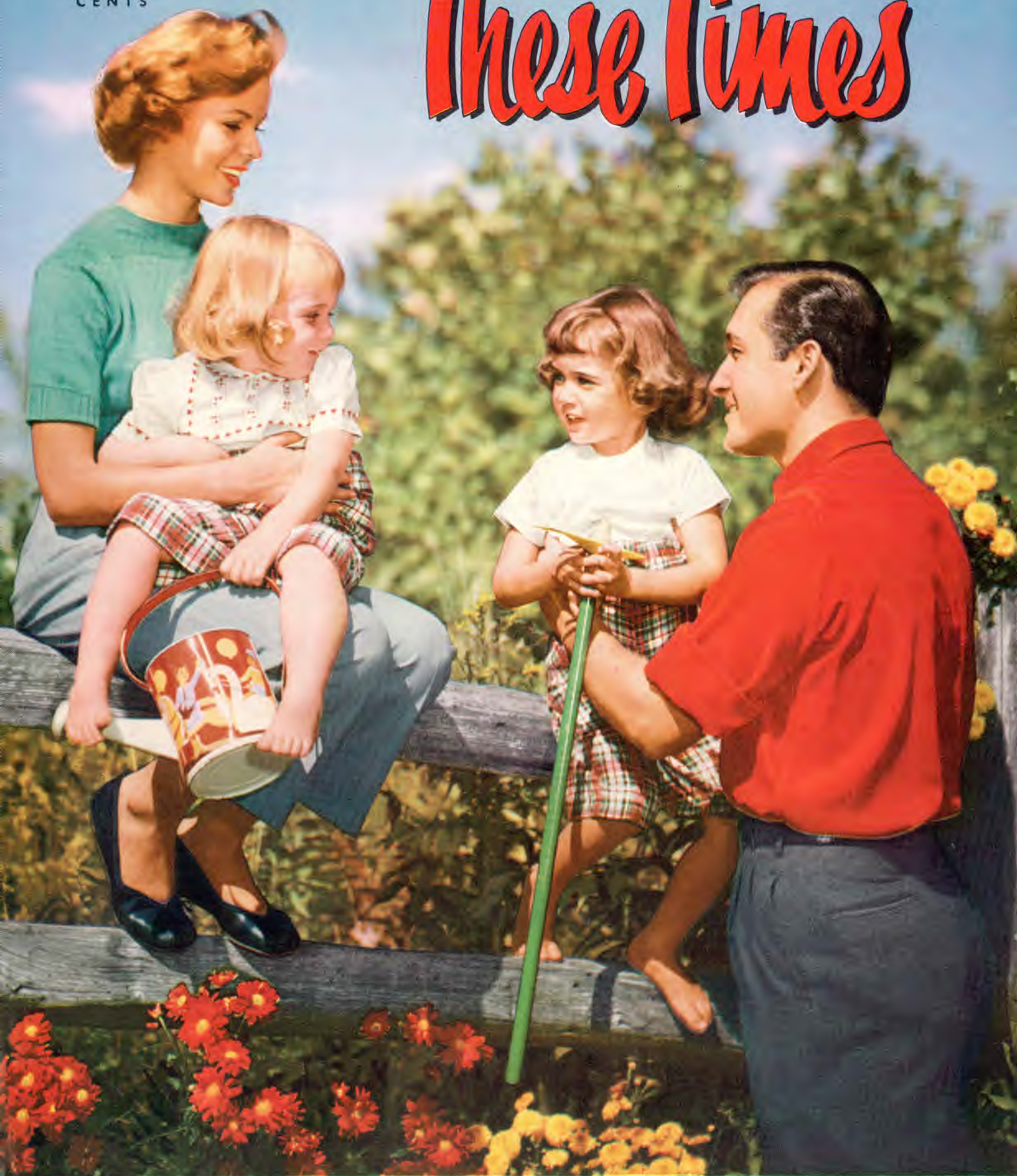


AUGUST 1957

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These Times



THIS MONTH

★ ONE LIFE TO LIVE ★ INDONESIA TODAY
★ READ the Serial "SO SURE A HOPE"

PAGEANT of PROPHECY

Because of the hundreds of Bible texts dealing prophetically with our troubled days, THESE TIMES presents this feature. Further information on any item may be obtained by writing the editor.

SATANIC FORCES ARE REACHING A NEW CRESCENDO: Prophecy: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:11.

According to forecasts of spiritualistic writers, the final wind-up of human history should be looked for by the end of the present century. Students of the Bible know that "of that day and hour knoweth no man, no, not the angels of heaven" (Matthew 24:36), and thus no accurate predictions of the time of Christ's return can be made. However, a host of fulfilled prophecies proclaim that the end of all things must be at hand, and Satan, aware of this, is unleashing his wrath in all its ghoulish fury.

For 6000 years the enemy of men's souls has known that he can best alienate the soul from God by perverting the mind, and his chief weapons have been geared to that end. Alcohol is one of them, and during a recent 12-month period Americans spent five times more money on liquor than on the support of 48 Protestant and 2 Eastern Orthodox denominations. But a new threat has been invading America: the demon drums of Voodoo right out of the heart of pagan, witch-bound Africa! It may masquerade under an American name, rock-'n-roll, but it is a fiendish tool of Satan. The book Divine Horsemen--The Living Gods of Haiti, by Maya Deren, offers well-authenticated proof that the current musical hits of night clubs and other segments of the entertainment world are but an adaptation of African tribal dances imported by way of the West Indies. And Coronet, in a recent article on America's latest moral fifth columnist, stated that a certain American city where much rock-'n-roll is played "is a place where today the primitive, pulsating beat of the jungle seeps into the bloodstream." It went on to say: "All attempts at reform movements have failed. Swarming with servicemen, college students, and people attending conventions, the...Quarter unabashedly gears its entertainment off-color ditties, burlesque gyrations, to sensual rhythms."

Students of human nature have been wondering whether the writers and performers of rock-'n-roll are in their right minds. This much is sure: those who compose these songs usually expose themselves to abnormal stimuli for their inspiration. One famous rock-'n-roll drummer admittedly receives his ideas straight from Africa, where he observes the ribald rhythm and frenzied tempo of the jungle. A number of other devotees of this school cannot do their "best" unless taking marijuana and similar drugs.

Jesus said, "Ye shall know them by their fruits." Matthew 7:16. And outbursts of crime and immorality have often followed in the wake of rock-'n-roll. In one Eastern city 25 teen-agers were injured and sent to the hospital as a result of their rock-'n-roll-inspired antics. In a Western town Voodoo-crazed youngsters routed 73 policemen, injured 11 adults, and caused \$3000 property damage.

For those who do not care for the rough deviltry of Africa the arch deceiver has the subtle sophistry of Asia: after eight years of careful planning, the \$500,000 American Buddhist Academy was opened in New York City. Surely those who want to reach heaven at last can find no timelier counsel than this: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

These Times

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A RELIGIOUS MAGAZINE dedicated to the strengthening of the moral, physical, and spiritual life of the individual reader. Basing its recommendations on the living truths of the entire Bible, THESE TIMES promotes evangelical Christianity, the care of the needy at home and abroad, religious liberty, the systematic study of the Bible, the exaltation of Jesus Christ, and the glad news of His literal soon coming.

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This Time

J. JENNINGS DE FEHR
(*Grace and Law*, page 22) is that rarity among men—a person who starts a correspondence course and finishes it, witness



an LL.B. from La Salle Extension University. Unable as a boy to attend high school because of the death of his father, De Fehr returned to school in his late twenties. He had completed the twelfth grade and one year of college when financial difficulties—"deba-

cle" he calls it—sent him back to the farm. It was then that he started to study law by correspondence, which seven years later brought him a coveted diploma and degree "Bachelor of Laws." As befits a legal mind, the confusion with which many would surround the subject of law and grace finds no place in De Fehr's thinking. A firm belief in the impartiality and the justice of God finds clear, concise expression in his article. A man of far-ranging interests, De Fehr lists himself simply as "retired farmer."

SOMETHING thrilling has been going on at our house the past few days, and after one week of memorable experience, I can truthfully say, "It's fun to be a father!"—so says William R. Harbour. (See page 27.) Would it be hard-hearted to ask, Is it still fun, Bill? After several months of aching tummy and exercising tonsils? After formula and diapers and vitamins and diapers and bottles and diapers and powders and diapers and diapers and diapers . . . ? Sure it is! And woe the reader who doesn't get a vicarious glow



sharing this young father's joy. And woe him who doesn't see more clearly—with Bill—the cost of Calvary, where an only Son, the joy of His Father's household, laid down His life.

Next Time: "My preacher husband asked me to go see her. 'What!' I sputtered. 'Me visit an inebriated prostitute! Never!' But I went." Watch for Grace Baker West's "The Wideness of God's Mercy." See Dr. Frank Yost's "Rights of Minorities," an article to challenge the majority . . . and "The Advantages of Mortality," and . . . more.

One Life to Live

It should be the ambition of Christians to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom

LIVE life, then, with a due sense of responsibility." Ephesians 5:15, Phillips' Translation. The longer I live, the more convinced I am that we should do more with these lives of ours than we do.

Whatever be your position in society and in the work of the world, one question must be faced: How can I make this life worth while? How can I so use my talents and my time, my opportunities and disasters, my advantages and disadvantages, to add up to something significant for God and humanity?

As I face the question, I am conscious of the inadequate kit of tools life gives me to solve the riddle. For example:

1. *We are all born into a confused social order and a chaotic world.* It does not make any difference what datemark the era bears; it is always the same: a disordered social order and a chaotic world. For in no era of history do we find a steady, determined drift toward the right, the true, the just, the generous, and the magnanimous. In no era of history do we find a master-plan whereby we can integrate our efforts into a great mass movement whose clearly outlined objectives approximate God's will for mankind. In no era of history do we find a large scale ordering of life so that individuals in large numbers discipline themselves for the attaining of clearly defined purposes. In no era do we find that dynamic unselfishness which alone can build the kind of society and world we sometimes glimpse in our idealism.

And because of the disorder of society and the divided state of things in the world, we are disordered, confused, and divisive in our lives. The world conditions us more than we condition it, and the result does not promise better days to come.

2. *We are all born into amateur homes,* staffed by amateur parents, who seem satisfied to produce amateur offspring. Our homes may be professional in intent, but they are usually amateurish in fact. Parents are untaught in the rich arts of loving and living. None are mature, and none are complete in experience and wisdom. All are overly busy. For our task as parents is never truly child-centered. We use much of our time and energy striving to succeed vocationally and socially. We strive to participate in the work of school, church, community, nation, and world. We read, attend lectures, take special courses, all of which take time, and all of which help or hinder us in preparing young life for useful, happy living.

Nothing seems clearer than this: We are born into amateur homes, staffed by amateur parents, standardized to amateur standards, and influenced constructively or destructively by fumbling, fearful, opinionated, tired, blunted adults, who have not lived too happily or successfully themselves.

3. Not only are we born into a confused society and a chaotic world, and not only are we born into amateur homes, staffed by amateur parents, but *we attend and are conditioned by amateur schools.*

In spite of the multiple claims made in behalf of modern education in America we are not professional, nor can we cover up our lack of foresight and insight by using such words as accredited and approved.

Education is a search for ways and means whereby we can bring children to mature development, emotionally, mentally, physically, and socially. Its task is that of finding the ways whereby the single life God gives may grow into something that is rich in the qualities and motives that honor God and serve mankind.

To find such ways and means is a matter of trial and error, and the highway of education in America during the past 50 years is cluttered with the carcasses of discarded theories of education, and the end is not yet. It is a fumbling, stumbling process, and although we have learned some valuable techniques and have made going to school more pleasant than it used to be, we have yet to find the philosophers' stone that will enable us to say, "This is the way."

If we were doing a professional job educationally, we would be graduating from our schools the best-informed students of all time; but I do not believe that a survey would make us overly proud of our attainments. If our job were truly professional, we would be turning out young people whose ability to handle life was vastly superior to anything their forebears knew, but I do not think that such is the case.

To obtain the results we seek would demand that school administrators, teachers of teachers-to-be, teachers, and professors know peace of mind, poised emotions, balanced motives, pointed purposes, and a sense of self-discipline and self-sacrifice. The percentage of such people in education is small, just as it is small everywhere—too small for us cockily to assume or declare that educationally we are doing a professional job.

4. *We are also exposed to amateur Sunday schools and churches.* The organization whose philosophy of life should be the most powerful force for good in our society and the world is an amateurish organization. In Bible school the little amateurs sit in front of the big amateurs, and the big amateurs are never quite sure of what they read or sure of what they themselves believe, and the little ones are not sure that what they hear is either pertinent or important. The good news of the



H. A. Roberts

**By
WALTER
R.
COURTENAY**

kingdom is handled like last summer's report of lack of rain, important at the time, but of no particular importance now.

Of course, we do not intend that it be so. We organize, prepare materials, teach techniques, train teachers, build schools and schoolrooms, and in a thousand ways go through the motions of doing a professional job religiously; but our ways are still the ways of amateurs, and our graduates are amateur graduates.

And he who is supposed to be the professional in the church, the pastor, remains an amateur along with the rest. He never masters the wisdom of God, the intent of God, the gifts of God, or learns how to handle situations and people so that the will of God becomes clear to all.

Maybe it is because we all lead such hectic, busy lives, lives that are octopus in outreach and unlovely when clearly seen. We move about and go through motions, but never find the Midas touch that changes common things to things that remain forever precious. Not even the church escapes the amateur's hands and the amateur's handling.

5. *We are all victims to the amateurishness of amateur political representatives*, men who feel they cannot be perfectly honest about things, or just in handling the overall responsibilities of office.

Where shall I look for a community, state, or nation that is professionally governed? Where can I find a place where politicians ignore next year's elections? Where can I find an adherence to truth, justice, mercy, and God that approximates God's will for men?

In every area of our land those who represent us invariably do what they do and say what they say, not in order to make all things plain to all, to give

credit where credit is due, to admit personal failure and mistakes of judgment, but to advance their personal ambitions or those of some power group.

Our politicians are not trained to govern, and only Providence sends us now and then a man or a group of men who place honor above self-advantage, the total welfare of people above political self-seeking, and service above being served.

Here, then, is our position. We are born into a confused society and a chaotic world. We are born into amateur homes, staffed by amateur parents. We are exposed to amateur teachers in both secular and religious schools. We elect amateurs to high office and are governed by them. We begin life as amateur children, become amateur boys and girls, amateur young people, amateur sweethearts, amateur married people, amateur parents, amateur citizens, and amateur grandparents.

WHEN one stops to look at the conditions of life under which our lives mature—if they ever do mature—he cannot avoid being amazed by how much good is conserved and perpetuated in the world, and by how human beings remain creative and constructive in spite of everything.

Perhaps it is because there is in life itself that which presses against us, striving to teach us that love is better than hate, forgiveness better than bitter resentment, purity better than filth, straightness better than crookedness, and faith in God better than faith in ourselves or the earth, which must eventually become our grave.

The moments of challenge and encouragement come as all moods come and depart as most moods depart, and we do little about them.

Yes, I marvel that we do as well as we do, seeing that so few people ever really try to make something significant out of the one life God gives.

Yet, most of us live fairly worthwhile lives. We try to look and walk in the right direction, even though we cover very little distance. We try to do a creditable job in terms of loved ones, friends, vocations, and the responsibilities of church, school, community, nation, and the world.

The trouble is that so much that we do and attempt to do is amateurish, below the level of professionalism. Perhaps this is so because there is not

in us any one strong drive that organizes life into a purpose worth attaining.

Everybody needs a backbone and a spinal cord. So does every mind and soul. And for us who name Christ, Master, a backbone and a spinal cord are to be found in a more serious, sincere commitment to the way Christ looked at life, at God, and at eternity, and the way He lived His years. We all need this fuller consciousness of God's presence and power in our lives, and of our accountability to Him. Only this can make our vocations more than bread-and-butter tasks and jobs. Only this can give to our married lives and responsibilities the feeling of great adventure and great discovery. Only this can make our religion less of a burden and more of a blessing. Only thus can we rise above the amateurishness that keeps so much of what we say and do from being the thing that corrects and constructs better things.

The Apostle Paul faced the very situations that confront us and the same amateurish manner of handling life. In his letter to the Ephesian Christians he set forth these convictions, convictions that he believed would help Christians use better this life which God gives to each of us:

1. The church, to fulfill God's purposes, must be composed of people who strive to live constructively; who place obedience to God above the pleasures of the twilight zone of pagan living; who put righteousness, justice, mercy, and helpfulness above self-advantage; and who try to live wholesomely for God and others. Against a church so composed, the gates of hell hold no threat.

2. Christians are a special people, people who desire to live for Him who gave them life, people who seek the God-quality of being for themselves and for others. There is nothing else worth seeking and possessing, for only this brings happiness, and only this endures. And unto all who are interested in evangelism and mission work let me say this: Numbers do not matter to God. Quality does. Only an increase in the God-quality in human lives can justify the things which God has given us and done for us.

3. Every Christian is a gentleman, a person of quality, a person who knows quality, a person who is not flippant, wisecracking, shallow, and easily swayed by ephemeral gains; a person who puts honor above all else,

and who, knightlike, lives to serve those who need his help.

4. Every Christian is a candle—lighted. The purpose of light is to defeat darkness and to enable men to work and walk in illuminated paths and places. The purpose of a light is not to shout, but quietly to shine, and by that quiet shining to disclose what is right and what is wrong, what is worthy and what is unworthy. Nothing is more imperative than this, that we live as lights!

5. Every Christian is an intelligent person living life intelligently. To Paul it seemed absurd that anyone should turn from the God who gives us life or the ways of God that give us life, abundant and eternal. To live for anything or anyone else seemed to him a contradiction of intelligence.

6. Every Christian should live his religion joyously, with excitement and enthusiasm, not because of some outside stimulant, but because of living with and under the power of the example of Christ and the life-giving power of the ever-present Spirit.

Paul remembered that these Ephesians used to use strange means to create the religious mood. They drank wine, listened to exciting music, and looked upon exotic dancers. This combination moved them to a state of amiability, singing, laughter, joyousness, and friendliness. But, says the apostle, such a state of mind and soul is temporary, unnaturally created, and detrimental to man's steady growth toward godlikeness. It depends on external stimulation rather than internal. It marks an abuse of life rather than a wise use of it.

Hear again Paul's words:

"Neither the immoral nor the dirty-minded nor the covetous man . . . has any inheritance in the Kingdom of Christ and of God. . . . Live then as children of the Light. . . . Let your lives be living proofs of the things which please God. Steer clear of the activities of darkness. . . . Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as *those who do*. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but firmly grasp what you know to be the will of God. Don't get your stimulus from wine (for there is always the danger of excessive drinking), but let the Spirit stimulate your souls." Ephesians 5:5-18, Phillips' Translation. ★★



ON'T ASK ME her name. I dare not tell you. She wouldn't want to be considered a celebrity in any sense of the word, because what she

is doing she does not consider unusual in any way. But when spasmodically I meet her at the corner supermarket or collecting her children from a neighborhood get-together, I always feel honored, and, yes, a little bit humble that I can number such a great person among my friends.

She and Fred had been married 11 years, 11 very happy years except for one thing—their marriage had not been blessed by children. It was then that they decided to adopt a family. There is nothing unusual in that, but there was something unusual in their request to the adoption agency. The children they would adopt must be “unwanted children,” children whose mental or physical defects might prevent them from ever being adopted by other families, children who would never otherwise know a parent's love.

“But think of the care and the worry,” her friends warned her.

But she was determined. She and her husband had talked over the whole matter. Since they could not have children of their own, they thought perhaps God intended that they do something greater with their love. The extra care, the extra worry—any sacrifice would be well rewarded by the joy of having happy children in their home.

In due course they arrived. The oldest was a wan little boy of seven, crippled, and with a heart that held no promise for life after 12 or 13. Then there was Gale, a little younger, who would be but a baby all her life, and last of all was adorable little Jill, two years old and totally blind. The children thrived on the love that was showered on them from the moment they stepped into that home. Each one of them was an integral part of their new family group.

Whereas we in our neighborhood had always taken pride in the superficial abilities of our children, she found her pleasure in little Jimmie's improved health or little Gale's increased vocabulary. All of us suddenly felt humble and unworthy because of our heretofore insipid sense of values. As our standards improved through her exam-

ple, so did our spiritual satisfaction.

I wish I could stop here, but I can't. Only a year after they took the children, her husband died—suddenly, very suddenly. He was a comparatively young man. After his burial expenses had been paid, there was no nest egg for the family to fall back on.

“What will you ever do with the children?” she was asked. We all knew her winters were punctuated by frequent visits from the doctor to look after Jimmy, whose heart could not withstand even the slightest cold.

“Do?” she replied quietly. “Why, I'll just say a prayer every morning. We'll get along.”

And so they have. But with such dauntless courage and faith how could a mother fail? Our neighborhood has joined to do its little bit. The “too small” clothes, which aren't really too small at all, the “oversupplies” from

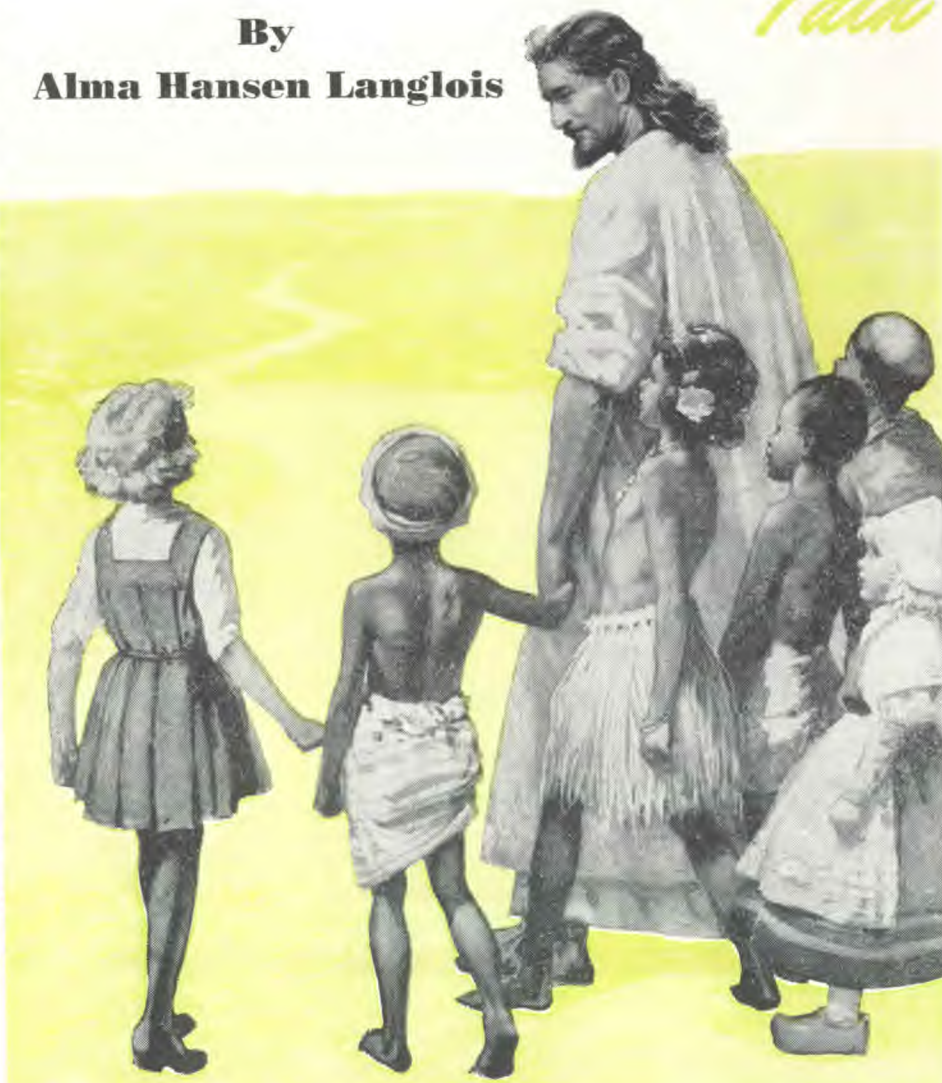
the garden intentionally overplanted, the extra cake or pie always baked along with those for our own families, the “surplus” dairy products obtained from the farmer when we are getting our own supplies—these are our willing contributions, for out of this woman's dedication has grown a better neighborhood.

Sometimes now when I realize that Jimmy's life span has been shortened by the passing of four more years, I get a lump in my throat. Then I follow her example and say a prayer too. Somehow I know that the love Jimmy has known for four years and the unselfish devotion of his courageous Christian mother will give him the strength he needs.

How fortunate are we—her friends and neighbors—who have been led along His path by such a saintly woman! ★★★

She Leads Along His Path

By
Alma Hansen Langlois



"Apples of Gold"

"A word fitly spoken is like apples of gold in pictures of silver." *Proverbs 25:11.*

PARENTS

How to Make Your Child a Juvenile Delinquent: According to Lt. Ralph Brophy, head of the police juvenile bureau in Des Moines, Iowa, here are the rules to follow and juvenile delinquency will result:

- "1. Don't give your child any religious or spiritual training.
- "2. Don't let him discuss his plans, problems, or pleasures, so he will not develop affection, security, or trust in you.
- "3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.
- "4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.
- "5. Just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age."

—Gerald Kennedy.

In the biography of Dr. R. F. Horton, a notable Congregational minister of England, we are told that when he was at Oxford as an undergraduate he attended T. H. Green's classes in philosophy. In his diary at the time he made this entry: "I attended Green's lectures and came into close personal contact with him. Never can I forget his expression when one day he found that I had a real and vivid faith in Christ. 'You are very fortunate,' was his brief, intense comment."

—Gerald Kennedy.

When life seems just a dreary grind,
And things seem fated to annoy,
Say something nice to someone else
And watch the world light up with joy.
—AUTHOR UNKNOWN.

The most famous insurance company on earth—Lloyd's of London—has made countless millions of dollars out of the tendency of everybody to worry about things that rarely happen. Lloyd's of London bets people that the disasters they are worrying about will never occur.

—Dale Carnegie.

Here is a good definition of profanity you may wish to use sometime: "Profanity is the effort of a feeble mind to express itself forcibly."

—Paul E. Holdcroft.

CIVILIZATION

You are dying. I see in you all the characteristic stigma of decay. I can prove to you that your great wealth and your great poverty, your capitalism and your socialism, your wars and your revolutions, your atheism and your pessimism and your cynicism, your immorality, your broken-down marriages, your birth control, that is bleeding you from the bottom and killing you off at the top in the brains—I can prove to you that those were the characteristic marks of the dying ages of ancient states—Alexandria and Greece and neurotic Rome.

—Oswald Spengler.

So let you and me be wipers
Of scores out, with all men—especially pipers.
—Browning, in "The Pied Piper of Hamelin."

To be a preacher that the years cannot wear thin,
he must have a genius for toil. He must be willing to dig, to drive, to drudge. He must lay out his lines of study and pursue them doggedly.—A. G. Daniells.

Charnock enunciates a great truth when he writes that "those, therefore, are more deservedly termed atheists, who acknowledge a God, and walk as if there were none, than those (if there can be any such) that deny God, and walk as if there were one." What counts is the whole life in its deepest response to God.

—Nels F. S. Ferre.

O God, animate us to cheerfulness! May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness.

—W. E. Channing.

Every right action and true thought sets the seal of its beauty on the person and the face.

—John Ruskin.

What is your favorite quotation or bit of verse? Include source, author, and your name. No original material used.

events of these times



Religious News Service Photo

SOCKMAN HONORED: For 40 years pastor of New York City's Methodist Christ Church, 68-year-old clergyman Dr. Ralph W. Sockman, shown with his wife, was honored recently for his valuable contribution to the spiritual and cultural life of New York City.

THE PERIL OF PROSPERITY

Abbe Pierre, France's crusading apostle to the poor and shelterless, warned at a meeting of the International Institute for Research and Action Against World Poverty held in Geneva that unless the prosperous nations of the West help the underprivileged countries of the world they may find themselves stripped of their material resources. "It is a horrible fact," he declared, "that some countries are bursting with wealth, while others starve. If we do not prepare our children to identify their happiness with the happiness of others, if we continue to make them live in materialism, they will one day curse us because they will be the most miserable of human beings. . . . If the people of the West find themselves one day dispossessed of their wealth it will be because they have shown themselves unworthy of it."

WORKERS BUILD REFUGE: Employees of San Diego, California, Solar Aircraft sit in their "All Faith Chapel," built in their own spare time. The firm donated the site, plans, and material for the 35-by-50-foot building; the workers contributed their labor.

GODLINESS IN GREAT BRITAIN

If there's anything dwindling more rapidly in England than the colonial empire or the armed forces, it is the nation's spirituality—occasional shots in the arm notwithstanding. According to the *London Times*, Sunday school enrollment in England and Wales in 1900 stood at 3,302,000, but by the time of World War I it had dropped to 1,930,000, and now it is 1,533,000—less than half of the total at the turn of the century. In the Church of England in 1925 there were 162,910 teachers and 1,788,000 pupils, compared with 98,206 teachers and 1,317,000 pupils in 1953.

WHEN WILL THEY LEARN?

After the Germans had overrun France within less than two months in 1940, a leading French military spokesman blamed it on alcoholism—the French soldiers, he claimed, were too drunk to fight. Then, three years ago, Prime Minister Pierre Mendes-France tried to tell his countrymen that milk is more beneficial than fire water, but the liquor lobby had him ousted. At the present time France's government under Guy Mollet is still combating the menace of alcoholism and taking various measures, such as forbidding

the serving of wine with school lunches, but it seems to be a losing battle. Alcohol consumption in France is just about as high now as it was two decades ago. One in every five Frenchmen is earning his livelihood either directly or indirectly through the liquor traffic, and the nation is spending more money on that one item than on rent, furniture, water, gas, electricity, wood, coal and other fuel, repairs, maintenance, and domestic help combined.

AND NOW THERE ARE 14

The cornerstone of the first Mormon temple to be erected in England was laid on May 11 at Newchapel, Surrey. The London District Temple will be the fourteenth Mormon temple in the world and the second in Europe. It is patterned after the recently dedicated Swiss Temple and the New Zealand Temple, which is still under construction.

These three structures are different from other temples of the Mormon Church in that most of the ordinance work will be accomplished in a single room with changing scenes effected by means of a projector and screen. The London Temple, being built on a 32-acre tract, is expected to cost \$1,250,000 including furnishings.

Religious News Service Photo



THE BISHOP LIKES BINGO

Because Roman Catholic spokesmen in recent years have been in the very forefront in the battle for moral reform, it comes as an even greater surprise to learn that Roman Catholic Bishop Robert J. Dwyer, speaking at a meeting of the Te Deum International in Omaha, defined gambling as neither good nor evil and called for "stringent yet sensible control" of this racket. "Experience would seem to show rather clearly," he said, "that it is not gambling as such that causes hardships or human misery, but the things that commonly accompany it, the excesses of overindulgence. This, at any rate, has been the traditional approach to the problem on the part of Catholic moralists. The man who gambles to excess commits sin, just as the man does who eats too much or drinks too much."

When taking something away from one's fellow man ceases to be stealing, or when a way will have been discovered to keep habitual gamblers away from ever-increasing stakes, and when someone finds a text in the Bible that carnal passions are not sin in the sight of a holy God—then gambling will be an honorable pursuit.

300,000 MORE THAN IN 1955

That's the number of crimes committed in America during 1956, according to J. Edgar Hoover, head of the Federal Bureau of Investigation. The 13.3 per cent increase ran the total of offenses for the year up to 2,563,150. A look at some of the statistics that produced this ugly picture reveals that last year 6970 Americans were murdered, and 5650 met violent deaths through negligent manslaughter—a majority of the latter being killed as a result of traffic accidents "due to the gross negligence of someone other than the victim." There were 20,300 rapes; and losses from robberies, theft, and burglaries totaled an estimated \$440,000,000.

Three states—Alabama, Utah, and Wyoming—reported a reduction in crime; Vermont and the Dakotas showed the nation's lowest crime rate. The Pacific coast and New England registered the highest crime wave; and the South, especially Georgia, led in crimes of violence. The worst over-all

record was stacked up by Michigan. Cities of 10,000 to 25,000 inhabitants showed the greatest rise of criminality—more than 19 per cent; major centers of population (1,000,000 or more) trailed with 7 per cent.

A total of 234,474 juveniles under 18 were arrested during 1956. Of juvenile arrests only a little more than 10 per cent were for "pranks," the rest for more serious misdemeanors. The year was also the worst in juvenile delinquency in all the 26 years the FBI has been compiling national reports on police arrests.

KEEPING CHURCH CONGREGATIONS AWAKE

Dr. Theodore H. Palmquist, pastor of the Foundry Methodist Church in Washington, D.C., said recently that he is seriously considering buying a television camera "to keep it turned on my congregation all the time" in order to induce them to behave properly. He first got the idea after telecasting a series of Lenten services. "I was amazed

at the difference it made," he remarked. "Nobody nodded during the sermon; nobody yawned; everybody sang the hymns; and every head was reverently bowed during the prayer. You see, nobody wanted to have a neighbor say, 'I saw you sleeping during the sermon at your church,' and you can never tell when that camera is focused on a close-up of the congregation."

Concludes the clergyman: "Why can't we all behave as though the television cameras were turned on us? After all, God is with us any time we are at worship, and isn't what He sees more important than what the neighbors see?"

THAT SCHOOL ON PROPHETS' STREET

American ministers and theological students will soon be able to pursue Biblical studies in Israel and try their hand at excavating ancient Biblical sites under a project being developed by a group of Minnesota conservative Protestants. The corporation they have

ASSOCIATED RELIGIOUS PRESS OFFICERS ELECTED: New president Peter Day, executive editor of *The Living Church* (Episcopal) (left), is congratulated by outgoing president Robert Cadigan (*Presbyterian Life*) (right). Other officers (from left) are: John McNab (*Presbyterian Record*), second vice president; William Lippard (editor emeritus of *Missions Magazine*), secretary and treasurer; Benjamin Browne (*Baptist Leader*), first vice president.

Religious News Service Photo



organized, the Israel-American Institute of Biblical Studies, has already acquired a building on Prophets' Street in Jerusalem (Israeli section), and though the government of Israel has not yet given final permission for the project, some of its ministers have expressed a favorable attitude toward it.

Leading out in this unique undertaking is Dr. Richard A. Elvee, of Minneapolis, pastor of Central Free Church and a former president of Northwestern College. It would serve three needs:

"Provide the only place in the lands of the Bible devoted to evangelical Biblical study alone, where students may secure course credits on the American seminary level and also do special work in Bible geography and archeology.

"Serve as a place where American theological students, while securing desired seminary credits, may have an opportunity to investigate Middle Eastern history and current sociological problems.

"Establish good will between Christianity and Judaism."

BIRTH OF A NATION

When the new nation of Ghana was celebrating its independence earlier this year, several Christian ministers on hand refused to participate in the ceremonies because a number of pagan rites were featured. (Of the country's 5,127,000 inhabitants 3,000,000 are pagans.) However, Dr. Kwame Nkrumah, Ghana's prime minister, told a news conference in Accra, the nation's capital, that Christian missionaries will continue to be welcomed. "We owe a lot to the missionaries," he said, and gave definite promises that Christian workers will be encouraged in their work.

AMBASSADOR TO THE VATICAN

Pres. Carlos P. Garcia of the Philippines is as interested in having his nation represented at the Vatican as was his predecessor, the late Ramon Magsaysay, and he was not hesitant about telling it to the press in a recent news interview held at Baguio, the summer capital. The Philippines have for several years had a dual ambassadorship to Madrid and the Holy See, but so far the Senate in Manila has refused to grant appropriations for a

separate embassy to the Papal state.

President Garcia also told reporters that he favors the active participation of religious organizations in public affairs, and is glad to know that Roman Catholics are now "more articulate than ever before" through village organizations sponsored by Catholic Action. He said that this participation does not constitute "meddling in State affairs" because "it is done through lay organizations."

But the verdict of history points to the grave consequences that always follow such a course.

NOTED IN PASSING

One of the many foreign notables recently received in audience by the pope was Iceland's 63-year-old Pres. Asgeir Asgeirsson, a Lutheran. . . . East Germany's newly appointed secretary for church affairs asked that Protestant pastors in Thuringia demand a ban on atomic weapons. He

made the request in a letter to Dr. Moritz Mitzzenheim, Lutheran Bishop of Thuringia, and asked him to make his wish known to all pastors. . . . Moscow Radio recently reported that 200 churches of various Christian denominations are functioning in Estonia, among them 50 whose buildings had been heavily damaged during the war. The Estonian Evangelical Press, according to the broadcast, is now permitted to publish books, church calendars, and other religious material. . . . Eight teen-age girls attending a Roman Catholic convent school in Ottawa, Canada, were expelled last spring for going to a rock 'n roll program featuring Elvis Presley. The school's student body of 400 was asked to sign a pledge to keep away from the singer. . . . Among the first contingent of youths recruited for the West German army were 4000 who registered as conscientious objectors on religious and moral grounds. ★★★



Part 4

THE SCRIBES and the Pharisees were the recognized teachers in Israel. They were generally held in high esteem by the people because of their learning, but this esteem was tempered by a certain fear of them; for as they were interpreters of the law, and often also executioners, they ruled the people with a hand of iron and made life unbearable for such as showed any independence whatsoever. Christ said that they bound "heavy burdens and grievous to be borne, and lay them on men's shoulders," and "shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matthew 23:4, 13. They despised the common people because of their ignorance, which contempt is well expressed in one of the maxims:

learning and position they could easily dispose of Him. He had not attended their schools; He was evidently unlearned; He had made no attempt to curry their favor. A few questions put to Him by their great men would expose Him for what He was, a brazen upstart who passed Himself off as a teacher when He lacked the first qualifications. With this in mind they persistently dogged His footsteps and plied Him with subtle and difficult questions in the hearing of the people.

Christ Was Aware

Christ was aware of their strategy, and in a most disconcerting way, turned their questions back on them. Instead of damaging His prestige, they enhanced it. As time went on, they got more wary of asking Him questions, and at last "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matthew 22:46.

spect for the authority and rulings of the Pharisees. He did many things to irritate them—and some of them seemed to be done purposely to stir them up. He did many of His healings on the Sabbath, which was contrary to the precepts of the religious leaders. He permitted His disciples to pluck corn on the Sabbath and did not rebuke them even when the incident was called to His attention. He associated with publicans and sinners and ate with them at their tables, at times even with unwashed hands. He had entered the temple and driven out the buyers and sellers, threatened them with a scourge, and claimed that the temple was His Father's house, and that God was His Father. If left to go on, what might He yet do? It was clear that He must be stopped. The chief hindrance to doing this was the fact that the people were with Him. They "gladly received him: for they were all waiting for him." Luke 8:40.

God's Sabbath

Christ and the Pharisees

BY M. L. ANDREASEN

"This people who knoweth not the law are cursed." John 7:49.

The Pharisees were naturally jealous of their position, and though they disagreed on many points among themselves, they were a unit in opposing and attacking anyone who challenged their authority or questioned their decisions.

When Christ began His public ministry, the Pharisees immediately recognized Him as a competitor, one who needed to be watched. Though they had no legal authority to silence Him, they did not doubt that with their

Crowds attended every discussion He had with the Pharisees, and it may be believed that the people enjoyed seeing the haughty doctors of the law humbled by the young Galilean. The Pharisees themselves were greatly perturbed as they "lost face" in these contests. They had met their superior; He had bested them on their own ground. And they were fully aware of it. But they hoped that when Christ should officially declare Himself—as it was the custom for teachers to do—they would find occasion against Him.

Jesus had thus far showed little re-

The Sermon on the Mount

Christ knew of the plottings of the Pharisees against Him. He knew that they would watch every word He spoke. He knew that they would especially be interested in His pronouncement on the law. Prudence would counsel Him to avoid that subject, or at least delay its presentation as long as possible. For the moment He declared Himself on the law, the issue would be in the open, the lines drawn, and definite sides would be taken. Caution would counsel delay.

But Christ could not hedge on the

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C. Arnold Slade

In a most disconcerting way Christ turned the questions of the scribes and the Pharisees to His advantage, until at last "no man . . . durst . . . ask him any more questions."

law. Israel had heard God's voice proclaiming the law from Mount Sinai, and they were now to hear, not a repudiation of the law, but a confirmation. Thousands of hearers were there; the Pharisees were there taking note of every word; and we may believe the angels were there also making a faithful record. Much would hang on what Christ would say. Where did He stand on the law? The time had come for Christ to commit Himself publicly. Would He meet the challenge?

Beginning with the Beatitudes, Christ spoke gracious words that charmed all who heard them as well as the millions who since have read them. (Matthew 5:1-16.) Then He plunged into the main part of His discourse, in which the Pharisees were particularly interested, and for which they had come. Facing His critics unafraid, and revealing that He read their minds, He declared:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least command-

ments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

The Pharisees had hoped that Jesus would say something that could be interpreted as being derogatory to the law, and which they could use to destroy His influence with the people. They hoped for something which would give them basis for legal action. But instead of speaking ill of the law, He exalted and magnified it. This they had not counted on, and they were perplexed. In clear, ringing words they heard Him declare that He had not come to destroy either the law or the prophets. Emphasizing this point, He made this most strong statement, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Earlier in His speech He had said that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Now He strengthened this statement by saying that it is *easier* for heaven and earth to pass than for the law to be

changed in any particular. Taking this statement as it reads, and knowing that heaven and earth still exist, we may be assured that the law still stands, unmoved and unmovable. Let the reader go out tonight and look at the heavens. Let him look at the moon, "a faithful witness in heaven" (Psalm 89:37), and let him consider that as long as the moon is there, God's law will stand—yes, and longer.

The Pharisees listened in amazement—and disappointment. Christ had taken them by surprise. With not one word could they find fault. How could they charge Him with destroying the law when He took such a strong stand on it? He was fully as law-conscious as they. Their plan to catch Him in words had failed. They were without a case.

Important Today

Christ's announced position on the law is important today. Now as then there are those who accuse Christ of teaching that the law is abolished. Nothing could be farther from the truth. Christ stands for law and order. He fully agrees with the wise man: "Keep my commandments, and *live*;

and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart." Proverbs 7:2, 3. Christ also agrees with the psalmist who quotes Him, "I delight to do thy will, O my God; yea, thy law is within my heart." Psalm 40:8.

Christ and the Sabbath

What would Christ's attitude be today were He here and had He to face the situation we have to? Would He honor God's "holy day," the day God blessed at creation and sanctified, the day on which He "rested, and was refreshed?" Exodus 31:17. Would He honor the command: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you?" Exodus 31:13. Would He stigmatize the Sabbath of the Lord by calling it Jewish? Or would He "call the Sabbath a delight, and the holy of Jeho-

vah, honorable; and shalt honor it"? Isaiah 58:13, American Revised Version.

Christ does not leave us in doubt what He would do. He would uphold the law; He would honor the Sabbath; He would restore it to its rightful place; He would make the Sabbath a delight as He intended it to be.

The Sabbath of the Pharisees

A bare mention of some of the restrictions with which the Pharisees had invested the Sabbath will show why it was necessary for Christ to sweep them all aside before the people could appreciate what God's Sabbath really is and means.

On the Sabbath a person might write one letter of the alphabet, but to write two was sin. A man might tie or untie a knot if he could do it with one hand. If he used two hands, he committed sin. If a man should cut his finger, he might wrap a linen cloth about it; but he might not press out the blood.

If a person had a toothache, he might put vinegar in his mouth to relieve the pain, but he must not spit out the vinegar again, but swallow it. If he spit out the vinegar, it was considered medicine. If he swallowed it, it was considered food, and permissible. To make clay and apply it to the eye as Christ did was a double sin: the making of clay was work; applying it to the eye made it medicine. And both were forbidden. A man might not use a wooden leg on the Sabbath, nor a crutch: he would be carrying burdens. On week days thin boards were attached to the tails of certain sheep which had very long and heavy tails to keep them from dragging on the ground. On the Sabbath these boards were forbidden and had to be removed.

From these examples—and many others could be presented—it can readily be understood that it was necessary for Christ to remove these false impressions which the people thus received of the Sabbath. He thus incurred the hatred of the Pharisees.

Did Jesus transgress the Sabbath in sweeping away these traditions of men? Did He belittle it? No! Rather, He brought it back to the status which God intended it have when He made it. Under Jesus' leadership the Sabbath again became a day of gladness.

What, then, about Christ and the Sabbath? Did He abolish it? Did He belittle it? Did He teach that it was abolished? Did He so much as change a jot or a tittle of it? Did He teach that faith made void the law? No! Christ stood for the restoration of the Sabbath. He taught that "whosoever therefore shall break one of these least commandments, and shall teach men so [as some preachers do], shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:19.

The real essence of Christianity is believing and following Christ. It is safe to follow His example. He came to show us what real Christianity is. "I have given you an example, that ye should do as I have done to you." John 13:15. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

With these admonitions, and with Christ's example before us, what else can we as Christians do but to follow His footsteps? ★★★

Tangled Threads

Have you tangled the threads He has given to you
To make in a perfect design,
And woven, instead of the pattern He gave,
Another, unlike the divine?

Are the colors confused in the life you have lived,
Unblended by skilled artist's hands?
Is the tapestry, meant to be even and true,
Made ugly with coarse, broken strands?

You may throw them away, and start over again
With threads new and bright as before;
But until Jesus does all the weaving for you,
You will only tangle them more.

Why not take them—the blunders, the tangles, and all,
Life's colors still blurred on the slate—
And lay them all down at the Master's feet?
For He can make crooked things straight.

Then leave them all there, and remember to trust,
And don't touch a thread, but just wait,
And sing while you watch Him untangle them all,
For He will make crooked things straight.

—MARJORIE LEWIS LLOYD.

Editorials

BIG HEARTACHE

✓
THE BIGGEST single court in the United States, and probably in the world, is (naturally) in Los Angeles. In it preside 80 judges and 15 commissioners. Last year 100,000 cases were filed in this court. One third of them were domestic relations (divorce) cases.

America today, according to court officer C. Clinton Clad, has by far the worst divorce record in the world. Clad elaborates on the woes of those who get divorces in "You Can't Afford a Divorce," in the *Saturday Evening Post*, April 20, 1957. In his article, Clad demonstrates the truth of the title of his piece, emphasizing that although two together cannot live cheaper than one, yet they can thus live cheaper than separately. Much cheaper.

Tragically, in this area as in so many others, it is nearly always the innocent children who suffer most. They not only suffer emotionally from the effects of a divided home; they suffer want in many instances from the inadequate income their divided home provides. Clad points out, and documents his assertion, that in the majority of cases an income which may be adequate for the support of a united home is entirely inadequate for the support of a divided family.

Unless the current revival of interest in religion can do something to stop the flood of divorces that are blighting the family life of this nation, it cannot be considered as genuine.

THE GUILTY WORLD

✓
HOTEL rates may not be a sure barometer of our times, but in certain areas they may be symptomatic. The automobile hotel rate book lists hotel rooms in Miami Beach at \$36 a day minimum in some hotels, with others listing minimum prices at \$30 and "medium" price hotels quoting minimums of \$20.

The fabulous hotels of Miami Beach are hardly news any more. But it is news that labor organization conventions are held there, and that one such convention was recently described by a seasoned reporter as the most luxurious meeting of any kind he had ever witnessed.

Even bigger news erupted before the astounded faces of Americans in the senate investigations of labor union leaders. The investigations made it somewhat easier to understand the Miami Beach meeting.

Ridiculously high prices are not confined to the hotel business. Not when you can pay \$10,000 for a "conservatively styled" sedan—that is until a rival automobile company brings one out that is less conservatively styled that sells for \$12,000. If such ostentation is not bad taste, it is morally questionable to spend money on such a scale when millions are still destitute in over half the world.

Somebody lives in the \$30-a-day hotel rooms and buys the \$10,000 sedans, and certainly not all of the somebodies are labor union leaders. Not by a long way. A cost of living

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spiral is not a phenomenon of nature that defies the law of gravity or the laws of economics either.

Labor leaders learned luxury living from the shining example of extravagant capitalists. Which brings us to the point that both labor union members and capitalists are human, and that the Lord does not have a very good opinion of humans in their natural, sinful state. Paul, who was no mincer of words, said so: "What then? are we better than they? No, in no wise: for we have before proved . . . that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God." "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." "For all have sinned, and come short of the glory of God." Romans 3:9-11, 13-18, 23.

The trouble with both labor and capital, when they fall into dishonesty and profligacy, is that they are human—sinners. That is the trouble with us all. That trouble cannot be cured by organizations; it can only be cured by the blood of Christ. With such a cure mankind could be—and will be in the remade earth—cured of all its class hatreds and corruption. That is the only cure.

ONE MORE STEP TOWARD CATASTROPHE

✓
THE CONVERSION of the armed forces of Great Britain, as recently proposed, from their historic form to an atomic force is a somber fact that should not go unmarked. It is possibly the final step that makes it absolutely certain that the next war will be an atomic war. There have not been any doubts that this would be so in the minds of informed people for some time; but if they were, they are surely now removed.

We cannot help wondering how many people in any country of the world have even the slightest realization of what an atomic war would be like. Probably there are more people in Japan who do than in any other country, but even there the percentage must be very small.

Perhaps that is just as well. There has long been a dilemma that has seemed to present information and panic as its two horns, between which governments have been incapable of choosing.

If you are interested in survival, it would pay you to look into your local civil defense program and be realistic about it.

We cannot refrain from quoting a scripture that seems as appropriate now as it has ever been: "The spirits of devils . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14. ★★★



How Old Is the Earth?

By H. W. Clark

Must Christians, who want to believe in creation, compromise to allow for geological ages?

POSITIVE and clear as are the Bible statements regarding creation, philosophical methods of thought have always tended to detract from the literal interpretation of the creation record. The result has been confusion, with doctrines of origin ranging all the way from purely mechanistic evolution to conservative literalism that teaches that the creation days were 24-hour days.

The most extremely naturalistic theory of origins is mechanistic evolution. This, in its consistent application, must either deny the existence of God, or else relegate Him to the category of a spiritual essence that has no control over natural processes. Such a view has no explanation for the ultimate materials and forces of the universe; these must be taken for granted. In fact, a recent article in a popular scientific journal suggests that matter may even now be in process of production spontaneously in space, even without the presence of any form of energy. God would, according to such a plan, have no place in the physical universe.

The following paragraph from a prominent evolutionist will make clear the fundamental basis for evolution:

"It is no ultimate explanation of any of these things; that is, of life itself and the final cause of the variety and yet the identity of all life. . . . Evolution can be only more or less immediate or detailed explanation of how, granted life, granted energy, granted the existence of anything at all, and granted the

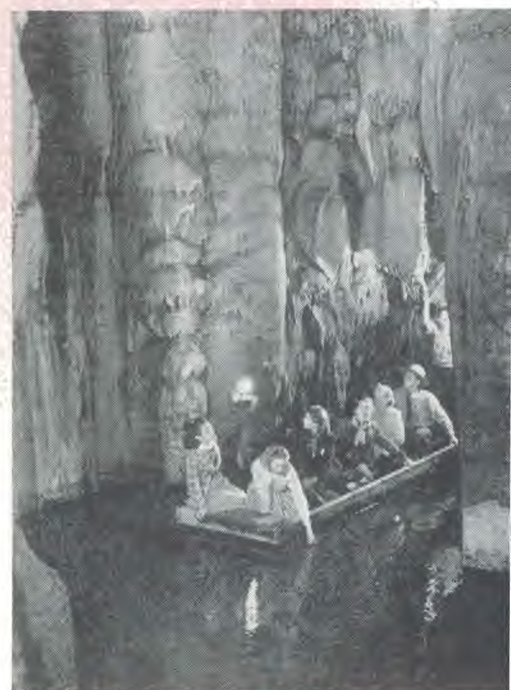
ultimate cause of causes, the form and behavior of living things can be or are as they are. It is an explanation of process, not primitive cause."—Vernon Kellogg, *World's Work*, May, 1924.

The fundamental difference between evolution and creation has been well expressed in these words:

"The most essential difference is that creationism accounts for the members of the series by emphasis upon forces or causes outside the series working in, while evolutionism accounts for the later members of the series by emphasis upon forces or causes working inside the series. In other words, creationism emphasizes the operation of initiating and intervening causes; evolutionism emphasizes the operation of inherent causes.

"It should be noted that the difference between creationism and evolutionism just mentioned are differences of emphasis. We said that creationism emphasizes initiating causes, or an Initiating or First Cause, usually said to be God, but evolutionism, properly speaking, is not concerned with initiating causes, and may leave such questions open, concerning itself to emphasis upon inherent causes."—G. P. Conger, *New Views of Evolution*, p. 18.

Perhaps the most popular idea regarding the origin of things is that God created the material substance of the universe and *endowed* it with certain properties. Between this notion and the theory that matter is eternal,



Mammoth Cave Photo by Ray Scott

Does the rate of sedimentation offer a reliable indication of the earth's age?

but controlled by God in such a way that its *inherent* properties are developed in a progressive manner, there is little difference in the end. Such interpretations come under the general classification of "theistic evolution"—evolution controlled by God—"creation by evolution," if you please.

Three lines of reasoning have been influential in leading to belief in a great age for the earth. Of these we shall write very briefly and omit reference to various minor opinions.

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The most common, and most "scientific," is the supposed necessity of making room in the record of creation for the geological formations. It seems impossible for most men to believe that thousands of feet of stratified rocks, the twisted and confused layers of pre-Cambrian rocks, and the great folded and overturned mountain ranges of the earth could all have been formed in the one year allowed in the Genesis record of the Flood. Therefore, early in the history of modern geology, the theory of long ages was introduced, and by adopting it, the geologists thought they were maintaining harmony between Genesis and geology. Eventually this uniformitarian hypothesis destroyed belief in catastrophism, and today is almost universally accepted.

Another viewpoint is the method of exegesis that teaches that the rendering of Genesis 1:2 should be "and the earth *became* without form, and void." According to this theory, which has had a large following among Christian scholars because it seems to give a satisfactory harmony between geology and the Bible record, God created the earth some time in the dim past. In course of time Lucifer and his fellows, who were the first inhabitants, sinned, and a curse was pronounced upon the earth. For millions of years it lay in a state of partial chaos, until the time when God decided to reconstruct it. This theory, known as the "ruin and

restitution theory," is merely another compromise to allow for the geological ages, while still pretending to believe in creation.

A third reason, and one that has considerable influence even among conservative creationists, is the evidence from the disintegration of uranium to lead. According to this theory, the amount of radiogenic lead—lead produced by this disintegration—in any rock sample is an indication of the age of that rock sample. Present age estimates of the Archaean rocks run from three to five billion years.

Convincing as the evidence appears to be, it should be pointed out that several difficulties are encountered in this method. We quote from an article by Clifford Burdick in the Spring, 1957, *Naturalist*:

"Tremendous discrepancies and flaws in the radioactive method have become apparent, and it is far too early yet to claim for the technique any true scientific system. . . . Regardless of how reasonable it may appear, the concept of uniformity underlying all radioactive time calculations must still be listed as an unproved assumption."

In support of his contention, Mr. Burdick, who incidentally is a mining engineer, points out that the radioactive technique is based on several unproved assumptions, among which are these: (1) That all helium (a by-product of the disintegration process)

was absent when the rock sample was formed; (2) that none has been added from any outside sources or processes, only by disintegration of the uranium in the sample; (3) that none has been lost through geologic processes; and (4) that all crystals have equal retentivity (an assumption contrary to known principles of mineralogy). Uranium minerals are subject to leaching and emanation. They occur in many forms, such as phosphates, arsenates, sulphates, carbonates, and silicates, and associated with many other ores. The action of dissolved minerals in circulating waters brings about many chemical changes, and every time a change occurs, the radioactive "time clock" is reset. Since these processes are going on continually at "greatly varying rates and combinations," how, he asks, "can any definite stability be counted on with assurance?"

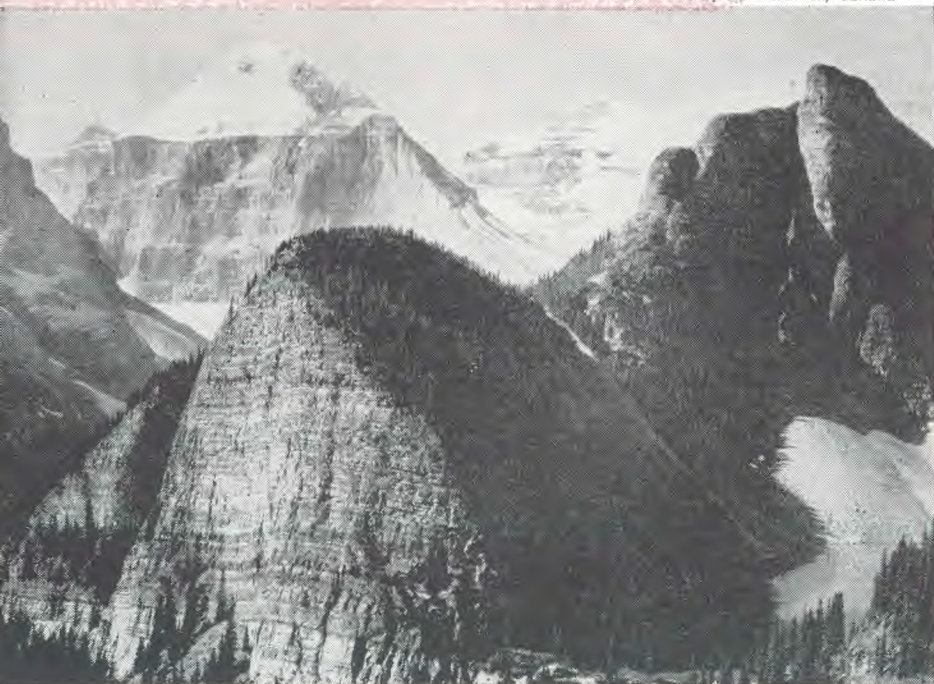
Various other lines of computation, such as that of the rate of sedimentation, the rate of accumulation of sodium in the ocean, etc., are open to so many errors and uncertainties, and are so directly based on the uniformitarian hypotheses as to prove nothing. Furthermore, these various methods do not agree with one another nor with the findings in the radioactivity method. The creationist need not fear that the acceptance of these theories by the scientific world will prove him wrong, for they are based on assumptions which are unproved and unprovable. Another of Mr. Burdick's statements is pertinent to the situation:

"No scientist living can pinpoint all the physical, chemical, and geologic forces brought to bear during the Deluge period. There may have been physical and geologic forces of which we know nothing, brought into play at that time which radically altered the rate of irradiation. Furthermore, creative power in the beginning could have accomplished results that finite mind cannot grasp. . . . Who has sufficient knowledge to limit the Creator?"

Thus we see that the very admission of even the *possibility* of creation and the Flood, as portrayed in Genesis, opens up questions as to the reliability of age-determination methods based on assumptions that reject totally these inspired records. Until scientists are willing to look fairly and squarely at all the possible interpretations of geological phenomena, the Bible record still stands. ★★★

Geologists have introduced the long-ages theory to explain the formation of the confused layers of rocks, and the folded and overturned mountain ranges of the earth.

Hayward Studios, Canada



Synopsis:

Orris Mills' mother was one of identical triplet girls, but each of her six children announced his arrival in a husky baritone voice. The fourth child, Orris, was elected to be his mother's helper, and despite an unfortunate experience with biscuits, he enjoyed the work. Life on the little Minnesota farm in the late 1920's was rugged, but hunting, fishing, swimming in the nearby lake, and playing with the many animal pets their father brought home kept the boys happy. (They had pet raccoons, groundhogs, skunks, squirrels, a muskrat, and even a porcupine and a coyote at one time.) Gardening, canning, marketing produce; ball playing, picnics, breathless rides on partially dismantled buggies; evenings around the fire while the family Bible was read—Orris' childhood was typical and happy until the day his little brother died. "Son," his father told Orris as he wept despondently after the funeral, "if you'll be a good boy, someday you will get to see your brother again." It was on this day he decided to be a preacher. His life was never the same again.

By Orris J. Mills
as told to Roland Hegstad



SO

Part 2: Schooldays

SOON after my brother died, I started school. I could hardly wait to learn to read. Eagerly I looked forward to the day that I would be able to study the Bible. I would see my brothers reading dime novels or eagerly perusing the Rover Boy "classics" and wonder how they could spend time on such trash when they could be reading God's Word. I wanted above all else to be right with the Lord. I firmly believed that if I was, God would let me see my little brother again. This hope kept me from falling into the bad habits of some of my school chums. I carefully avoided repeating the words they tried out—some of them had pretty well memorized their fathers' more colorful expressions. And I refused to enter into their vices.

The country school I attended in District 77 of Stearns County, Minnesota, was crowded with boys and girls who came from more or less poor homes like my own. Our teacher, Miss Peters, a petite young woman with red hair and brown eyes that could snap and crackle, had a rather difficult time with some of the older students. State law required that youngsters had to graduate from the eighth grade or be sixteen years of age before they could quit school. Several older boys had long before given up any hope of graduating and were occupied primarily with "aging." While they waited, they did their best to see that she aged faster than they. I only recall sharing in their ambition one time. During the winter months we had iced an incline on the school grounds, making a slideway. Running as fast as we could, we would hit the incline, legs braced, and skim down the slope. One day my feet went out from under me, and I flew down the hill hurtling on my back. A sharp piece of glass frozen in the ice caught my hand, ripping it open. I could see the cords and tendons before the blood began to gush out. The teacher rushed me over to the school pump and pumped ice-cold water on my hand. Then she took me inside and poured white table salt into the wound and bound it tightly with a white cloth. I had never been able to understand why some of the boys were so rough with the teacher, but that was one time I had a passion for unrestrained violence.

On the first day of May our school had a celebration, and we younger students started "May basketing." Usually we managed to extend this custom through the month, our "basketing" becoming more and more like "halloweening." We would take linen thread, tie it to a window, and stretch it to some place offering concealment. There we would lie, rubbing rosin on the thread, and alternately laughing and chilling to the weird sound. Of course, the object was to get the people to come out and chase us, with the hope that we could elude them, and they

SURE A HOPE

would not discover who we were. One night my brothers and I managed to maneuver a few pieces of a neighbor's farm machinery up on his porch—quite a departure from hanging the traditional May basket on his door. Our enjoyment ended when, a few days later, we heard him telling a friend, "Well, I know the Mills kids didn't have anything to do with it. They wouldn't get into that kind of mischief."

In school, hardiness was greatly admired, and in the spring proud was the first boy who could persuade his parents to let him go barefoot. Our feet got so tough they could take anything but briars and thistles. In the fall as we burned brush piles, we would warm our feet by running through the ashes of the previous day's fire. One day my younger brother ran through ashes that still had a hot bed of coals underneath. When we helped him home, his feet were two big blisters. He didn't walk for a week. This did not make me feel so bad as it might have, for I worried about my brothers when they were away from the house. Hunting and fishing as much as they did, there was always the danger of being shot or drowned or getting lost or injured in some other way. I always prayed earnestly that God would take care of them and father when they were away. One day, as it turned out, my prayers were greatly needed.

When my brothers went out to milk, they discovered that a cow was missing. No one was greatly concerned, for she was due to freshen. My oldest brother Norman went down the lane to the pasture searching for her. When he had not returned by ten o'clock we became worried. My father and I drove back by the pasture where we felt the cow might have calved. Then we drove from one neighbor to another, asking if he had been there. Nowhere could we find a trace of him.

That afternoon I went with my mother and dad and my little brother to the homes of nearby relatives. We thought he might have gone to see one of them. Periodically we returned home, hoping he might have returned. As night approached, neighbors began to come in and form searching parties to comb the woods. They theorized that he might have found the cow with a newborn calf and in the attempt to get the calf home, had been attacked by the mother and injured or killed. That he might have been attacked by some wild animal was not discounted; such occurrences were not unknown around our community.

Finally a report came that the cow had been found with her calf, but no sign of my brother had been discovered. My mother was almost hysterical by now. Most of the searching parties had returned when, at 11 'clock that night, a shout went up that Norman had been found. A few minutes later he came in the door with several of

the men who had been searching for him. When the room had quieted down Norman told his story.

He had been walking along the fence line looking for the cow when a car had driven up and stopped. A stockily built man of medium height had gotten out, come over to the fence, and asked my brother how to get to a nearby resort. When Norman had walked to the fence to tell him, the man had grabbed him and pulled him over. Although my brother was nearly eighteen, he was not large, and the men had had little difficulty getting him into the back seat.

No explanation was made, and Norman was too frightened to ask questions. The men drove away. An hour or so later they stopped and held up a pedestrian. Once they stopped for sandwiches and once to buy gas. They drove around all day, evidently getting no farther than about 65 miles from our home. That evening about dusk they drove into a little town and stopped to eat. My brother pretended he was asleep, and they left him in the car, locking the doors. As soon as they disappeared in the restaurant, Norman tried to get the doors open, but without success. Finally he succeeded in rolling down a window part way and squeezed through. Too frightened to ask for help, he ran for the railroad track. He had no idea where he was but prayed that God would help him turn the right way. After an hour's walk he came to Paynesville, Minnesota, just nine miles from home. Afraid to use the highway, he continued down the railroad track till he reached a point just south of our home. From there he cut across fields and through the woods. As he got near home he heard men tramping through the underbrush and hid until he recognized the voice of a neighbor.

No one ever found out what the motive of the kidnapers was. Some thought they had wanted to use Norman as a shield in some robbery. At that time many bold holdups were taking place in northern Minnesota. Weeks before, a bank in a city near us had been held up in broad daylight, the robbers actually setting up a machine gun on the street. Others felt that the men might have been misinformed concerning my father's financial condition and had been going to hold my brother for ransom. Still others believed that the men had done it for a lark. Whatever the reason, Norman was considerably the worse for wear and not at all anxious to leave the house for a few weeks. The burden of getting the cows fell on two older brothers, who always went together and armed with my father's 30-30. However, as the summer came to an end, the shock of the experience wore off, and life settled back to normal.

Down the road from us, a few miles, lived two brothers. Bachelors, they had a house that was fascinating to a boy. Strewn about their yard, covering the porch, lining the fences, were all kinds of junk—old wheels, car frames,

hoops, tires, bottles, tin cans. I loved to go there with my father, who visited them occasionally. While father talked to them in the house, I would rummage about the yard—and, really, there were advantages to being out in the yard. The brothers kept a number of chickens and permitted them to roost upstairs in the house. What the upstairs looked like, I can only imagine; on my one attempt to find out, I found the stairs too difficult to negotiate.

Just beyond them lived the George Brosards. George ran a summer resort in the summertime and trapped in the winter. He played the violin for neighborhood dances and on occasion came to our house to play. His wife had given all the children names ending in "ette." When George would introduce the family he would quickly go down the line: "Evette, Fayette, Lafayette, Burnette, Juliette, and"—pointing to his wife—"more yet."

Hearing George play his violin, I determined to learn to play. But how could I get the money to buy such an expensive instrument? One day as spring relentlessly pursued the retreating snow, an advertisement came in the mail, telling how to earn valuable prizes by selling garden seeds for a novelty firm in Lancaster, Pennsylvania. Imagine my delight to see that a real violin was included among the prizes—little short of a Stradivarius, according to the copy. Eagerly I ordered my 40 packages of seeds. Not only would I get a violin if I sold them in 15 days; I would also get, as a bonus, a movie projector of the finest quality.

I got permission to go to my dad's parents, who lived six miles south of us, selling my seeds on the way. With my wares disposed of short of my grandparents', I decided to take a shortcut across the plowed fields that would cut two miles off the journey. The frost had come out of the ground and the spring thaws had soaked the heavy black loam into a sticky ankle-to-knee-deep muck. Before I got through the fields, I had wished a thousand times that I had walked the extra two miles on the road. When grandmother saw me, she stood speechless. A fall or two had not helped my appearance. Finally she had me strip off my outer garments, and took me in and bathed me. Soaking in the corrugated washtub, I told myself that any sacrifice was worthwhile to

get a real violin. But when it came, what a disappointment! It was just a toy. I couldn't find a scale on it, and ten lessons supposed to accompany it were conspicuously absent. I took it to a neighbor lady who, I thought, could tune it and show me how to play. She laughed when she saw that the four strings were just one long string wound back and forth, but seeing my disappointment, she rigged it up with different strings and found a bow that, in someone else's hands, might have made a few simple tunes possible. I was so unhappy with the novelty company that I wrote them a letter telling them what I thought of their prizes—prize, I should say; I never did get the movie projector.



Although the seeds Orris sold didn't produce the harvest promised, the ones he planted did.

By this time I was in the fifth grade, and here I was first introduced to the world of love. A girl in the third grade sent me a note that read, "I love you." The words may have been written or said before my time, but they carried a new thrill to me. Still I accepted the news with some reserve; a third grader was a bit young for a man in the fifth grade! Then, too, she had four older sisters, and I had just noticed the existence of the one in my grade. However, she did come from the most popular family in the community. That recess I gave her a bite off my apple, and I had my first girl friend.

Alas, the spell was broken a few days later on the ball field. She hit an

easy ball to the first baseman and didn't bother to run it out. He bobbled it, and she finally decided to run, but too late. She was out—and so was I; out of her affections, for I scolded her for sloppy playing. Thus ended my first love affair.

As my interest in girls grew, my grades declined in proportion. About this time my determination to be a preacher began to decline too. I took to parting my hair in the middle and affecting a slouch, a sinister—or at least, mysterious—slouch, I hoped.

One day when we were playing a game in the schoolyard, the teacher caught me cheating. She stopped the game and gave me a lecture before everyone, letting me know that cheating was just like stealing chickens or robbing banks. A few days later I used a somewhat unique word while playing with my closest boy friend. "Why, Chuck!" he said. "That's the first time I have ever heard you say anything like that!"

It was the first time he had heard me, but not the first time I had used that word. I remembered that occasion all too well. I had spilled chicken feed while going to feed the chickens. Angry, I had tried to swear, but the word had stuck somewhere just south of my voice box. I had persisted, and finally the word had come out—a bit strained and muffled, but sounding like a shout to my ears. The next time it had been easier.

By the time I got in high school, I had lost all interest in religion. Determined to be one of the regular fellows, I plunged into every activity—every activity but study. I made the basketball team, was captain of the football team and president of the Letterman's Club. Each year I played one of the leading roles in the class play. When a trick knee put me out of sports, I decided to concentrate on dramatics. But, though I had lost interest in religion, I could not shake off the consciousness of sin. I had known the better life, and like a man who has once tasted a bit of heaven, I could no longer get any real satisfaction from the crumbs of this world. I would lie awake at night, after the "fun"—after the conquest, after the flame—and bitter would be the taste of ashes. Then, in my senior year, something happened that shook me to my uneasy core.

(To be continued next month)

THESE TIMES, AUGUST, 1957



By Philip Jerome Cleveland

ON A BLEAK, dreary November day the secretary of the treasury, Salmon P. Chase of Ohio, sat in his office pondering many things. The year was 1861 and the Civil War was going badly. Bull Run had been a smashing fiasco from which the Union had not rallied. General Lyons had been defeated and killed in August at Wilson's Creek, Missouri. October 21 had witnessed another fearful defeat at Ball's Bluff on the Potomac.

British vessels were in league with the South, and information had come to Secretary Chase that fast Southern vessels were running the Union blockade successfully and bringing Jefferson Davis arms and ammunition. Every day cries came to his office for money—more money.

Salmon P. Chase, of large form and massive brow, was one of the handsomest men in Washington. He was to become chief justice of the United States and administer the oath of office to Abraham Lincoln at his second inaugural. But then he was in charge of the treasury and, frankly, was worried and discouraged.

From a stack of mail he opened a letter from a stranger. He noted the

sender was a Rev. M. R. Watkinson of Ridleyville, Pennsylvania. The eminent secretary read the letter and his interest was aroused. From a quiet rectory a worried pastor had written him, deploring seven months of defeatism and failure and suggesting a reason for the bad condition of the Union cause:

"One fact touching our currency has hitherto been seriously overlooked; I mean the recognition of Almighty God in some form on our coins." (The thoughtful secretary held the letter close to the light.) "What if our Republic were now shattered beyond recognition? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation?"

The concerned rector from the Quaker State urged Mr. Chase to consider a fitting and appropriate motto for the nation's money, something based on the fundamentals of the American way—God, Liberty, Law.

"This would relieve us of the ignominy of heathenism," declared the good rector. "This would place us openly under the divine protection we have personally claimed." (The eyes of the handsome secretary twinkled; a bit of a smile played about the corners of his mouth.) "From my heart I have

felt our national shame in disowning God as not the least of our present national disasters."

Salmon P. Chase, a devout man, a man of faith and prayer (who later uttered many judgments based on religious faith from the supreme bench), leaned back rapt in thought.

A few days later the secretary sent a letter to James Pollock, director of the mint in Philadelphia, and in his letter he himself talked like a preacher:

"No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people should be declared on our national coins. You will therefore cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

Mr. Pollock was struck by the sharp, earnest words of Mr. Chase. Before the end of 1861 he had turned out a bronze pattern for a gold piece valued at \$10 with the theme: "God Our Trust," and shortly another theme was suggested, "Our Country, Our God."

The devout Secretary of the Treasury was not satisfied. He pondered the inscription himself, in wakeful hours and in dreams. Finally, in 1864, the dawn breaking on the Union cause, a two-cent coin appeared with the motto: "In God We Trust," the words of Mr. Chase.

Heaven had helped him during the dark days with the money of the nation. The government never lacked means to carry on the contest of war; he had been able to spend \$3,500,000 a day on the affairs of the nation, and the government was still sound. Out of his solemn experience of financing a nation at war came the sublime words: "In God We Trust."

In honor of his financial record the Chase National Bank, New York, was named for him in 1877. That bank has a collection of some 75,000 coins on display, and among the coins is the first 1864 two-cent piece, inscribed with "In God We Trust" over the shield of the United States and its weapons, glorious witness to a faith that supported Salmon P. Chase during the dark days of Civil War, a faith that helped him to swear Lincoln, Johnson, and Grant into the presidential chair.

Salmon P. Chase died May 7, 1873, aged 65; and he turned toward eternity with his mind fixed on his radiant motto: "In God We Trust." ★★★



Cobb Shinn

Grace and LAW--

What Is the Relationship?

By J. Jennings De Fehr

Are there two dispensations—one on the other side of the Cross of Calvary and one on this side—one of law and one of grace? Here is the truth.

ROMANS 6:14 is probably one of the most misunderstood statements in the Bible. The text reads: "For sin shall not have dominion over you: for ye are not under the law, but under grace." I am primarily interested in the last part of the passage: "Ye are not under the law, but under grace."

What does this mean? Do we understand that the law is abolished and has no claim on us today—that grace is substituted for it? Does it mean that we are now in a dispensation of grace and are saved by grace, but that in former times people were living in a dispensation of law and were saved by keeping God's law? Sad to say, this is the construction put on it by many sincere people. On the surface this may seem logical, but before we accept this as our conclusion, we should give the text a close cross-examination.

Our first question is, Which would be the easier way to enter the kingdom of heaven: by complying with a rigid law or by receiving grace at the hands of a longsuffering, patient Saviour? Grace implies mercy, undeserved kindness, unmerited favor. It is something

the recipient does not deserve, something he has not earned. Neither is the Giver obligated to give it. That is grace. How about law? On the contrary it is an unyielding standard set for man to reach and comply with, with a penalty attached for failure to do so. At once it is obvious that to live under an administration of grace and without a set standard or code of laws is indeed preferable to living under the jurisdiction of law, where we must comply with cold, legal requirements.

But can such a situation exist? Are there two dispensations—one on the other side of the Cross of Calvary and one on this side—one of law and one of grace? Is this logical? Grace, mercy, and forgiveness are needed where a law is violated. Where there is no law, what need is there of grace? It is like having medicine where there is no sickness. Nevertheless many people believe there is a dispensation of grace

independent of all law. So we must inquire until we arrive at the truth.

Suppose Mr. A lived between Mount Sinai and the Cross of Calvary, which is understood by many to be the dispensation of law. He comes before the great Judge in judgment and is condemned for violating the law of God. No grace is offered him. Then Mr. B, living on our side of the cross, in the dispensation of grace—as many good Christians believe—enters the judgment hall. The Lord, saying, "Ye are not under the law, but under grace," extends mercy to him and does not demand obedience to the law. Mr. B is saved in the kingdom. Would that decision be impartial and just? Or would A have grounds for complaint? Could he not accuse the Lord of partiality, quoting Acts 10:34, "Of a truth I perceive that God is no respecter of persons"? Could he not say, "Lord, You are not the same yesterday, and to day,

and forever'”? (Hebrews 13:8.) He could say, “Lord, You have changed the very principles of salvation, and yet You say, ‘I am the Lord, I change not.’” Malachi 3:6. Indeed A could ask the Lord many difficult questions. In our courts we would say A has good grounds for a new trial. Do you think an all-wise Creator would let puny man maneuver Him into such an embarrassing position? I am sure we all agree this is inconceivable.

We must examine this question from a still different angle to arrive at a consistent conclusion. If God has different ways of saving man—one by complying with law and the other by grace—we must of necessity be confronted with a divided heaven. One company will be acclaiming their own works and worthiness, triumphantly saying that they gained heaven—earned it—by complying with the law of God; the other, praising Christ for His great love and grace, will be humbly acknowledging their unworthiness, and confessing that were it not for His grace, none of them would be there. What an uncomfortable situation that would be!

It is of immediate importance to define the terms *under the law* and *under grace*. What do we understand by these terms? In Romans 3:19 *under the law* is defined as “guilty before God,” or under the condemnation of the law—out of harmony with God. *Under grace* means freed from the penalty of the law. Neither definition violates the integrity of the law. It remains intact.

David, living between Sinai and Calvary, experienced grace when God forgave his great sin against Uriah the Hittite. (2 Samuel 12:13.) The penalty was death, but by confession David received pardon. That was grace in action. Surely David could not repeat this nefarious act, and plead that the law was now abrogated since he had received grace. This would have been a dreadful mistake! The principle is illustrated and verified in the parable of the king and his servant in Matthew 18:23-35. The king graciously forgave his servant his 10,000 talent debt, or sin, and the servant avoided the penalty of his transgressions. But when this same servant mistreated his fellow servant, he was painfully reminded that receiving grace—forgiveness of his debt to the king—did not set aside the law, for in verse 34 he receives the full impact of it. By now we see clearly

Romans 6:14 does not infer that some men lived in a dispensation of law in the past, and we today, in one of grace. But we need still more evidence to support our contention. Another look from a still different angle will be highly beneficial as we shall see.

Coming back to Romans 6:14: “Ye are not under the law, but under grace,” we must acknowledge, with all Christians, that grace saves. See Ephesians 2:5, 8. So a person under grace is a saved person—saved from the second death in the lake of fire. (Revelation 21:8.) The Bible says Noah found grace in the eyes of God, and as a result his life was spared when the world was destroyed by water. (Genesis 6:8.) We have the same record of Lot at the destruction of Sodom (Genesis 19:19), and the wise man clinches the point with these all-inclusive words: “He giveth grace to the lowly” (Proverbs 3:34). Here is unerring and confirmatory evidence that grace was where sin existed. As Paul puts it, “Where sin abounded, grace did much more abound.” Romans 5:20. Sin originated in Eden with our first parents. No Christian disputes this. Thus we have Biblical evidence that grace is not dispensational. It is the only means whereby any man has ever been saved or by which he can be saved.

ANOTHER question comes to our minds: Wasn't the law Jewish and not for us? True, it was given to the Jews on Mount Sinai. That was the first time it had been given in written form. It was given to the Jews, but whom was it for? In 1 Timothy 1:9 we read: “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners.” Not for the ungodly Jew, notice, but for ungodly men, for sinners. Says the Scripture, “All have sinned.” Romans 3:23. All inhabitants of the world are under the condemnation of the law until they put their sins on Christ. Then, though under its jurisdiction, as is the entire universe, they are no longer under its condemnation. God's law has had jurisdiction over all peoples in all ages.

We are now ready to answer our original question more fully. What means, “Ye are not under the law, but under grace”? Who are the “ye”?

A person under grace is a saved person. I have previously cited the ex-

amples of Noah, Lot, and others. The perplexing question before us is: Is everyone today under grace, or in a saved state? We have idolaters, violators of the first two commandments of the Ten Commandment law in the world today. Are they under grace and saved? John said that idolaters end up in the lake of fire, which is the second death. (Revelation 21:8.) So they cannot be under grace. Would thieves, liars, murderers, adulterers, and covetous persons be under grace and saved? 1 Corinthians 6:9, 10 and Revelation 21:8 state that none of them will enter the kingdom. We can go through the whole Ten Commandment law, and we will be clearly reminded of the fact that none are under grace who violate it on even one point. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10. Who, then, is under grace, and who are the “ye” in Romans 6:14? Certainly not transgressors of the law. This is clear to all. The one who is not under law is the Christian who does not violate the law. He is under grace and will remain so as long as he obeys the law of God.

In summary, a logical and compulsory conclusion is this:

1. If today were a dispensation of grace only, the righteous and wicked would be on the same plane, and all would be saved. “For by grace are ye saved.” Ephesians 2:8.
2. To be under grace is personal, not dispensational or racial.
3. If we violate the law, we are out of harmony with God. (Romans 8:7, 8.) For this reason Christians keep it inviolate.
4. God has to be “the same yesterday, to day and for ever.” (Hebrews 13:8.) He cannot change. (Malachi 3:6.) Neither can He be a “respector of persons” (Acts 10:34) and be just.
5. A true Christian is under grace, but should he violate one principle of God's law, he would cease to be under grace and would come under the condemnation of the law.
6. To have two methods of saving men—one by keeping the law, the other by grace—is unjust.
7. Grace is unmerited favor which puts the penalty of the law on Christ, man's substitute. Christ's death on our behalf thus strengthens the law, for it demonstrates its immutability while at the same time showing the way to satisfy its penalty. ★★★

INDONESIA, the largest Islamic nation in the world, has recently declared its complete independence of the Netherlands Union. Since the seventeenth century, Indonesia has been one of the most prosperous colonies of the far-flung Dutch Empire. Early in World War II the Japanese conquered the islands and forced out the Dutch. In 1945 Japan withdrew as a result of the loss of the war. Indonesia seized the opportunity offered by the interim period, before the reappearance of the Dutch, and declared her independence on August 17, 1945, just three days after the surrender of Japan.

The Dutch at first refused to recognize Indonesia's Declaration of Independence, and for the next several years there were alternate periods of open conflict and negotiation. Finally in 1950 the Netherlands government formally agreed to consider Indonesia an independent nation, but made her a part of the newly formed Netherlands Union, belonging to it in much the same manner that India belongs to the British Commonwealth. In February, 1956, Indonesia took the final step of unilateral abrogation of her Round Table Conference agreement with the Dutch and thus severed all remaining economic and financial ties with the mother country. Today Indonesia stands alone and free in the world community of nations.

Indonesia Today

For 3000 miles the tropical islands of the Indonesian archipelago curve from northwest to southeast mainly south of the Equator between the continents of Asia and Australia. The languorous beauty of Indonesia is well known. East Java has numerous cone-shaped mountain peaks rising from near sea level to eight or nine thousand feet in height. Terraced rice fields fill the valleys and climb the sides of the mountains. The rich volcanic soil yields two and three crops each year, and they are sorely needed to feed the multitudes that crowd the many *kampungs* (villages) and cities. The ocean beaches are always within a few hours' drive by car over macadam roads that betray their hand-labor construction by their unevenness. Gently swaying palms, long expanses of sandy beach, and the



By Clyde C. Cleveland



warm, moist atmosphere of the days point to relaxation and languor. The delightful coolness of evening under a star-studded sky with the Southern Cross in full view brings welcome relief and refreshment at night.

The native peoples in rural areas move slowly about their appointed

tasks with a long siesta at midday. However, in the cities an awakening has become apparent. The postwar spirit of independence and freedom is encroaching upon the lassitude of the past. Parades, political activities, and army maneuvers are breaking up the even tenor of the old way of life. The

PHILIPPINE
ISLANDS

Today

NEW GUINEA

Christian Missions Face

a Bright Future

in Fully Independent Indonesia

cry of *merdeka* (freedom) is on the lips of the people, especially the younger generation.

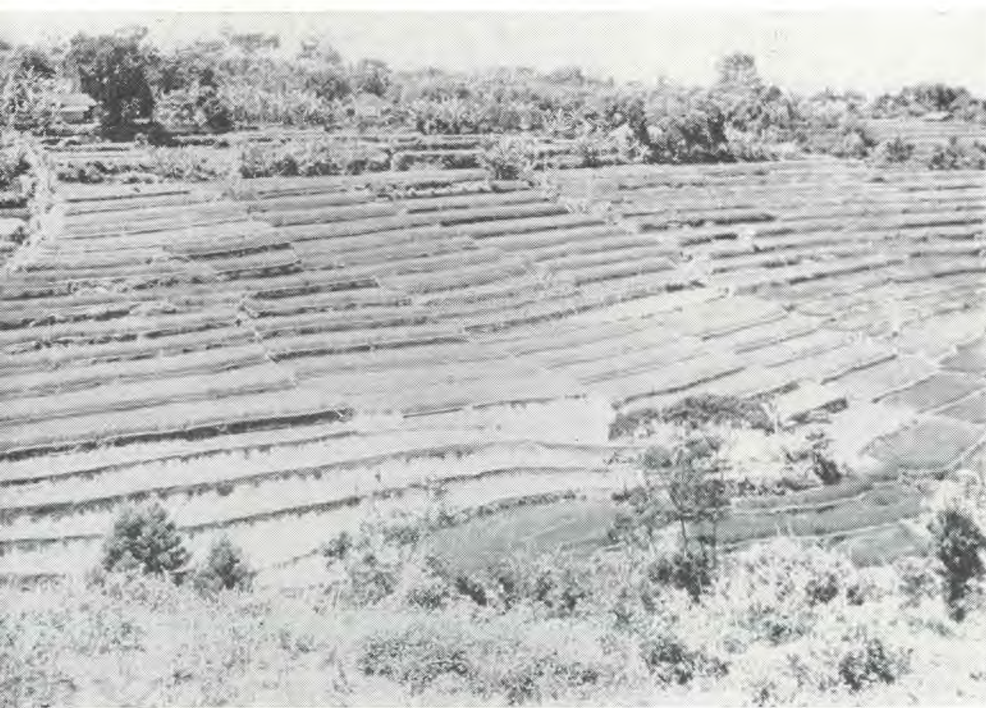
A hunger for knowledge is developing, and primary schools are being established not only in the cities but also in many of the villages. The low prewar percentage of literacy has been raised to approximately 50 per cent. Higher centers of learning are also being developed with the aid of overseas teachers. Advanced students in increasing numbers are going abroad for graduate study. It is in this field of advanced education that the democracies, with numerous scholarships and financial aid, are making a quiet but effective bid for friendly relations.

The Nation's Economy

Indonesia's economic strength lies mainly in its raw materials. There are important deposits of oil in East Borneo and in East Central Sumatra. Large refineries are located at Balikpapan in East Borneo and at Palembang in Central Sumatra, but these are under the control of and operated by overseas companies. Rubber, palm oil, tin, copra, spices, coffee, and tea are among other important raw materials produced. Very little of these are processed in Indonesia, but are shipped to world markets to help provide a credit balance for trade.

Communism Bids for Control of the Government

The government of Indonesia is republican in form with a House of Representatives elected by registered voters. President Sukarno, the leader of the revolution, is now known as the George Washington of Indonesia. Because of strife with the Dutch and internal difficulties the first general election was not held until September, 1955. Although several score of parties contested the election, only four emerged with a substantial portion of the votes. The official returns announced in March, 1956, allocated 57 parliamentary seats each to Party National Indonesia and to the Masjumi (National Moslem) Party. In third place was Nahdatal Ulama (Conservative Moslems) with 45 seats, and in fourth place, Party Komunist Indonesia with 39 seats. The Communist Party vote was surprisingly small (less than 16 per cent of the total) considering the very active and well-advertised campaign that they sponsored. However, the final result in-



◀The crescent moon and star is proving a formidable obstacle to the hammer and sickle of Party Komunist Indonesia. ▲Terraced rice fields fill the valleys and climb the sides of the numerous mountains. The rich volcanic soil yields two and three sorely needed crops a year.

icated a very substantial gain over their representation in the previous government-appointed assembly.

Communism is making strenuous efforts in the Far East to influence strongly the various governments in this area. In the neighboring country of Malaya the party has gone underground and is fighting a guerrilla warfare in the jungle. In Indonesia the struggle for supremacy is on a legal basis, but nonetheless energetic. Election posters and street banners have been used in profusion, and mass meetings held in important areas. Many observers thought the Communists might emerge victorious from the elections, but the results definitely showed that the Moslems and Nationalists still control the political future of the country. This was made even more evident when the new cabinet was formed without any seats being allocated to the Communists. Communism has been slowed down in Indonesia for the present, but underneath is a strong red current awaiting only an opportunity for another bid for leadership.

The Background of Religion

Islam is the government-sponsored religion of Indonesia, and probably about 90 per cent of its inhabitants are

of that faith. However, one of the main tenets of the *Pantja Sila* (the five basic principles of the Indonesia Republic) is freedom of religion, and several Protestant churches as well as the Roman Catholic Church are well established.

The Islamic faith itself is a relative newcomer to these fair islands. The first inhabitants came from India and the Yunnan Province of China via the land bridge of Malaya well before the Christian era. Hinduism was early introduced to the island of the East Indies and flourished for centuries. Hindu influence still persists in Indonesia in the exotic island of Bali.

Later came waves of Buddhist ancestors of the Malays. They eventually founded the powerful Malay Buddhist empire of Sri Vijaya which commanded in the north the Straits of Malacca, and in the south the Sunda Straits. Seafaring ships plying between India and China were intercepted and forced to pay tribute and toll. Meanwhile Buddhism penetrated ever more deeply into the far-flung island empire. An outstanding monument of this historical period is the magnificent Buddhist shrine of Borobudur, built about A.D. 800 and located near Jogjakarta in the central part of Java.

Islam first came to Indonesia about

five or six centuries ago. It was spread from the Malayan port kingdom of Malacca by Indian and Arab missionaries. These men were in reality Gujar merchants, the foremost of whom, Malik Ibrahim, lies buried at Gresik, a suburb of Surabaya, in East Java. This new religion seemed to satisfy the people, and it swept onward powerfully and rapidly over most of the territory of Indonesia. Today, with a population of over 80,000,000, Indonesia is the world's largest Islamic nation!

Christianity Looks to the Future

The religion of Mohammed is proving to be a stumbling block to communism. It has also been a formidable obstacle to Christian missions. However, that spiritual obstacle is tending to diminish. President Sukarno in a recent speech commemorating the day of the revelation of the *Nuzulul Qur'an* (Holy Koran) mentioned the decline of Islam, stating that it had "sunk lower and lower." He called upon the Moslem multitudes to "regain the spirit of Islam."

The broadening influence of a place in the world community of nations, the new educational awakening, and the substantial impress of the West in its guidance and training program have directed the attention of Indonesia to the philosophies and religious concepts of the West. There is beginning to be hunger today for true spiritual food, for the Bread of Life. The student generation is reaching out for a higher level of spirituality than that provided by the various Eastern religions with their salvation through works.

Opportunity Today

Today, while communism pauses and licks its electoral wounds, is the great day of opportunity for Christian missions in Indonesia. Jesus Christ must be presented as the true Saviour of the world. His name must be magnified and His living presence deified in the hearts and lives of Indonesians. Millions here must be led to understand and to pray for the mighty climax of the ages—the soon-coming of our Lord and Saviour in the clouds of heaven. Thousands of non-Moslem Indonesians have already accepted this message. Today thousands of Moslems from the strongholds of Islam are studying it, and scores are accepting it. Today is the Christian day of opportunity in Indonesia!

★★★

Forgiveness

I passed today where cruel, careless feet
had crushed and bruised a fair and fragrant bloom
that, broken, bleeding, shed a sweet perfume
to bless the feet that ruined it. Like fleet
marauders, swiftly scourging heaven's street,
these vandals left this waif from nature's womb
to wither slowly in the midday heat.
A fragrant flower, one sublimely fair,
once grew in Israel on Golgotha's hill,
till sullen feet destroyed it while it shed
its sweet forgiveness on the railers there.
That flower faded, but its fragrance still
is wafted to the restless feet that tread.

—Jay Roderic DeSpain.



It's Fun to Be a Father!

But, as in all other great experiences of life, there is a price that has to be paid in accepting the joys of fatherhood.



H. M. Lambert

**By
William
R.
Harbour**

SOMETHING thrilling has been going on at our house the past few days, and after one week of memorable experience, I can truthfully say, "It's fun to be a father!"

That handsome little bundle that has come to be our son has certainly revolutionized our lives, but the greatest reaction at the end of one week is that of sheer delight. In a certain sense it is like having Christmas, birthday, graduation, and wedding anniversaries all at once. Everywhere I go I hear the word "Congratulations!" And every time the mailman comes to the door there is a pile of greeting cards and gift packages to open. What excitement! What fun!

But on the other hand, as I stop to ponder the overwhelming privilege and responsibility that God has laid upon me as a new father, I feel profound humility. Why should God see fit to bestow upon me the joy of having my own little boy, when there are so many others who long for that gift? Again I am humbled to think of the great task of training a life for God. Here in the palms of my hands is laid a little man, a personality to be polished, a character to be molded, a soul with a destiny. Where his feet will walk, what his lips will say, and the kind of life he will someday live depend a great deal upon the kind of training I give him now. What a fearful responsibility! What a sacred task! Surely there is sufficient reason for a sense of humility.

To be a father changes one. Even my hearing is different. At the sound of a

small baby's cry my ears immediately prick up, and even the distant call or cry of a small child now commands my full attention. I never even heard those things before. But now I am a father, and the whole world in which I live is different.

As in all other great experiences of life there is a price that must be paid in accepting the joys of fatherhood. This price may not always be measured in terms of dollars and cents. There will be times of toil and labor, sweat and tears. There may be sleepless nights and endless times for need of patience and persistence. I'm sure I will have to take my turn in learning how to change the diapers and mix the formula, and there may be many a nightly vigil in which I will have to test my skill in soothing the qualms of a little aching tummy. But this price I will cheerfully pay, for it is part of the privilege of being a father. What other possession on this earth could bring me more joy? And here is something I can take to heaven with me if I properly care for it while here on earth.

There are some things that have far more meaning to me now than they ever did before. For instance, I read in the Bible of how God came to Abraham one day, "and he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2.

I have read this many times before,

but now my heart cries out in inexpressible wonder. How could he possibly have borne the grief of slaying his own son as a sacrifice? What father could bear the agony of such an experience? And yet, perhaps in no better way could we catch a glimpse of the sorrow of our heavenly Father, who loved us so much that He was willing to give "his only begotten Son."

It means a lot more now to enter into the darkness of that fateful night in the garden of Gethsemane, where through the misty shadows a lonely form is seen, prostrate in prayer: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39.

A Son is talking to His Father. Their hearts are wrung with anguish. Both of them suffer. Hanging in the balance is the destiny of a world, a world full of sons and daughters who have been created in the image of their Father, who loves them deeply. Plagued with sin, they are doomed to die. How can His great heart of love give them up? And yet, how can He bear to pay the price of their redemption, the blood of His own dear Son, the Prince of heaven?

Finally the decision is made. Love has prevailed, love that will conquer, love that will triumph, for all eternity. Such is the Father's love for His earthly children. He could not bear to let them go, even for the price that was paid on Golgotha's Cross.

Now that I am a father, in a new and richer way I see His great love for me. ★★★



Let's ask the **R** DOCTOR

Answers to health questions are supplied by J. Wesley Osborne, M.D. Address your queries to him in care of this magazine. Unfortunately we cannot guarantee that all questions will be answered, and of course only questions of general interest will be printed.

You mentioned in one of your columns olive oil as an aid in combating constipation. Won't this oil add weight? Also will this have any harmful effect on hardening of the arteries?—M. K.

Olive oil is very good in the treatment of constipation, since only part of it is digested. It is true that olive oil adds calories and will tend to increase your weight unless you eliminate enough other calories to compensate for it. If you are trying to reduce, it would be easy to eliminate some of the calories that you are obtaining from your carbohydrates, such as potatoes, cereals, bread, sweets, and other items. You need have no fear that olive oil will have any harmful effects on hardening of the arteries.

Last summer I suffered a coronary thrombosis and was hospitalized for seven weeks. Since both my sisters passed away with coronary thrombosis, I live in constant fear of a recurrence. Is it not possible for me to take some form of anticoagulant without hospitalization, which I cannot afford?—E. M.

Some patients who have suffered from coronary thrombosis are placed on anticoagulants to help prevent another attack. However, this decision must be made by the doctor in charge of the case. He alone can decide whether the circumstances warrant placing you on this program. Most doctors, when they place a patient on anticoagulants, start the treatment at least in the hospital. Then, after it is ascertained how much medicine is necessary to keep your blood at a certain level of coagulability (in other words, after you are stabilized on the medicine), they send you home and follow your progress with laboratory tests to make sure that you are not exceed-

ing the amount of medicine that is needed, or that you are taking a quantity sufficient to prevent thrombosis. This, of course, necessitates a certain amount of expense for your initial hospitalization and a certain amount of expense for follow-up laboratory tests. However, few doctors would feel justified in starting a patient on this program without these very necessary safeguards.

A diagnosis of sarcoidosis of the liver was made on my husband at the university hospital. I understand that this is a rare disease. What can I expect to happen to my husband, and will he suffer much? They say there is no cure.—D. R. W.

Sarcoidosis is a relatively rare disease of which we do not know too much at present concerning cause or treatment. The disease varies greatly from patient to patient, and the seriousness of it depends on the extent of the involvement and the parts of the body involved in the disease process. Also the age, sex, and race of the patient influence the course of the disease. In some patients it runs a rather mild form, and it is not unusual for a patient to recover spontaneously. In others, of course, it is more severe. Since you have your husband at a university hospital, where the latest information is available and where very highly qualified specialists are in attendance, I am sure the doctors there would be glad to discuss your husband's future with you and also discuss the disease as it relates to his particular case. Feel free to talk to these people quite frankly. You will find that they are very human, fully sympathetic with your problem, and will try to help you in every way that they can.

I am underweight to the point of being skinny and have been for 18

years. Could you possibly suggest a diet that would help me gain weight? I am 34. Could emotions prevent a gain in weight? I am the type who keeps everything inside. I get along well with others, but my mind is in a constant turmoil with real and imaginary problems.—G. P. F.

The real answer to your problem is found in your own letter. Nervous tension, anxiety, and worry causes some people to refuse food, while with others it is the reason why they take in too much food. The stomach is a very sensitive organ, and in times of stress, strain, and anxiety it often refuses to digest food when it is placed in it. Also there is nothing that depresses appetite more quickly in many individuals than nervous tension. So, until your emotional problems are solved, you would find it probably very difficult to eat enough food to put on weight.

The Bible has the answer for cases like yours. One statement in particular reads, "Perfect love casteth out fear." When we love God supremely and love our neighbors as ourselves, there is no room for fear, anxiety, and distrust, which are the main causes for many of the emotional problems that are prevalent today. By bringing your life into complete harmony with God's will as revealed in the Bible and trusting in Him completely, you will find such peace and happiness that your health will improve automatically. Then, by intelligently increasing the calories in your daily dietary, you will find that it is a simple matter to gain weight. There is no magic formula for adding these needed pounds. It is simply a matter of taking in more calories each day than you need for your activities. Of course the foods that are the easiest to include in your daily menu to do this are the grains, the starchy foods, such as potatoes,

and then, of course, the liberal use of bread with all your meals.

Will you please tell me if Pepsi Cola and R. C. Cola contain caffeine the same as Coca Cola?—J. C. S.

Yes, all the cola drinks are caffeine drinks. Many people do not realize that caffeine is a habit-forming stimulant that acts on the brain and nervous system somewhat as a whip does on a tired work animal. It produces no strength in itself, only serves to stimulate or to exhaust the energies that are fast being depleted by fatigue. For this reason all caffeine-containing beverages are detrimental to health.

If you faithfully adhere to the laws of health, you will enjoy a vigor far superior to caffeine-induced "pep."

About a year and a half or two years ago I believed I had cancer. I went to the doctor and he gave me an examination and said I did not have cancer. I asked for a blood test. He said No. I came home and went on from there. Now I know he was wrong. I cannot bring myself to tell my husband. I know there is no cure for me now. Shall I go on as long as I can or try to have something done?—A. W.

You may have cancer, but the chances are that you do not. You believed that you had when you went to the doctor, although he could find no evidence of it at the time. You asked for a blood test or some other test. Actually we do not have a blood test to detect cancer. The doctor makes a diagnosis of this disease only after certain rigid criteria have been met, and it is only after a piece of the suspected tissue is removed and examined in a laboratory that a diagnosis such as this can be made with certainty. Many thousands of people die from diseases that are wholly imaginary in character. If you are in pain or sick or have some abnormality, if there is a lump on your body, if there is a sore that does not heal, if there is unusual bleeding, return to your doctor for an examination. He will soon tell you whether your fears are justified and whether further examination is necessary. Please depend on his judgment, because you can save yourself many needless hours of worry if you will have these regular periodic health examinations and then another examination whenever something comes up that does not seem right. ★★★



Pastor H. M. S. Richards

Helps Solve Your Problems

H. M. S. Richards is speaker and director of the international radiobroadcast *The Voice of Prophecy*.

Wayward Son

Our 16-year-old son is away from home in a boarding school. He has met a pretty girl whom he likes very much, but whose worldly influence is leading him away from the standards of God's Word. Although we send him \$6 every month for his personal outlays, and let him make out his own checks for his school expenses, he does not write to us. He used to respect us before he left home. Do you have any advice for us?

It does seem to me that the least a son who is being supported by his parents could do is to write to them and let them know at regular intervals how he is getting along. No support should be given a son who refuses to co-operate at least that far. It may be that you have been too anxious to help him and support him in everything he desires. It is good for young people to bear some responsibility themselves and realize the value of money. I also seriously doubt that it is good for him to write checks himself. Are you sure just how much he has written off lately? Young people sometimes are greatly tempted along these lines. Why not stop payment of any checks until he writes and lets you know how he is? He must learn that there are two sides to every contract, and that he must fulfill his side if the other side is to be filled.

In reference to his friendships: We

Do you have problems, burdens, and perplexities that seem overwhelming? If you drop us a line, we shall be glad to join you in praying to our heavenly Father. Address all correspondence: Prayer Circle, Box 59, Nashville 2, Tennessee.

can, of course, advise our children, and we should. But in love affairs we must be careful that we do not push a confused youngster right into the very action that we and he himself later would most deplore.

We will be praying for you.

Approaching God

Do we have to kneel and close our eyes in order to pray successfully?

We can pray anywhere, at any time, successfully if we are sincere in our approach to God. Jonah prayed in the belly of the whale, with the seaweed wrapped around his head, and God heard him. (Jonah 2:2, 5.)

Jesus sometimes prayed looking up to heaven. (Matthew 14:9; Luke 9:16.) At the grave of Lazarus "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." John 11:41.

It is proper to kneel in submission and in reverence, when we pray, if we have the opportunity. "O come, let us worship and bow down: let us kneel before the Lord our maker," is the call to prayer which we read in Psalm 95:6.

Jesus' Kin

Did Jesus have brothers or sisters?

We read of the brothers and sisters of our Saviour in Mark 6:3 and John 7:3. Some claim that there were children of Joseph by a former marriage—he being a widower when married to the virgin Mary. Others think they were cousins. But the Scripture simply speaks of His brothers and sisters. Of Jesus' birth it is written that His mother Mary "brought forth her firstborn son." (Luke 2:7.) If those called His brothers and sisters were children of Joseph and Mary, they were younger than our Lord. ★★★

ONE MAN'S Eden

By Harvey Hansen

*Kindness is the keynote of
Emil Liers' success
in training otter at his world-famous
otter sanctuary in Minnesota*

THE STATION WAGON, which was an ordinary one on the exterior, stopped by a stream in southeastern Minnesota. But when its owner opened the doors, it would make you think of Noah's ark. For out bounded, jumped, or slid a cocker spaniel, a pointer, a ringtail raccoon, a white raccoon, a red fox, and a half dozen exquisitely sleek and graceful land otter! All headed for the field-and-tree-bordered sparkling water that flowed to the nearby Mississippi.

"Hup!" the man called with strong, far-carrying voice, while the animated troupe stopped and waited for their master to catch up. Then on they went, exploring and roaming the scenic stream-vale, all the while mischievously teasing and chasing one another in friendly frolic, tipping over stones and nosing here and there in search of foods natural to their taste. Now and then one or more would come to the man for an affectionate pat or a nap in his lap.

Like an Adam in Eden, Emil E. Liers of Homer, Minnesota, was enjoying the reward of his work with otter.

Sleek and Tarquol and Tuffy, the Golden Retriever, close friends in the otter sanctuary.



On land, otter stand straight up for a look into the distance, run as fast as dogs, play tag in tangles of tree roots and hide-and-seek in piles of leaves. When they chance upon a cluster of butterflies their cavorting is positively hilarious. They have great sport sliding like animated toboggans on mud or snow. If the snow is deep, they tunnel under, popping up at unexpected places.

Their supremely supple bodies are marvelously created to be superior in water. They go on side, back, or belly; float, glide, and tread, dive and dart, twist and turn, porpoise, and change direction in an instant. Under water they open their mouths wide without choking, chase their own tails like puppies, and even wrestle together. You feel they would make good agitators for washing machines! In fact, an otter can go around and around in a washtub so fast he swirls out half the water in a couple of minutes. Their four webbed feet and long, strong, broadly tapered tails contribute greatly to their acrobatic ability in water.

The instant otter start under, their nostrils and ears close so no water gets in. They can stay under from four to five minutes. And because a transparent, nictitating membrane protects their eyes under water, they get to see the fun they are having!

Many of the names Mr. Liers gives his pets—Plunky, Slippery, Sleek, Squirrel Eyes, Twinkle, Squee-Wee, Peewee, Blackhawk, Lively Lady, Silver, Jimbo, Jocko, Sunshine, and Shadow—indicate their distinctive physical features and personalities. Pet names—like “otties,” “babies,” “petlets,” “monklets,” “punkins,” and “honeysuckles”—attest to the affectionate natures of all of them. When he returns from being away, the otter come running to the sides of their pens, chirping and chuckling greetings to him.

Otter bravely defend themselves and other otter when any are attacked, and when their young are molested. “My otter also show loyalty to other animal friends, and have even come to my defense,” Mr. Liers tells. “On one occasion while I was walking with some of my otters through a field, a farmer’s dog ran out to attack my Airedale, which was with us. The otters immediately jumped into the fight and drove the stranger howling from the scene.

Of course, if otter are mistreated, they will repay accordingly just like

any other animal. And sometimes an otter’s exuberance during a playful tussle needs tempering by application of the palm of the hand in the appropriate place. “When you get to know otter, you can’t help loving them,” Mr. Liers says.

He has become America’s number one authority on raising these fascinating creatures. His pets have borne a number of litters in captivity. And he has also successfully tamed adult otter caught from the wild.

For about the first three months after birth, baby otter, called cubs, and their mother are the only occupants of their nest. The father is excluded not for any malicious intent on his part but to prevent overcrowding, for as soon as the mother brings the growing young forth, the father is on hand to bestow his affection. They are so attached to one another that an otter family grieves for any member that is accidentally separated from it; and the brothers and sisters do not mate. In adulthood an otter can be over four feet in length and weigh more than 40 pounds. The life span is suggested by the fact that one at Mr. Liers’ place lived 22 years.

Liers’ nearly 30 years of almost constant association with otter have revealed facts that are vital. He finds that while they eat some fish, they do not live on fish. They live mostly on crustaceans, such as crayfish, and also include in their diet lamprey eel, turtles, frogs, caddis fly larvæ and nymphs, and some roots; the number of game fish taken is negligible. Actually, the otter intake of crayfish, lamprey eel, and turtles makes them beneficial, not harmful, to the interests of fishermen. But there are now so few otter in North America that they need prolonged protection from trapping and hunting in order to make their beneficial qualities felt.

Otter have little chance to survive even seasonal killing. According to Liers’ records, their gestation period ranges from nine and one half to twelve and one half months. This means that many mated females are still carrying young when trapped in fall and winter seasons. The young are usually born sometime between January and May and remain fully dependent on their parents for several months; they are a good three months old before they even learn how to swim. Thus the young of adults trapped in the spring must perish too. It is not a wonder that

the otter population is only about a hundredth of what it once was.

“What these intelligent, beneficial animals need most,” Mr. Liers says, “are human friends—people who will work hard for their preservation.”

Not always their friend, Mr. Liers was a trapper of otter for many years. But in 1928 his heart was touched by two chirping, hungry, helpless baby otter that chanced to appear while he was removing their drowned mother from one of his traps. He took the two orphans to his home where they grew to be household pets. Mr. Liers never trapped another otter. Now he champions their conservation.

Accounts of his work with otter have appeared in a score of internationally known periodicals, and his otter have appeared on a number of television programs. He was a technical adviser for Walt Disney’s “Beaver Valley.” His own book, *An Otter’s Story*, published in 1953, has sold about 50,000 copies. He has given more than 3500 movie-illustrated lectures in the United States and Canada, including such places as the Crystal Room of the Waldorf Astoria, the Bronx Zoo, many army camps, and even some institutions for the mentally ill.

When they see him loading his station wagon for a lecture tour, all the otter at his sanctuary in Homer, Minnesota, want to go along. For he lets them run free on lakes, ponds, or streams encountered en route. Natural travelers themselves, they greatly enjoy opportunities to explore new places. They come, ready for another stretch of riding, when he blows his whistle or calls by voice.

The keynote of his treatment of otter is kindness. “A righteous man regardeth the life of his beast,” he quotes the wise man. (Proverbs 12:10.)

On Saturdays visitors to the otter sanctuary find a “closed” sign hanging across the entrance. It means that Mr. Liers’ otter are free to rest the seventh day, while he and Mrs. Liers go to the Seventh-day Adventist church in Winona to worship.

After church he sometimes takes some of his animals on an unhurried walk to the spring-water tubs up the ravine. The golden shafts of afternoon sunlight slant through the trees. A dog or two and some otter trot alongside him while a raccoon rides comfortably on his shoulder. All is peace in one man’s Eden. ★★★



Happy Homes



Faraway Places in Your Own Flower Garden

ONE DAY, as I sat on the terrace, I noticed the neighbor lady weeding and tending with extra care a small patch of gold flowers at the corner of her garage. As I went over to chat, I observed that the flowers on which she was lavishing so much attention were gaillardias. Immediately into my mind came a picture of acres upon acres of these sturdy gold daisies that I had seen several summers before in the mountains of Montana. The spring had been cool and very damp, and the approach of summer weather with long hours of sunshine had made these already beautiful regions a veritable paradise of wild flowers.

All of the flowers in our home gardens grow wild in other areas of the world. Many today, of course, would scarcely recognize their humble ancestors, since hybridizers have become so expert. Today's extravagantly large show-type dahlias bear faint resemblance to their humble parents. As you view the beautiful dahlias in your garden, think for a moment of the high, sandy areas of Mexico. There, growing in red and yellow patches on the high cliffs, are single-formed dahlias. They were discovered there 400 years ago by a Spanish physician, who had been sent out by King Philip II to study the natural resources of the new country.

Years went by, but dahlias excited little interest until the late eighteenth century. At this time the great botanist Linnaeus had a Swedish pupil, Andreas Dahl, who spent so much time in the development of dahlias that they were named in his honor.

From this beginning seeds and roots were sent all over Europe, and new forms were constantly developed.

From 1789 on, the dahlia came into general cultivation, and after about 25

years it began to double and redouble its petals and produce flowers with lovely shadings of deep orange, pink, and soft yellow. The garden-loving English adopted the dahlia, and soon one grower had 1200 varieties under cultivation.

From Mexico in 1879 a mixed shipment of unlabeled plants was sent to Europe. Among the plants that survived the long voyage was a dahlia root. Fortunately it was cherished by a grower and the famous plant it produced was the parent of our present cactus-type dahlia. It was named for a Mexican statesman, Dahlia Juarezii.

So from your own garden your dahlias can take you to far places: from Mexico to Europe and back to Mexico again.

Now, if you are tired of ocean travel, let's move along the garden to the stately spikes of the hybrid lupines. Their gorgeous colors, in such wide range, would hardly hint that most of their parents were blue. Wild lupines grow over many sections of the United States, but most of the 100 native species thrive in the West.

Since the bluebonnet is the famous state flower of Texas, perhaps we should fly there on our imaginary trip to see it at its best. The bluebonnet is a lupine in which the upper broad petal of the corolla is dotted with a yellow or white spot.

Also with this flower the English gardeners have achieved some superb effects. The Memory Garden at Christ College, Oxford, for the dead of World War II, combines clematis on gray stone walls and hybrid lupines of regal stateliness as a backdrop for one of the world's outstanding small gardens. Thousands of small private gardens in the British Isles, secure inside hedges

and high fences, hide magnificent specimens of these hybrids which seem to thrive exceptionally well in the cool moist atmosphere of Britain.

Perhaps you are wishing at the moment that you were out of the heat of your locality and in the Rocky Mountains of Colorado. To help your imaginary journey, find a cool shady spot in the garden where columbines are most at home. In various parts of the country the columbine appears in dress of different colors. The Eastern species combines colors of red and yellow.

Travelers to the great Northwest will find an all-yellow species, also one pure white. Although columbines are to be found from Nova Scotia to Alaska and south to Texas and Florida, I am sure they are never quite so lovely as in the mountains of Colorado. Here they are a combination of violet-blue and white and stand knee high among the young aspen trees that provide a dappled shade. Once you have come upon a meadow filled with their fragile loveliness and breathed the columbine-scented air, you have a memory to cherish a lifetime.

Since we are now in the Middle West on our imaginary tour, let us follow the golden poppies to sunny California. Whether you call it *copas de oro* like the Spanish *rancheros* or *Eschschaltzia californica* with the botanist, these tiny cups of gold are sure to bring a bright, happy note to your garden and lure you at least in daydreams to the Sierras and the Pacific.

Although the California poppy has at least 115 cousins, widely scattered over the United States, it seems to choose to stay quite closely confined to the coastal valleys of California and has been chosen the California state flower. Riding one day through the Sacramento Valley in early spring, we came to an alfalfa field in its first vivid green, extravagantly bejeweled with these brilliant little poppies. We stopped to capture permanently the beauty of

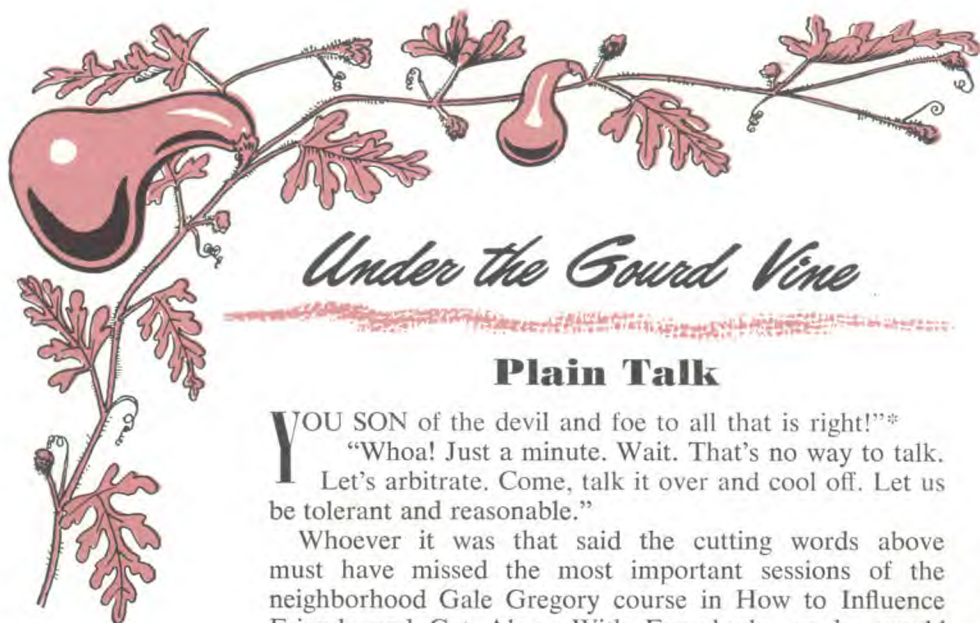
the spot, when nature added one more bit of loveliness to make it even more unforgettable. A flock of dozens of bluebirds circled about and settled again and again in various parts of the field. They seemed as captivated as we and as loathe to leave.

I am not sure where annual phlox originally came from, but it is very evident they find Florida much to their liking. Whenever I grow a bed of these gay little flowers with all their glorious shades of pink and vivid reds, I wonder at their partiality. For me they must be coaxed and pampered. In Florida, as you drive along the highway, the warm breeze is laden with the fragrance of orange blossom or the equally delicious fragrance of orange marmalade in the making. These fragrances I always associate with the annual phlox, crowding the highway to the point where the big grader knife halts their assault. There bloom miles upon miles of annual phlox in every conceivable shade of pink. Failing to take the highway by storm, they retreat gaily into the deep green shade of the orange groves. It must be that sun and sand and wild freedom are their choice, and they co-operate only reluctantly to life in a prim border.

Perhaps, like many others, you are waiting with noticeable impatience the magic appearance of pure white or rosy drifts of calchicums in your late summer garden. When they do appear, conjure up in your mind the beautiful blue of the Mediterranean and the ancient country of Calchi, whence they get their name. Please do not call them autumn crocus, for they really belong to an entirely different family. The crocus belongs to the iris family; the calchicums are members of the lily family.

So if your budget won't permit a real trip, a flight of fancy can take you far as you contemplate your common garden flowers. ★★★

If you have any questions on home management, simply address them to Happy Homes, Box 59, Nashville, 2, Tennessee. The writer of the column will do her best to supply satisfactory answers.



Under the Gourd Vine

Plain Talk

YOU SON of the devil and foe to all that is right!"*
 "Whoa! Just a minute. Wait. That's no way to talk. Let's arbitrate. Come, talk it over and cool off. Let us be tolerant and reasonable."

Whoever it was that said the cutting words above must have missed the most important sessions of the neighborhood Gale Gregory course in *How to Influence Friends and Get Along With Everybody*, or he would never have said what he did.

Tolerance is the watchword of our day, and tolerance is a good word—properly used. The trouble is, we confuse it with compliance. We confuse difference of opinion with persecution or conflict. We try to reconcile differences of thought that result in differences of destiny—and refuse to face the facts. We not only want peace at any price; we want tranquillity at any price, even if we have to take pills to get it.

The best recommendation of a minister may not be that he preaches the gospel (which must include the denouncing of sin), but that he is a "good organizer" or that he "gets along well with everybody." The last is particularly important, and, if the preacher also happens to be good-looking and knows how to wear snappy clothes, he can hardly fail to become a bishop. If a few honest, hard-working fellow ministers get a little bit trampled by his journey up the ladder, it is not his fault, is it?

It is possible that the Apostle Paul might never make the public relations committee in the church organization of our day, for it was he who said the words in the first sentence above. Furthermore, this was not the only occasion when he used plain language, and the painful thing about it all is that he was not particularly careful to whom he addressed them. Some wealthy and influential people were likely lost from the church membership rolls because of this habit of Paul's.

Paul's trouble was that he was always concerned with the ultimate results of the situation with which he was dealing. In the particular situation in which he used the strong language above, Paul was trying to teach the Proconsul Sergius Paulus the gospel, and Elymas, a sorcerer, was trying to keep the proconsul from accepting Christ. There was a *soul at stake*. When Paul exposed the nature of the sorcerer, the man was struck with blindness, and the record says that the proconsul was "struck with amazement" and believed. The proconsul became a Christian because it was made plain to him that there is a difference between truth and falsehood, sin and righteousness. Elymas was not, to Paul, an "unfortunately mistaken" individual, as some might phrase it today, but a "son of the devil and foe to all that is right," who would gladly have kept the proconsul out of the kingdom of God. Paul did not worry, just then, about winning friends, but he did win a soul.

If Paul were about today, the church might not be so tranquil, but it would be much more sure where it is going. ★★★

*Acts 13:10, Weymouth's Translation.

How odd it is that a man will spend \$5000 for a car that rides like a cloud and then buy an expensive horse so that he can exercise his liver.

Thoughts on the Book of Romans

Who Are the "Ye" in Romans 6:14?

By
R. E. Loasby



Ewing Galloway

How does Paul describe the physical body? What should not be allowed to reign in it?

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," Romans 6:12.

Note: The apostle describes the body as "mortal." He does not so describe it because it is subject to death, but because it is the medium through which sin expresses itself; and the fruit of sin is death. Paul literally makes the definite statement: "Let not the sin continue to reign."

To whom should the believer be fully surrendered?

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Verse 13.

Note: In this verse the apostle does not speak of the body as a unit, but he speaks of one's "members," thereby picturing the various organs of the body through which sin seeks to express itself to accomplish evil. In this part of the verse the apostle says in effect, "Stop placing your members at the disposal of unrighteousness to sin." Then he presents the opposite thought very emphatically by literally saying, "Completely yield yourselves once for all to God."

What wonderful promise is given to the believer? What is his relation to law and to grace?

"For sin shall not have dominion over you: for ye are not under the law, but under grace." Verse 14.

Note: This verse gives us the precious promise that sin shall not be allowed to continue to rule over us. The reason is that due to faith in Christ's atoning death on the cross and the believer's crucifixion with Him (Galatians 2:20), the penalty demanded by the law has been discharged. Therefore, believers are not subject to the law's domination. In contrast, the believer is now under grace; he is the subject of the gracious kindness of God, who imparts the spiritual dynamic which enables His child to conquer sin and live the victorious life. Law condemns the sin in the sinner, and therefore hopelessly puts him under its bondage. God's grace breaks the power of sin by filling the believer with the power of the Holy Spirit,

Scripture: Romans 6:12-7:12

thereby placing him entirely under the rule of His grace.

What extremely important questions does the apostle ask the Christian?

"What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verses 15, 16.

Note: Verse 15 recalls the question Paul asks in verse 1. The question is asked here to emphasize that the believer must never feel that he can enter into sin with impunity. Thoughtlessness in such case might lead to continued wrong practice. We are presented with a choice of masters: obey sin, the end of which will be eternal death; or, surrender in obedience to God, the end result of which will be righteousness and immortality for the believer. The word translated "servants" is the one used for slaves; and the slave is the exclusive property of his master. Compare the words of Christ in Matthew 6:24.

What experience of the Roman Christians was a matter of great helpfulness to Paul?

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Verses 17, 18.

Note: The apostle was very thankful that the Roman Christians once "were" the slaves of sin, but not any longer. That was an experience of the past, with their present experience one of obedience to the truth; which obedience was being lived "from the heart." This is an expression that suggests the happy sincerity of their voluntary surrender. The "form of teaching" spoken of here is the gospel of righteousness by faith received from their teachers.

By what statement does Paul make plain that all Christians are slaves?

"Being then made free from sin, ye became the servants of righteousness." Verse 18.

Note: Before accepting Jesus Christ men are slaves of sin; it dominates them, and they do not have the power to become free from it. After accepting the sacrifice of Jesus Christ and being justified, men are still slaves—not of sin as a ruler in the life, but of righteousness. Paul uses the same word each time, "slaves." It is a change of masters, with the believer freed from sin as a dominant master, and the saint no longer having the inability to practice righteousness, but on the contrary, the inability to sin. Compare Matthew 7:18; 1 John 3:9. Not again will the believer sin totally and impetuously; habitual sinning without remorse will no longer be part of his experience, but he will be completely surrendered to Christ and His righteousness.

What attitude did Paul assume in addressing the Roman Christians?

"I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verses 19-22.

Note: Literally the apostle says, "I speak humanly," borrowing terms from human relationships of master and slave. He speaks of their "infirmity," referring to fleshly reasonings, a weakness in spiritual discernment that is the accompaniment of an unspiritual human nature, here designated by the word

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"flesh." Due to these former weaknesses there existed the danger of a tendency to revert in part to sin. So Paul exhorts them to give themselves over completely, with their physical powers altogether devoted to righteous living. This sanctification is a life process in growth under the energizing power of the Holy Spirit.

What striking difference in rewards is given in verse 23?

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Verse 23.

Note: The wages that sin commands is paid in full, and is eternal death. Wages is that which is due. The word Paul uses is that used of a soldier's pay. This is fitting, for there is a terrible warfare in progress between the forces of good and the forces of evil. All men are engaged in this warfare, on one side or the other. Now a vital difference is seen: eternal life cannot be the wages of something due because of righteousness; for it is God's gracious gift.

In speaking to the Roman Christians about law, by what term does he address them?

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" Romans 7:1.

Note: In Romans 1:13 the apostle calls the Roman Christians "brethren." He now again uses the word for the first time since then. He realizes he is presenting a truth that will startle people in whose minds a tendency to legalism persistently lingers. Having embraced them, as it were, in the warmth of the word "brethren," he makes a statement that lays stress on the claim of the law upon a person up to the time of death. It is only by being crucified with Jesus that one can escape the lordship of, and penalty demanded by, the law.

How does the apostle illustrate this truth of the claim of law up to death only?

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called

an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Verses 2, 3.

Note: The apostle is stating that the law holds on to a person until death interposes and ends the connection. He illustrates his point by quoting the operation of the law of marriage, which is binding as long as life lasts for both members. Paul says: "For the married woman stands bound by the law to the living husband, but if the husband should die, she stands discharged from the law pertaining to the husband."

What conclusion does Paul draw from the application of his illustration?

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4.

Note: Paul is showing that a person may become free from a law without the destruction of that law. Death ends one relation to make the way free for another. The husband died; the woman is free to marry another. We are crucified with Christ on Calvary, raised up in newness of life. Paul literally says, "So that you become to another, to Him who from out of the dead was raised, in order that we should bring forth fruit to God."

What kind of fruit should the new marriage bring forth?

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Verses 5, 6.

Note: In the unconverted state, the sinner can only produce those very fruits that the law condemns. The law points out those fruits for what they are and thereby works wrath (Romans 4:15) for him.

What is the apostle's conclusion in respect to the law?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but

by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." Verses 7-12.

Note: The unjustified person finds the law to be an enforcement officer, pointing out his sin and holding him under condemnation. On this account it seems as if the sin "were by the law" (verse 5), though what it actually does is to show it up for what it is; it does not produce or make the sin. When the unconverted man is not acquainted with the law, then to him sin is dead (verse 8); that is, not knowing the commandment, the transgression of it is not realized by him.

The experience of the one married to Christ is quite the opposite. He is happy; he is not under condemnation; he finds the law to be life to him as he brings forth spiritual fruit in holy living by the power of the Holy Spirit. ★★★



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