbours. The idea was so revolutionary that one of His followers asked in amazement: "How many times shall I forgive my brother?" "Until seventy times seven," Christ emphatically replied. "But should I never harbour resentment?" He was asked. The answer was as unequivocal as it was unbelievable. "Never."

Jesus underlined the foolishness of all these negative emotions by a striking paradox: "Love your enemies," He said. "Do good to them that hate you." But not content with these negatives, He gave what He called a New Commandment: "Love one another." And this is the heart of Christ's philosophy of happiness as it concerns the all-important aspect of social relationships. For him who learns to appreciate his fellow men as Jesus did, to delight in the Peters in spite of their boastful self-assertion, to find a richness in the Zacchæuses where others find only meanness, there is a fullness of satisfaction such as no man can find in himself.

But there is one more warning that Jesus gives us. As He looked around Him, He was disturbed to see the face of fear almost everywhere. He saw that insecurity, fear of tomorrow, was destroying the calm of today, and there is no doubt that this same troubling sense of insecurity breathes its sinister whispers into the very heart of man today.

It is apparent that Jesus saw two major causes for this fear. They were a preoccupation with possessions, and a loss of touch with God. Jesus was constantly trying to minimize the importance of playing it safe by piling up possessions. "If you must lay up treasure for yourselves," He once told His hearers, "lay it up in heaven where moth and rust will not corrupt it." On

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Review Pictures

WHAT IT MEANS TO BE A *Christian*

by *Ellen G. White*

MANY EDUCATED and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that had gathered about Christ as He taught by the sea. In this great throng all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, Is the kingdom of God composed of such material as this? The Saviour replied by a parable:

"The kingdom of heaven is like unto leaven [yeast], which a woman took, and hid in three measures of meal, till the whole was leavened."

Among the Jews, leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses, as they were to put away sin from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1). And the apostle Paul speaks of the "leaven of malice and wickedness" (1 Corinthians 5:8). But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God.

None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit

themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified.

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right-doing is pleasing to God.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit" (John 3:3-8, margin).

The apostle Paul, writing by the Holy Spirit, says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:4-8).

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new

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IF YOU WANT TO FLY GET READY!

by Mrs. William Klinger

"An AEROPLANE!" shouted Ram, as he bounded out of the house.

"An aeroplane!" repeated his brother Bharat, as he, too, ran out. Hardly were the words spoken before father and mother were with their sons in the large front yard.

"See! See!" the boys were all excited, "it is coming right over our house."

"I want to ride in one some day," said Bharat.

"You are easily satisfied," laughed his elder brother. "I want to ride in one too; but I want more than that. I want to learn to fly one. Some day I'll be a pilot. You just wait and see!"

"I think I'll be content to drive a car," said Bharat, as he looked up at the great machine. "You'd have to learn a lot, and you'd take a great risk. We read about planes going down; and what a crash!"

"Oh, sure, I've read about crashes. But just pick up the paper and read about car accidents!"

"When may I start to learn about planes? and when do you think I can begin to fly one, Daddy?" asked Ram. "I'm so eager to begin; but you see I'm only twelve years old now."

Daddy laughed. "Well, there is nothing like having an ambition to prepare for what you plan to do. There is no time like the present to start. You can't learn any younger. Though it will be years before you can fly a plane, you will enjoy reading books about aviation. But do you realize that if you plan to be an aviator, there is something far more important for you to do than to study books about planes? It is well to study about the machine you hope some day to run, for you want to be able to master that great machine. Many men, though, have studied aeroplanes until they could fly any plane,



FOR JUNIORS



and then have failed because they could not master themselves."

"Master themselves! What do you mean?" Ram looked puzzled.

"A pilot's life is a strenuous life, and it is a life of responsibility. A pilot is really responsible for the lives of his passengers," continued the father.

"There are many rules which an aviator must follow, and each company has its own set of rules. All companies agree, however, that the drinking of intoxicants seriously handicaps one for flight. Some companies demand total abstinence from intoxicating liquors. Even if some companies permit their pilots to drink occasionally, they will know that lives are safer in the hands of the total abstainers."

"Why does a drink once in a while harm them?" asked Bharat, who was also listening with much interest.

"Because," continued their father, "first of all, a man who has had a drink feels self-satisfied, and he will often take chances he would not otherwise take. Too many lives are at stake for an aviator to take any chances. He must have his mind clear to realize what he is doing. If he had been drinking, his attention might wander from the instruments to something else, and endanger life. Do you see that it is a strenuous life when you realize that a moment off duty might spell disaster?"

"Even a small amount of alcohol affects the eye muscles. The vision must be good in order to make a safe landing. A pilot who has permitted his mind to become dulled by the poison cannot think quickly. This is equally important for one who drives a car. Many lives are lost because a driver does not think what to do until it is too late. He needs all the power of thought that is given him.

"When we say that a pilot must live a temperate life, we not only mean that he must abstain from drink, but that he must abstain from any indulgence that makes him unfit to take upon himself the responsibility of transporting human lives. An aviator cannot keep late hours and be able to attend faithfully to his tasks the next day. He cannot eat everything he wants at all hours. With the strenuous tasks before him, he needs to have a strong, healthy body, for only those who have can hold out. Strong nerves are essential, so an aviator must refrain from anything that impairs them. What could be worse than the cigarette for the nerves! You see, Ram, you are not too young to build up a strong, healthy body to fortify you for any task you undertake. Nothing can be of more value to a boy."

PRAISE WORKS LIKE A Charm

by Eleanor Moses

WITH THE BABY SICK, mother could not give her full attention to five-year old Minnie. Those were very hard days for mother, but Minnie understood that mother had to spend most of her time attending to baby brother. Minnie did what she could to help mother during those days.

One day when baby was well and happy, mother went to the store to do her shopping. On her return she called Minnie and said, "I bought a half-dozen patties today, because you like them. You were so kind and patient when baby was sick last week. And you have done your work so well lately. I love to do things you like. It is fun for us all to be happy." Minnie's little heart bubbled with joy to hear mother's kind words.

Some parents seem to think it unnecessary to praise children. One day I was talking to a mother who did not praise her children for the things they do at home. She said soberly: "My children have to be good for nothing. Why should I pay them or praise them for being good?" That very lack of appreciation may be a factor in producing good-for-nothing children.

It is unwise for parents to pay money to the children for the little things they do around the home. When this method is used, they soon get such an inflated idea of their own importance that they will high-handedly refuse to do anything unless a reward is in sight. However, gratitude can be shown in a variety of ways, and will encourage the child in his struggle to grow into a useful, unselfish person.

Praise is not only gratifying—it is the source of fresh energy which can be measured in the laboratory.

Dr. Henry H. Goddard, in his years at the Vineland

Training School in New Jersey, U.S.A., used the *ergograph*, an instrument devised to measure fatigue. When an assistant said to a tired child at the instrument, "You're doing fine, John," the boy's energy-curve soared. Discouragement and fault-finding were found to have a measurable opposite effect.

As I look back to my childhood days, I realize how often I had been helped by kind words and a little praise from my mother. Once I sat watching my mother embroider a table-cloth. Soon I too wanted to embroider. So with my little hands I tried to do as my mother did. With pride I showed her my work. It was not very good, but it was the best I could do.

"You are doing well, my girl. Try again." That's what my mother said.

I did try until one day mother could admire the little things I made for her.

I wonder what I would have done, if she had said, "Oh, you have made a mess of it, I don't think you can learn to do it well." If mothers would only be patient when tiny, eager hands fumble, they would have real helpers by and by.

Do you ever praise your children for the little thoughtful things they do? One day I sent my little girl to the store to purchase a few items. She returned with all the things I had sent her to get, but she also had a bunch of radishes which she held tightly.

"I got these too, Mother, because you like them so well," she said. "I wanted you to have them." And her little face beamed with joy.

I knew that she did not like radishes. But could I have scolded her for giving me a little thought? No, I picked her up and showered her with kisses.

I have heard mothers scream at their children when they began to launch out on their own initiative. Unwise ventures can easily be curbed without wounding the tender hearts, and foolish spending will never grow to alarming proportions if the child is taught the value of money.

"The gracious heart protects and enlarges the self-respect of the other person, builds his ego," says Norman Vincent Peale. "When you come home from work and your child races to greet you, asking excitedly, 'Did you hear what happened in town today?' your gracious heart, somehow has not heard the news—it gives the child the pleasure of telling you. But if you say, 'Oh, yes, I heard about it an hour ago,' your heart is only building up your own ego." We as older people like to be noticed. We need recognition. We must have approval and kind words, or the world will turn to bitterness and our lives will shrivel up within us. We must remember that the same rule applies to our children. The gracious, gentle words our tongue can offer may become a selfless gift to bless your child and your home.

"It isn't the world-praised wonders
that are best in our Father's sight
Nor the wreaths of fading laurels that
garnish fame's dizzy height,
But the pitying love and kindness,
the work of the warm caress,
The beautiful hope and patience
and self-forgetfulness,
The trifle in secret given, the prayer
in the quiet night,
And the little unnoticed nothings
are good in our Father's sight."



A service conducted by
Pastor K. H. Gammon, Director of
Voice of Prophecy in Southern Asia

your questions answered FROM THE BOOK



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book," Box 35, Poona 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

"Thou Shalt Not Kill." Exodus 20:13.

God's word says, "Thou shalt not kill." As war involves the taking of human life, is it any more justifiable to do wholesale killing under government orders than to kill an individual? In case one should refuse to fight, he presumably would be tried and shot. Now, should we walk up bravely and be shot rather than go and shoot others?

In ancient times, God directed His people to fight; but He Himself ruled. His people were His agents. Yet there are instances in His word which seem clearly to show that God would have interposed and preserved His people from war if they had but trusted in Him. An instance is the taking of Jericho, as recorded in the first chapters of Joshua. All that God called His children to do was to march around that city and blow trumpets. The army of heaven threw down the walls and conquered the people. When Jehoshaphat was besieged by the enemy,—Moab and Ammon and others,—he proclaimed a fast, and sought God; and word came from the prophet that they should not be afraid by reason of the great multitude that had come against them, "for the battle is not yours, but God's,"—that they had no need to fight, but should simply stand still, and see the salvation of God. And thus they went forth, with singers in the forefront of the battle, praising God; and the Ammonites and the Moabites and the Edomites destroyed one another, and God's children were saved. (See 2 Chronicles 20.) That was in the olden times.

Our example is Christ Jesus our Lord. He did not resist. He reproved His ardent disciple when he drew the sword (Matthew 26:51, 52). He healed the wound that Peter made (Luke 22:51, 52). He has told Christians that the weapons of our warfare are not carnal, yet they are mighty through God in pulling down strongholds that no earthly army can overthrow—the fortresses of sin within the heart (2 Cor. 10:4, 5).

Christian nations surely ought not to be at war, and the fact that they are at war shows that Christianity is wanting. On the other hand, those who are carnal will fight; and all the nations of the earth are carnal. They will live by carnal laws. And God has ordained civil government, because He could have no other among carnal men.

In these great struggles, God often overrules. He casts down one, and sets up another. He gives the kingdoms of the earth to whom He will. He makes the wrath of man to praise Him; and that which cannot be used in that way, He restrains to His own glory.

As to what the duty of an individual would be, that individual must decide for himself. If he goes to the army under the command of his ruler, he may not be obliged to kill anyone. He can act as nurse in caring for the sick and the wounded. He may be able to do a wonderful missionary work with the men around him, yet he himself cause no loss of life. The one motive which should animate the Christian should be the motive which actuated our Lord Jesus Christ,—“The Son of man is not come to destroy men's lives, but to save them.”

Book of Life

How can we know for sure that our names are written in the book of life? That has troubled me, and I do so want to be worthy of that calling.

In the book of life are written the names of all who accept Christ as their Saviour. See Luke 10:20; Philipians 4:3. The names of overcomers in the warfare against sin will remain there. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5. The negative expression in the original Greek text is even more emphatic than in English. It is equivalent to "I will never blot out his name out of the book of life."

Sins unrepented of and unforgiven will cause our names to eventually be blotted out of the book of life. Exodus 32:32, 33. This need not be the experience of anyone, for it is our privilege to continuously rely on Jesus for the forgiveness of sins. "If we confess our sins," we are assured, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 1:9; 2:1.

We shall fail if we try to overcome sin in our own strength, but we can be "more than conquerors through Him that loved us." Romans 8:37. He is able to keep us from falling and to present us faultless before the presence of His glory. Jude 24. We can safely trust our present and our future to Him.

TO BE A CHRISTIAN

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lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

Often the question arises, Why, then, are there so many, claiming to believe God's Word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work. Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, an unbelief in His power to transform the character.

"Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). The Scriptures are the great agency in the transformation of character. Christ prayed, "Sanctify them through thy truth; thy word is truth" (John 17:17). If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit, to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

The truths of the Word of God meet man's great practical necessity—the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the

great things and all the little things of life.

Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity of feeling, for loving.

The world regards as a mystery the man who is imbued with this principle. The selfish, money-loving man lives only to secure for himself the riches, honours, and pleasures of this world. He loses the eternal world from his reckoning. But with the follower of Christ these things will not be all-absorbing. For Christ's sake he will labour and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand; for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart. This love masters every other motive, and raises its possessor above the corrupting influence of the world.

The countenance is changed. Christ abiding in the heart shines out in the faces of those who love Him and keep His commandments. Truth is written there. The sweet peace of heaven is revealed. There is expressed a habitual gentleness, a more than human love.

The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity. Christ is honoured in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. ●

OPERATION BOOTSTRAP

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fields as science, business, travel, and human relations is evidence of this. Certain achievements are in the power of man; others are not.

The scriptures declare that "the heart is deceitful above all things, and desperately wicked: who can know

it?" (Jeremiah 17:9). "All have sinned, and come short of the glory of God" (Romans 3:23). "The carnal [natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

Man's helpless position is expressed in the following ways: "Who can bring a clean thing out of an unclean? not one" (Job 14:4). "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jeremiah 2:22). "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23).

God only can change man's nature and enable him to live a true spiritual life. He is not only able but anxious to do this. His plan today is the same as was first explained to Adam immediately after sin appeared. Since that first day of Adam's fall, God has been actively working out the plan for man's benefit. The centre of that plan is God's Substitute to bear man's guilt and sentence for sin, the one represented by the sacrifices, Jesus Christ, the sinless Son of God.

In His earthly life Christ overcame sin and the instigator of all sin, Satan. In death He took upon Himself the results and penalty for our sin. By His resurrection He bridged the chasm of death separating us from God. In heaven He now lives to administer the benefits of God's wonderful plan of redemption. This is the only means by which man may be restored to communion with God and receive peace of spirit. To all who receive Him He will give power to become the sons of God (see John 1:12).

How may you avail yourself of Christ's help? Here are three steps the Bible outlines for you to follow.

1. Believe in God's willingness to help you and in Jesus by whom your spiritual change is made possible (John 3:16; Acts 16:31).

2. Sincerely repent of your sins; acknowledge these before God with a request for forgiveness (Acts 3:19; 1 John 1:9).

3. Submit yourselves unto God for a complete change of nature—a spiritual rebirth. He who is the Creator, has the power to work this miracle in you so that you may die to sin and the world and be born again to a new life in Christ (John 3:5-8; 2 Corinthians 5:17).

As a new being in Christ you will be enabled to live a life in harmony

with God's divine will through the power of Christ's victorious life. The apostle Paul explained his new life like this, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Bootstrap religion is masterminded and promoted by Satan who hopes to maintain control over man by giving him hope of spiritual attainment through human effort. The misguided sinner follows his teachings in an endless round of unprofitable works. The highest achievement possible is still floor level.

If you have been involved in this wearying endeavour, turn now to Christ. With an invitation full of love and kindness He urges, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Whoever you are, wherever you are, my reader friend, I, too, urge you to come to Christ that you may have the desired peace for your soul. "He is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25). •

EDITORIAL

From page 3

idea of a mere tolerance and a grudging admission that the other fellow has some rights too.

It takes but a moment's reflection to realize that, by this definition, much of mankind hasn't even begun to co-exist yet. Guns booming and rockets rattling around the world testify to this.

As Dr. Visser 't Hooft used the prefix *pro*, in *pro-existence*, it means, for; he is talking about an existing for other nations and people. And here he touches upon one of the God-given laws of life which is violated as much as any "natural" law, as some would refer to it.

Commenting on this law, one widely read author has said: "There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live. . . ."

We do not know whether Dr. Visser

't Hooft's word will ever get into a dictionary or not; it certainly deserves to. But we do hope that it will get into some minds and then begin to affect hearts. For in this hard, cold, calculating, clutching world we certainly need some who will practise *pro-existence* even more than co-existence. We need men and women who are not merely satisfied to "live and let live"; we need people who will "live and *help* live." This takes some sacrifice sometimes, some personal inconvenience, some taking of risk, some identifying of self with the problems and feelings of others. But the Christian may measure his closeness to God by the breadth of his sensitiveness to the sorrows and pains of others.

Someone has observed that nature says, love thyself; domestic education says, love your family; patriotism says, love your country; but Christianity says, love all mankind. The last is the definition of true *pro-existence*.

The catch is, of course, that the principle is not always practised. For it is easy to give it lip service, but a somewhat different matter to give it heart and hand service. But Dr. Visser 't Hooft's proposition of "*pro-existence*" deserves more than a mere notice. It merits a practical approach. How about some impetus from you and me?

Your Editor

YOU'RE ON TRIAL

From page 9

that no matter when He appeared, He would be of the line of David. So in giving that answer the Pharisees made no personal commitment.

Among the ranks of the world's great men there are those who say Jesus was a great personality, but they do not commit themselves and say, "I believe Him to be the Son of God," or "He is my personal Saviour."

As long as pride or fear or prejudice or any other thing holds us back from openly acknowledging Jesus as the Son of God we are failing to meet the test.

As far as I am concerned, I would gladly join Edward Perronet and sing,

"Ye seed of Israel's chosen race,
Ye ransomed of the fall,
Hail Him who saves you by His
grace,
And crown Him Lord of all!"
How about you? Christ said, "Who-

soever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matthew 10:32).

Are you prepared to stand up and stand out for Him? You are on trial; the angels are watching what you will do. Will you be timid like Pilate? Will you procrastinate like Felix? Or crown Him Lord of your life? •

ARE YOU HAPPY?

From page 11

another occasion He told a very insecure young man that he should give away all his possessions and follow Christ's way of life. With the same idea in mind, He urged His disciples to leave behind them all their possessions, while they gave themselves up to the task of carrying Christ's ideas to the masses.

Many times, too, Christ insisted that we must believe in the kind attitude of God toward us. He pointed out that the meanest things in God's created world, like the flowers and the birds, were cared for, even though they performed no service to deserve it. "Fear not," He told His disciples, "It is your Father's good pleasure to give you the kingdom."

No wonder happiness is such a scarce commodity in this troubled century. We have learned to live in a manner that is almost the direct opposite of the way God planned it.

It is, of course, quite unlikely that society at large will ever change, but happiness is not really so far from you. Why not test Christ's remedy? Do not let life push you around. Take hold of it and try to do something with it. Concentrate on the task of developing your potentialities. See how much of yourself you can give to others. Look with a more kindly eye at your fellows and you will find that humanity is really a delightful thing. Try to realize the foolishness and the artificiality of seeking to be better than average. You are not really in competition with all of humanity. Practise relaxation. Do not harbour resentment, or any other negative emotion. Trust in God, put away fear of tomorrow, and forget all about your search for happiness. It will come to you.

This is the philosophy of Christ, and you must admit that it makes very good sense. •

(Note: That this study might be of permanent value, readers are invited to underline all the texts and to follow a simple plan of annotating alongside each text in the margin of their Bibles the next text in the study. Begin by entering the following information about the study on the flyleaf of your Bible as tabled below: serial number, title, first text, code letters, and total number of texts used. Then turn to the first text and write in the margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

2, 5 W
2 Jan 3:16

29 Je'-sds answered and said unto them, Ye do err, for knowing the scriptures, nor the power of God: 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by

MARK YOUR BIBLE

Conducted by *Bernard Pincha*

No.	Title	First Text	Code	No. of Texts
13	Christ the King	Amos 3:7	CK	13

CHRIST THE KING

IN 1939 HITLER'S HORDES ravaged much of Europe. Britain alone remained beyond the rapacious grasp of the Fuehrer. He had planned for the invasion of Britain to take place on September 20, 1940. In preparation for this he concentrated the fury of his air force on that embattled island.

On August 19, Mr. Winston Churchill went to Air Vice-Marshal Park's headquarters. On the radar screen he watched the advance of the German bombers. Each wave was met by the heroic fighters of England, but there seemed to be no end to the Luftwaffe bombers and fighters. Unable to control himself, Mr. Churchill questioned Park: "How many more [planes] have you got?" The Air Vice-Marshal replied, "I am sending my last." For the next few minutes they kept their eyes on the radar screen waiting for the next wave of hostile bombers. It never came. The Germans had also sent their last. It was on that day that Mr. Churchill spoke those memorable words: "Never in the field of human conflict was so much owed by so many to so few." *A miracle had saved this last outpost of democracy in Europe.*

During the dark days of Hitler's onslaught, pessimists furrowed their brows and expected that there would be no stumbling-block to his tyranny. But students of Biblical prophecy were positive that Hitler would fail!

1. How much of the secrets regarding the rise and fall of nations has God made available to man?

Amos 3:7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (2 CK Dan. 2:31).

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. . . . But in the word of God the curtain is drawn aside, and we behold, . . . through all the play and counter-play of human interest . . . the agencies of the all-merciful One, silently, patiently working out the counsels of His own will." Mrs. E. G. White, *Education*, p. 173.

2. By what strange dream did God reveal future world history to an ancient king?

Daniel 2:31. "Thou, O king [Nebuchadnezzar, ruler of Babylon], sawest, and behold a great image . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces . . . the stone that smote the image became a great mountain, and filled the whole earth." (3 CK Dan. 2:38-45.)

3. What interpretation to this strange dream did God give Nebuchadnezzar, through the prophet Daniel?

Daniel 2:38-45. ". . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: . . . And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; . . . they shall mingle themselves with the seed of men: but they shall not cleave one to another, . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . ." (4 CK Dan. 2:43.)

The great empires that succeeded Babylon fulfil the prophecy exactly. In 538 Babylon, the golden kingdom, was taken by the Medes and Persians (the kingdom of silver). In 331 B.C. the Greeks (the kingdom of brass) defeated the Persians at the battle of Arbela. The Romans (the kingdom of iron) secured world power by defeating the Greeks at the battle of Pidna in 168 B.C. When the Roman Empire fell ten kingdoms came into existence (represented by the toes in the image).

4. How futile would be any efforts to unite the divided nations of the fallen Roman Empire by conquest or inter-marriage?

Daniel 2:43. ". . . They shall mingle themselves with the seed of men: but they shall not cleave one to another. . . ." (5 CK Dan. 2:44.)

Charlemagne of the eighth century, Charles V of the sixteenth century, Louis XIV of the eighteenth century, Kaiser Wilhelm and Hitler of our century are some of those who had ambitions of European unity by conquest. But the decree of God has always been irrevocable—"They shall not cleave one to another."

The very close relationship of all the heads of state in Europe did not prevent World War I.

5. During the time when men and nations work for European unity and world peace what is God's plan to usher in the kingdom of which He is the head?

Daniel 2:44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (6 CK Isaiah 9:6.)

"O how I wish the Lord would come during my lifetime," said Queen Victoria after hearing a sermon by Dean Farrar, one of her chaplains. "Why does your Majesty feel this very earnest desire?" asked the preacher. With deep emotion the queen replied, "Because I should so love to lay my crown at His feet."

6. With what degree of certainty does Isaiah refer to the permanency of Christ's kingdom?

Isaiah 9:6. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called. . . The Prince of Peace. Of the increase of his government and peace there shall be no end." (7 CK John 1:18.)

7. What legal right does Christ have to be the king of this world?

John 1:18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (8 CK Matt. 1:23.)

Because Christ is the only Son of God, and because He is the Creator of the Universe, He has the legal right to be the King of this world at any time.

8. In order for Divinity to rule over humanity what condescending step did Christ take?

Matthew 1:23. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (9 CK John 6:15.)

In the Rospiglioso Palace at Rome, on the ceiling high above the floor is one of the masterpieces of world art by Guido Reni. It is called the "Triumph of Phoebus." To avoid eye strain, a mirror has been placed on a table under the ceiling. Seated in comfort, one can gaze upon the creation of the artist until he is satisfied. So in Christ we behold the glory of the Father. Christ is the very mirror of God.

Frederick the Great of Prussia once lived incognito among his shipbuilders to know their living conditions and uplift their standards. Christ lived amongst us to be 'touched by our infirmities' and to lift us from moral degradation.

9. When the Jews, impressed by the power and the miracles of Jesus, designed to make Him their king, what did He do?

John 6:15. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (10 CK Mark 15:12, 13.)

The Jews expected the Messiah to make their nation the most powerful earthly kingdom and to destroy their

enemies, but Christ would not set up His kingdom until He should come the second time.

10. What cruel decision did the Jews make when their hopes of an earthly kingdom under Christ perished?

Mark 15:12, 13. "What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him." (11 CK John 19:19.)

By these words the Jews showed that they would not have Jesus to be their king.

11. In what manner was the kingship of Christ vindicated even upon the cross?

John 19:19. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." (12 CK 1 Tim. 6:15, 16.)

12. In what unique terms does Paul refer to Jesus?

1 Timothy 6:15, 16. ". . . who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, . . ." (13 CK Rev. 19:13, 16.)

Of Christ we could say in the words of Emily Bronte:

"There is not room for Death
Not atom that his might could render void:
Thou, Thou art Being and Breath,
And what Thou art may never be destroyed."

13. How will Christ the King return to this earth?

Revelation 19:13-16. "And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, . . . and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (CK //.)

In times of seeming defeat let us take courage in the certain hope that the final triumph is Christ's.

Aytoun, the historian-poet, describes the return of Randolph Murray to Edinburgh after the Battle of Flodden Field where the young King James of Scotland died. Before his disappointed countrymen, Murray held aloft a tattered and sodden flag and cried aloud:

"Never yet was royal banner
Steeped in such a costly dye. . .
It hath lain upon a bosom
Where no other shroud shall lie.
Sirs! I charge you keep it holy,
Keep it as a sacred thing,
For the stain you see upon it
Was the lifeblood of your king!"

Let us always gallantly show our loyalty and allegiance to the blood-stained banner of Christ the King!

Have faith in God
Collapse of nations around us ring,
Have faith in God
The heavenly kingdom Christ will bring,
Have faith in God
We worship Him, our Eternal King!
Have faith, dear friend, in God.



TREASURES OF THE WORD

BORN IN THE EAST, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere.

It has learned to speak in hundreds of languages to the heart of man.

It comes into the palace, to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God.

Children listen to its stories with wonder and delight, and wise men ponder them as parables of life.

It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness.

Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely.

The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice.

The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages.

It has woven itself into our deepest affections, and coloured our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled.

They fill our prayers with power larger than we know, and the beauty of them lingers in our ears long after the sermons which have been forgotten.

They return to us swiftly and quietly, like birds flying from far away.

They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long forgotten path. They grow richer, as pearls do when they are worn near the heart.

No man is poor or desolate who has this treasure for his own.

—Henry Van Dyke.

