

These Times

JANUARY, 1963

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Reader's Choice

The Battle of Life

Henry van Dyke's Masterpiece

Is There a Conflict Between
Natural Science and Revelation?

By Dr. Frank L. Marsh



Ewing Galloway

Long Winter Evenings

"The beginning of the year is a good time to decide what shall be the character of the literature which is to be read by the family during the long winter evenings. The children should be supplied with books and papers which will not only be interesting, but instructive and elevating. The young men and women should be encouraged to read only such books and periodicals as will tend to store their minds with that which will make them happier, better, and more useful members of society. What we read has so much to do with moulding our characters that we cannot be too careful in the selection of books and other literature to be read by our children."—*The Old Farmer's Almanac* (1894 edition).

These Times

JANUARY
1963
Volume 72
No. 1

A RELIGIOUS MAGAZINE dedicated to the strengthening of the mental, 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 God's Word, the exaltation of Jesus Christ, and the news of His literal soon coming.

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Address all correspondence to Box 59, Nashville 2, Tennessee

Printed in the United States of America

Established in 1891. Published monthly (except September and November, when semimonthly) by the Southern Publishing Association, 2119 Twenty-fourth Avenue North, Nashville 8, Tennessee. Second-class postage paid at Nashville, Tennessee. Rates: 45 cents a copy; one year, \$5.00; two years, \$9.50; three years, \$13.75, in the United States and Canada. Rates higher for other countries. Quantity prices upon request. Change of address: Please give both the old and the new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date which is shown on the wrapper.

THESE TIMES, JANUARY, 1963

This Time

DEALING with the important topic of evolution and creation, Dr. Frank L. Marsh asks the challenging question, "Is There a Conflict Between Natural Science and Revelation?" The article beginning on page 4 is the first of two parts; the second will appear in our February issue. In this month's article Dr. Marsh points out that many scientists confuse the Bible interpretations of the theologians of the Middle Ages with the actual assertions of the Bible.

Anne Hutchinson's courageous stand for religious freedom in early Massachusetts Bay Colony has inspired millions of Americans through the decades. Because of her determined stand she was excommunicated and forced to flee to Rhode Island in the bitter cold of winter. Read the article beginning on page 8.

A teen-age girl asks counselor Archa O. Dart about getting acquainted with a number of young men and not being tied to going steady. In his column, "Youth Wants to Know" (page 21), Pastor Dart gives a very sensible and reasonable answer.

QUOTES FROM THIS ISSUE

"Then you can help make us well," they announced confidently. "Americans can do anything." (Page 11.)

"Every man, like the knight in the old legend, is born on a field of battle. But the warfare is not carnal, it is spiritual." (Page 24.)

"Millions of Americans have never known that their taxes are supporting all types of mission schools around the world." (Page 30.)

WITH this first issue of 1963, THESE TIMES begins its seventy-second volume. The world has seen many changes in the seventy-two years since this magazine had its beginning, but the purposes of publishing it are still the same—to advance the cause of God and help to prepare men and women, old and young, rich and poor, for the glorious second coming of Christ.

We are threescore years and twelve nearer that great day than we were when this magazine began its work. By the grace of God, the editors of THESE TIMES and their fellow workers dedicate the efforts of this journal to preaching the everlasting gospel and proclaiming the need of being ready for Jesus' return.

Is There a Conflict Between Natural Science and Revelation?



By Frank L. Marsh, Ph.D.

Professor of science and religion, Theological Seminary of Andrews University.

The great majority of modern scientists believe that Scriptural assertions on points of natural science are obsolete. Here is the revealing, complicated story of why they have this attitude. In next month's issue Dr. Marsh concludes his discussion and states that many scientists are confusing the Bible interpretations of the theologians of the Middle Ages with assertions of the Bible.

THOSE who pursue scientific literature or who listen to scientists talk, know that as a group they give little or no credit to the Bible as a book of truth on items of natural science. Even though some of these men accept Biblical assertions on matters of religion as inspired of God, still they refuse to give any credence to what the Scriptures say about the origin of living things and to the Scriptural explanation of conditions we find in the crust of the earth.

One illustration from among many is found in Dr. E. E. Stanford's book *Man and the Living World*, page 33, where he asserts, "Advancement of science has rendered the Scriptural theories of life beginnings obsolete." A second example is the assertion made by Dr. H. H. Newman on page 407 of his book *Outlines of General Zoology*: "There is no rival hypothesis [to that of evolution] except the outworn and completely refuted one of special creation, now retained only by the ignorant, the dogmatic, and the prejudiced."

These scientists are very sincere in their belief that Scriptural assertions on natural science are untrue. But of course we are all aware that a man can at the same time be both sincere and misinformed. The story of why the great majority of modern scientists have this attitude toward the Scriptures is a complicated one, and one which no large proportion of the scientists



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themselves know. It seems sufficient for them today merely to be very sure in their own minds that repeatedly the Bible has been shown inaccurate in its natural science.

The groundwork for the disaffection of modern scientists as a group from the Bible, and to a certain extent from the church, began in the Middle Ages when the Catholic Church endeavored to regulate, and in fact very nearly succeeded in regulating, not only the religious life of man, but also political, economic, and every other aspect as well. It is difficult for us today to understand why during the Middle Ages there was so little interest in a scientific study of nature. Nevertheless it was a fact that the teachers—the schoolmen or scholastics, as they were called—in the great church universities of that period made no effort to obtain information directly from nature. It was considered to be below the dignity of a Christian gentleman and scholar to open a horse's mouth and count its teeth. The only approved recourse in an attempt to answer questions about natural phenomena was to search the writings of the ancients. It made no difference to the scholastic who the author was, whether Greek philosopher, Roman naturalist, physician, medical writer, or worker in magic, just so long as the author had been dead a very long time.

In this way some most interesting and even bizarre assertions regarding natural history were made by the schoolmen; and because the teacher had asserted that the description was true, it was accepted as true by the student, so great was the obedience to authority in those days. To illustrate this situation, it was held for centuries that the common salamander exuded an icy cold which put out fires, but apparently no one thought to set one by a fire to test the belief. Up until the time of the Italian anatomist Vesalius (1514-1564) men supposed that all the sons of Adam were short a rib on one side. It never seems to have occurred to them to count their own ribs.

Almost any supposed scientific treatise of the Middle Ages makes quite entertaining reading today because of the amazing commingling of fact with superstition and old wives' tales. And yet in the natural history class of the schoolman these impossible assemblages of truth and error



J. N. Robert-Fleury, Artist

In the Middle Ages the church held a strange grasp upon the minds of men, causing even Galileo to retract his conviction that the earth moved around the sun.

were all taught for truth. Not only were they taught as natural facts, but they composed items of science dogma of the church, and to doubt their veracity publicly was to place oneself in danger of excommunication from the church.

Because the Catholic Church of the Middle Ages professed to believe in the origin of living things by special creation, it is commonly believed by scientists today that the doctrine of special creation includes other beliefs of the church of that day, that is, beliefs in numerous superstitions; in witchcraft; in werewolves and such transformations; in the efficacy of charms, for example, a green string tied around the neck or a lump of asafetida hung about the neck to keep away the measles; that a woman has twenty-four ribs but a man only twenty-three; that the earth is flat and has four corners; that the sun moves around the earth; that spontaneous generation occurs; that no variation can occur among living things; that expectant mothers can mark their unborn offspring by merely beholding certain sights.

These impossible assumptions and misinterpretations prevalent in the long period of confusion and superstition when credulity was on the throne and man believed everything except his own eyes, characterize the crazy reign of the scholastics, and in the minds of modern scientists are all teachings of the Scriptures. We are forced to recognize that the Christians

of the Middle Ages did believe these confused teachings of the schoolmen, and because the theologians of that age taught these things and even threatened scientists with excommunication when they dared to suggest otherwise, it is very difficult to persuade the average modern scientist that the assertions of the Scriptures do not include the fanciful beliefs of the Middle Ages.

It is difficult for us today to understand the strange hold that the Catholic Church had upon the minds of men in those days, a grasp which caused them to deny the occurrence of natural processes which their own eyes told them existed. Of course, the classic illustration of this is the retraction by Galileo Galilei, near the end of his life in 1642, of his assertion that the earth moved around the sun. Through his own observations and from those of Copernicus and Johannes Kepler he was certain in his own mind that the earth did move. Nevertheless when the church threatened him with excommunication if he did not retract his statement about the earth moving, he retracted it. Scientists chafed inwardly against this heavy hand of the church; nevertheless the church was at the controls, and knee-bending to its authority was required of every man.

This control of the entire economic structure of that day by the church made it extremely uncomfortable for any who chose to differ publicly with authority. Careful observers saw that the schoolmen were wrong in many of their doctrines relating to natural his-

tory, but to differ with them was as pleasant as thumping one's head against a stone wall.

However, let us not lose sight of the fact that this state of bondage of science was *not*, as modern scientists often aver, brought upon scientists as a result of the general acceptance of the theory of special creation by the schoolmen. Rather, it resulted from a very narrow and restraining conception of the meaning of Bible statements on natural science in the minds of the leaders of thought in the church of that day. Men were not only told how to interpret the Biblical assertions; they were also promptly persecuted if they had the courage to set forth any other explanation than that of the church.

However, even authority of the church and respect for antiquity were incapable of restraining all men from a firsthand study of natural phenomena. Although the large majority of natural philosophers were content to remain engaged in the comfortable pursuit of classroom speculation, others were courageous enough to rely upon their senses and to pioneer in the unhealthy business of revealing to the public that black was, after all, not white but black. The philosophy of the schoolmen lacked the possibility of free expansion as new facts were discovered, and was therefore doomed to be shattered by the unrestrainable intellectual growth that began in the Renaissance. Starting in Italy among men who had never really broken connection with classical antiquity, and where the system of the medieval schoolmen had always been a sickly institution, it rapidly swept through the fifty million people of Europe.

The absolute value of truth which the schoolmen had credited to the formulas of the church, the scientists of the Renaissance, known as the Humanists, assigned to the writers of antiquity. These men regarded Aristotle with possibly as much respect as did the scholastics of the Middle Ages, but they now secured access to the classical writings without the restrictions of the church to limit their interpretations.

Newly found classical authors and the great geographical discoveries of the day stimulated ideas for special

research in scientific fields which resulted in progress far beyond that of Aristotle and Galen. Thus the Humanists, while continuously bowing respectfully to antiquated authority, were nevertheless moving away from it through the establishment of facts which made it impossible longer to reconcile the results of their research with ancient and crude opinions. It was largely through the work of Galileo (1564-1642), Robert Boyle (1627-1691), and Isaac Newton (1642-1727) that the scholastic philosophy of the Middle Ages, a system of stagnation and obedience to authority, came to its end. The work of these three men effected a swing of world opinion in favor of a recognition of lawbound force which apparently acted impersonally and by natural necessity.

When modern scientists declare that Scriptural assertions on points of natural science have been shown to be obsolete, they quite invariably list the



same seven items. These concern the shape of the earth, the relative motions of the sun and the earth, spontaneous generation, degree of fixity of species, prenatal influence, origin of living things, and forces which have shaped the earth's crust. We will consider these items in the order just given, and in the wording which modern scientists claim is the teaching of the Bible on that point.

1. *Our earth is flat and has four corners.* The theologians of the Middle Ages asserted that this was the teaching of the Bible, and certainly the great majority of Christians of that period believed the earth was flat. Probably we all recall the difficulty which Columbus experienced in 1492 when he tried to keep his sailors sailing west. These men were very sure that if they ventured too far, they would fall over the edge of the flat earth and never be able to return to Europe.

The theologians of that day based their interpretation upon such Bible texts as Isaiah 11:12 and Revelation 7:1. In Isaiah 11:12 we read, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Interestingly, the Dead Sea Scroll *I Q Isa* lacks the word *four*. Obviously this verse is not making an assertion about the shape of the earth, but merely declares that from the entire surface of the earth the dispersed peoples of Israel and Judah will be gathered.

In Revelation 7:1 we read, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Here also we have a form of speech indicating that the whole earth is threatened. In our day we not

infrequently hear assertions made about the corners of the earth without once thinking that the remark means we live on a flat earth. More commonly we make reference to the four points of the compass than to the four corners of the earth. Certainly these verses do not constitute a Bible pronouncement that our earth is flat and has four corners.

Apparently the first man in secular history to believe the earth is a sphere was the Greek philosopher Pythagoras in the sixth century B.C. This was also the belief of Aristotle, fourth century B.C. Eratosthenes, third century B.C., believed it was round and estimated that its circumference was about 28,800 miles, an estimate which was only about 4,000 miles too much. But this idea of roundness apparently was too advanced for its time, and eventually passed from the minds of men. Throughout the Middle Ages, Christians, under the interpretation given them by their spiritual leaders, believed that the Bible taught the earth was flat.

However, in the fifteenth and sixteenth centuries the navigators Prince Henry, Vasco da Gama, Columbus, Cabot, Balboa, Cortez, Pizarro, Magellan, and others ventured out over the watery wastes and finally demonstrated beyond question of a doubt that our

earth is a sphere. By this demonstration they proved that the schoolmen were wrong in their claim that the Scriptures taught a flat earth. The schoolmen, not the Scriptures, were proved wrong.

2. *Our earth stands in the center of our solar system while the sun and planets revolve around it.* We are all aware that the rotation of our earth on its axis makes the sun appear to rise and set. When we remark about the rising and setting of the sun, we do not teach that the earth stands still while the sun circles around it. Strangely, however, when the Bible writers used the same expressions that we use about sunrise and sunset, the Bible critics among the scientists charge that by these expressions the Bible teaches a stationary earth and a moving sun. There is certainly no defense for this double standard.

Historically, the same Greek philosopher mentioned above, Pythagoras of the sixth century B.C., receives the credit for being the first man mentioned in secular history who believed that the earth turned on its axis. Aristarchus of the third century B.C. concurred with him in this. However, in the second century B.C. the Greek astronomer Hipparchus, and the Greco-Egyptian astronomer and geographer Claudius Ptolemy, taught a geocentric solar system in which the members of our solar system revolved around our earth.

It remained for Copernicus (1473-1543), Johannes Kepler (1571-1630), and Galileo (1564-1642) to produce the coercive evidences which demonstrated beyond question that the sun is in the center of our solar system and that all the other members, our earth included, circle around it. This was directly opposed to the teaching of the Catholic Church on this point, but the evidences were too coercive in quality to be evaded. Again we have a situation in which an interpretation of the schoolmen, not a Bible teaching on a point of science, was proved false.

3. *Our earth spontaneously produces living organisms.* This teaching of the medieval schoolmen was based on the first chapter of Genesis, where we read that God commanded the earth to bring forth plants and the water to swarm with swarms of moving creatures, and the second chapter, where we read that man and land animals

(Continued on page 29)

Dear Editor:

WANTS TO HELP

DAVID A. HIGGINBOTHAM, PASTOR

Oakmont Methodist Church
Homewood, Alabama

The article in the September issue of *THESE TIMES* entitled "Smut Endangers Every Home," by William L. Roper, is certainly outstanding and provocative. If you have copies of this article available, I would like to have about one hundred. To me the article is worth mailing to my friends who are fighting this evil.

If you do not have reprints of this article, may I have permission to mimeograph it and send it to those who work with me in this field?

FOR A BETTER WORLD

WINIFRED GEIZER

Wakefield Public Schools
Wakefield, Massachusetts

One of my fourth-grade pupils brought your magazine to school, the September issue. I think it is one of the most worthwhile magazines I have read in a long while. If material like this could be sent into every home, I know we would have a much better world.

I write stories, poems, and articles for magazines and newspapers. I have had one children's book published. My pledge is to write nothing that will harm or degrade the reader. Writers have such a wonderful opportunity to help and make others happier that I cannot understand the reason they flood our bookstores with their cheap horror stories.

DISHONEST AND SINFUL

RAYMOND TENNIES, PASTOR

Ontario Center, New York

You say Christ is coming soon. I would like to ask you, What is your definition of *soon*? Between 1910 and 1912 there was a great furor about the end of the world. Many people took their own lives because of fear. Paul in Thessalonians talked about the second coming, and then later he had very little to say about it, especially as far as dating it.

In the 1940's I had an elder who was always talking about the Lord's second coming. One day I said to him, "Jim, do you believe that the Lord will come before you die?" Jim replied that he did. But Jim has been dead these dozen years. I have no objection to a person's preach-

ing the second coming of Jesus Christ. Personally I preach Christ's first coming and His coming as my Saviour. From there on out I do not care to second-guess either my Christ or my God. Personally, I think for a preacher to talk about *soon* is not only dishonest but sinful.

[It is true that Christ did not intend that His followers should know with exactitude when He would return. The Bible says that only the Father knows the day and hour. However, the same Bible tells us to study the prophecies of the second coming—the three hundred texts that deal with it—and "know that it is near, even at the doors." (Matthew 24:33.) It is the privilege and duty of Christians to remain alert, to watch for the signs of His return, and to know when His coming is near.—Ed.]

TEACHER WANTS TO KNOW

MRS. WINONA B. SAMOUEL

Prairieville, Louisiana

I am a teacher and am interested in knowing more about the beliefs of Seventh-day Adventists. Please enroll me in your free Bible correspondence course. I would appreciate receiving any other literature you care to send me. It would be read carefully. I came across your little magazine *THESE TIMES* over at Louisiana State University. I enjoy it very much—especially the article "After Death—What?" That is my belief, also.

ANGEL MINISTRY

CURTIS D. AIKEN

Bloomington, Indiana

I just have to write and tell you and your staff how much I enjoy your magazine and the good, wholesome articles you have in it. I especially enjoyed the article "The Mighty Ministry of Angels." I thought it was so well written and enjoyed it so much. May God bless you and yours in His great work.

CHRIST AT THE DOOR

VIRGINIA A. McARTHUR

Nashville, Tennessee


I just want to thank you for your letter written in the April issue of *THESE TIMES*, the one with the picture of Christ knocking at the door. . . . I believe it is time that we are to open our hearts wide and let Jesus come in and take full possession of our hearts. We should be drawing close to Jesus and working for Him.

With the general court
of the Massachusetts Bay Colony
antagonistic to her,

SHE DARED TO STAND FOR FREE- DOM

By HARRY

James Padgett



ANNE HUTCHINSON stood in calm dignity before the general court of the Massachusetts Bay Colony. The forty-six-year-old gentlewoman was not overawed by Governor Winthrop, the magistrates, the thirty-two deputies, and all the assembled clergy of the colony. It was in November, 1637. The court was meeting in the bare little church at Newtowne.

The charge against her was read out—she had been “traducing the ministers and their ministry.”

“I deny the charges,” said Mrs. Hutchinson in a calm, firm voice. “I have done naught but conduct

a spiritual meeting for the women. Our teacher, Mr. Cotton, encouraged me to hold these meetings.”

“Have you not said that of all our ministers only Mr. Cotton and your brother-in-law, Mr. Wheelwright, preach the true *covenant of grace*, and that all the others preach only a *covenant of works*? Have you not said this in your meetings for the women and even to some of the ministers themselves?”

Anne answered courteously but bravely through two long hours of sharp questioning. All this time she was kept standing before Winthrop. He was both judge and prosecutor and determined to see

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her convicted. Others of the ministers and members of the court hurled questions at her. She had only one real friend on the court. Her enemies had seen to that when the elections were held. After two hours she grew weak, perhaps due to the fact that she was soon to give birth to a child. She had to ask permission to be seated. The first long day ended with nothing proved against her.

The second day began with her best witness being browbeaten into silence by the court. Even then nothing was proved except what she freely admitted, that God by His own Spirit had often revealed Himself to her and given her divine guidance. This guidance she had accepted as superior to the direction of the ministers. On the basis of these revelations she had felt free to criticize the teaching of the ministers. The ministers of Massachusetts Bay Colony held that revelation had been finished with the canon of the Bible. After the second long day, which degenerated into a wrangle, the vote was taken. With only three dissenting votes Anne Hutchinson was found guilty and sentenced to be held in custody until winter let up, when she was to be banished. Until that time she was placed in custody of Joseph Weld, a wealthy merchant of Roxbury.

Anne Hutchinson was a woman ahead of her times. She was born in England, and since childhood she had been a natural leader. The daughter of an individualistic and independent English clergyman, she had married a mer-

Although it meant a great sacrifice, her husband consented, and in September, 1634, they arrived in Boston. It was then a little settlement of less than one thousand people, but she was thrilled to have again the spiritual guidance of her beloved John Cotton.

The Hutchinsons were warmly welcomed. They built a home in the better section. Hutchinson was soon well established as a merchant. They were immediately active and prominent in the church. In spite of the care of her household of eleven children, Anne Hutchinson speedily became an angel of mercy in Boston. She went from house to house to assist wherever there was illness or death.

Anne was of the type who could not be content to be quiet and remain in the background as women were supposed to do in Puritan New England. She began to invite some of her women neighbors to her home on Mondays for a discussion of the sermon of the previous day. These meetings became very popular. To accommodate all who wanted to attend, she held meetings on Thursdays also. People came from a considerable distance to attend. Even some men began to frequent her meetings. It began to leak out that she was often critical of the sermons as presenting only a "covenant of works." She insisted that people are saved by the grace of God through a "covenant of grace," as she called it. Today her teachings would cause no comment, but in that day of Puritan stress upon good works she was regarded as a heretic. The thing, however, that brought her to trial was that she had dared to criticize the all-powerful clergy of the Massachusetts Bay Colony. These were the same men who two years before had forced Roger Williams to exile for daring to stand for religious freedom. Her stand was essentially the same as his.

Before her trial the whole colony had been rocked by controversy with Anne as the center. Her claim to have received revelations was used to condemn her.

Even at her place of detention in the home of Mr. Weld, her clerical enemies would not leave her alone. She was visited every day by clergymen who subjected her to a real religious brainwashing. She resisted all their efforts and clung to her stand for religious freedom. When the clergy could not convince her, they determined to

excommunicate her. She was summoned before the Boston church for trial. The trial was long and tedious. All her supporters were overawed and frightened. The trial adjourned for a week, during which time two ministers, Cotton and Davenport, submitted her to almost continuous private conferences. Finally in sheer weakness she signed a complete apology and recantation. When it was read at the second session of the trial, it looked as though she would be acquitted until a minister named Shepard contended that her statement was not conclusive enough. At this additional goading Anne regained her old courage.

"I think just as I always did, whatever I may say!" she declared boldly.

The ministers returned to the attack. "I look at her as a dangerous instrument of the devil among us!" declared one of them.

Anne was excommunicated without a single dissenting vote. Those who would have voted for her were in terror of the clergy. John Wilson, one of the ministers, pronounced the dreadful words, "I do deliver you up to Satan." She was given until the end of the month to leave the colony.

Roger Williams had already invited her to Rhode Island. The trip in winter through the wilderness with her family was a physical ordeal, especially for one in her delicate condition. Getting established again in the raw wilderness was another struggle, but Anne's indomitable spirit drove them on to success. After the hardship she was happy, because in this haven of religious freedom she was able to teach without being molested.

Her husband died in 1642. There began to be rumors that Massachusetts was scheming to take over Rhode Island and put an end to religious freedom there. Anne knew well enough what would happen to her in that case. She felt it wise to move to Dutch territory where religious freedom was guaranteed. She moved to Long Island and then across to the New Jersey shore. Soon after her arrival Indian wars broke out against the Dutch, and she and all her family except one little girl fell victims in a savage raid.

Anne Hutchinson's courageous actions have been a source of strength to freedom lovers everywhere. She occupies a high place in American history as the first woman to fight for religious liberty. ★★★

chant who was content to let her dominate the household. Through the preaching of John Cotton she had come into a deep religious experience. When Cotton was forced to flee to Massachusetts to escape persecution, she felt bereft of spiritual guidance. For a period she was deeply depressed. Finally she gave herself to searching the Scriptures and to prayers for guidance. She was convinced that God revealed to her that the family should leave England and settle in Massachusetts.

LAST YEAR more than 280 Americans shoved off from their native land; destination—mission field. Of these, 152 were Seventh-day Adventist missionaries setting out for the first time on this unknown adventure for Christ. Where did they go? What did they find at the end of their journey? What are they doing there?

The answers vary as widely as the 189 countries in which the church now has missions. The problems they meet are more numerous than the 791 languages in which they practice their "profession" as ambassadors for both God and country.

Richard C. Hall found unending challenge on his mission station. Hall was a graduate of the theological course at Walla Walla College in Washington. When he and his small family arrived at the village assigned him in the interior of North Laos, he found the friendly villagers had provided him with one of their nicest homes—a bamboo and thatch hut complete with door and dirt floor. With considerable squeezing the new missionaries moved in.

It did not take Hall long to decide what his first project would be. In short order he set about to erect a house—one that would be large enough for him, his wife and three children, and with sufficient room to invite the people in for services. Fortunately Hall



Cunard Line Photo by W. A. P.

By M. CAROL HETZELL

had a background that included a knowledge of lumber work. First he drew up his own house plans. Then he supervised the cutting of lumber by the tribesmen. It had to be hauled, without benefit of wheels, to the building site and milled by hand.

The minister had to teach the people how to work with the simplest of carpenter tools, how to measure, shape, and cut the lumber, how to put the

pieces together to assure the greatest stability. He and his helpers shared one thing in common. Neither he nor they had ever done anything like this before. His experience had involved more in the way of modern machinery.

The finished product was a masterpiece! There was not a soul in the village who was not proud of it. Nor was there a soul who was not thoroughly familiar with every board and joist that went to make it up. Services were well attended. Then, "to keep idle hands occupied," Hall and his native helpers erected two more buildings—a small frame home for one of the tribesmen who by now was devoting all his time to working with Hall, and a real chapel.

So the mission station began to take shape, with much learning mixed in with all the "doing." The people in Hall's village and in those nearby became familiar with many practical skills as well as the meaning of Christianity.

Perhaps it was the minister's unusual adaptability that brought him one of his greatest challenges. Not long after the Halls had gotten settled, the tribespeople began to ask the missionary for medical aid.

"Oh, I'm not a doctor," he protested, dismayed. "I can't help you."

"You're an American, aren't you?" they queried politely.

"Yes—I'm an American——"



Dr. Jack Hay adopts a rather unusual mode of travel for doctors when he goes into the Kalahari Desert. Actually he uses a large, sturdy truck most of the time, and fills it with supplies.

Where do missionaries go?

What do they do?

*Author Hetzell gives thumbnail sketches
of a few of God's spokesmen who have
responded to His call to give the gospel
to every creature in the world.*

Mission Field



Clinic day at Songa Mission in the Belgian Congo finds long lines like this waiting for medical attention. In Africa alone the church operates twenty-one hospitals and sixty-one clinics and dispensaries. It believes this to be a vital part of the gospel message.

"Well, then you can help make us well," they announced confidently. "Americans can do anything."

And no amount of arguing would send the sick away. There was no physician in the area. Finally, in desperation, Hall put into practice what little he knew about health measures and first aid. Later a visiting physician spent some time at the station, studying the health problems peculiar to the area. He made up a list of the diseases and other difficulties, outlined symptoms, and indicated treatment for each. After leaving the station the physician stopped in at the Adventists' Bangkok Sanitarium and Hospital, in Thailand, and there arranged for medical sup-

plies to be sent in to the isolated station. Medicines were marked for the illness rather than for the content of bottle or carton.

Medical treatment included dental work—or at least the extracting of badly decayed teeth. When the task of extraction was finished, the relief was usually mutual! But practice makes perfect, and Hall soon acquired a real skill for this particular medical problem.

By the time the Halls sailed for home on their first furlough, they left behind them a well-established mission station, cleaner, healthier villages in the mission's territory, and a populace sure now that their first conclusions had

been correct—Americans *can* do anything!

Not all missionaries are as unfamiliar with medical techniques as Richard Hall was. Many of them are licensed physicians. Dr. Jack Hay, a graduate of the College of Medical Evangelists (now Loma Linda University) at Loma Linda, California, might well be engaged in a lucrative private practice here in the States. Instead he has dedicated his talents, his life, to Africa. At the Kanye Medical Mission Hospital in Bechuanaland he has served as medical director, business manager,

and staff physician. Statistics list the capacity of the hospital as seventy-two beds, but capacity cannot always be estimated by beds. Africans often make shift with scarcely a mat on which to lay their weary bones. Wards are always jammed, and clinics are about as crowded as Macy's the week before Christmas. Patient lines stretch endlessly.

Periodically Dr. Hay makes a safari into the vast regions of the Kalahari Desert, where live the nomadic little bushmen. Theirs is a hit-and-run sort of existence as they camp temporarily where game can be found, and move on when it is gone. Hay makes trips into this region by camel or with his specially equipped truck, carrying huge supplies of water, food, fuel, and medicine. Whether the life pattern of this rapidly vanishing people can ever



The "Lelaman," one of the church's South Pacific fleet, makes a stop at one of the villages on the Sepik River in New Guinea.

be changed, the good doctor does not know. But this he does know: No man can say *he* has not done *his* best to save them from deterioration, extermination.

Dr. Hay is only one of scores of consecrated physicians who have responded to the call of those endless lines of helpless ones waiting daily at the doors of mission clinics. And beside the physicians stand a veritable army of nurses, young women—and those grown older in service—who have learned to meet with fortitude and faith sights and sicknesses that might well bring pallor to the cheek of the Stateside nurse.

Rachel Anderton, a New England girl who has spent several mission terms in Africa, is well acquainted with the frightful inroads leprosy makes. She has learned to smile encouragement as she looks into the disease-riddled faces of those who come to the mission for help after native witchcraft has failed. Imagine, if you can, the joy that filled her heart when she saw for the first time the healing effects of the sulfa drugs on those proclaimed unclean because of leprosy! At the church's Malamulo Mission, one of the largest leprosariums in Africa, she has watched the hideous leprous nodules smooth away, the lionlike features relax into normalcy.

At this same mission station a newly graduated home economics major, Teadie Harris, learned that teaching household arts here in America can be quite a different thing from teaching them on an outpost in the mission field. Electric ranges and aluminum



J. P. Sundquist

This native holds a photo of himself, made just before he had been treated for leprosy.

kettles hardly prepared one for the intricacies of conducting cooking classes with no other equipment than empty tin cans and a fire built on the open earth! These were the things she must teach with, for these were the things the people had to use.

And there were other things Teadie was hardly prepared for—the poverty, the abysmal poverty of the people about her. Never one to be much blessed with material wealth, the young missionary was still less burdened with belongings when she returned home on her first furlough. Behind her, bestowed as gifts to this needy one and that, was virtually everything she possessed save the clothes on her back.

Teadie faced yet another problem that is often peculiar to the single girl who enters mission service in out-of-the-way places—loneliness. For the family there is always companionship, someone to talk to, someone with whom joys and griefs, large or small, may be shared. But the girl who has no such companionship is truly alone. Suddenly letters from home become moments of release from solitary confinement. Furloughs become unbelievably precious. For God's children were made communicative creatures, not automatons. Yet here and there around the world dozens of lone and lonely ones stand fast at their posts of service for God. By what measuring rod can their sacrifice be measured?

Less lonely was nurse Beryl Turtill, stationed at the Ile-Ife Mission Hospital in Nigeria, West Africa, for her sister was a nurse at the same station. But Beryl ran head-on into what promised to be an even greater problem.

Ile-Ife is a large hospital—123-bed capacity—and, like many other Adventist mission hospitals, it operates a school of nursing in order to prepare the people of the area to help themselves. Beryl wanted to better qualify herself for teaching her chosen profession. On furlough she came to the States and enrolled at Washington Missionary College (now Columbia Union College) to finish her work for the B.S. degree.

Then tragedy struck. A strange deadening of her limbs was diagnosed by physicians as multiple sclerosis. With no other family than her missionary sister, Beryl knew not where to turn. Unwilling to give up, she finished

Nationals are taught principles of healthful living and courses in nursing and midwifery.

J. P. Sundquist



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school, marching with the other black-robed seniors to receive her degree even though only braces and dogged determination kept her upright. Her faith was strong that she would return to her mission post. Persistently she sought medical relief until at last a neurosurgeon in Washington, D.C., agreed to operate on the spinal cord, in which X rays indicated extensive adhesions. Perhaps this was the enemy, not multiple sclerosis.

Even while Beryl lay nearly motionless on her bed, her mind raced with plans for the school at Ile-Ife. When she was well, she would do this . . . and this. . . There was no questioning the goodness of her heavenly Father.

The day Beryl sailed out of New York Harbor bound for England and Ile-Ife was truly a day for fullness of heart. One dare not question the faith that oils the wheels of God's mission machinery.

It took faith, too, for Ben and Margaret — (their name cannot be revealed here) to sail for a mission post in a country where he who accepts Christianity is considered a traitor worthy only of death, a country where every move is suspect and police surveillance is close and constant, where any moment a knock at the door can spell disaster. But sail they did. With them they shipped the household things necessary for setting up a home. It was the last they saw of their baggage for many months, for it was impounded in customs awaiting clearance of the "visitors."

Visions of easy success in this corner of earth quickly faded, as laws curtailed public services, and government restrictions hampered movement from one city to another. At best the couple were able only to meet personally with interested ones. Discouraging? Indeed yes! But Ben and Margaret did not call it quits. There is a Power in heaven that is greater than the power of man's devisings, and it is to this Power they continually turn their eyes.

Not everyone who sailed or flew to mission fields last year was a first-timer. In addition to the new missionaries there were 128 old-timers returning to their posts or going out on new assignments. Among them, with sights set on the Orient, was Dr. Harry W. Miller, aged 80.

Dr. Miller has lost count of the crossings he has made of the Pacific

since he first went out as a missionary in 1903. When Miller sailed for mission service in China, the church's medical mission work had hardly begun. He entered a land desperately in need of medical aid, and with determination he set about to remedy the situation. Persistent in conquering equally the language barrier and the hearts of the people, Miller saw Adventist hospitals in the Far East increased until they numbered twelve.

Nor was he content with simply treating the ills of the people. The hard-hitting doctor turned his tireless energies to discovering ways of preventing some of the disease he found. His introduction of soybean milk in the Orient, where cow's milk is unattainable to millions, has saved countless lives, for malnutrition is health's num-

ber one enemy there. Perhaps his determination to thwart this killer was heightened by the death of his own wife scarcely two years after their arrival in China.

Long after most men would have relaxed into retirement, this intrepid missionary was responding to "fire calls." In 1954 help was needed in getting a new hospital started in Formosa. Would Dr. Miller go? Indeed he would! In 1958 a doctor stricken with polio in Benghazi, Libya, left a vacancy that demanded immediate filling. Again Dr. Miller picked up his "little black bag" and set forth. There was need for the advice of a nutrition specialist in Japan. Dr. Miller, who had, in the course of his fight against malnutrition, founded the International Nutrition

(Continued on page 28)



On the Value of a Good Reputation

YOUNG PEOPLE often have the idea that good people are dull, while rascals are exciting. Perhaps this accounts for the fact that so many waste time climbing Fool's Hill before they abruptly realize that basic joys in life are derived from basic satisfactions which are demanding, limiting, and which require a certain self-discipline.

When a teen-age girl accused her mother of obsolete thinking because she would not consent to the daughter's joining a club whose main reason for existence was to keep late hours in playing pointless card games, avoiding intellectual growth, and generally promoting a sophisticated type of decadence, the mother one evening quietly placed these lines on the daughter's dressing-table mirror:

"I often think I'd like to be
The talk of all the town—
Except the ones who live it up
Must also live it down."

I don't suppose this simple quatrain ever won the Nobel Prize for literature; it would help avert many a ruined life, however, were it believed

and taken to heart by youth everywhere.

This is not to say there is no place in God's kingdom for people who have gone astray. There is. We all are the recipients of continual divine forgiveness and acceptance—though we may still stand on the bottom rungs of the ladder of sanctification. Rest assured, God will forgive.

But when you come to mature terms with yourself and with what you want from life, if you are serious about serving God, you will consider it a tragic waste of time to clutter your life with anything but the worthiest motives. You will suddenly become jealous of every moment spent in frivolity. With your realization of life's very short duration—just a few years between two eternities—you will want to eliminate anything that might be a blot on your character. You will want to avoid anything which later you would indeed have to "live down."

And it won't be a sacrifice, either, but rather a lasting investment, for the promise is, "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. ★★★

The Ten Commandments

By H. M. Tippet

VII Thou Shalt Not Commi

LICENTIOUSNESS is without dispute the master sin of this age. It has been the prevailing sin of every generation. It destroyed Babylon, "the beauty of the Chaldees' excellency," its final doom decreed upon Belshazzar's palace walls in letters of fire during a night of obscene revelry. Licentiousness tarnished the glory that was Greece and defiled the splendor that was Rome. And the leer of lechery and lure of licentiousness are mocking the proud cultural and economic leadership of America today.

We erect no temples as in ancient time to Aphrodite and Astarte, the goddesses of sexual love and fertility, but Eros beckons with her charms from theater billboard and corner newsstand, and has her trysting places in movie drive-in and secluded motel. Her influence is seen in "cheesecake" advertising art, in brazen shopping plaza nudity, and in the defense by elite cultural groups of filthy novels as significant literature. Stripteasers are given the adulation of celebrities on TV panel shows, and anyone paying tribute to chastity is looked upon as a "square."

With sexual promiscuity practiced as a way of life in the underworld, and winked at in salon and penthouse as a mark of sophistication, with marital infidelity rationalized in certain social circles as a badge of emancipation, need we wonder at our mounting national divorce statistics that lead the world, and the vanishing of the old-

fashioned virtues that once held our families and homes together? The silly beatnik vogue was symptomatic of the far greater menace in the nonconformity of large segments of society to the moral standards of ordinary decency.

But the erosion of moral responsibility in America seems to have reached a new low in the decree of one of our state supreme courts not long ago that the Federal Constitution "protects advocacy of the opinion that adultery may sometimes be proper, no less than advocacy of socialism or the single tax." Commenting on this startling decision, David Lawrence of *Newsweek* observes that "here the court evaluates economic values with moral values, an astonishing confusion surely between right and wrong."

Whatever the constitutional rights of marriage in a civil state or the legal judgments on adultery may be, there is a clear-cut and discernible body of counsel in the Bible as to what constitutes moral responsibility. Probably its most concise statement is in those five stern words of the seventh commandment: "Thou shalt not commit adultery," Exodus 20:14. There is no hedging or quibbling there. Stated negatively, as are several of the other commandments of the Decalogue, it has a positive side easily identifiable in everyday experience. The dockets of the courts of domestic relations in every city offer a sad commentary on what happens when the seventh precept of the moral law is violated.

From the days of Lamech, the sev-

enth generation from Adam through Cain, adultery has been a grave social offender, for Lamech was the first polygamist on record. (Genesis 4:19.) From the days of Enoch, the seventh generation from Adam through Seth, moral uprightness has been approved of God, for Enoch was His first recorded saint. (Genesis 5:21-24.) And this cleavage between those who obey God and those who despise His counsels appears from antiquity to the present hour.

Examples could be multiplied, but think of Joseph in the Egyptian prison enticed to an illicit relationship with the wife of Potiphar, in whose house he was a trusted servant, tearing himself from the siren, crying, "How then can I do this great wickedness, and sin against God?" Genesis 39:9. In contrast to this classic precedent of patriarchal chastity are the not uncommon newspaper accounts of multiple marriages in Hollywood, in which there are instances of a twice-divorced man becoming the third or fourth husband of a much-married star. Legality cannot always be equated with morality.

From the time of creation two institutions have come down to us that were established by God for the protection and happiness of mankind: the weekly Sabbath as a day of worship, and marriage for the maintenance of a home. And just as He gave the fourth commandment to promote a holy relationship in the worship of God, He gave the seventh commandment to foster pure and happy family

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associations. In instituting the family bond God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:24. The two strong words here are *leave* and *cleave*.

Each new home was to be a separate unit, not an adjunct under the parental roof of either husband or wife.

Adultery

The tragic failure of thousands of marriages begins here, in an attempt to make a threesome out of what God designed should be a twosome. Divine wisdom knew that young people would be happier making their own choices, adjustments, and decisions in the establishing of their own home. Wise parents will promote this kind of independence. Genuine love is a unifying element that will solve its own problems. Much well-meaning counsel given to young married people today is divisive.

The seventh commandment is the one precept of the Decalogue designed to foster social purity, both inside and

outside the marital bond. It therefore forbids premarital, extramarital, and polygamous sexual experience, along with every other form of immorality. It also guards against sensuality within the marital relationship itself, promoting mutual respect, tenderness, and the sharing of every joy.

Children brought up in such an environment are not problem children or social delinquents in their adolescent years. Especially is this so when the parents cultivate a reverence for the counsels of Heaven as revealed in the Bible, the only reliable rulebook for happy homes and a stable society. To be convinced that these statements

Openly disregarding the instructions of God's law, immoral men and women are capitalizing upon sex for profits and fame. God said, "Thou shalt not commit adultery," because He knew this command was necessary to preserve the peace and happiness of the home. And if the home falls, the nation will not be far behind.

Sheriff's Vice Squad Scares Out Violators

By JERRY THOMPSON

The sheriff's newly appointed vice squad is continuing its constant harassment of the city's lawless element.

Vice Squad Raids Motel; 2 Arrested

The sheriff's vice squad raided of 2711 Brunswick Ave. Maple Manor Motel last night, charged with tippling. The two were released. The raid on the motel was an obvious surprise to the owner and employees. The vice squad was looking for a few more places to raid. The places that the vice squad was looking for were mostly teen-age hangouts.

Janet a Giggly Gal Taking 4th Mate

Janet Lee Parrish, 31, of 513 Townsend Drive, was picked up yesterday against an 18-year-old youth captured Tuesday afternoon in a wild chase through downtown Nashville. Clayton Lee Parrish, of 513 Townsend Drive, was picked up yesterday against an 18-year-old youth captured Tuesday afternoon in a wild chase through downtown Nashville.

Marilyn Monroe • Ewell

The Seven Year Itch

with EVELYN KEYES
SONNY TUFTS • ROBERT STRAUSS

★★★ PLUS ★★★

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How to Marry a Millionaire

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INSTANT WOMEN!

THE GREATEST INVENTION SINCE SLICED BREAD

JUST ADD WATER

Nude in his Pocket

starving JEAN MARAIS • GENEVIEVE PAGE • AGNES LAURENT

...The New French Sizzler! A COSMIC FILMS RELEASE

ADULT ENTERTAINMENT

are not an oversimplification of our modern major social problems, one needs only to put them into practice in his own experience.

When the Pharisees came to Jesus asking Him for an affirmation on the sanctity of marriage, the Saviour quoted the text given above from Genesis, and then added, "What therefore God hath joined together, let not man put asunder." Matthew 19:6. Immediately they confronted Him with the lenient Mosaic code concerning divorce. Jesus' reply indicated that divorce was never in God's plan, but that it was suffered by reason of the "hardness" of their hearts, that is, a loss of spiritual vision, a failure of the partners in the nuptial bond to discipline themselves, to defer each to the other for the sake of harmony, to cultivate the love that drew them together, the man showing a protective tenderness toward his wife and children, and the wife cherishing her husband with the reverence that his kindness would bring forth.

But human nature being what it is—selfish, possessive, intolerant, and demanding—Christ set forth the only condition on which marriage could be dissolved in God's eyes, and that was adultery on the part of either partner. It is not within the province of this discussion to uphold or condemn the dissolution of marriage on any ground. We wish only in passing to examine some of the reasons for marital failure, most of which are covered or implied in the moral precept protecting the purity of the home.

The Christian home is heaven on earth in capsule. Anything that defiles it strikes at the very spring of the creative act by which children are brought into the world in the image of God. Marital infidelity thus becomes so grave in God's sight that He permits the injured one to put away his conjugal mate in a legal pronouncement. The widespread disregard of the seventh commandment in the world has brought untold misery upon millions in heartbreak, illegitimacy, foul venereal diseases, and social ostracism.

The countless legal reasons for divorce today reveal the tragedy of a failure to keep God's law. For in irreverence for the family bond the same consequences are discernible as those prophesied that should come upon all who have no reverence for God's name; namely, the iniquities of the

father are visited "upon the children unto the third and fourth generation." (Exodus 20:5.) The law of cause and effect works in the spiritual as well as in the physical realm.

"Thou shalt not commit adultery." What does it mean in modern America? Certainly nothing to the moral dilettante whose acknowledged code is, "Love is where you find it." Nor can it have much weight with those who marry for convenience, for wealth, for social prestige, or for any of the other reasons that make the contracting of the bond a mere legal matter.

Unfortunately there are even religionists who fail to see the deeper implications of the seventh commandment. Its total significance is discernible chiefly to those who have a devout regard for the other nine precepts of the moral law. For only those who love God, reverence His name, keep holy His day of worship, and have respect for the rights of others can understand the spiritual joy of marital fidelity and social purity.

In one of the Messianic prophecies, Isaiah observed that Christ would "magnify the law, and make it honourable." (Isaiah 42:21.) Jesus revealed the meaning of that prophecy in His Sermon on the Mount, for in commenting on some of the commandments, He showed the deeper spiritual implications of them. Concerning the law against adultery, for instance, the Saviour pointed out that it applied not only to sensual indulgence but also to the very thought that would lead to overt acts of sin. He therefore condemned not only the lustful leer, but the lascivious thought.

So earnest was His counsel in this matter that He continued: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matthew 5:29. Here He was teaching the law of cause and effect. The roving eye, the unfaithful thought, the brooding desire, unless curbed—all follow in logical sequence, and ultimate acts are the remorseful end of the chain reaction.

If the seventh commandment has such profound implications in it, then it has a positive aspect that is all too seldom understood, for it has every invitation in it to decency in dress, purity in word, and exemplary moral con-

duct. It would rule out attendance at suggestive plays, the reading of filthy literature, the listening to foul jokes and smutty tales. It invokes a militant regard for the sacred and the holy, and for those family relationships that bind men and women and children into happy homemaking.

This ideal manifestly is too lofty for the man or woman who confesses no faith in a divine moral order. Purity, self-discipline, and a regard for moral integrity are not native to the ungoverned heart, that is, a life that has never been touched by God's Holy Spirit. In some circles mentioned at the outset, these standards are openly sneered at as impossible of attainment. And the daily newspaper accounts of crimes of lust and passion would seem to support the contentions of those who flout the moral law that it provides an unrealistic social code.

Yet there are millions who through some innate sense of decency, self-will, and social conformity do maintain an admirable decorum, for they have found it the most rewarding way of life. In contrast to these are countless multitudes who subscribe in belief to the moral code, but find themselves prisoners of depravity and weak instruments of lust. Many of these long for peace and a better way of life. For these the gospel of Christ provides a way to happy freedom.

The Master's "Come unto me" (Matthew 11:28) was extended to everyone who would find his way to peace from whatever besetment enslaves him. But we must come believing in Christ's divine mission as Saviour and Exemplar of the world. Jesus answered those who earnestly sought God's way, "This is the work of God, that ye believe on him whom he hath sent." John 6:29. Belief in God's way means that we must turn from our own way; therefore repentance is required: "Repent, . . . and be converted, that your sins may be blotted out." Acts 3:19. That means forsaking our evil course. Then, with the past forgiven and our faith established, we find joy in witnessing to others of our peace.

Here, then, are the steps to emancipation from whatever evil course into which we have been betrayed. The experience of all who obey God will be that of the psalmist: "Then shall I not be ashamed, when I have respect unto all thy commandments." ★★★

A FAITH FOR TODAY-7



William A. Fagal



We Ought to Obey God

The most important question of all is, "Whom are you serving—the Creator or the creature?"

WHY DO YOU persist in going to church on Saturday when all the rest of the world observes Sunday?" It was an honest and sincere question, and it deserved an equally honest answer. The word *persist* seemed to accuse me and the nearly two million other Christian Sabbathkeepers in the world of blind and unreasonable stubbornness on this matter.

But in all fairness I do not believe myself to be ordinarily stubborn, and I patiently explained this in reply. Nor do I take any neurotic pleasure out of being different from the rest of the world or in seeming to them a bit "peculiar." In this one respect, at least, I fancy myself as being quite normal. I want to be considered a part of the group and desire to be accepted by others without reservation. But I also like to envision myself as being willing to take a stand for what I feel is right, even if that might carry with it some liabilities. In fact, I do not really object to being different if I can feel absolutely certain in my own mind that the crowd is headed in the wrong direction. I would like to feel that I have principle enough to walk alone if need be, rather than to compromise with right so that I can be included with the majority. I cannot feel it in my heart even to be defensive about this outlook; in fact,



perhaps I might even be forgiven for a bit of just pride in it.

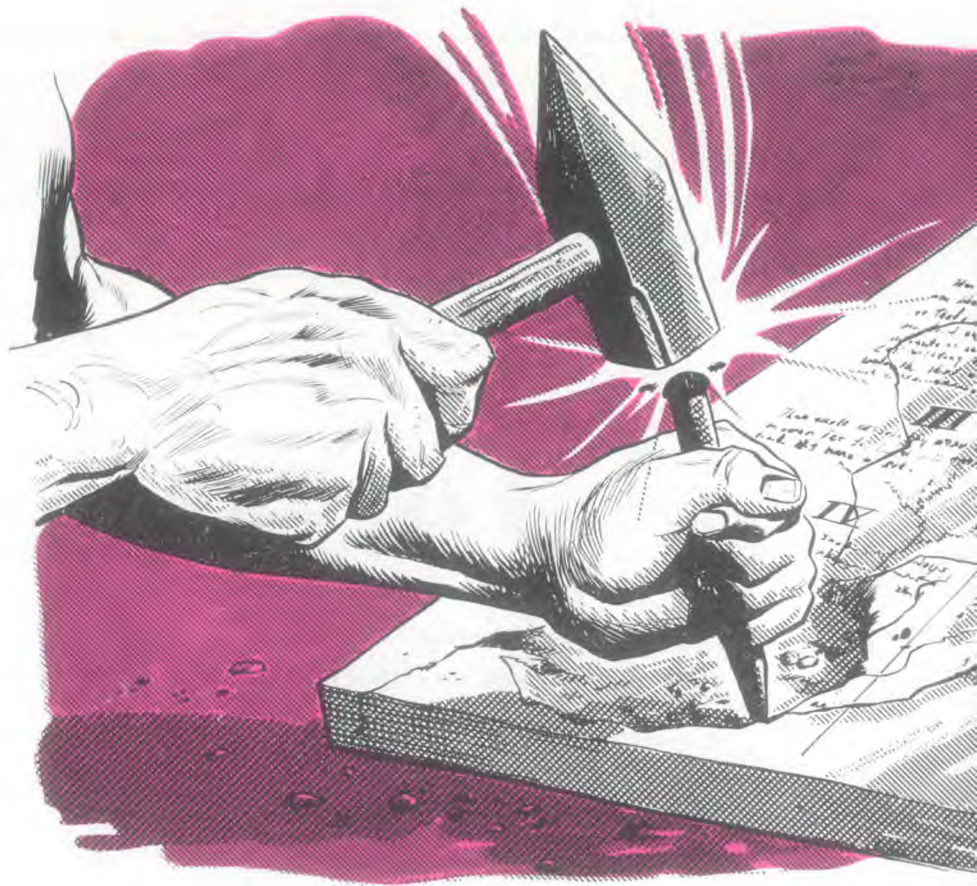
I explained to my questioner that in observing the Sabbath on the seventh day of the week I am obeying God's fourth commandment, which says, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." I continued that I observe the same Sabbath that Christ did—the Christian Sabbath. And since Jesus said, "The Son of man is Lord even of the sabbath day," in observing Saturday I know I am keeping the true Lord's day.

Further, I stated my convictions that the New Testament's complete and absolute silence on any change in the day of worship indicates that the apostles and early Christians were all Sabbathkeepers. Again and again this fact is indicated in the Scriptures. To me it is all very clear, plain, and consistent, with no need to attempt to "explain away" any seeming contradictions. Anyone who has ever studied the matter seriously, and particularly theologians of all faiths, should know that the Sabbath of the Bible is Saturday.

Then I returned the favor and asked the individual who questioned me, "Since the Bible is so clear that the seventh day is the Sabbath, why do you persist in observing the first day of the week, Sunday?" I have asked that question, in varying forms and under differing circumstances, of many people. And of course I have received many different answers. The usual reply is a good-natured shrug accompanied by an explanation that since almost everyone is doing it, it must be all right. But to me—in fact, to all Christians who take the Bible as their sole rule of faith—such a reason could not be considered good enough.

A few months ago I was in Africa, listening to the story of a native boy who had been attending a nondenominational mission school operated by Christians from the United States, Canada, and Great Britain. As a result of his study of the Bible he was finally led to inquire of one of his teachers as to why they observed Sunday when the Bible so specifically enjoined the observance of the seventh day.

Before the entire school this answer was given: "We do not know just when or how the change was made from Saturday to Sunday, nor do we know all the reasons behind it, but we feel that



Man has thought to change the eternal law of God. But despite his irreverent arrogance, the commandments "stand fast for ever and ever."

it must have been all right because a great deal of good has been accomplished by Christians through the years on Sunday." That answer was not good enough for the thoughtful native boy, and he became a Sabbathkeeper.

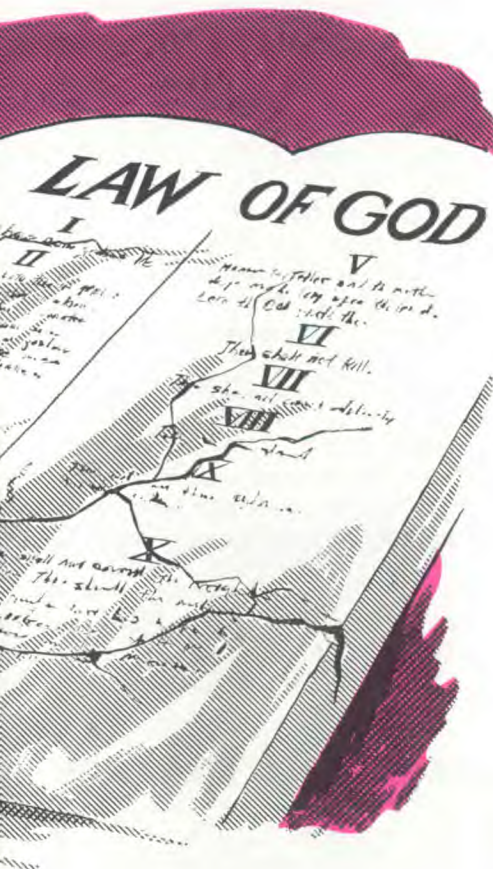
The convictions of a simple native boy securing an education are one thing, but what do the highly educated and noted church leaders say on this subject? As John Dowling, in his *History of Romanism*, says, "The Bible, and the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible."

Dr. Liston Pope, dean of the Yale Divinity School, stated in a recent magazine article on this subject that in Christian history, "the sanctions put on the Sabbath were transferred to the Lord's day, so that when this is read in a Christian church, it means Sunday." (*Redbook* magazine, April, 1962.) But there is no "Thus saith the Lord" for that statement, and to sincere and

thoughtful Christians this must be the only test of any real merit.

Let us then squarely face the question. Where did Sunday really come from? How has it assumed such an important place in the Christian church? Many churchmen really know, and they can tell us. Let us give them an opportunity to do so.

Edward T. Hiscox, D.D., was the author of *The Baptist Manual* and a respected and eminent theologian. Before a Baptist convention of ministers he made this statement: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of



Archbishop Philip Carrington gave an address in Toronto which was quoted in the *Calgary Albertan* (news item, October 28, 1949): "Carrington defiantly told a church meeting in this city of straight-laced Protestantism that tradition, not the Bible, had made Sunday the day of worship. He quoted the biblical commandment which said the seventh day should be one of rest, and then stated: 'That is Saturday.'

"'Nowhere in the Bible is it laid down that worship should be done on Sunday,' the archbishop told a hushed, still audience.

"Local parsons read his comments today with set, determined looks. They refused comment."

Augustus Neander, a leading church historian of the Christian era, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*The History of the Christian Religion and Church*, Henry John Rose's translation, p. 186.

The well-known Methodist clergyman Clovis G. Chappell has written: "The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first. The early Christians began to worship on the first day of the week because Jesus rose from the dead on that day. By and by, this day of worship was made also a day of rest, a legal holiday. This took place in the year 321.

"Our Christian Sabbath, therefore, is not a matter of positive command. It is a gift of the Church."—*Ten Rules for Living*, p. 61.

Here is another Methodist comment: "In the days of very long ago the people of the world began to give names to everything, and they turned the sounds of the lips into words, so that the lips could speak a thought. In those days the people worshiped the sun because many words were made to tell of many thoughts about many things. The people became Christians and were ruled by an emperor whose name was Constantine. This emperor made sun-day the Christian Sabbath, because of the blessing of light and heat which came from the sun. So our Sunday is a sun-day, isn't it?"—*Sunday School Advocate*, December 31, 1921.

the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."—*New York Examiner*, November 16, 1893.

Sir William Domville, a noted historian of the Church of England, stated: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sab-batical edict of Constantine in A.D. 321."—*The Sabbath: or an Examination of the Six Tests*, p. 291. This same historian also said: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."—*Examination of the Six Tests*, pp. 6, 7, supplement.

A few short years ago Anglican

WE OUGHT TO OBEY GOD --A SUMMARY

1. What are two reasons why we should be loyal to God? Genesis 1:27; Matthew 1:21.
2. If we love God, what will we do? John 14:15.
3. Which of God's commandments did He write with His own hand? Deuteronomy 5:22, 7-21; Exodus 20:3-17.
4. In which commandment does God remind us that He is our creator? Exodus 20:8-11.
5. Did Jesus speak about the Lord's day? Mark 2:28.
6. What was Christ's custom on the Sabbath day? Luke 4:16.
7. Who would think to change God's law? Daniel 7:24, 25.
8. Whom should we obey? Acts 5:29.
9. What example did Joshua give of determination? Joshua 24:15.
10. What reward awaits those who keep God's commandments? Revelation 22:14.

Even Martin Luther commented on the subject: "They [the Catholics] allege the Sabbath changed into Sunday, the Lord's Day, contrary to the decalogue, as it appears, neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments."—*Augsburg Confession of Faith*, art. 28, par. 9.

Is it true that Catholicism does boastfully claim to have changed the day? Indeed so. The Catholic Bishop Eusebius, who presided in Caesarea in A.D. 330, writes: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day."—*Cox's Sabbath Laws*, Vol. 1, p. 361.

Notice this almost taunting statement published in "The Question Box," *The Catholic Universe Bulletin*, 69

(August 14, 1942): "By what authority did the Church change the observance of the Sabbath from Saturday to Sunday?"

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."

A host of other authorities could be quoted, but perhaps these will suffice. The plain facts are that Sunday is an institution of man, brought into being in direct contradiction to a divine edict of God as clearly expressed in the Ten Commandments. The church which made the change is proud of the fact, and taunts those who claim the Bible

as their only rule of faith and practice as not being consistent. The Catholic Church claims tradition and church rules as being of equal authority with the Bible. While I have many Catholic friends for whom I have the greatest respect and affection, I completely reject this claim, and I hope you and they do too.

God was not taken by surprise when man attempted to change His law. Years ago He had foretold this very thing through the prophet Daniel. "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law." Daniel 7:25, R.S.V. And that is exactly what has been done. Men—fallible, finite, erring—have thought to tamper with the law of Heaven, actually changing and altering the eternal law of the Almighty. In doing this they have placed their wisdom above His own. But despite their irreverent arrogance men could not really change His holy



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law. As the text points out, they have only thought to change it. But it will "stand fast for ever and ever."

In Paul's letter to the Romans occurs this thought-provoking statement: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are; . . . whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. The question is not so much which day you observe, although I am not one to minimize its importance. But rather the question is, Whom are you obeying? Whom are you serving? Do you take your stand with God, with Jesus Christ, with the patriarchs and prophets, and with the apostles? Or do you take your stand with the men who boast of their disobedience and with the mass of mankind which blindly follows after? I know with whom I stand. With Joshua of old I reaffirm, "As for me and my house, we will serve the Lord." Joshua 24:15. Will you do the same? ★★★



By **ARCHA O. DART**

BOYS GIVE HER RINGS

QUESTION: I am a girl fourteen years of age. I like the boys, and the boys like me. They give me rings and things and want to take me places. But my mother says I am too young for dating and makes me give the rings back. What can I do?

ANSWER: You like the boys, and your mother likes you. That is why she doesn't want you to get a bad name. One of the surest ways for a girl to get a bad name is for her to be "free with the boys" and start dating in her early teens. A few minutes of reckless fun have cost many a girl years of heartache. What can you do? You can still like the boys, admire them, have a wholesome good time with them under proper supervision, and keep your good name. In this way you can be happy now and in the years to come. "A good name is rather to be chosen than great riches." Proverbs 22:1.

BEING ORDERED AROUND

QUESTION: I'm sick and tired of being ordered around by everybody all the time. My parents push me around at home, and my teachers push me around at school. How long is a fellow expected to endure this kind of treatment?

ANSWER: Just as long as you need to be pushed. When you begin to take the initiative yourself and do the right thing at the right time in the right way, no one will have the desire to push you around. Remember, you may be on the

right track, but you'll be run over if you just sit there.

DATING SEVERAL FELLOWS

QUESTION: I would like to become acquainted with a number of young men and not tie myself blindly to one "steady." But most of the fellows around here think that if a girl dates several fellows she wants to be familiar. That is the furthest from my mind. I seem to be constantly defending myself when I go out on a date. Isn't the idea of friendship supposed to be the idea of getting acquainted with different fellows?

ANSWER: You are absolutely right. Youth is the time for both young men and young women to become acquainted with one another, to see what characteristics each has and what his personality is like, to observe his actions and reactions under various circumstances. From this group you may wish to select one to be your companion for life. You certainly have the right to become acquainted with him. But this question of defending yourself against intimacies is another story.

Your very best defense is your own attitude toward the whole situation. Your own conviction of modesty and purity is a greater defense than any argument in the world. The young man wishes to win the young lady, and he will not do anything he thinks will displease her. When he sees she has clear-cut convictions, he will respect them. (If he does not, he is a criminal and should be reported to the authorities.) But when a girl is not sure herself what

her standards are and is interested mainly in pleasing her boy friend, she is inviting trouble. Her feeble protests are interpreted to mean she is only teasing.

The way you conduct yourself, the language you use, the kind of date you accept, the places you are willing to go, the hours you keep, the dress you wear, tell in no uncertain tones the kind of girl you are. Your own firm convictions will win the admiration of the kind of fellow you desire. Many a young man is looking for just such a girl whose training and spiritual balance do not permit familiarity. Those young men think they have found a prize and will be more eager to date you and to show you a really delightful, wholesome time.

Before you accept a date, you should know definitely what the plans are—who is included, where you are going, how, the nature of the activity, and the time. Any girl who accepts a date without knowing these essentials is not thinking. The couple who carelessly drive their car down a dark, lonely road and park are inviting disaster to themselves and sorrow to their families. Cross from your list of companions those who insist on these questionable activities. If you, both fellows and girls, admit into your circle of friends the rude, the drunken, the irreligious, the weak, the quick-tempered, the undisciplined, you are only increasing your chances of a very unhappy home.

Look over the group now while you are young. Date those who have the same high principles as you have and enjoy a wholesome romance that will lead you to a happy home. ★★★

The Most Important Person in My Life

BY G. R. NASH

AN OLD model-T Ford chugged to a stop in front of the Malamulo Mission station, and a facsimile of Abraham Lincoln—minus the beard—unwound his long, lanky frame, stepped out, and stretched himself to his full six feet three and one-half inches.

Here was the man I had been excitedly anticipating meeting ever since my young wife and I, as brand-new missionaries, had arrived a month earlier in Nyasaland—darkest Africa in fairest mood.

As president of the Nyasaland Union Mission of Seventh-day Adventists, Pastor N. C. Wilson was my chief, and I as a new recruit, back there in 1927, was more than a little nervous at meeting this man about whom I had heard so much. How would I measure up in his estimation? Would I like him and be able to work contentedly under his direction?

I was soon put at ease, however, as the tall man reached forth a big hand and took mine in a strong, warm handclasp. As his steady blue-gray eyes looked unwaveringly into mine, I sensed the magnetism of his personality. I instinctively felt that all those stories I had heard from others about his Christian virtues were true to fact and not just legendary. I knew that here was a man who was destined to play an important role in my life.

Stealing sidelong glances at him as we made our way to the mission director's home, I sized up the physical aspects of the man. I had heard stories about that, too. With rough-hewn facial features and gangling body, he might have been some backwoodsman as he strolled down the path, long arms swinging. His khaki trousers had shrunk until they were at least two inches shorter than they should have been. One of the African boys whispered, "He must have bought them green, and they shrank on him."

This rustic exterior, however, was

only a house for a kindly heart and a keen mind, as we soon learned when it was our privilege to entertain Pastor Wilson in our home. He was kind and gracious in all his remarks. He had a tremendous breadth of interests. It seemed to us that he knew everything about Africa and mission work in particular. As a young man I felt strongly the attraction of his personality. After about an hour he suggested that he would have to leave, but asked if we might have a season of prayer together. Never shall I forget that beautifully worded prayer. He dedicated us to mission service and prayed Heaven's richest blessings on our African home.

I next met Pastor Wilson at our committee meeting. There was something distinctive about his personality, his method of doing things, and his way of saying things. He was a most understanding and sympathetic man. One of the missionaries, several years Pastor Wilson's senior, said, "He can 'spank' you so kindly that you seem to appreciate it."

Pastor Wilson had no favorites. He was one of the fairest committee chairmen I have ever seen. He treated the Africans, English, Afrikanders, and his fellow Americans all alike. He knew where he was going, why he was going, and how to get where he wanted to go.

Well do I remember one of the first committees I attended. I had made no contribution. However, I was captivated by his leadership. His insight into mission problems was uncanny. He was a true humanitarian, to whom the welfare of his fellow workers was a matter of vital and personal concern.

At the end of the above-mentioned committee he called me to one side and gave me some fatherly advice. He said, "Brother Nash, I do not feel I would be dealing fairly with you if I did not explain to you why you were asked to be a member of this committee." He ended by saying, "You did not say one word, make one

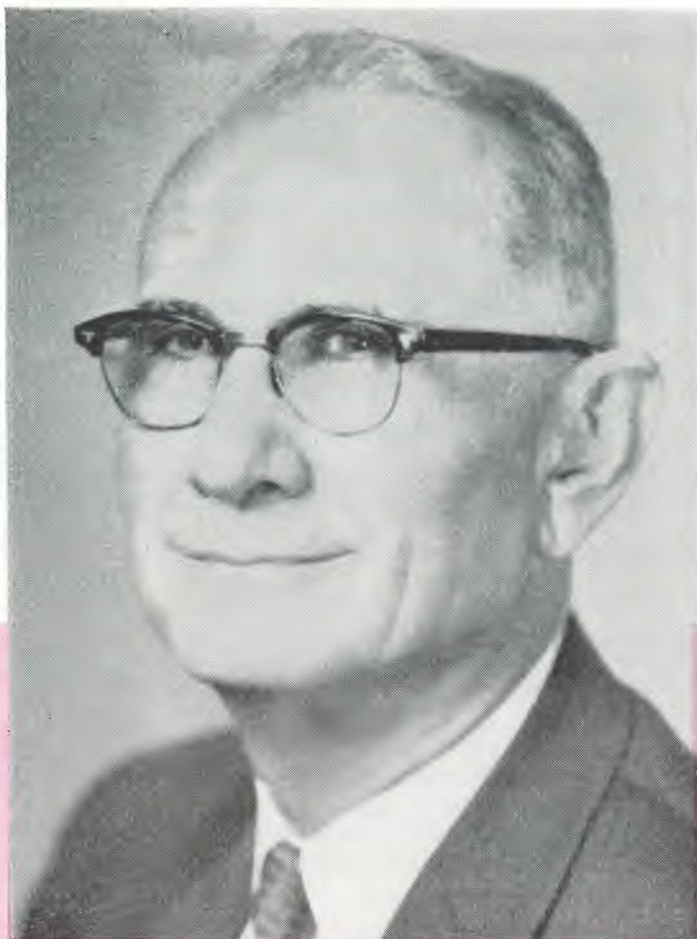


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G. R. NASH

motion, or make a single contribution." I explained that I felt inexperienced and new. I said, "In other words, I feel it was more of an education for me to sit on the committee." Then Pastor Wilson very kindly explained that leaders did not go around choosing committee members that made no contributions or helpful suggestions. He then explained that he hoped I understood what he meant and that I would give a good account of myself at the next committee.

This was the type of man he was. His thoughts were continually on others. His life was to encourage others. If he could be of help, that was his passion. He was almost profound in his interest in, and guidance to, younger workers. If more of our experienced men would take that same Golden Rule ("Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12.) attitude toward their subordinates and apprentices, I can assure you that this old world would be more of a heaven for many a young man. I personally have tried to follow

THESE TIMES, JANUARY, 1963



N. C. WILSON

"Pastor Wilson's life was to encourage others. If he could be of help, that was his passion. He was almost profound in his interest in, and guidance to, younger workers."

Pastor Wilson's worthy example in this respect.

On another occasion Pastor Wilson taught me a lasting lesson. It has meant much to me all through life. As chairman of our board he asked me to make a certain tour in the field. I explained that I was very busy and really did not have time. He very quietly showed me that I had as much time as anyone, and I must put first things first.

At the mission my work had been changed several times. I was called to Africa as an educational secretary; however, before I was able to serve, my work was changed to farm manager, then to village school inspector. Pastor Wilson had larger plans for me than I realized. In fact, I felt a little disgruntled and discouraged. There were too many changes. Furthermore,

there was a worker on the mission that I did not understand, and I felt he did not appreciate me. I asked for a transfer to one of the smaller missions.

Pastor Wilson sat down and talked to me for a long time. He made no promises. He never did unless he knew he could fulfill them. He tried to encourage me. He explained that one had merely to do what he could do, a little more perhaps than he was asked or expected to do, and his head would rise above others. He told me that "all things work together for good to them that love God." (Romans 8:28.) In fact, it was he who caused me to get the full impact of this outstanding text. He explained that "all things"—good things, bad things, everything—would work out for my good if I loved the Lord. He suggested that the experience

I was passing through could be the Lord's method of preparing me for a greater work.

Pastor Wilson was so patient, so understanding, so very Christian in his counsel, that I could almost see the hand of God leading me in the very path I would choose to be led in if I could only see the end from the beginning. We knelt and had prayer. What a prayer! I could feel the presence of God in our little circle. When the prayer was ended, we stood, shook hands, and Pastor Wilson left for his home in Blantyre.

I shall never forget that experience. Today, after almost forty years, I believe it was the turning point in my life. I shudder to think what the result of my choice might have been. I needed to conquer self. Pastor Wilson in a most tactful manner had brought me face to face with my real problem, had helped me to realize the challenge as far as my own future was concerned, and then had proceeded to make me believe that it was all in the providence of God's leading. He had helped me to win the greatest battle of my life. No doubt it would have been easier for him to move me away from my problem. That is done far too often. Pastor Wilson chose the more difficult procedure to help a young friend grow.

Today Pastor Wilson is back in the homeland. He is president of one of his denomination's largest conferences. He no longer appears so tall and lanky. He has filled his body to appropriate capacity. Furthermore, people everywhere see the magnitude of the real man, not just the physical man.

Never have I known a man for whom a religious experience has done more, or which reminds one so insistently of the great pages of Christian romance. It seems to have remade the man, liberalizing his mind, discovering new capacities of which he had not been aware, liberating in him influences which have added another dimension to his personality, transforming defeat into victory, confusion into prayer. Those who have been nearest to him have watched the wonder with joy and amazement. Truly Pastor Wilson is a giant in stature, with the simplicity of a little child. I consider him to be the most important person in my life. I trust I can do for someone else what he has done for me. This, I believe, is Christianity in practice. ★★★



The Battle of Life

By *Henry van Dyke*

From the book *Joy and Power*.

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THE BATTLE of life is an ancient phrase consecrated by use in commencement orations without number. Two modern expressions have taken their place beside it in our own day: the strenuous life, and the simple life.

Each of these phrases has its own significance and value. It is when they are overemphasized and driven to extremes that they lose their truth and become catch-words of folly. The simple life which blandly ignores all care and conflict, soon becomes flabby and invertebrate, sentimental and gelatinous. The strenuous life which does everything with set jaws and clenched fists and fierce effort, soon becomes strained and violent, a prolonged nervous spasm.

Somewhere between these two extremes must lie the golden mean: a life that has strength and simplicity, courage and calm, power and peace. But how can we find this golden line and live along it? Some truth there must be in the old phrase which speaks of life as a battle. No conflict, no character. Without strife, a weak life. But what is the real meaning of the battle? What is the vital issue at stake? What are the things worth fighting for? In what spirit, with what weapons, are we to take our part in the warfare?

There is an answer to these questions in the text: *Overcome evil with good*. [Romans 12:21.] The man who knows this text by heart, knows the secret of a life that is both strenuous and simple. For here we find the three things that we need most: a call to the real battle of life; a plan for the right

campaign; and a promise of final victory.

Every man, like the knight in the old legend, is born on a field of battle. But the warfare is not carnal, it is spiritual. Not the east against the west, the north against the south, the "Haves" against the "Have-nots"; but the evil against the good—that is the real conflict of life.

The attempt to deny or ignore this conflict has been the stock in trade of every false doctrine that has befogged and bewildered the world since the days of Eden. The fairy tale that the old serpent told to Eve is a poetic symbol of the lie fundamental—the theory that sin does not mean death, because it has no real existence and makes no real difference. This ancient falsehood has an infinite wardrobe of disguises.

You will find it pranked out in philosophic garb in the doctrines of those who teach that all things are linked together by necessity of nature or divine will, and that nothing could ever have happened otherwise than just as it has come to pass. Such a theory of the universe blots out all difference between good and evil except in name. It leaves the fence-posts standing, but it takes away the rails, and throws everything into one field of the inevitable.

You will find the same falsehood in a more crude form in the popular teachings of what men call "the spirit of the age," the secular spirit. According to these doctrines the problem of civilizations is merely a problem of ways and means. If society were better

organized, if wealth were more equally distributed, if laws were changed, or perhaps abolished, all would be well. If everybody had a full dinner pail, nobody need care about an empty heart. Human misery the secular spirit recognizes, but it absolutely ignores the fact that nine tenths of human misery comes from human sin.

You will find the same falsehood disguised in sentimental costume in the very modern comedy of Christian Science, which dresses the denial of evil in pastoral garb of white frock and pink ribbons, like an innocent shepherdess among her lambs. "Evil is nothing," says this wonderful Science. "It does not really exist. It is an illusion of mortal mind. Shut your eyes and it will vanish."

Yes, but open your eyes again and you will see it in the same place, in the same form, doing the same work. A most persistent nothing, a most powerful nothing! Not the shadow cast by the good, but the cloud that hides the sun and casts the shadow. Not the "silence implying sound," but the discord breaking the harmony. Evil is as real as the fire that burns you, as the flood that drowns you. Evil is as real as the typhoid germ that you can put under a microscope and see it squirm and grow. Evil is negative—yes, but it is a real negative—as real as darkness, as real as death.

There are two things in every human heart which bear witness to the existence and reality of evil: first, our judgments of regret, and second, our judgments of condemnation.

How often we say to ourselves, "Would that this had not come to pass!" How often we feel in regard to our own actions, "Would that I had done differently!" This is the judgment of regret; and it is a silent witness of the heart to the conviction that some things are not inevitable. It is the confession that a battle has been lost which might have been won. It is the acknowledgment that things which are, but are not right, need not have been, if we and our fellowmen had seen more clearly and followed more faithfully the guiding star of the good.

And then, out of the judgment of regret, springs the deeper judgment of condemnation. If the failure in duty was not inevitable, then it was base. The false word, the unjust deed, the foul action, seen as a surrender to evil, appears hateful and guilty. It de-

serves the indignation and the shame which attach to all treason. And the spirit which lies behind all these forms of disloyalty to the good—the spirit which issues in selfishness and sensuality, cruelty and lust, intemperance and covetousness—this animating spirit of evil which works against the divine will and mars the peace and order of the universe is the great adversary against whom we must fight for our own lives and the life of the world.

All around us lies his dark, secret kingdom, tempting, threatening, assaulting the soul. To ignore it, is to walk blindfold among snares and pitfalls. Try if you will to shut it out, by wrapping your heart in dreams of beauty and joy, living in the fair regions of art or philosophy, reading only the books which speak of evil as

and kindness, and filling the air with gossip and spite, envy, malice, and all uncharitableness.

I am glad that since we have to live in a world where evil exists, we have a religion which does not bandage our eyes. The first thing that we need to have religion do for us is to teach us to face the facts. No man can come into touch with the divine personality of Jesus Christ, no man can listen to His teaching, without feeling that the distinction between good and evil to Him is vital and everlasting. The choice between them is to Him the great choice. The conflict between them is to Him the great conflict. Evil is the one thing that God has never willed. Good is the one thing that He wills forever. Evil is first and last a rebellion against His will. He is altogether

of His religion which makes us face the facts and calls us to take a man's part in the real battle of life.

But what is the plan of campaign which Christianity sets before us? In what spirit and with what weapons are we to enter the great conflict against the evil that is in the world?

The natural feeling of the heart in the presence of evil is wrath, and the natural weapon of wrath is force. To punish crime, to avenge wrong, to put down wickedness with a strong hand—that is the first impulse of everyone who has the instincts of manhood.

And as this is natural, so it is, also, within a certain sphere needful, and to a certain extent useful. Armies and navies exist, at least in theory, to prevent injustice among nations. Laws are made to punish wrong-doers. Courts, police forces, and prisons are maintained to suppress evil with power.

But while we recognize this method of dealing with evil as useful to a certain extent and necessary within a certain sphere, we must remember that it has its strict limitations.

First, it belongs to the state and not to the individual. When the private man assumes to punish evil with force, he sanctions lynch law, which is a terror to the innocent as well as to the guilty. Then we have the blood feud and the vendetta, mob rule and anarchy.

Second, the suppression of evil by force is only a temporary relief, a protection for the moment. It does not touch the root of the matter. You send the murderer out of the world by a regulated flash of lightning. But you do not send murder out of the world. To do that you must reach and change the heart of Cain. You put the thief in prison, but when he comes out he will be ready to steal again, unless you can purify his conscience and control his will. You assault and overthrow some system of misgovernment, and "turn the rascals out." But unless you have something better to substitute, all you have done is to make room for a new set of rascals—a new swarm of mosquitoes with fresh appetites and larger capacities.

Third, the method of fighting evil with force on its own ground often has a bad effect on those who follow it. Wrestle with a chimney sweep and you will need a bath. Throw back the mud that is thrown at you, and you will have dirty hands. Answer Shimei when he curses you, and you will echo his

"I thank God for the honesty and virility of Jesus' religion which makes us face the facts and calls us to take a man's part in the real battle of life."

if it did not exist or were only another form of goodness. Soon you will be shaken out of the dream into the reality. You will come into contact with evil so close, so loathsome that you cannot deny it. You will see that it has its soldiers, its servants, its emissaries, as ardent and enthusiastic in its cause as if they were serving the noblest of masters. It inspires literature and supports newspapers; now intelligent and cultured, drawing the arts into its service; now coarse and vulgar, with pictures that shock the taste as much as they debase the conscience. It wins adherents and turns them into advocates. It organizes the dealers in drunkenness and debauchery into powerful societies for mutual protection. It creates lobbies and controls legislatures. It corrupts the government of great cities and rots out the social life of small towns. Even when its outward manifestations are repressed and its grosser forms resisted, it steals its way into men's hearts, eating out the roots of human trust and brotherhood

on the side of good. Much that is, is contrary to His will. There is a mighty strife going on, a battle with eternal issues, but not an eternal battle. The evil that is against Him shall be cast out and shall perish. The good that overcomes the evil shall live forever. And those who yield their lives to God and receive His righteousness in Christ are made partakers of everlasting life.

This is the teaching of Jesus: and I thank God for the honesty and virility

READER'S CHOICE

Van Dyke's masterful presentation was suggested by Walter Robertson, of Chicago, Illinois. Send in the article or book chapter that has meant much to you. If you are first to submit it and we use it, you will receive \$15.—Ed.

profanity. Many a man has entered a crusade against intemperance and proved himself as intemperate in his language as other men are in their potations. Many a man has attacked a bad cause with righteous indignation and ended in a personal squabble with most unrighteous anger.

No, my brother-men, the best way to fight against evil is not to meet it on its own ground with its own weapons. There is a nobler method of warfare, a divine plan of campaign given to us in the religion of Christ. *Overcome evil with good.* This is the secret of the battle of life.

Evil is potent not so much because it has command of money and the "big battalions," but because it has control of the hearts of men. It spreads because human hearts are lying fallow and ready to welcome the seeds of all kinds of weeds. It persists because too much of what we call virtue is negative, and selfish, and frost-bound—cold storage virtue—the poor piety which terminates in a trembling anxiety to save our own souls.

The way to counteract and conquer evil in the world is to give our own hearts to the dominion of good, and work the works of God while it is day. The strongest of all obstacles to the advance of evil is a clean and generous man, doing his duty from day to day, and winning others, by his cheerful fidelity, to serve the same Master. Diseases are not the only things that are contagious. Courage is contagious. Kindness is contagious. Manly integrity is contagious. All the positive virtues, with red blood in their veins, are contagious. The heaviest blow that you can strike at the kingdom of evil is just to follow the advice which the dying Sir Walter Scott gave to his son-in-law, Lockhart: "Be a good man." And if you want to know how, there is but one perfect and supreme example—the life of Him who not only did no evil but went about doing good.

Now take that thought of fighting evil with good and apply it to our world and to ourselves.

Here are monstrous evils and vices in society. Let intemperance be the type of them all, because so many of the others are its children. Drunkenness ruins more homes and wrecks more lives than war. How shall we oppose it? I do not say that we shall not pass resolutions and make laws against it. But I do say that we can

never really conquer the evil in this way. I hold with Phillips Brooks that "all prohibitory measures are negative. That they have their uses no one can doubt. That they have their limits is just as clear."

The stronghold of intemperance lies in the vacancy and despair of men's minds. The way to attack it is to make the sober life beautiful and happy and full of interest. Teach your boys how to work, how to read, how to play, you fathers, before you send them to college, if you want to guard them against the temptations of strong drink and the many shames and sorrows that go with it. Make the life of your community cheerful and pleasant and interesting, you reformers, provide men with recreation which will not harm them, if you want to take away the power of the gilded saloon and the grimy boozing-ken. Parks and playgrounds, libraries and music rooms, clean homes and cheerful churches—these are the efficient foes of intemperance. And the same thing is true of gambling and lubricity and all the other vices which drag men down by the lower side of their nature because the higher side has nothing to cling to, nothing to sustain it and hold it up.

What are you going to do, my brother-men, for this higher side of human life? What contribution are you going to make of your strength, your time, your influence, your money, yourself, to make a cleaner, fuller, happier, larger, nobler life possible for some of your fellowmen? I do not ask how you

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.

are going to do it. You may do it in business, in the law, in medicine, in the ministry, in teaching, in literature. But this is the question: What are you going to give personally to make the human life of the place where you do your work, purer, stronger, brighter, better, and more worth living? That will be your best part in the warfare against vice and crime.

The positive method is the only ef-

ficient way to combat intellectual error and spiritual evil. False doctrines are never argued out of the world. They are pushed back by the incoming of the truth as the darkness is pushed back by the dawn. Phillips Brooks was right. It is not worthwhile to cross the street to break a man's idol. It is worthwhile to cross the ocean to tell him about God. The skillful fencer who attacks your doubts and drives you from corner to corner of unbelief and leaves you at last in doubt whether you doubt or not, does you a certain service. He gives you exercise, takes the conceit out of you. But the man who lays hold of the real faith that is hidden underneath your doubt—the silent longing for God and goodness, the secret attraction that draws your heart toward Jesus Christ as the only one who has the words of everlasting life—the man who takes hold of this buried faith and quickens it and makes you dare to try to live by it—ah, that is the man who helps you indeed. My brothers, if any of you are going to be preachers, remember this. What we men need is not so much an answer to our doubts, as more nourishment for our faith.

The positive method is the only way of victory in our struggle with the evil that dwells in our own nature and besets our own hearts. The reason why many men fail is because they thrust the vice out and then forget to lay hold on the virtue. They evict the unclean spirit and leave a vacant house. To cease to do evil is important, but to learn to do good is far more important. Reformation never saved a man. Transformation is the only way. And to be transformed, a man must welcome the Spirit of Good, the Holy Spirit, into his heart, and work with Him every day, doing the will of God.

There are two ways of fighting fever. One is to dose the sick people with quinine and keep the fever down. The other is to drain the marshes, and purify the water, and cleanse the houses, and drive the fever out. Try negative, repressive religion, and you may live, but you will be an invalid. Try positive, vital religion, and you will be well.

There is an absorption of good that guards the soul against the infection of evil. There is a life of fellowship with Christ that can pass through the furnace of the world without the smell of

(Continued on page 28)

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The Costas

"APPLES OF GOLD"

A S-M-I-L-E

A smile costs nothing but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it, and no one is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, as no one needs a smile so much as he who has none to give.

—Anonymous.

Sin is not hurtfull because it is forbidden,
But it is forbidden because it is hurtfull.

—Benjamin Franklin.

From Jeannette T. Worth.

TELL HIM SO

*If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.*

*If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so!*

*If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you only tell him so!*

*Oh, my sister, oh, my brother,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!*

—Author Unknown.

From Mrs. Marion Campbell.

**"Wealth maketh many friends; but the
poor is separated from his neighbour."
Proverbs 19:4.**

From Carol Shimmer.

HURT FINGERS

Now he is asleep.
Days ago he came to me crying
Because a thorn had cut his finger.
I took the little chubby hand in mine,
Bent low to kiss the hurt,
Told him, "Now it is all gone."
"Yes," he said through his tears,
"It doesn't hurt any more, now."

Another day has come.
Again he cries because he is hurt.
This time it is inside.
I would like to hold his hand again,
But now it will not help.
Father, teach him how the hurt will go
When he puts his hand in Thine,
And waits Thy healing touch.
Then he can say as once he did,
"It doesn't hurt any more, now."

—Carl Dicmann Anderson.

To give and give and give again
What God hath given thee:
To spend thyself nor count the cost,
To serve right gloriously
The God who gave all worlds that are
And all that are to be.

—G. A. STUDDERT-KENNEDY.

From Mary Cowdrick.

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

THE BATTLE OF LIFE

(Continued from page 26)

fire on its garments—a life that is full of interest as His was, being ever about His Father's business; a life that is free and generous and blessed, as His was, being spent in doing good, and refreshed by the sense of God's presence and approval.

Last summer, I saw two streams emptying into the sea. One was a sluggish, niggardly rivulet, in a wide, fat, muddy bed; and every day the tide came in and drowned out that poor

little stream, and filled it with bitter brine. The other was a vigorous, joyful, brimming mountain river, fed from unfailing springs among the hills; and all the time it swept the salt water back before it and kept itself pure and sweet; and when the tide came in, it only made the fresh water rise higher and gather new strength by the delay; and ever the living stream poured forth into the ocean its tribute of living water—the symbol of that influence

which keeps the ocean of life from turning into a Dead Sea of wickedness.

My brother-men, will you take that living stream as a type of your life in the world? The question for you is not what you are going to get out of the world, but what you are going to give to the world. The only way to meet and overcome the inflowing tide of evil is to roll against it the outflowing river of good.

My prayer for you is that you may receive from Christ not only the watchword of this nobler life, but also the power to fulfill it. ★★★

DESTINATION—MISSION FIELD

(Continued from page 13)

Laboratory, once again headed west to the land of the "rising sun."

The tasks of missionaries are not always so "glamorous." There are routine office jobs to be carried on in the mission field as well as here in America. Hundreds of consecrated men and women have traveled halfway around the world to find themselves faced with nothing more exotic to do than pound a somewhat antiquated typewriter or maintain balance in a ledger. The routine of living is much the same as in the homeland, only slightly more complicated perhaps.

Hardly to be classified as routine, however, is the work of the medical launch operators down on the Amazon and its tributaries. There are plenty of thrills that go with this mission assignment. Started in 1925 by Nebraska-born Leo and Jessie Halliwell, the launch work today boasts ten vessels in operation. Though the Halliwells no longer minister on their beloved river, those who follow in their steps press hard ahead, bent on upholding the tradition of service that won for those Amazon pioneers the highest honor the Brazilian Government can bestow on a civilian—the Order of the Southern Cross.

At flood stage or drought, the doughty crafts move along the rivers, bringing much-needed clothing to the people here, medical aid to a village there, a teacher for the children in yet another isolated community. And where they go, they tell the story of a risen and soon-coming Saviour.

Brothers under the skin are those pilots of the widely scattered South Pacific Mission Fleet, comprised of thirty-

some vessels. Many of these launches operate ship-to-shore radios, so that they can be called to nearby ports where they are needed for one reason or another. It may be simply a matter of transporting a teacher from one island to another. It may be they must carry equipment to some isolated mission station. Or the radio may transmit a call for help when medical aid is urgently needed where there is none.

The islands they serve are dotted with mission stations, lighthouses for God in the vast stretches of the South Pacific. And they are lighthouses indeed, for where the missionary goes, the darkness of fear, superstition, ignorance, filth, and disease gives way

to the enlightenment of understanding and Christian love. In size the stations range from a tiny thatched schoolhouse directed by a national worker to the sprawling Mt. Hagen Hansenide Colony in New Guinea, with a patient bed capacity of 631.

This year hundreds more young people with heaven in their eyes will turn their faces away from home and loved ones, to take up the commission handed them so long ago in Galilee.

Where are they going?

What are they doing?

The disciple John Marcus disclosed the answers 1,900 years ago when he penned the words with which Christ charged His followers:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. ★★★

COMING NEXT MONTH

How to Postpone Your Heart Attack!

J. A. Scharffenberg, M.D., Director, International Nutrition Research Foundation, gives practical suggestions.

The Most Important Person in My Life

"Dr. Ida's dreams and plans were big, and she was never satisfied."

By Dorothy Clarke Wilson, biographer of Dr. Ida Scudder

Is There a Conflict Between Natural Science and Revelation? Part II

The author discusses special creation and the Flood.

By Frank L. Marsh, Ph.D.

IS THERE A CONFLICT?

(Continued from page 7)

and birds were formed from the ground.

The schoolmen also thought they found additional ground for the doctrine of spontaneous generation in the story of Samson and the lion, recorded in Judges 14. A reference to this incident is found in modern scientific literature on page 405 of the college text *Biology, the Story of Living Things*: "The Bible alludes to this belief [in spontaneous generation] when Samson propounded his riddle, 'out of the eater came forth meat, and out of the strong came forth sweetness.' Samson saw flies coming out of the decaying body of a lion, took the flies for bees, which he believed were arising spontaneously from the lion's body, hence the riddle." Incidentally, this statement is a typical example of the careless way in which scientists too commonly read the Bible.

In the great church universities at Oxford, Paris, and Leipzig it was taught that the earth was still producing living things spontaneously. Many philosophers and scientists in the church went right along with the idea. Sir Francis Bacon believed in the production of perfect plants without seed from various kinds of earth. To him insects were "creatures bred of putrefaction," lice were "bred of sweat close kept," and fleas "principally of straw and mats, where there hath been little moisture." (E. E. Stanford, *Man and the Living World*, p. 34.) William Harvey, the noted human physiologist, believed that aphids arose from dew, and fleas from putrefying matter. The Flemish physician and chemist Van Helmont records that he saw a rat come into being from a pile of bran and old rags in the corner of a granary. (*Ibid.*, p. 35.)

The schoolmen were correct in their understanding that God had commanded the earth to bring forth living things, but strangely they had missed the clear teaching of the Bible in Genesis 2 and in Exodus 20. In these references it is very clearly stated that God ended His work of creation of living things at the close of the sixth day of Creation Week.

The belief in spontaneous generation was deeply rooted in the minds of men, and the careful work of scientists over a period of 200 years was neces-

sary before it was convincingly demonstrated that living things just do not arise from nonliving matter. Credit for this demonstration goes to Redi, Spallanzani, Schulze, Schwann, John Tyn-



SPACE FLIGHT

I am going on a space flight
Far beyond the stars above.
I shall reach the realms of glory,
Where the law of life is love.
To that land of song and sunshine,
Free from sorrow, care, and pain,
I am going on a space flight
When Jesus comes again!

Won't you join me on my space flight?
We are near the blessed day
When the Lord shall call the count-
down,

And my craft shall speed away
To the fruitful fields of Eden,
Where eternal peace shall reign.
Won't you join me on my space flight
When Jesus comes again?

As we travel on our space flight,
Oh, what wonders we shall see
When we view the vast dominion
Of the Man of Calvary.
We'll behold His matchless power
In creation's endless chain,
As we travel on our space flight
When Jesus comes again!

By
Weldon Taylor Hammond

dall, Helmholtz, and Pasteur. In the minds of modern scientists, when these men demonstrated that spontaneous generation does not occur, they demonstrated that the Bible was wrong on another assertion about natural science. However, again the demonstration merely proved wrong another Biblical interpretation of medieval theologians.

4. *Plants and animals were created with reproductive mechanisms which allowed no variation from the body patterns of the created forms. A condition of extreme fixity existed.* Interestingly, this doctrine of extreme fixity among plants and animals was not adopted by the Catholic Church until the latter part of the sixteenth century A.D. Until the time of Augustine (A.D. 354-430) no particular interest among Christians in the matter of origins seems to have existed which was not satisfied by the general doctrine that God had created living things. However, Augustine was interested in the *manner* of creation and finally caused to be adopted by the church the Aristotelian conception of a derivative type of creation in which God, at widely spaced intervals, created more and more complex forms which in each case were derived from preceding simpler forms. This was actually a type of theistic evolution, but its reference to God, the Creator, satisfied the church fathers until the appearance of the Spanish theologian Suárez (1548-1617). This Aristotelian doctrine was a very comfortable one for scientists because of its extremely general nature, with no teaching particularly specific except that the earth was the center of the solar system and that God was the Author of living things.

Largely through the energetic activities of the theologian Suárez on the Continent and the writings of the poet John Milton in England, in the latter part of the 1500's and in the early part of the 1600's, the church came to adopt the doctrines of creation in six literal days, and the extreme fixity of species. The concept of fixity was gained from the assertions in Genesis 1 that plants and animals were created after their kinds, and that the plants brought forth after their kinds. These actual assertions of Genesis are a far cry from the idea of extreme fixity of species taught by the schoolmen from that time on well into the nineteenth century.

(To be concluded next month.)

TAX MONEY FOR MISSION SCHOOLS

Last July the federal government openly began using foreign aid money to assist religious schools in other countries. The policy was quickly scrapped by the Agency for International Development, however, when many protests came from church groups. According to Louis Cassels, in the *Palo Alto Times*, although the

cording to the *Los Angeles Times*, declares that the government agency is "afraid of the implications" of its policy or it would not be "so secretive."

A foreign aid official admits that over 50 per cent of the foreign educational grants have gone to Protestant schools, some 15 per cent to Jewish institutions, and the remainder to Roman Catholic schools. The federal

understandable. The world has been at war, in effect, since 1939. There's been no peace since that time."

We are under a continual siege from enemies. Crisis after crisis flashes in the headlines. Men cry, "Peace, peace; when there is no peace." Jeremiah 6:14.

Yet this is not the first time that humanity has stood confused and near despair. A similar tension shrouded mankind during the reign of the Caesars, when black paganism, desperate ignorance, and cruel slavery engulfed the world. In that hour there was glorious light and eternal hope, for Jesus, the Son of God, came in human form to save men from their sins. The angel chorus announced the birth with the words, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

In the spiritual and mental weariness of our age we hear the promise of "this same Jesus," as He says, "I will come again." In a time when faith will have almost disappeared from human hearts, and men will collapse from fear, Christ will come to bring order out of chaos. He says to the Christian, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

BATS, RADAR, AND CONSCIENCE

By studying the habits of bats and attempting to imitate them, Alvin E. Brown, a scientist with the Lockheed Missiles and Space Company, in California, has invented a device to enable a blind man to detect obstacles in his pathway. Although the present instrument is too bulky for practical use, yet, according to the *Los Angeles Times*, the reduction of size will be no problem.

Bats use squeaks, often beyond the hearing range of the human ear, to navigate while flying. Insect-eating bats are led to their prey through a bounce-back of the squeaks of their radar system. So sensitive is the mechanism of the small brown bat, common in North America, that in experiments it makes its way safely through a dark room strung with wires the diameter of a human hair. The creature detects the wire by the cry it sends out which bounces back to the bat's ears. The sound is often supersonic, meaning that it is completely beyond the range of the human ear.

Scientist Brown holds his portable electronic instrument in front of him.

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latest policy has been rescinded, the government will continue to subsidize religious institutions in many foreign countries.

"Henceforth," says John L. Salter, AID assistant administrator, "the agency will continue to pursue on a case-by-case basis the same policy it and predecessor agencies have pursued in this regard during past years."

What this means is that mission schools in various foreign lands will receive American tax money to help promote religion. Representative G. P. Lipscomb, of Los Angeles, says that "in Africa, for instance, about all the schools are missionary schools, and in Latin America most of them are Roman Catholic." This legislator, ac-

agency has "been literally overwhelmed with protests" against such church-state aid.

Millions of Americans have never known that their taxes are supporting all types of mission schools around the world. It is a policy that should cause grave concern to any citizen who believes in the separation of church and state.

A TIRED WORLD

With the close of another year we are impressed with the weariness of our civilization. Mankind longs to take a vacation from the anxieties that center around national and international affairs. Senator Mansfield recently reported, "People are tired. After all, it's

The case, about four inches in diameter and two feet long, is equipped with a "voice," which by electrical impulse emits supersonic sounds and projects them directly in front of the walker. A pair of "electric ears" picks up the sounds as they bounce back from objects in the man's path. The range of the present instrument is about twenty feet. If there is no sound in the earphones, the man knows his way is clear. This is the way a blind man would find a doorway. If he turns to the right or to the left, he hears a whistle or squeak through the earphones which tells him there is a wall in the way.

Long ago, the divine voice out of the whirlwind asked Job many questions concerning the wonders of nature and of God's creatures. (Job 38-41.) We are still attempting to discover the scientific facts concerning many of the wonders of nature.

There is a marvelous spiritual lesson in this bat-radar discovery. Through the conscience, when it is in harmony with the laws of God, the divine Spirit speaks to an individual and impresses him what to do and what to avoid. Isaiah describes the experience in these words: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

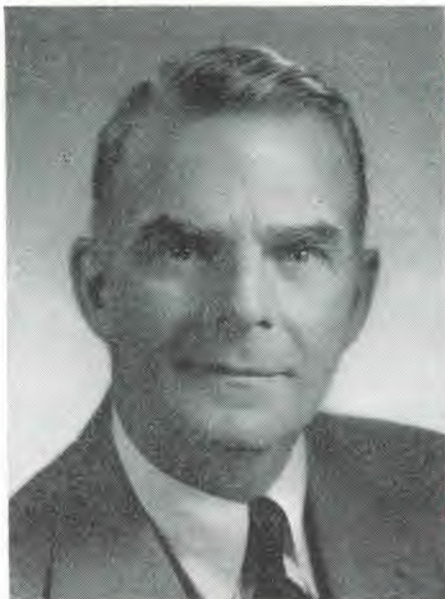
In an age of complex moral problems, when things are not always black or white but are often gray, the Christian requires the power to discriminate between good and evil. We need God's radar system to guide us in the way of truth. Like Solomon, we may pray, "Give therefore thy servant an understanding heart, . . . that I may discern between good and bad." 1 Kings 3:9.

RADIATION AND DEATH

Nations that are exploding nuclear bombs and doing other types of nuclear testing are jeopardizing the human race, says the United Nations Scientific Committee on the Effects of Atomic Radiation. There is no such thing as a safe dose of radiation, warns the committee in a recent comprehensive report.

"Even the smallest doses of radiation can cause physical changes, including leukemia, cancer, and other malformations, and can trigger mutations affecting future generations," writes Louis

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Fabian Bachrach

U.S. SENATOR

JOHN MARSHALL BUTLER

CURRENT AND QUOTABLE

“Senator John Marshall Butler, of Maryland: "Throughout its history, the United States has encouraged men and women to observe the faith of their choice. Without that right, America would not be the great cradle of liberty which it is today."

Howard E. Butt, Jr., grocery chain executive and active Christian layman: "Your work will be given you in the wisdom and the gifts and the appointment of God. God works through human situations, through impressions and circumstances, to make known his will to us. What matters for us is to be obedient to Jesus Christ."

Dr. Arthur Michael Ramsey, archbishop of Canterbury: "We reject the claim that the Roman Communion is in itself the whole Catholic Church in the world."

Dr. Charles Malik, former president of the General Assembly of the United Nations: "The Christian seeks to know the facts. This is not easy these days, with so much hearsay, sentimentalism, and prejudice; and so he cannot be too wary against propaganda and falsehood."

Harold N. Englund, writing in "Christianity Today": "Writing is a ministry. Surely the Apostle Paul has taught us this truth. It is a form of ministry peculiarly suited to this period of cultural development. For who can predict where a printed word will go? The Christian writer can reach many who will be reached by no other kind of minister."

Everett W. Palmer, bishop, Seattle area, The Methodist Church: "Nothing else makes for togetherness and understanding like the family altar. As we kneel before it, the channels of communication suddenly open, the bitterness is washed away, and our deepest hopes, fears, and needs are revealed to each other. Resentments, jealousies, hatreds, and all the ugly things that would separate us are forgotten."

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RNS

Public school children continue to pray and hear passages from the Bible much as they did before the controversial Supreme Court prayer decision. These pictures reveal current practices in Delaware (top left), Florida (top right), Arkansas (bottom).

B. Fleming in the *Los Angeles Times* as he reviews these important findings. The study urges new procedures "to minimize exposure in medical applications of radiation, such as X-rays."

The United Nations committee's report of 422 pages states that exposure to radiation in doses "substantially lower" than those which are known to cause acute trouble can cause cancer and inherited abnormalities.

The report shows that about 6 per cent of all living babies born "have visible hereditary damage, and an uncounted number have hidden, or recessive, damage." The committee declares further that "radiation is suspected of playing a direct or indirect role in all these abnormalities."

Can it be that we are witnessing in cold, objective scientific findings the accuracy of the Biblical warning that the sins of the fathers are passed on as a heritage to the third and fourth generation?

CATHOLICS WARN JEWS

Strange is the reasoning of an editorial in the Jesuit journal *America* in which the Roman Catholic prelates warned Jews to stop seeking their constitutional rights, particularly since there had been some persons of the Jewish faith who had petitioned the

court to bar the New York Regents Prayer from public schools in the state. By seeking these rights they might not win friends or be popular, say the Jesuits.

The Catholic editorial reads in part: "We wonder, therefore, whether it is not time for provident leaders of American Judaism to ask their more militant colleagues whether what is gained through the courts by such victories is worth the breakdown of community relations which will inevitably follow them. What will have been accomplished if our Jewish friends win all the legal immunities they seek, but thereby paint themselves into a corner of social and cultural alienation?"

"The time has come for these fellow citizens of ours to decide among themselves precisely what they conceive to be the final objective of the Jewish community in the United States—in a word, what bargain they are willing to strike as one of the minorities in a pluralistic society. When court victories produce only a harvest of fear and distrust, will it all have been worthwhile?"

This is the philosophy of crass expediency—a view long held in the history of the Jesuit organization. When men are afraid to stand by their convictions or upon principle simply because they are afraid of what other

people may think of them, they become mere jellyfish.

We were happy to read the reply of a dissenting liberal Catholic magazine, the *Commonweal*. Its editor said, "If there is any real danger of anti-Semitism among Catholics, then it is Catholics who ought to be warned. . . . Our whole system would become meaningless if the various minority groups were made to fear any resort to the courts to judge their claims." The *Commonweal* added: "If a minority group decides to wage a strong battle by legitimate legal or political means, then every other group has the minimal obligation to see that it is not deterred by extra-legal threats, warnings, or social coercion."

This is the basis of America's freedom. If we should be forced to accept the philosophy of the Jesuit editorial, then we would cower under a regime of fear and dictatorship. As Dr. Joachim Prinz, president of the American Jewish Congress, states: "It is a sorry day for religious liberty in the United States when an effort to protect the guarantees of the First Amendment should evoke thinly veiled threats of anti-Semitism from so respectable a journal of opinion as *America*."

It will be an even sorer day for all democratic freedoms if this twisted thinking becomes general in our nation. We pray that God may give us clear minds to see the vital principles and courage to uphold them.

U.S. farmers help CROP (Christian Rural Overseas Program) reap a harvest of hope for the world's needy. The volunteer CROP workers shown below load a truck with corn for shipment abroad to areas in distress.



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"MINDREADING" MACHINES

On the campus of Stanford University a group of scientists have been experimenting with data from a huge computing machine. With this pile of folded sheets of paper covered with numbers they are seeking to read the amount of international tension that exists in the world. Howard Gilliam, of the San Francisco *Chronicle*, details the experimental testing: "Plotted on graphs, the figures were converted into a 'fever chart' of international tensions during the month of January, 1960. . . . Recorded on the chart were emotions ranging from hostility to friendship."

Then says the reporter: "But far more important, the experiment also revealed that in certain respects it was possible to 'mindread' a nation's leaders with some degree of scientific precision and use the results as a basis for anticipating and influencing their future behavior."

Such a "tension-reading" machine may have certain values, but it will not necessarily, as some visionaries hope, prevent a "thermonuclear catastrophe." Neither can any machine foretell the future.

Long ago, in an age of tension, the king of the world's mightiest empire wanted to know the future. He had astrologers, magicians, and necromancers; but these men wisely said, "There is not a man upon the earth that can shew the king's matter." The monarch had wanted them to read his mind and recount for him a dream he had forgotten.

Then the Jewish youth Daniel, a captive educated in the court school of the Babylonian Empire, was called before this inquisitive king. He was able to tell the monarch what his dream was about; but before he made the revelation, Daniel said, "There is a God in heaven that revealeth secrets, . . . and he that revealeth secrets maketh known to thee what shall come to pass." Daniel 2:28, 29.

This is the only sure answer concerning the future. God, through the prophetic word of Holy Scripture, has told what the final outcome will be. The destiny of nations and of the world are known to the Omnipotent One. When tensions build up in the

human mind, it is time to seek God's answer and to know His will. The psalmist declared, "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalm 146:3. We might also add that computing machines will not predict the future of nations or of human destiny, for this lies only in the province of the Eternal One.

And the prediction and glorious promise of Jesus is, "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

LACK OF FOOD

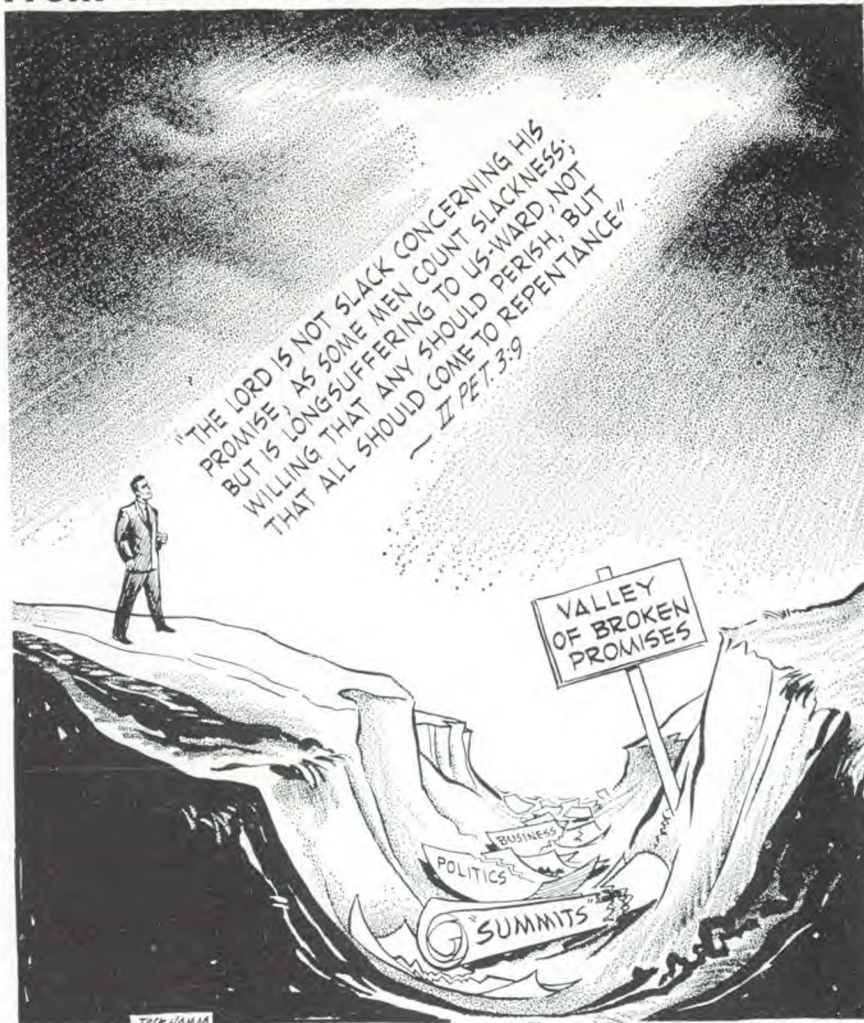
In a single day a flight of locusts can devour food that would be sufficient for 5,000,000 people. A swarm of weaver-birds can rob rice fields of millions of tons of grain. These are facts

stated in the *World Health Magazine*, the official journal of the World Health Organization.

There are dangerous destroyers of the world's food supply that must be controlled by scientific methods. Many countries need assistance in coping with their food problems. The magazine states, "For every child that dies of malnutrition in the United States, 300 die in some countries of Latin America."

The tragedy of hunger remains in a civilization that has satellites, atomic power, the greatest education and health facilities. Instead of accepting Christ's words, "Suffer the little children to come unto me," the selfishness of our generation often makes the language into the brutal phrase, "Suffer the little children." ★★★

From 'Him with whom we have to do'—Heb. 4:13



Jack Hamm

WHAT IS CROP?

TELL an American that two thirds of the world's people go to bed hungry, and chances are he will not believe you. Even if he does, he is likely to respond, "That's terrible, but what can I do about it?" (See photo, page 32.)

Individually, there is little he can do about it. But working together, Americans can share their abundance with the two billion persons who climb into bed (if they are lucky enough to have a bed) with empty stomachs.

Member churches of Church World Service—long concerned about the world's hungry—have adapted their shipping and overseas distribution facilities to handle foodstuffs collected in community appeals. The appeals are known as the Christian Rural Overseas Program (CROP).

Since 1947, CROP has handled \$14,000,000 worth of supplies for export to relief agencies overseas. In addition, contributions have paid for the handling and distribution of a half-billion pounds of government-donated food valued at \$46,000,000. All aid is given solely on the basis of need, without question of race, creed, or politics. To date, fifty-nine countries have been aided by CROP's "ambassadors of peace."

YET feeding hungry people for a few weeks does little to solve the problems that caused the hunger in the first place. Aware of this, CROP is gearing more of its aid toward "self-support" programs, especially in Latin America, the Middle East, the Congo, Korea, and Hong Kong. Hundreds of thousands of refugees from famine-stricken Red China have already overtaxed Hong Kong's food supply and made the situation critical.

Recently, a road project in southern Haiti was in danger of being abandoned because of a lack of funds. CROP offered food gifts as "work payments," and the project was completed. Not only were the road workers able to provide for their families and themselves in a dignified way, but the completed road connected a remote village to a main highway. Soon after, industry moved into the area, creating work for the unemployed of the village.

Expressing their gratitude in a letter to CROP, the villagers said that "aid in this form is a neighborly handshake, not a degrading hand-out."

Each harvesttime, CROP conducts 650 community appeals in the United States. About 75,000 volunteers—farmers, clergymen, and youth—canvass farmers in their respective states for corn, wheat, rice, beans, cotton, and other commodities.

They have little difficulty in reaching their goals. Perhaps an Iowa farmer, who is a regular supporter, has the reason: "When our natural desires to help others in need is reinforced by a vehicle such as CROP, we gain the satisfaction of being a part of a force for good in the world."

CROP's address is 117 West Lexington Avenue, Elkhart, Indiana.
K. J. H.

SCIENCE AND RELIGION

WE RECENTLY bade farewell to our fellow editor, Fenton L. Hopp, who has served four years at Southern Publishing Association, the past three as book editor. A contributing editor to *THESE TIMES* and an ordained minister of the gospel, he plans to study toward his doctor's degree in the field of geology at the University of California.

While we are sorry to lose our colleague, we are grateful for his dedication to the dual cause of science and religion. The Christian church today has far too few able men who can speak with authority in scientific as well as religious circles.

The theme of a recent issue of *Christianity Today* was this topic of science and religion. Many modern scientists would have us believe that scientific evidence supersedes the Bible, but a closer look at the facts shows this is not accurate—because other scientists are showing that scientific evidence actually *supports* the Bible record. The laboratory and the spade confirm the Book that has been held dear by the faithful through the centuries. (We invite you to read the important article by Dr. Frank L. Marsh in this issue.)

Darwinian evolution, despite the claims of some of its adherents, remains a *theory*. It is not proved as *fact* by science. But Darwinian evolution has brought disastrous results upon mankind. For along with the teaching of evolutionary theory comes of necessity the loss of fear for commission of sins. As Dr. Albert Hyma, professor at the University of Michigan, writes:

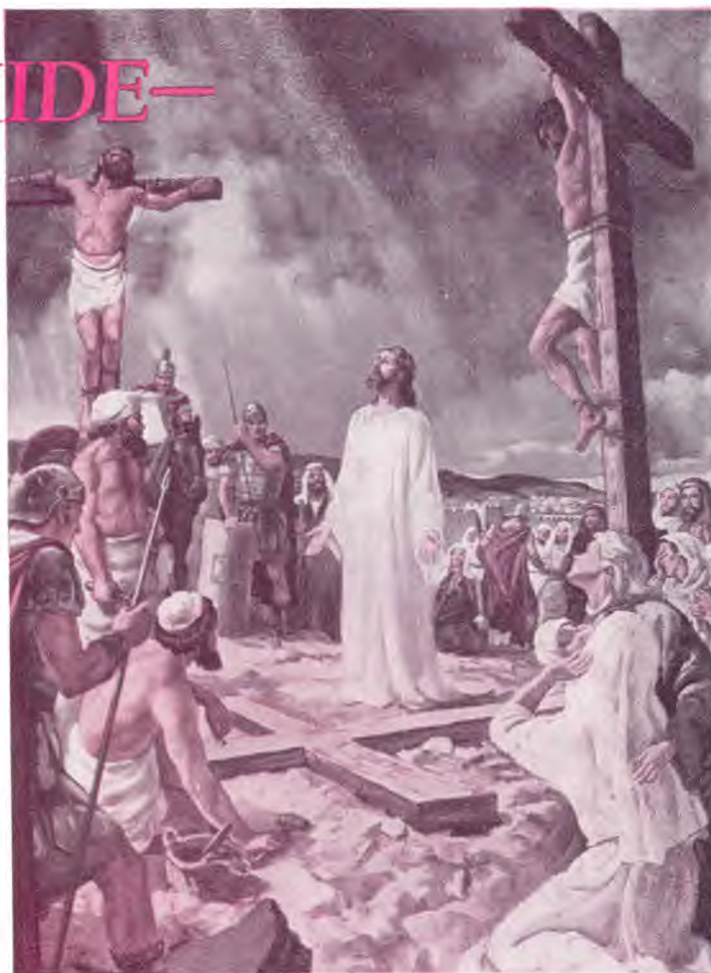
"Men will argue that the word *sins* is now out of date. . . . Conscience has importance only as a rudimentary survival (its presence at all being unexplained mystery) and moral law is based solely upon mores. Thus all values become relative and transitory. In short, Darwinian evolution and Christianity are enemies, not friends."

For Bible-believing scientists who devote their lives to advancing the cause of truth, who show that the evidence of nature confirms the Bible, we give thanks. May God bless them as they uphold the banner of our Lord, Author of the book of nature as well as the Written Word.
J. J.

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In every human heart there is a longing to know more about the conflict between good and evil. How did this conflict between right and wrong begin? How am I related to it? What are the great principles involved? How long will this struggle continue? Will this world of ours sink, as some scientists tell us, into the depths of a sunless and eternal night? Or is there a bright future before us, radiant with the light of life? In short, will God's great love for us and His plan for our redemption finally triumph? **THE TRIUMPH OF GOD'S LOVE** is published to strengthen this most deeply cherished of all our hopes—the final and right solution to human affairs. Its 42 chapters will reveal many startling facts, and, in the face of a world nuclear crisis, will point each one effectively to God and to His faithful promises.



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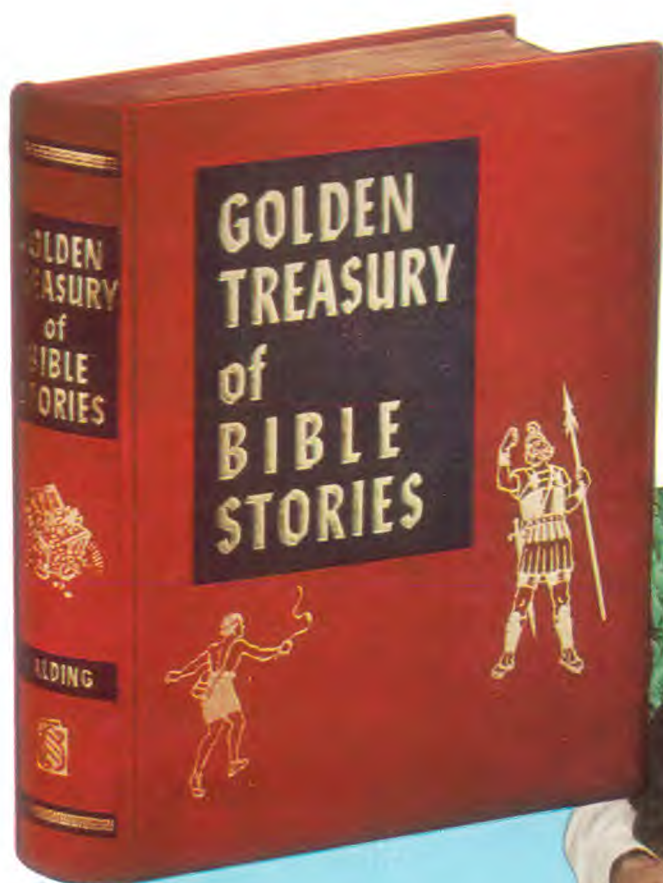
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This appealing picture was painted by the well-known Western artist Clyde N. Provonsa, and appears in full color on the end papers of the book.



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