



fountain

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THE FOUNTAIN is published once every six weeks. It is supported by free-will offering from Christian friends who have the burden to see the Word of God reach as many as possible. We depend on the all sufficient grace and providence of the Lord to meet our every need. The magazine is free of charge and is sent upon request.

OUR AIM is to unite all Christian brothers and sisters who have the same burden to preach the Gospel unto all nations. We preach none other than Jesus Christ and Him crucified.

WHAT WE BELIEVE The Bible is the basis of our faith. We believe that the whole Bible, every chapter, every verse as originally given is inspired by God.

"You (Jesus) are the Christ, the Son of the living God."

(Matthew 16:16)

"Christ Jesus came into the world to save sinners." (I Timothy 1:15)

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God -- not because of works, lest any man should boast."

(Ephesians 2:8,9)

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"Not by might, nor by power, but by my Spirit, says the Lord of hosts."

(Zechariah 4:6)

"When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.'"

(Matthew 9:36-38)

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We welcome written contributions both expository and evangelistic in nature. Articles may include testimonies, short reflective prose, stories, biographies, book reviews, Bible studies, topical discussions, poems, translated works and news of Christian groups. Please avoid adopting a didactic approach. The name and address of the author must accompany all contributions. Pseudonyms may be used, but anonymous articles will not be published.

A

BAFFLING QUESTION

- Rony -

Dear Janice,

Would you believe that I am taking all the trouble to write just to tell you about a movie I saw last week?

That night I couldn't sleep. As the scenes kept recurring, the question persisted, "What if it should happen to me?" Now you are going to dismiss the whole thing and say it's just like me to get emotionally involved with a motion picture. What bothers me is that I too have learnt to be sophisticated enough to cease to be aroused. Consciously or otherwise, I, like so many, have tried hard to be indifferent, to forget about anything that's disturbing, to ignore the unpleasant truths, to forget about the cruelty of man, the problem of pain...

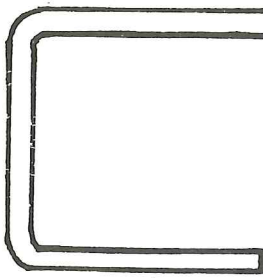
I was touched after reading The Hiding Place, the book on which the movie was based. It is more provoking and moving than the film. It contains details of human cruelty which, had they not been discreetly omitted, would scandalize the movie-going public. This 2-million-copy seller juxtaposes the seamy side of human nature with the glory of transcendent love. The simple yet profound truths that shine out have the power to change the lives of its readers.

The Hiding Place tells the life story of Corrie ten Boom, Holland's

first woman watchmaker. During the Nazi Persecution in World War II, she opened her house as the hiding place for Jews. As a result of this underground activity, she and her family were sent to German concentration camps. Her father and her elder sister Betsie died in prison. Corrie is the only one who has survived to tell of the gruesome and unimaginable suffering they had to go through. She wrote the book to tell people what they had learnt in the camps.

What impressed me most about the ten Boom family was their belief in God. It was so real that it affected their every decision and move. It was their unshakeable belief in God that made the lives of these ordinary people remarkable, and made them willing to risk their lives to harbour the Jews who were "the apple of God's eye" -- God's chosen people.

Their faith in God's love sustained the sisters through hunger, forced labour, hatred and inhumane treatment in the concentration camps. Their consolation and strength came from the Word of God. Through the Bible they knew they were victorious over the infernal circumstances. They were living in two separate worlds. The external, observable life grew more horrible each day. The spiritual life they lived with God grew daily better, more glorious. They knew that they were, not would be, con-



querors. In the midst of darkness God's word burnt,

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution...No, in all these things we are more than conquerors through him that loved us."

Don't you agree that their kind of faith is not merely a crutch in the midst of despair? A fake religion or a nominal belief in a far-away God wouldn't have helped either. To them, Jesus was adequate for every crisis as He could turn loss into glory.

One exciting discovery which Corrie made was that in their humiliation they were not alone. They were thrilled to discover that the account they read of Jesus' suffering was neither remote nor a by-gone story, as the pages in the Bible leapt onto life for them.

"It was simply a description of the way things were -- of hell and heaven, of how men act and how God acts. I had read a thousand times the story of Jesus' arrest -- how soldiers had slapped Him, laughed at Him, flogged Him. Now such happenings had faces and voices."

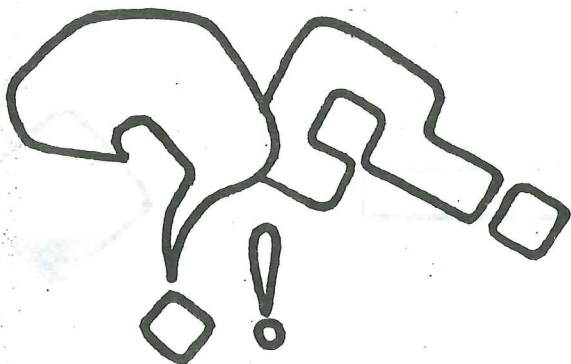
Now they could identify with Jesus who suffered the same ignominious treachery, shame and loss. Since Jesus had suffered the lowest degradation for the whole human race, the sisters were convinced that "there is no pit so deep that He is not deeper still". Corrie's whole life after her release has been dedicated to proclaiming this conviction. She must tell people that however great a man's suffering is, Jesus has gone through it all and has the power to save.

What is so disturbing about The Hiding Place is its revelation of the cruelty of man. The concentration camp was situated next to the punishment barracks. All day Corrie and Betsie could hear the sounds of hell itself. These were "sounds of a cruelty altogether detached: blows landing in regular rhythm, screams keeping pace". One of the inmates of the camp had arrived at the conclusion that the only way to survive in this cruel world is to hate. Betsie, however, had a different vantage point. She saw that to love is greater. She realized that if people can be taught to hate, they can be taught again to love.

Love even your persecutor? I was interested to read of Corrie's humanness as she had to struggle hard before she could extend a forgiving hand to her former persecutor. It must have been supernatural love which enabled her to overcome her hatred. In forgiving she discovered the valuable truth that "when He tells us to love our enemies, He gives, along with the command, the love itself".

If God is love, why does He allow suffering? I bet you must have wrecked your brain over this age-old problem of pain one time or another. Perhaps you have quit thinking about this as you don't seem to find any answer. Father Ten Boom answered the hard question with a simple yet satisfying analogy. Just as a little child cannot carry a heavy load, so it is the same way with knowledge.

"Some knowledge is too heavy for children. When you are older and stronger you can bear it. Your fa-



ther will carry it until you are able."

The lieutenant who conducted Corrie's first hearing had a hard time struggling for truth. He couldn't find an intellectually satisfying answer to life's injustice. He couldn't accept the existence of a God who allows those who believe in Him to suffer. What kind of a God would have let a God-fearing old man like Father ten Boom die a pauper's death in prison? Corrie didn't understand it either. Yet there were answers to this and all her hard questions -- for she was content to leave them to her heavenly Father's keeping. The dilemma of doubt is everyone's problem. Some doubts gnaw at the root of faith. In face of life's web of humanly inexplicable events, how do you handle your hang-ups?

Years later, Corrie realized why the terrible suffering had to happen to her. On the occasion of the premiere of The Hiding Place in Los Angeles, she spoke of her experience in the concentration camp:

"I went thru a very difficult class of life's school. But when you go to a difficult class you learn much, especially when the teacher is good; and my Teacher was so good, so that I saw as it were God's point of view."

There was something child-like about Father ten Boom's faith that impressed those who lived around him. Many brought their problems and asked for advice. Unabashedly he would bow his head and pray for the answer. Occasionally when he encountered baffling watch repair problems, Corrie

would hear him say,

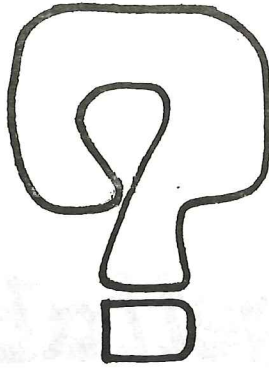
"Lord, You turn the wheels of the galaxies. You know what makes the planets spin and You know what makes this watch run..."

Through the years he took his stop-watches to "the One who set the atoms dancing," and "keeps the great currents circling through the sea."

The ten Booms' belief in God's omnipotence and omniscience enabled them to handle their doubts. To them, God makes no mistakes. "There are no 'ifs'" in God's world." Their only safety is in the centre of His will because He knows all things and is in control. "His will is our hiding place." Indeed, Corrie was to learn years later that her release had been the result of a clerical "error". A week later all women of her age were taken to the gas chambers.

The fear of death too was taken care of because God has perfect timing. Father ten Boom explained to the child Corrie that "when the time comes that some of us will have to die, you will look into your heart and find the strength you need -- just in time."

By now you must be wondering why I get so excited telling you about a book. It's just that the life stories of these sisters bear up such a strong contrast with our lives. I cannot forget your words that for you life is so far so good, and you can go on living your own life, since you don't see the need to trust in a Higher Being. You will be surprised, as I was, to find out that Corrie was over



fifty when the situation arose for her to get involved in the underground movement. All along she had lived the quiet, uneventful life of a spinster. Who could have dreamed of her being used to save hundreds of Jewish lives? Now in her eighties she is still travelling around the world to touch, stir and change lives. What is it about this ordinary woman that makes her the channel of a life-changing power? It's simply her willingness to obey her God and take His Word seriously. There are many who believe in God and still find life going on as before -- boring, uninteresting. What is wrong is that they don't mean business with God. They are not willing to obey and be used by Him.

Don't you think it's easy to let life pass us by without experiencing what a fulfilling and worthwhile life is all about? Security, comfort and success may constitute what to many is a "good" life. In God's point of view, there is something higher, more lasting. The trouble with taking your life into your own hands is that you are missing what God has planned for all who trust Him -- an abundant life.

Back to the question, "What if it should happen to me?" I wonder if persecution and suffering would deepen my trust in God's goodness and love, or if these would shake the very foundation of my belief in a sovereign creator.

How would you, who don't see the need to believe in God, have acted and reacted in the same situation?

Yours sincerely,
Rony



STRENGTH & COMFORT

What a wonderful God we have --
He is
the Father of our Lord
Jesus Christ,
the source of every mercy,
and
the one who so wonderfully
comforts & strengthens
us
in our hardships and trials.

And why does He do this?

So that
when others are troubled,
needing our
sympathy & encouragement,
we can pass on to them this
same help & comfort
God has given us.


You can be sure that
the more
we undergo sufferings for
Christ,
the more
He will shower us with
His
comfort & encouragement.

We are in deep trouble
for bringing you
God's
comfort & salvation.

But
in our trouble
God had comforted us --
and this, too, to help you:
to show you from
our personal experience
how God will tenderly comfort
you
when you undergo these same
sufferings.

He will give you the strength
to endure.

(From the 2nd letter of Paul to the
Church at Corinth, chapter 1, vv. 3-7)



An Unforgettable Christmas

Editor's Note:

Corrie ten Boom is the author of the book The Hiding Place. She was confined in the Nazi prison camp in Ravensbruck during World War II for hiding Jews in her home in Holland.

It was Christmas, 1944. My sister Betsie had died. I was in a hospital barrack in Ravensbruck. Dark it was in my heart, and darkness was around me.

There were Christmas trees in the street between the barracks. Why, I don't know. They were the saddest Christmas trees I ever saw in my life. I am sure it was with the purpose of blaspheming that they had thrown dead bodies of prisoners under the Christmas trees.

I tried to talk to the people around me about Christmas, but they mocked, ridiculed, and sneered at whatever I said. At last I was just quiet. It was in the middle of the night that I suddenly heard a child crying and calling, "Mommy! Come to Oelie. Oelie feels so alone." I went to her and saw a child not so young, but feeble-minded.

"Oelie, Mommy cannot come, but do you know who is willing to come to you? That is Jesus."

The girl was lying on a bed next to the window, not far from my bed. Although Oelie was completely emaciated from lack of food, she had a sweet face, beautiful eyes, and wavy hair. It was so touching to hear her call for her mother. Oelie had been operated on and

the incision on her back was covered by a bandage of toilet paper.

That night I told this poor child about Jesus. How He came into the world as a little baby -- how He came to save us from our sins.

"The Lord Jesus loves Oelie and has borne her punishment on the cross. Now Oelie may go to heaven. Jesus is there right now. He is getting a little house ready for Oelie." Later I asked her what she remembered of what I had told her.

"What is the little house like?" I asked.

"It is very beautiful. There are no wicked people as in Ravensbruck -- only good people and angels. And Oelie will see Jesus there."

The child added, "I will ask Jesus to make me brave when I have a pain. I will think of the pain that Jesus suffered to show Oelie the way to heaven." Oelie folded her hands; together we gave thanks.

Then I knew why I had to spend this Christmas in Ravensbruck.

-- From Corrie's Christmas Memories --
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"The older world is done for, toppling on top of us...
... There must be a new world." - D.H. Lawrence -

Amidst the cries of frustration against the meaninglessness of life, there are still some less cynical people who stand up to suggest various positive actions to bring changes to a world that they see as dying. In proposing the changes, there illumines a hope for them -- a hope that this world would eventually be transformed into a better one for the entire human race.

D. H. Lawrence, a well-known twentieth century writer, seemed to have a positive answer for people who wanted a permanent change. Lawrence wrote beautiful prose, but humanity was his chief concern in writing. Lawrence saw the world as dying. Bound by technological progress, men had become cardboard beings who could only conform blindly to the mechanical routines of modern life. Lawrence thought that if the world went on like this, all men would be completely alienated from their natural instincts and intuition. The world

to Lawrence was corrupt. Men put on masks to give themselves a make-believe identity and social security. Lawrence stressed the importance of the natural world that men had abandoned. He thought that it was essential for men to resume a direct and intimate tie with nature so as to re-establish a bond with the universe. He always viewed sex as the only connection that modern men had with their natural selves. Other than that link, men were hypocritical and helpless, being bound by existing moral rules and technological progress. Lawrence said that the only solution to mankind was a complete rebirth.

Lawrence's idea of a rebirth in man is shown in his novel, The Rainbow. The plot of the novel is deliberately low-key and simple, but the philosophy put forth by Lawrence is complex and profound. Three generations of the same family are described respectively. Al-

most every character in the novel is striving for personal fulfilment in his own way. The first two generations fail to find their fulfilment. Gradually they fade away without knowing the meaning of living, like millions of other people. It is only in describing Ursula, who belongs to the third generation, that Lawrence makes known his concept of rebirth. Ursula goes through a trial already experienced by her predecessors -- she has to fight to recover her nat-



ural bond with the universe, and to struggle against the traditional moral rules that bind her in her aspiration for fulfilment in life. She finds out that sex is not enough to help her recover her natural self. She has to struggle to win back her identity by abandoning everything that forces her to betray her individuality. Social interactions seem to suffocate her. As a teacher, she feels that she is forced to control the thoughts and behaviour of the young people in her class against her own will. Recognizing her separateness from the rest of the people around her, she cannot tolerate the hypocritical everyday conversation enjoyed by her colleagues. Her career makes her see the unnaturalness of the existing order, which becomes a "barren nothing" to her. Romantic love also becomes an obstacle to her quest for identity. Although she has a passion for her lover, she cannot find a complete consummation with him. When she

discovers that he too, is a victim of the mechanistic society, and has no idea of his own identity, she has to give him up.

It is at this point of the novel, when Ursula is finally alone, that the symbol of rebirth, the rainbow, appears as a promise of reward. Lawrence takes into consideration the biblical meaning of the rainbow. He sees it as a symbol of a new beginning after the past has been washed off completely. But to him the rainbow also stands for the ever-renewing quality of a creative process. It appears in the novel as a promise of a better life since Ursula has re-established her individuality under the tyranny of the mechanistic world, so as to reclaim her identity with the universe. Ursula's triumph over the rules and values of the modern age seems to symbolize Lawrence's belief that the new generation can ultimately wash away the decayed past so that a new world will come about. The novel ends with a highly optimistic tone about the future:

"She (Ursula) saw in the rainbow the earth's new architecture, the old, brittle corruption of houses and factories swept away, the world built up in a living fabric of Truth, fitting to the over-arching heaven."

The Rainbow is a visionary novel that looks forward to a new world in which all men, not just a few, will recognize their individuality from one another, thus winning their rebirth. Lawrence saw himself as a "Saviour" of mankind because he thought that his own concept of rebirth would be the only salvation for the dying world.

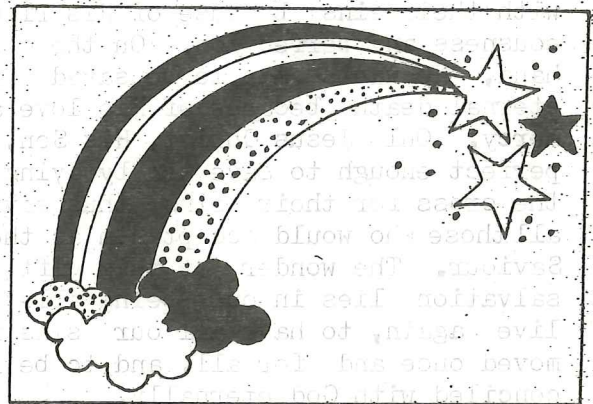
Lawrence did make a point in saying that modern man seemed to have lost his identity and individuality; and his "rebirth" idea sounds like a pleasing consolation. Yet he was unable to suggest any further plans for man to transform himself thoroughly. He suggested continuous struggle, such as the one Ursula undergoes, as a way to rebirth. Yet he did not say what a man should

do after he has won his rebirth. He concentrated much on the separateness of each individual, but he gave no definite solution to mankind as a whole. He did not explain how each man who insists on his own individuality can tolerate another human being with a completely different personality. Men stressing on their separate individuality would naturally become isolated, selfish, headstrong creatures, unable to cope with others. In his anxiety to awaken man to his "rebirth", Lawrence still lacked the power to make it a reality. A reborn man in the Lawrentian sense would still not know how to deal with the existing problems of the modern world. Men have been passing from one generation to another for a long time before they have come to the present state. Can the social order, which is so incomplete and hypocritical in Lawrence's sight, be totally abolished? What would the nature of his new world be?

D.H. Lawrence was not the only one to have his say on the subject of "rebirth". He was not the only one concerned about the state of modern man. I, for one, had also been dissatisfied with the mechanical routines of the modern world. To me, life seemed to go on forever in monotonous routines. Like his heroine Ursula, I was suspicious of people around me, people who seemed so false and so domineering as I looked at them. There was a time when I almost became a misanthropist, someone who could not stand his fellow-men, and I wanted to run away from them all. But even then, I could not accept Lawrence's concept of rebirth for this "dying world". Deep in my heart, I knew that the most important thing was not to attempt to replace the mechanistic society with a new and abstract one. A change within man himself was most urgent to me. But I felt that man could not undergo a rebirth all by himself through a struggle similar to that of Ursula. To me, rebirth could not be generated by a man on his own, just

as he could not give birth to himself in the first place. Man, I came to realize, was far weaker than he thought he was, and more inclined to do evil than he would admit. I could not agree with Lawrence in his estimation of the human potential in self-regeneration.

It took a long time for me to accept the fact that man had come to this state of being at a loss because of his sinful nature. Even the greatest men in history had flaws in their character. Sin has made the world the ugly place it appears to be. It took a long time for me to truly realize that if men were to continue their blind search of meaning in a world that could give no answer, they would only be going on endlessly in a circular journey, a journey that would give no solution but much suffering, like the numerous revolutions in history that had only worked temporarily. After struggling to be on my own for a long time, I found that I was not going anywhere though I felt that there must be a way out. After trying to run away from



other people, I certainly did not see a promise in the future as Ursula does. There had to be a more powerful change in me. I recognized that I was sinful, like the rest of the people. I knew that I needed a rebirth that I, with all my sins, could not possibly achieve by myself. It was when I was desperately hoping for a new life in me that I found my answer, not in a novel, but in the Bible.

God reveals to us through the Bible that things get out of hand because man insists by his own will on pursuing his sinful way, which drives him further and further from God. Things would only get worse as man tries to justify his goodness by doing things on his own. For as long as man bears his sins, he cannot be reconciled with God, no matter what he does. By choosing to wallow in his sins, man has chosen death to be his final end: "For the wages of sin is death..." (Romans 6:23). As we look at the world today, we can see that despite men's progress in technology, crimes are being committed everywhere. Even in our daily life, our revealed or hidden sins are no less dangerous. They may not be legally harmful, yet they could disrupt our relationship with one another, or bring us much frustration and anger. Life would be so insecure and aimless if there were nothing to deliver us from this sinful state.

But we can also know through the Bible that God has deep love and compassion for us whom He has created. On the one hand, He cannot accept men with their sins because of His righteousness and perfection. On the other hand, He wants man to be saved from eternal death because of His love and mercy. Only Jesus Christ, His Son, is perfect enough to save men by dying on the cross for their sins, thus saving all those who would accept Him as their Saviour. The wonder of this gift of salvation lies in our being able to live again, to have all our sins removed once and for all, and to be reconciled with God eternally.

The cross became the answer to the powerful change that I was looking for. On it, I saw my sinful self made clean, not by my goodness, but by Christ's perfect blood. On it, I saw my own rebirth. My immediate feeling of being reborn through accepting Jesus as my Lord and Saviour was one of relief and wonder. It did not transform me dramatically, yet I was assured of a definite meaning in life from that moment

onwards. All my past sins had suddenly vanished, and I had no fear of starting a new life again. Having been born again in Christ does not mean that I will never go wrong again. Yet as I confess my sins, God will forgive me and let me come to Him again because of Christ, who is the only channel by which I can go to God. Whereas L. H. Lawrence advocates a struggle for men themselves in order to be reborn, God gives us the gift of rebirth when we accept Christ as our Saviour. Whereas Lawrence does not say much about sin, Christ has already died and risen to conquer over it. Whereas Lawrence's suggestion of rebirth requires a lengthy process of suffering, God's gift of salvation and the subsequent new birth is given freely. Our life can be meaningful not because we can do any good by ourselves, but because God can give us strength and carry out His plan for us in our submission. My having been reborn does not make me a famous hero. But then to me, fame is nothing as compared with the everlasting promise that Jesus Christ is the only answer to my quest of meaning in life. It is even more wonderful to know that many others who have received this gift share the same experience with me. I can be assured that God loves us both as individuals and as a whole human race. There is no need to run away from people as long as I know that they, no matter how sinful, are also entitled to the gift that I have received.

As Ursula looks at the rainbow in the sky, she sees it as a promise of rebirth. The promise is rich and soothing, yet you cannot grasp it for sure. It seems to lie in the indefinite future. As I look at the cross in my heart, I see that God's gift of rebirth for me was given a long time ago when Christ died on the cross and rose again. It is not a vague hope in the future, nor is it just a historical fact for those living in the past -- I know, because I am keeping this gift now. □

UP ON MT. ARARAT

- George -

Is it just a fairy tale?
The story itself is straightforward.

The world was rife with man's wickedness and violence. Man went his own way and did not acknowledge God. God was grieved and He decided to send a great flood to blot out man from the face of the earth. However, God found Noah, a righteous man. God gave specific instructions to Noah to build an ark to save himself and his family from the great flood. The ark should be built of gopherwood with 3 decks, with a length of 300 cubits, a breadth of 50 cubits and a height of 30 cubits (one cubit equals approximately 18 inches). The flood came and the rain fell for 40 days. When the flood finally subsided, the ark landed on the top of a mountain. Noah and his family were saved.

The whole account is recorded in Genesis, the first book in the Bible. Is the story just a myth, or is it true history?

On the border between Turkey and the Soviet Union is Mt. Ararat. The Persians called it "Kok-I-Nouh", meaning "Mountain of Noah".

Mt. Ararat is a volcano with craters on its side. It is extremely hazardous to climb. The summit is permanently covered by glacial ice and snow, often obscured by misty, fog-like clouds, with blizzard conditions present most of the year. At lower elevations, thunder storms are frequent. There are absolutely no trees on the mountain for shelter, nor wood to build a fire. At snow-covered elevations, 100-foot deep crevasses often are not noticed until it is too late. The loose, porous rocks on the mountain make climbers slip backwards, and poisonous snakes, bears and wolf dogs are dangerous to climbers. At times, even conversation between climbers can cause a chain reaction of echoes which sends gigantic boulders of snow down the Ararat slopes.

Accounts from 700 B.C. related experience of pilgrims climbing Ararat. Around 300 B.C. Berossus, the Babylonian high priest, said the remains of the Ark could be seen. Brother Jehan Haithon, a 13th century Armenian prince, wrote about the Ark. He said he saw it on Mt. Ararat in the midst of snow in 1254. A 17th century Dutch adventurer, Jans Janszoon Struys, received a small cross carved of wood taken from Noah's Ark while he was travelling in the Ararat region in 1670. He received it from a monk who also gave him a

written testimony about the wooden cross, and urged him to take it to St. Peter's Church in Rome.



Expeditions In The 1800's And Early 1900's

The earliest known modern day discovery of Noah's Ark, between 1850 and 1880, was indicated in the story told by Haji Yearam, an Armenian who lived out his final days in America. He and his parents lived at the foot of Mt. Ararat. At one time, three scientists approached him and his father to bring them up to see the Ark. These scientists disguised themselves as devout Christians and when they found the Ark, they attempted to destroy it. They threatened to kill their guides if they tried to tell others of the discovery, and the three scientists took a death oath to keep the secret. In 1918, a news item on a newspaper stated that an elderly scientist on his deathbed in London was afraid to die before making a terrible confession. It gave briefly the very date and facts that Haji Yearam had related in his story -- the dying man was one of the original three scientists.

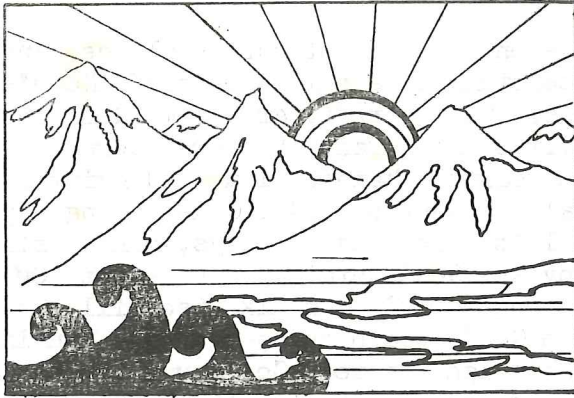
Sir James Bryce, a highly regarded British statesman, jurist and author, made a solo ascent in 1876. Braving the hostile environment of Ararat, Bryce uncovered and brought back to London a four foot long, five inch thick piece of hand-tooled timber. He found the wood at about 13,000 feet -- where no tree had ever grown. It was an evidence vindicating the presence of the Ark.

In August 1883, the Turkish government announced its discovery of Noah's Ark. The story appeared in leading American newspapers. It appeared that some Turkish commissioners appointed to investigate avalanches on Mt. Ararat suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They found the Ark. Though it was a good deal worn off, it was recognizable and in a good state of preservation. They entered the structure and estimated its length to be 300 cubits long -- as said in the Bible. The discovery was ignored by scientific leaders at that time and the Turkish government did not follow it up with another expedition.

George Hagopian, an 80 year old Armenian, was taken up the slopes of Mt. Ararat by his uncle to see Noah's Ark in 1902 when he was 10 years old. He could remember the shape of the Ark to the extent that allowed artist Alfred Lee to sketch a likeness of the Ark.

A Russian pilot, Vladimir Roskovitsky, was interviewed after World War I and he described the incident of the discovery of Noah's Ark by a group of Russian aviators and himself flying over Mt. Ararat just before the Russian Revolution. They spotted the Ark at around 14,000 feet. The captain reported the incident to the Czar and a special company of soldiers was sent to investigate the Ark. They reached the Ark and completed measurements and numerous photographs were taken. Yet only a few days after the report was sent to the Czar, the Russian government was overthrown and all the records were lost.

Eryl Cummings, an Ark scholar, did extensive research on this story to determine its authenticity. He came across a Russian article (published in Rosseye Nov. 1945) by Col. Alexander A. Koor. Koor was an officer with the Czar's White Russian army and a friend of some of the soldiers involved in the Ark expedition. The article confirmed the Roskovitsky story.



20th Century Expeditions

During World War II, American and Russian aviators flew hundreds of flights over Mt. Ararat and several times during these years, reports were made by pilots that they saw the Ark located in the glacial mass below. Dr. Jacob D. Liedmann, a neurosurgeon in Israel, remembered seeing some photos of the Ark on Mt. Ararat taken by a Russian aviator in World War II. The pictures showed that the Ark was protruding out of the ice approximately 80 to 90 feet at an altitude of about 14,000 feet. Dr. Liedmann could not get a copy of the pictures because the Russian pilot stated that the photos were the property of the U.S.S.R.

In 1952, George Jefferson Greene, an American pipeline and mining engineer, saw a portion of the Ark exposed in Ararat's northeast face when he was in a helicopter. He took six photographs, but he failed to arouse the interest of his friends in helping to finance an expedition to Ararat to recover the Ark. Ten years later, he was transferred to British Guyana and was murdered there. All his belongings, with the photographs, were lost.

Eryl Cummings tried hard to locate these pictures and contacted over 30 people who had seen the photos. Dr. Clifford L. Burdick, a geologist and an associate of Eryl Cummings, had a description of the photos from Fred Drake, an oil man who had been in contact with

Greene in 1954. Drake stated that he saw the six photos and clearly identified the Ark beyond doubt.

Between 1952 and 1969, French industrialist and authority on Turkish archaeology, Fernand Navarra, went up to Mt. Ararat four times to explore the Ark. In his expeditions, he and his son spotted the Ark and brought back wood from a 35 foot deep crevasse at an altitude of 13,000 feet where no tree could grow. The wood was tested at the National Museum of Natural History in Paris, the Cairo Museum in Egypt, the Department of Anthropology and Prehistoric Studies at the University of Bordeaux and other well known archaeological institutes. The age and the type of the wood showed that most probably it had been a piece from Noah's Ark. It was probable that only part of the Ark remained at 14,000 feet, seen sometimes when the snow covering it melted away, and the rest of the Ark had been broken down to pieces and carried down by glaciers to 12,000 or 13,000 feet where wood samples were recovered.

The Turkish Ban On Ark Expeditions

In April 1974, the Turkish government officially announced a ban on travel by foreigners to Mt. Ararat. Mt. Ararat was located between the Turkish-Russian border and was a highly sensitive military area. The ban was caused by both international and internal political reasons. The politics of nations stood in the way of the verification of the presence and authenticity of Noah's Ark -- a most important vessel to humanity.

Conclusion

Research has indicated that since 1856, 200 people in 23 separate sightings had seen Noah's Ark on Mt. Ararat. We have biblical, historical, archaeological and anthropological accounts. Eye-witness and scientific evidences.

have supported the existence of Noah's Ark. Local accounts from villagers, photos, wood discovery and even satellite confirmations have pointed to the verification of the existence of Noah's Ark.

The support for the existence of Noah's Ark further shows that the Bible is not a book of myths or fables. It contains a record of man's past history with God. With messages and records from God, the Bible provides guidance, warning and instruction to man. Following the Bible, man can lead a life pleasing to God.

The society in Noah's age was very sinful and God was grieved in His heart.

"And the Lord said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky.'" - Genesis 6:7 -

Man in Noah's age ignored the fact that sin would lead to God's wrath and judgement. The righteous and holy God could not tolerate sin and evil. Yet God found Noah, a righteous man who followed Him. He provided Noah with a way out from His judgement. After the flood, God promised Noah that He would never again destroy mankind with a flood and He used the rainbow as a sign of the promise,

"And I establish my covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

- Genesis 9:11 -

The incident of Noah, the Ark and the flood illustrated the destructive power of sin and God's righteousness, His wrath and His judgement on sin. God's wrath was formidable when man refused to listen to Him.

Generations continued on after Noah's days but the problem of sin still plagues humanity. Modern society is not much different from the days of Noah in terms of its sin and disobedience to God. Nowadays, people deny God's

existence. Corruption, violence and deceitfulness are no less than in Noah's days. War, strife, greed, murder and indifference ransack every corner of the earth. Materialism and Existentialism have replaced a God-fearing way of life. In Noah's days, man's sin provoked God's wrath and judgement. Our present world's sin likewise will provoke God's wrath and judgement. Men in Noah's age ignored God's warning and men in our age act in the same way -- ignoring the warning of another universal judgement from God as recorded in the Bible,

"For the coming of the Son of Man will be just like the days of Noah. For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the Flood came and took them all away, so shall the coming of the Son of Man be." - Matthew 24:37-39 -

To set us free from the bondage of sin and the horrible consequence of the judgement of sin, God gives us the only way out. He sent His Son Jesus Christ to die for us and those who believe in Him will not be judged by God. Jesus Christ's blood can cleanse our sins but He will come a second time to judge those who do not believe in Him -- those who are still sinful in God's sight. The judgement will be similar to that in Noah's days. It will come suddenly and unexpectedly. Also, it will be universal for mankind, and no one can escape.

Perhaps we should all learn from the account of Noah and be prepared for the judgement day -- repenting and accepting Jesus Christ as our Lord and Saviour. Then with our sins forgiven, we can have fellowship with God again.



Reference

D. Balsiger & C. Sellier Jr., In Search Of Noah's Ark, Sun Classic Books, 1976.

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