

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## The Wonders of God's Eternal Day

By FLORENCE C. KANTZ

We were riding into the sunset  
And watching its glories unfold,  
While the slanting rays of the sinking sun  
Flooded the mountains with gold.

The forests were clad in the glory  
Of gorgeous, enchanting hues.  
Their colors gleamed in a sunset  
That challenged the autumn muse.

We watched as the gentle twilight,  
Unfolding the curtain of night,  
Covered with deepening darkness  
The far-flung vistas of light.

And far out beyond the sunset,  
On the wings of faith and love,  
Our thoughts soared away in longing  
To the wonderful homeland above.

When God's fingers colored the rainbow  
And painted the sunset's glow,  
He gave us a foretaste of grandeur  
That only the angels know.

But the beauties of autumn and sunsets,  
Which gladden, then vanish away,  
Shall be seen again in the wonders  
Of God's great eternal day.

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## A Thought

FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

### "Into Thy Freedom, Gladness and Light, Jesus, I Come"

A cartoon appeared in a publication a few months ago that portrayed an elderly gentleman at the optician's being fitted for glasses. He was depicted as saying, "I'd like to see things a little less clearly, please." It was intended to be humorous, and in effect it was, but it serves as a fine illustration of what many Christians are saying today by their actions if not in words.

When duty is clear and sharply defined, it rises up in accusation against us if it goes unperformed. If the duty is a pleasant one, we count it a privilege. But if it is one involving a burden of expense in time or effort or money, we sometimes find it more convenient to do some duty less demanding and farther off.

Or it may be some pet transgression of health we indulge or a graver sin with which we temporize. We shift our gaze in the foolish hope that what we do not recognize as sin will not hurt our spiritual vision.

Every minister of experience has heard someone say at some time or another, "Oh, I wish I had never heard this truth," the implication being that blindness to the gospel message is more to be desired than clear vision without the will to believe and obey and serve. But once having seen the glory of things afar, how can the heart have peace or the soul repose unless they be yielded to the adjustment of the heavenly Optician?

As to His disciples, so to us today, Jesus would say, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them" (Luke 10:23, 24). Should we not heed the counsel of the True Witness to the Laodiceans, "Anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18)?

H. M. TIPPETT

## Well Said

No nation can be destroyed while it possesses a good home life.—J. G. Holland.

The less we parade our misfortunes, the more sympathy we command.—O. Dewey.

The moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last.—J. A. Froude.

He that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.—Selected.

REVIEW AND HERALD

# Modern Tithing—a Vital Revival

By LELAND STOWE

[This article appears in the REVIEW by request of a subscriber. We believe the hearts of REVIEW readers will be cheered by this narration of the blessings other Christians are finding as they faithfully return to God what He claims as His own. Article Copyright, 1957, by The Reader's Digest Association, Inc. From the *Christian Herald*. Reprinted with permission.—EDITORS.]

Modern tithing—a 20th-century adaptation of the ancient Biblical principle of returning one tenth to the Lord—has kindled a revolution which is revivifying American Protestant churches both spiritually and physically.

Since 1950 at least ten major denominations have launched tithing campaigns, with amazing results. Contributions in many congregations have doubled or tripled. Hundreds of new church buildings have been erected, and the support of missions, domestic and foreign, has been record-breaking. Most important, individuals as well as congregations are discovering that the age-old Christian precept can bring them unexpected joys and rewards.

Among the first to revive this neglected practice were the Episcopalians. For them, modern tithing began at gray-stoned Grace Church in Port Huron, Mich., when the Diocese's late Bishop Frank W. Creighton challenged its 400 member-families to give \$5000 for missions in one year. That meant a 500-percent increase in contributions, a seemingly impossible goal.

The church's rector, The Rev. Austin E. DuPlan, dynamited the "can't be done" assumptions, however. Dr. DuPlan made a survey and discovered that Port Huron's smaller churches—the Seventh-Day Adventists, the Nazarenes and similar faiths which have always observed tithing—were giving from \$4 to \$7 per family per week to their churches in contrast to the 50 to 80 cents per week contributed by families in the larger and richer churches. That fact (corroborated by national statistics) inspired the Grace Church congregation to try out a compromise tithing plan suggested by Dr. DuPlan. . . .

"Since adopting modern tithing 17 years ago we never again 'talked budget' in Grace Church," The Rev. Dr. DuPlan told me. Although the church failed to reach its

\$5000 target that first year, it more than doubled its previous mission donations and, since 1947, has been contributing \$10,000 yearly to missions—double the original goal. "And the more we give for missions," the rector added, "the more we've had for our church." In the same period contributions for parochial support rose from \$12,000 to \$55,000, meanwhile permitting a \$50,000 investment in church-interior renovations and the erection of a \$250,000 parish house.

In 1950 a young, newly elected bishop, the Right Rev. Richard S. Emrich, inspired by what the parish in Port Huron had accomplished, launched the entire Episcopal Diocese of Michigan—covering the eastern half of the lower peninsula—upon an adventure in modern tithing which profoundly changed its churches and the lives of its laity.

"If tithing were merely a gimmick to get money," says Bishop Emrich, "it would deserve to die. Instead it is deeply religious. You learn to love what you give to and work for. Above all, we want souls dedicated to God." That is the secret of tithing's ever-mounting human benefits.

Today Michigan's tithers, like thousands of tithers across the country, testify that "nothing is so important

as what tithing does to people's lives." In St. James' parish hall, Detroit, I talked with several young tithing couples and never have I encountered persons more eager to communicate their experiences.

"Before you can tithe you must know what the most important thing is in your life," declared one wife.

"If you tithe you don't worry about being pressured," interjected a husband. "You know what you're giving is right. You give until you feel good about it."

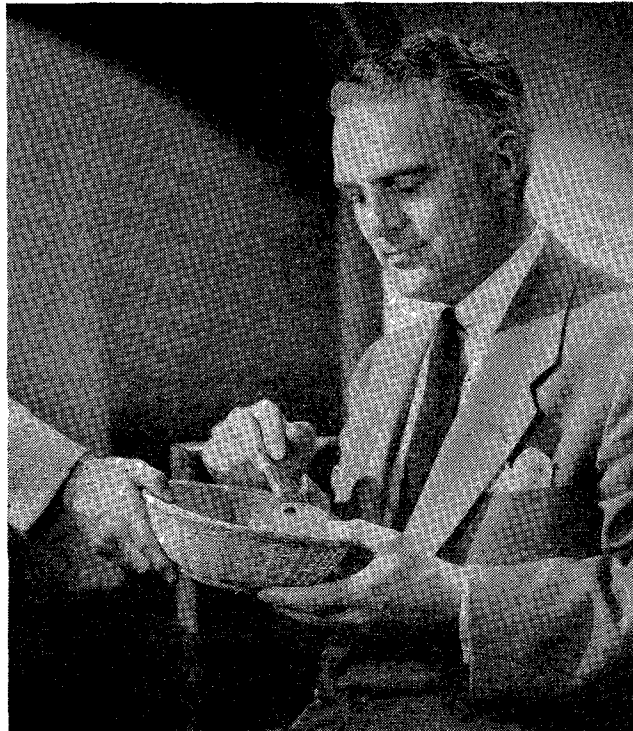
"The real fun is in being a 'rich' man," another husband said. "We can now give \$50 where \$5 was 'all we could afford' before."

A Michigan poll taken among practitioners of tithing garnered almost incredible proof that—

*Tithing changes people inside*, endowing them with a new confidence and peace of mind. A recognition that "everything I have or am comes from God," led many to become tithers and they found that serious Christian giving generated "a warm feeling of satisfaction and accomplishment." Returning a fair share of God's bounty, tithers discovered, not only takes faith but *strengthens* faith—in life, in others, in oneself.

Tithers reap another dividend: their efficiency in managing family finances shoots way up. A factory worker echoed countless others in saying, "For the first time we learned how to budget our income." A contractor with three children, who admits that "it was quite a battle at the start," reports, "We gradually worked out a systematic budget, and now we're in a much better position than before we tithed. The more we give away, the more we have left over."

*Tithing changes people's relationship to the church.* Tithers' declarations on this are emphatic: "It has made the church a part of us." "It automatically brings the church into the center of our home." And even though tithers are still a minority in most individual churches, a 20 to 30 percent minority is sufficient to revolutionize a church spiritually. As one church official said, "Can you imagine a person who tithes, but does not pray or go to church or take



A. DEVANEY

Christians of many faiths are discovering the blessings connected with paying a faithful tithe.

an active part in its programs? It's simply impossible."

*Tithing changes the tither's relationships with others.* Becoming directly involved in the activities of a church community, tithers form new and firmer friendships, repeatedly reap "a feeling of belonging" to a degree hitherto unknown. Every tither feels a heart-lifting consciousness of "all of us being on an equal footing before God." While family ties are strengthened, they expand markedly into the broadened team-work created by group coöperation in behalf of their church. "Whether it's time, labor or money," one minister commented, "our people now willingly share what they have."

As another manifestation, many churches have eliminated bazaars, raffles or lotteries simply by removing the financial need for them. Bishop Emrich comments: "Tithing keeps the church's activities dignified and concerned with its vital mission." A layman observes: "What door-prizes, rummage sales and such schemes really do is to provide individual members with an escape from facing their own personal responsibility. They don't have to come to terms with 'what do I give?'"

The extraordinary growth of the tithing program in the Diocese of Michigan can be attributed in large part to Bishop Emrich's recognition of the need for skilled communication. At the outset an experienced advertising man in Detroit, John C. Chapin, was hired as director of promotion and communications. Since then, under his guidance, the campaign has been carried on by laymen. Every churchgoer receives illustrated tithing pamphlets—which have been used in many Episcopalian dioceses, and have been republished by several other denominations. How effectively such programs can operate is shown by St. Paul's Cathedral in Detroit, where about 70 percent of the membership make tithing pledges.

In eight years modern tithing's startling results in Michigan Diocese have enabled the church to keep pace with the state's record population boom. Contributions have doubled. Its clergy's ranks have jumped from 147 to 211. Scores of additional assistant ministers, secretaries and other church personnel have filled long-existing gaps. Fed by tithing's steadily mounting overflow, 33 new missions have boosted the Diocese's total parishes to a record 170. Rated as one of the fastest growing U.S. Episcopal dioceses, Michigan has maintained the unprecedented tempo of *one new mission per month*—for 18 months!

In 1952 tithing gained an immensely expanded reach when the

Presbyterian Church U.S.A. (membership 2,717,000) launched a long-term program starting with 21 "pilot churches." Immediate results proved as remarkable as those already trans-fusing the Michigan Diocese. Every "pilot" congregation burgeoned into new life and spiritual awakening. By adopting a "50-50 program"—based on "give as much to missions as for Christ's work at home"—the First Presbyterian Church in Berkeley, Calif., set itself an incredible target which required boosting its mission donations by \$30,000 in *one year*. At the year's end, in mingled astonishment and exultation, they added up gifts of more than \$33,000! Similarly, Tulsa's John Knox Presbyterian Church, only five months old when it became a "pilot" experiment, had one third of its members tithing within four months. "If anyone had predicted such a development," confessed Pastor William B. Findley, "we would have questioned his sanity."

Fired by these extraordinary achievements, the Presbyterian Church U.S.A. founded a "Fellowship of Tithing Churches" which has now swelled to over 500 adherents, accompanied in the last three years by a 50 percent increase in giving.

Then in 1953 the Department of Stewardship and Benevolence of the National Council of Churches reported tithing campaigns by both the

American and Southern Baptist Conventions (with respective memberships of 1,500,000 and 8,700,000); the Presbyterian Church in the United States (829,000); United Presbyterians (250,000); the Congregational Christian Churches (1,379,000); the United Lutherans (2,174,000); and other smaller denominations. Today the Methodist Church (9,423,000) and the Disciples of Christ (1,922,000) also have active tithing programs. "The present generation of church members is rediscovering tithing as a Christian practice," said the Department's director, The Rev. T. K. Thompson. Where notable tithing had been confined in 1950 to the few low-membership groups, by 1957 churches representing well over 35 million members had adopted tithing as a nation-wide policy.

This tremendous renaissance is aptly summed up by Episcopal Bishop Everett Holland Jones of San Antonio as a "revolution in which giving now assumes spiritual proportions. Its greatest result is the commitment of the *whole* person—time, talents and treasure." For, as the Diocese of Michigan's communications director, John Chapin, reports: "We do not know of one instance where a person has given tithing a real try, and then dropped it. Tithers are so happy about what happens to them in their own lives that they cling to it."

## Friends of God—Part 1

By Arthur L. Bietz

[Sabbath sermon presented to the young people at the General Conference session at Cleveland, Ohio, June 28, 1958.—EDITORS.]

If you were asked to tell what it is to be a Christian, what would you say? Many answers have been given down through the years, but what does it really mean to be a Christian? How do you distinguish a Christian from a non-Christian?

We are always wise to hear the words of Jesus on any matter of importance. If Jesus were to give us the answer to our question, what would it be? Let us hear His words: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. . . . Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. You have not chosen me, but I have chosen you" (John 15:13-16).

Young people will readily admit that their greatest need is the need for friendship. This greatest need

will never be fulfilled apart from the friendship of Jesus Christ. Therefore, our question is answered—to be a Christian is to be a friend of God. It is to experience His personal love and good will in every experience of life. One cannot be a Christian without being a friend of God.

In another place we are told that to know God is equivalent to having eternal life. Listen to these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

My happiness as a Christian is not dependent on my capacity to love God. My ability to love God is meager indeed. If I were to depend on the love I have, there would be little assurance of happiness for me. But there is something better—God's infinite capacity to love me. He does not love me because of my ability to respond but because of the fact that He is love. It is His nature to love, and that love is not dependent on my response.



## ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

### **Pope Asks More Government Support for Catholic Schools**

Pope Pius XII, in an audience granted to Roman Catholic teachers from various parts of the world, said that governments should give "wider support" to Catholic schools. "Unfortunately," he said, "in spite of its evident merits the Catholic school does not always find the support from the public authorities to which it is entitled." He stressed that Catholic schools are justified only in so far as teachers, whether religious or lay, succeed in turning out "true Christians."

### **Grocer Acquitted of Violating Sunday Law**

J. W. (Pat) Jones, a grocer accused of violating Little Rock's Sunday-closing law was found not guilty in Little Rock, Arkansas, after testifying he observed Saturday as the Sabbath. The grocer claimed he had been a member of a Baptist church but was now studying the faith of the Seventh-day Adventists prior to joining that church. In dismissing the charges, Judge Harry C. Robinson of Municipal Court said he believed Mr. Jones, who closed on Saturdays, was acting "in good faith and conscience," adding that "a man has a right to change religions."

### **Religious Town Hall Hits Labor Corruption**

Corruption and dictatorship in labor unions represents a greater potential threat to democracy than internal Communism or segregation, the American Religious Town Hall Meeting was told in Philadelphia. Dr. Floyd O. Rittenhouse, president of Potomac University, Washington, D.C., said that these conditions in labor unions constitute "the greatest threat because they reflect a passiveness or apathy toward corruption and dictatorship by such a large segment of the population." Dr. Rittenhouse was one of some 20 Protestant, Roman Catholic, and Jewish clergymen, educators, and civic leaders gathered in Philadelphia under the auspices of the American Religious Town Hall Meeting to participate in the production of a series of 16 half-hour forums on civil rights and other subjects.

### **Notre Dame Gets \$354,314 AEC Grant**

The Atomic Energy Commission announced that it is making a grant of \$354,314 to Notre Dame University to continue a project of research in radiation chemistry. Under the direction of Dr. Milton Burton, professor of chemistry, the project, in which the Government is investing more than \$1,000 per working day, is the largest atomic research project being conducted by any private university in the nation.

There are times when all of us know that our love for God is not what it ought to be, and it is then that we must be sure of God's continuing love for us. God's love is continual; it is not shut off and then turned on again. His friendship toward us is constant.

Three of America's famous physicians were together in a medical convention in the city of Philadelphia. These men who were in friendly conversation were all active Christians. The conversation turned to religion. One of them asked, "What is to you the strongest reason for the existence of God?" As the discussion went on for some time the youngest of the three sat in thoughtful silence. One of the older men said to the young man, "Now let us hear what the young doctor has to say."

"Well, to me," he said, "the strongest reason I have for believing in God is that I am personally acquainted with Him."

I think we will all have to agree that the young doctor's answer was correct. He knew God as a personal Friend. There are some who have only a religion of the head. It is a religion of arguments and ideas. They know how to debate and sermonize, but they are strangely uncomfortable when someone starts speaking of God in a very personal way.

Some think of God as a Big Boss who gives out the orders and snaps the whip to make people get busy and obey. This type of Christian experience is not satisfying. God has called us friends. If we love Him, we will keep His commandments. There are no requirements outside of the context of friendship with God. God does not wish service from slaves, but He does love the response of His friends.

Friendship with God involves the whole being—mind, body, and soul. There is a logic of the head and a logic of the heart. And there is the greatest of all logic—the testimony of the whole life that is brought forth in friendship. In friendship the mind and heart and the whole being are brought into full activity.

When you study the New Testament you are immediately impressed with the fact that Jesus was a wonderful friend. When Lazarus was ill his sisters sent word to Jesus and said: "Behold, he whom thou lovest is sick" (John 11:3). The sisters of Lazarus, as well as Lazarus, knew that Jesus loved them. They felt themselves being loved by Jesus. It was this feeling of being understood that made them happy to have Jesus in their home.

Our real friends are those who understand us. Someone has said that a friend is one who when you make a fool of yourself does not believe that

you have done a permanent job of it. Enemies always wish to stick labels on a person, but we may be sure that every label is a libel. Someone has spoken of friendship as the comfort of feeling safe with a person. It is being able to pour out your thoughts without weighing them, and speaking without constantly measuring words, knowing that the hand of a friend will take the wheat with the chaff and blow the chaff away with the breath of kindness.

Jesus is just that kind of friend. Jesus does not look at us as we are but as we can be through His friendship. If we take people as they are, they will always become worse, but if we take them as they can be, they will become better. Jesus saw Zacchaeus as he could be and not as he was. He called him a son of Abraham. This statement indicates that Jesus saw this man as he could be; and when Zacchaeus saw this vision of himself he walked right into it.

It is interesting to note that even though Judas betrayed Jesus it did not alter Jesus' attitude toward him. One of the most wonderful records is that of Jesus calling Judas "friend" at the time of the betrayal kiss. It was this love of Jesus in spite of what Judas had done that made it impossible for Judas to live with himself. It is a terrible thing to betray someone and to receive nothing but love in return. From such treatment only unbearable self-contempt can come forth. It was this self-contempt on the part of Judas that led him to suicide. Jesus' love toward Judas, however, was unchanged. You may be sure that Jesus felt great sadness at the death of Judas.

### **God's Character to Be Revealed**

Adventist youth have one supreme message to give to the world. That message reveals the friendship of God toward all. Listen to these words from Ellen G. White: "Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world is a revelation of His character of love. . . . In their own life and character they are to reveal what the grace of God has done for them."—*Christ's Object Lessons*, pp. 415, 416.

In effect this last message is telling the world that God is man's most loving friend. The youth of today are longing for true friendship, and God alone can supply that need fully. It is from the friendship of God that all other worth-while friendships must flow. God alone is the center of life.

The greatest hunger of the human heart is the hunger for appreciation. People who are in a hurry suddenly

have plenty of time to listen when someone gives them a compliment. It is right that every human being should feel himself appreciated. God gives us this appreciation.

There are those who say that they would be willing to give appreciation if it is deserved. The genius of God, however, is that He gives us love before we deserve it.

The story is told of a minister who dropped in on a church member just at mealtime. This caught the woman unprepared and she was hard pressed to get a meal ready. She had baked a pie, but it did not turn out well. Since she had nothing ready she let him have a piece of this pie that was quite below her standard. To her surprise he spoke the highest praise of it.

The lady was so pleased that she invited him back for another meal. This time she had baked a pie that was the very best. To her amazement he said nothing about the good piece of pie she was serving him. She was curious and asked why he praised the pie that was not of the best quality and said nothing about the really good piece of pie.

With a twinkle in his eye he responded, "Well, to tell the truth, that pie last week really needed a lot of praising."

## Songs in the Morning

By Inez Brasier

This morning, as on many of these Cumberland (Tennessee) dawns, birds caroled their songs in the trees around my home. Even on gray-cloaked mornings their notes seem compounded of the happiness and joy of just being alive as the covering of night is folded away.

We too may have a song on our lips, welling from hearts that have experienced the Father's mercy and loving-kindness so constantly surrounding us. True, troubles and perplexing problems come, but with them God pours out His blessings to keep the heart. Job, in his affliction and loss of family and wealth, could say, He "giveth songs in the night."

We have our nights when we see no stars in our sky. David knew this when he was a fugitive from the unjust, murderous anger of his king; yet he left this song, "I will sing aloud of thy mercy in the morning." Looking back on those hard days, he was able to say, "Weeping may endure for a night, but joy cometh in the morning."

The great songs are learned only by experiences on the mountaintops

of our lives and, yes, down in our valleys.

One time the poet Carpani asked Joseph Haydn why there was so much gladness and cheer in his church music. He replied: "My heart is so full of joy when I think of the Father that the notes catch it as I write the music. I can write them only with the happiness I know."

We may rest in God's mercy, His goodness, His peace, and because we have these blessings our songs will reflect the glory of heaven. Matchless blessings! We need the thousand tongues of Charles Wesley's hymn to name them all in praise. All that Jesus was to His chosen twelve, and beyond them to all who truly followed Him when He was here in earthly form, He would be to you and to me.

And as we truly know Him, song will come from our hearts as from the throats of little birds in their dawnlight matins. We shall find such joy in this close association that we cannot keep silent. Our days will be filled with happiness that can only be expressed in praise. Like the lad who walked a country path with an older friend, we shall enjoy "every inch of the road."

James David often told of his boyhood days in Wales. He, with his brother, worked in the coal mines, and his day began at the dark hour of two in the morning. His mother always had something hot for them. Then as he left and his brother returned, she held a lamp to light their path. As she stood in the doorway at that hour she sang hymns of cheer to go with him to his work and to greet his weary, returning brother.

### Joy in the Heart

So God lights our way, giving us songs to express the joy in our hearts; giving them also to cheer others who travel this way of life—the tired, the grieving, the lonely. Let us enter into His gates of the morning with thanksgiving and on into the court of the day with praise.

For we are His. We have His joy and gladness. Our sorrows and perplexities will only add depth to our song, and when we have learned these psalms of praise we shall one day join in the anthems of our heaven homeland—anthems whose strains now float earthward "through gates God leaves ajar" for us.

In the words of an old Indian prayer, "May the Great Spirit put sunshine"—His mercy, His loving-kindness—"in your heart now and forever." Yes, may He put it in yours and mine that we may not only hear the songs of home but sing them in adoration of Him who has put His sunshine in our hearts.



Elder and Mrs. C. H. Castle

Elder and Mrs. C. H. Castle live in California. He is past eighty-eight years of age, and she is past eighty. They have both served long and faithfully in our denominational work.

Elder Castle finished the eighth grade in a country school when he was twenty-one years old. His father had forty acres of uncleared

land. He gave five of them to his son to clear for the growing of potatoes. Faith, perseverance, and hard work produced a lot of potatoes. He shipped a carload of them to market and with the money obtained set off for business college. He was determined to prepare for a place in God's work.

In 1893 he went to Battle Creek, Michigan, to be an assistant to W. H. Edwards in the treasury department of the General Conference. In 1902 he and Sister Castle were called to the work in England by Elder A. G. Daniells. Elder Castle served as secretary-treasurer of the newly organized North England Conference. Sister Castle taught the first church school in England, in the city of Kettering. She received five dollars a week, and Elder Castle humorously pointed out to the church folks that he was doing good missionary work by "giving the teacher board and room free."

During more than a half century of service, Elder Castle has acted as secretary-treasurer in six local conferences and three union conferences; he has also carried on pastoral work in several places, assisted in the educational department as Bible teacher, was director of business courses, and was principal of two academies. He has served as treasurer in some capacity the greater part of the time since 1899, and millions of dollars have passed through his hands and his records. Elder and Sister Castle have seen service in twenty-one States, Canada, and England. They are grateful for the degree of health that permits them to still be of service in our great witnessing work, and they are giving special attention to the literature ministry—a good example to old and young.

ERNEST LLOYD

# Meditations in Verse



## My Daily Prayer

By Margaret La Gourgue

If I shall speak a word that's kind,  
Upon life's weary road,  
Or help the wayworn traveler  
To carry part his load,  
Or could I smooth a fevered brow  
Bent low with care and pain,  
I'm sure my life, as I go on,  
Shall not have been in vain.

If I reach out and touch a friend  
With sympathy and love,  
Or give a stranger water cool,  
Tell of our home above,  
And if some comfort I may give  
To troubled hearts that wane,  
I feel my life, in usefulness,  
Shall not have been in vain.

If I can meet some sinsick souls  
And lead them to the cross,  
Show them that Christ and only Christ  
Can cleanse their heart of dross,  
And let them see in me His love  
Reflected clear and plain,  
I know the efforts of my life  
Shall not have been in vain.

Then, Father dear of all mankind,  
This last request I pray,  
Please cover with Christ's precious  
blood

Mistakes throughout the way;  
Accept my plea, O Saviour mine,  
Let not my love e'er wane;  
Just let me hear Thee say at last  
"Thou hast not lived in vain."



## Great Thoughts

By S. Harris

Throughout the works of poets are found  
Great thoughts—inspiring, wise, and sound.  
From out their words these treasures rare  
Shine like small gems, one here, one there;  
Some into nature's beauty fit  
And some were borrowed from Holy Writ.  
What wisdom through these channels run—  
From what great source? There's only one!  
Poets, of the sod, return to sod;  
He is eternal, His name is God.

## Which Side?

By Fay Dunn Heim

When Jesus comes, will you and I  
Be watching His return,  
With bated breath, rejoice to see,  
Or quickly from Him turn?

Just now the door is open wide,  
For all who'll enter in.  
Let's haste, before the door is shut,  
That we may dwell within.

## Beside the Sea

By Robert Simpkins

When evening comes on gentle tread  
And bids my toilings cease,  
I like to stroll beside the sea  
Where everything is peace.

The tinkle of a distant buoy  
Upon the stilly air  
Is music to my weary soul,  
And quiets every care.

There is a calm upon the shore  
That is a world apart  
From stress and strain that through the  
day  
Has worn upon my heart.

The splendor of the western sky  
Brings restfulness to me,  
As slowly dips the scarlet sun  
Into the glassy sea.

One cannot walk beside the sea,  
Amid the beauty there,  
And fail to sense the love of God  
Whose hand is everywhere.

## God Gives Us the Shut-in

By Mary Gustafson

The ones who are shut-in, give the most out—  
They have peace of mind for the sharing,  
When the one who is whole has his mind filled with  
doubt,

There is always someone who is caring.  
And that someone most often turns out to be  
A shut-in whose life has been covered,  
Who must stay indoors, but whose mind is free  
To fly where the dove may have hovered.

The shut-in can give new peace for the soul,  
From the pain that he always is feeling,  
And give psalms of joy to fill up the whole  
Of man that a fear's been concealing.  
God gave us the shut-in that we might learn the art  
Of walking quietly with a softened heart.

# "All Things Work Together for Good"

By R. L. Klingbeil

Few statements of Holy Writ are more difficult to understand than the one in which God graciously promises "that all things work together for good to them that love God." In fact, one cannot fully understand it in this life. How often, like Peter when Jesus had girded Himself to serve him, we feel rebellious.

Jesus' reply to Peter applies also to His followers today who are equally prone to question His unfailing wisdom. "What I do thou knowest not now; but thou shalt know hereafter." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11: 33). It is our privilege, however, to experience the blessedness of God's promise. This is sufficient.

If the promise were that a few things would work together for the good of God's children, we might accept this without much difficulty. But how "all things" can contribute to our spiritual perfection is an inscrutable mystery of divine providence.

I am glad it is so. It teaches me to trust, and also provides one of the strongest proofs of God's omniscience, omnipotence, and love. Because God is omniscient, He sees the interrelationship of all events. Because He is omnipotent, He can guide all events toward one goal. Because He is love, He has purposed to do it for our benefit.

Not that God's mingled providences produce good in all men. Far from it. It is not the nature of God's providences that determines the result in human life but the character and determination of the person who experiences them. The winds of the sea, like the trials of life, blow from many directions. But the determined sailor can use them all to advance his progress along a set course. A trustful Christian will use both good and ill wind to advance in righteousness.

"And we know that *all* things work together" in spite of their bewildering array and apparent endless complexity and contradiction. To finite minds, events of every color and hue at first sight appear as bewildering as did the wheels within the wheels to Ezekiel. But rest assured, there is order in those wheels. A divine, overruling purpose is working through all their movements. "As the wheellike complications are under

the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control."

"All things work together." This is the marvel of it. Good and evil deeds both work together. They blend in the accomplishment of God's victory. That good deeds praise God, we seem to understand. But that the wrath of men can also praise Him, we grasp by faith alone. *All* things are considered in God's master plan. In His infinite wisdom He uses all existing circumstances, although they are of a very contrary character and He achieves unity out of overwhelming contradiction.

Not only do they work together but they do so "for good." If God superintends the process, then the result must be good. He cannot do less than this. But what "good" is the apostle speaking of? First of all, God's own good, His glory. All things have been created by Him and for Him. All creation exists for His glory. But notice that Paul here writes of man's good. The believing child of God always benefits from God's glory. Implicit, childlike faith will make us partakers of the divine nature.

## Element of Love Needed

But this glorious destiny will only be realized by few. "Many are called, but few are chosen," because all things, whatever they may be, do not work together in their lives. There is no clear-cut goal, but instead, continual discord of aims and purposes. Even if there be a working together in many lives, it is only for evil. The transforming element of love is ab-

sent, so the circumstances that could soften the heart only harden it.

Love for God is the secret. Without it even the good things work evil. With it, not only the good but even the evil yields good in our hearts.

Let us never entertain the thought, however, that our sinful acts contribute to our sanctification. It would be nothing but sheer presumption to sin in order that grace may abound. "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6: 1, 2). The condition is clear. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

All things work together for good only to those who love God. Paul does not include purposeful sinning. A heart filled with love for God excludes willful sinning. The apostle includes all trials, all suffering, all reverses; yes, even all sins of weakness.

The key to the passage is love. How it transforms and transfigures in the hands of God! If love can change all circumstances into means of salvation, transform liabilities into assets, and stumbling blocks into steppingstones, how great love must be! Let us pray for a greater portion every day; for a more willing response to God.

A child of God who has been called according to His purpose will, under God, make the most of trials and reverses. At first encounter he may react to them in a typical human way, wishing for a moment that the pain had never come. But if love is present, he will let God take over to effect the transformation.

It is well for every Christian to remember that God's care for His children is not our comfort or pleasure. His desire is our good, the restoration of His image in us as a result of a perfect love relationship. In order to achieve this, God uses many means. Is your lot sickness? Love God and that experience can be one of the "all things." Do offenses come your way? Let them drive you closer to God's great heart. Do not feel sorry for yourself. Let love transform them.

Are you receiving what you consider is more than your share of disappointments? Love and trust can turn these into assurances of divine guidance. Consider every trial as a test that leads to a glorious turning point. You will be blessed as was Job if through all your testing you maintain your integrity.

The infinite promise of Romans 8: 28 will introduce the believing child of God to a life of restfulness. It will lift him completely above the atmosphere of worry, discontent, and anxiety. It will keep his mind in perfect peace. All things will work together for good if you love God supremely and your neighbor as yourself.

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## A Singer's Prayer

By ANNA JEAN ROBINSON

God grant the song I sing tonight  
May make some life more sweet.  
And may these lips of clay once more  
Salvation's plan repeat.

Lord, may the message that I bring  
Sincere and loving be;  
May those who hear this mortal voice  
Be lifted up to Thee.

Grant that these words of Jesus' love  
When I have sung and gone  
May reverberate within some heart,  
And linger—on and on.





# • EDITORIALS •

## Adventist Health Principles Confirmed

Readers of the REVIEW will remember the report in our May 15 issue on research conducted by the Sloan-Kettering Institute in collaboration with CME on the occurrence—or rather nonoccurrence—of lung cancer among Seventh-day Adventists. Many doubtless also read “The Case of the Wise Abstainers” in the August *Reader's Digest*, in which the results of this research project were accorded national recognition. More recently the REVIEW was happy to present the excellent article by Dr. U. D. Register on research into the adequacy of nonflesh protein in the diet.

It is cheering to see principles of healthful living for which Seventh-day Adventists have now stood for a century or more—and on account of which they have sometimes been considered narrow-minded, eccentric, or fanatical—stand up under careful scientific investigation, much of which has been conducted by non-Adventists. It is almost commonplace nowadays, in fact, to read news dispatches that unintentionally confirm one or another of these principles. We are indebted to a REVIEW reader in Florida for calling our attention to a recent news dispatch from London that adds confirmation—if such were needed—of Adventist dietary principles. This item of news makes us feel even more thankful than before for these principles.

### Diet Related to Cancer

The two-column headline reads, “Dietary Habits Linked to Stomach Cancer.” According to the story that follows, a massive study of populations in Liverpool and North Wales conducted by Dr. Percy Stocks, of London, has brought to light a definite statistical relationship between certain dietary habits and cancer. He found, for instance, that the daily eating of fried foods contributes to a higher incidence of stomach cancer, and that heavy beer drinking is associated especially with cancer of the mouth, esophagus, and lungs. Dr. Stocks suspects that this tendency among heavy beer drinkers may be related to the fact that most of them spend much of their time in an atmosphere laden with tobacco smoke. Conversely, he found that susceptibility to cancer decreased noticeably with a decrease in the consumption of beer and an increased use of milk. The study also indicates that the frequent use of green vegetables in the diet retards cancer.

When Seventh-day Adventists began advocating a healthful diet nearly a century ago it was without the benefit of scientific research on the subject. None had been done. In fact, most of the scientific information we have today on the subject has become available only during the past forty years or so. The past four decades have seen the soundness of Adventist dietary principles vindicated, point by point, and this in turn fortifies our confidence in the origin of the health messages that have come to us as a people. There is now ample scientific evidence to confirm the principles vouchsafed to us by

Inspiration in the long ago, and to convince us of the wisdom of putting these principles more fully into practice. Science has attested Inspiration.

In ancient times the Lord gave Israel instruction in the principles of healthful living, and had they been willing to abide by His wise restrictions, “feebleness and disease would have been unknown among them” (*Patriarchs and Prophets*, pp. 378, 379). In fact, God promised them as much: “The Lord,” He said, “will take away from you all sickness” (Deut. 7:15). “Health,” we have been told, “is the reward of obedience to the laws of God” (*The Desire of Ages*, p. 824). Let us not forget that health of body is closely related to health of mind, to victory over temptation, and to sound judgment in meeting the problems of life. Shall we not give increasing heed to the many excellent counsels God has so graciously entrusted to us?

R. F. C.

## “That Which Is Not Bread”

A recent survey turned up a rather astounding fact: There are more television sets in the United States than bathtubs! Bathtubs total 41 million, but 42 million homes have one or more TV sets. Perhaps this indicates that Americans prefer entertainment to cleanliness. Or maybe it merely shows that bathtubs are not as essential to the process of fighting dirt as they once were; in this age of speed many people prefer a shower.

Whatever may be the reason for the phenomenal increase in the number of TV sets within recent years, the fact itself provides added evidence to support a well-established truth: people will spend their money for the things they want most. They may plead shortage of funds when approached for a contribution to charity; they may complain that on Sabbaths “the preacher does nothing but ask for money”; they may continually grumble about the high cost of living; but they always seem to find money somewhere for the latest gadgets or other objects that they really want and feel they just must have.

### Must Not Overextend Ourselves

We mention this fact because we as Seventh-day Adventists are subject to the same pressures as are other people. The clever advertising, the salesman's convincing canvass, the desire for “keeping up with the Joneses”—all have their appeal for us. And, if we are not careful, we can forget that missionaries must be supported, that millions of people the world over are starving for the bread of life, and that other millions are starving for physical bread. We must continually keep in mind the needs of God's work lest by overextending ourselves financially to acquire material possessions we cripple our ability to give strong support to the gospel program.

The prophet Isaiah once confronted God's people with the query, “Wherefore do ye spend money for that which is not bread?” (Isa. 55:2). Perhaps the question needs to be asked again in 1958.

K. H. W.

# My Brother's Keeper

Readers of the REVIEW will remember the excellent series of articles by Fordyce W. Detamore several weeks ago on how to check losses in church membership. The golden thread running through these articles was the idea that the most effective force for conserving the spiritual life and health of our members is a sincere, personal concern for their happiness and well-being as individuals—spiritually, socially, and otherwise as need may arise. Conversely, as Elder Detamore repeatedly pointed out, thoughtlessness and neglect in this area are, more often than not, the decisive factor in apostasy.

In response to this series a brother who is not far from the century mark recently wrote us, in part, as follows:

"As I was reading the REVIEW [for August 21] today I was almost persuaded to think that Brother Detamore had visited the ——— church, as he described its members so accurately. It has a membership of around ———, and my home is in the vicinity where most of them live. My dear wife passed away four months ago, and not one of the members has so much as called me on the phone. Only two have called at my home, and even then only to borrow my trailer and a double block and line. For almost two years my wife was nearly helpless, but not one ever called to cheer her up. She was past 88 when she died. She was a lovely Christian, and always greeted people with a smile."

Beloved, is this elderly brother a member of *your* church?

Our first reaction was one of compassion and a desire to go to our brother in his loneliness, but distance made it impractical to pay him a visit. Instead, we wrote him a letter, but all the words we were able to put together seemed trite and meaningless. Our heart ached for him. How could we make amends for the careless neglect to which the members of his own church had subjected him, and for the Christian fellowship they had denied him? We shared his pathetic letter with Elder Detamore, who also wrote to him.

Our second reaction was one of utter remorse and irrepressible chagrin that such a situation could exist in *any* Seventh-day Adventist church. But we have reason to suspect that this situation is by no means unique. It is this that moves us to share our brother's letter with the readers of the REVIEW, in the earnest hope that his loneliness and sorrow may become the means in God's hands to protect every church member throughout the

land from any comparable experience. We appeal to the ministry and laity of *every* Adventist congregation to covenant together to provide for her members, collectively and individually, the Christian fellowship each needs and deserves as a member of the body of Christ.

In what way are we better than the barbarians who dispose of aged parents by eating them, if we deny the aging fathers and mothers in Israel the love and considerate attention they deserve? GI's returning to civilian life assure us that in the armed forces no punishment is considered worse than solitary confinement. It is not uncommon for men to lose their minds if subjected to such treatment for more than a brief period of time. How many members of *your* church are now undergoing solitary confinement because of the indifference and neglect of other members of the family of Christ?

We may have the ability to speak with the tongues of men and of angels, but if we do not have love for one another, our profession is no more than a noisy gong or a clanging cymbal. Our theology may be the best in the land, our church services may be impeccable, and our foreign missionary program may be moving mountains of heathenism into the sea, but if we do not have love, our religion counts for nothing. We may bestow all of our goods through welfare agencies at home and abroad, and we may operate the finest medical and educational institutions in the world, but if we are not attentive to the well-being of the members of our churches *as individuals whom Christ loves and for whom He died*, are we much better than heathen?

## Vow to Be Your Brother's Keeper

How often have we been like the priest and the Levite in the parable of the good Samaritan? Do we not make the same mistake they did when we allow a brother or a neighbor to struggle unaided under adverse circumstances? And who is our neighbor today? "Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*Christ's Object Lessons*, p. 376. "We should anticipate the sorrows, the difficulties, the troubles of others," and then offer them the "clasp [of] a hand that is warm" and "a heart full of tenderness." Upon our faithfulness in this work not only the well-being of others but our own eternal destiny depends. (*Ibid.*, pp. 386, 388.)

Is there someone in *your* church who needs the touch of a friendly hand—today? Then why not vow to be your brother's keeper?

R. F. C.

A member of a church that was planning a new building ventured to ask, "Where will the children's rooms be?" He received this answer: "After the church is completed, we will take care of the rooms for the boys and girls."

What a tragedy! When the blueprints have been drawn and the building has been completed, then, usually speaking, it is too late because sufficient space is seldom available. The space for the children's divisions should receive as careful study and planning as the seating capacity for the sanctuary.

How thankful I am that not all churches plan for the boys and girls after the new building is erected. There is a new church proposed for the nation's capital. The pastor of the church is endeavoring to take care of the space and equipment for the children's divisions before the blueprints have been drawn. How thrilled I am to be a member of this committee. As the plans are being studied, conference Sabbath school help is



sought. This is in harmony with the Sabbath School Advisory Committee recommendation voted in Cleveland, Ohio, which says:

"We recommend, That where local church building committees are appointed, representation from the local conference Sabbath school department be included."

Not only is proper space being thought of in connection with the children's divisions in our new church, but for the senior division as well. We are planning for sufficient space and rooms for small classes both for children and adults, thus abiding by an action taken at the Sabbath School Advisory Committee meeting held in Avon Park, Florida, in February, 1957, which says:

"In our view, this one-class method of conducting lesson study leads inevitably to a lessening of personal contact with the individual members, and thereby is very likely to contribute to the problem of pastoring our rapidly growing membership. Certain religious bodies who have dropped the small class plan now regret it, and others who have retained it have found it a source of great strength. . . .

"We feel to urge that our administrators, pastors, elders and church officers lend their continued support to the small class plan, in the senior and children's divisions, which has from the beginning of this movement blessed our people by personal participation in Bible study."

When the blueprints are being drawn up for new churches, let us make certain that the children's rooms and equipment, as well as proper space for adult classes, are taken care of.

LOUISE MEYER

# Sabbath School Lesson Help

By HARRY W. LOWE  
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, NOVEMBER 8, 1958

## Simon Peter, the Apostle of Hope

[This Lesson Help is a running comment on the lesson presented in the *Sabbath School Quarterly* and should be read in connection with it.]

Although Peter did not write as much as the three greatest contributors to the New Testament—Paul, Luke, and John—he is nevertheless one of the most outstanding Bible characters. Aggressive, ambitious, self-assured, bold yet somewhat vacillating, Peter had yet an underlying loyalty and devotion. Jesus read these qualities when He first met Peter, and saw also his potentialities under the discipline of grace. See *The Desire of Ages*, p. 139.

Simon, surnamed Peter, was the son of Jonah, or John (Matt. 16:17; compare John 21:15, R.S.V.), and came from the fishing community of Bethsaida (John 1:44), where he seems to have lived with his wife, his mother-in-law, and Andrew, his brother (Mark 1:29-31). The brothers were in partnership with James and John, the sons of Zebedee (Luke 5:7-10).

### 1. At the Great Revival

John 1:15-18, 40-42. "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (verse 18, R.S.V.). The tremendous revival under John the Baptist began with the confession of sins, and ended with a declaration of the presence of the divine Son, in whom alone forgiveness and atonement could be found. Peter listened to him at Bethabara, and his soul was set asmoltering.

"The demand for confession of sin seemed new and startling."—*The Desire of Ages*, p. 133. The declaration "Behold the Lamb of God, which taketh away the sin of the world" (verse 29) was both startling and mysterious. Yet John and Andrew and Simon were ready, "moved by an irresistible impulse," to accept Messiah's presence. See *The Desire of Ages*, p. 138. They may have been among those expectant and devout souls who knew something about the seventy-week prophecy of Daniel 9.

### 2. Peter's Faltering Faith and Striking Confession

Matthew 14:22-33. "Bid me come unto thee on the water." Peter knew

it was Jesus approaching. The fury of the storm had reduced the disciples to helplessness, "and they longed for the presence of their Master." When Peter stepped overboard he was not presumptuous, for he went at Christ's command. "Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour."—*Ibid.*, p. 381. A sea of troubles may assail us today, but we can be safe if we keep our eyes on Jesus (*ibid.*, p. 382).

Matthew 16:13-18. "Thou art the Christ, the Son of the living God." Peter was often a self-appointed spokesman for the twelve, as he was now. The rest accepted his personal fervor, and concurred with his momentous confession. Mark 8:29 says: "Thou art the Christ"; Luke 9:20 reads: "The Christ of God." Their faith was weak, and their understanding hazy. They had not grasped the implication in the two terms for one Person—"the Son of man" and "the Son of God." Yet this basic confession—even though the crucifixion temporarily shattered it (Matt. 26:56)—was what held them in the end.

### 3. Into the Depths and Back Again

Mark 14:29. "Although all shall be offended, yet will not I." Verse 31 indicates continuous assertion—"the more vehemently." Vehemence has its place, but it is not always proof of enduring loyalty. The tragic denial (three times in perhaps two hours before the Sanhedrim) was equally vehement (Luke 22:54-61). Time often lends poignancy to our vehemence, as when poor "Peter remembered the word of the Lord, . . . Before the cock crow, thou shalt deny me thrice." It was like a sword thrust into his heart, and "Peter went out, and wept bitterly" (verse 62).

John 21:1-17. This chapter is like a sunny morning after a stormy night. The travesty trials, the scourging, crucifixion, and burial had hit the little band like a hurricane. The resurrection was the sunrise. "For us the Via Dolorosa is always bathed in the sunlight of the resurrection."—G. CAMPBELL MORGAN, *The Analysed New Testament*, p. 16.

John began his Gospel with the imponderable eternities from which came life and light into the darkness of our world. He ends by asserting that Christ was alive, that He talked and ate with them, that He tenderly maneuvered Peter into a threefold confession of love as the "one condition of discipleship and service" (*The Desire of Ages*, p. 815).

Not only was Peter restored to divine favor but the whole band of believers, through the resurrection, went forth with a two-word song in their hearts—"I believe." And all their beliefs centered in one word: *Jesus*. Do ours today?

### 4. A Leader in the Apostolic Church

Acts 2:14-16, 37-41. "Peter . . . lifted up his voice." What but God's grace could make Peter face the Pentecost crowds with the boldness seen in this passage? Many had heard of his terrible disloyalty to the Christ he now proclaimed as "both Lord and Christ." He was now redeemed and empowered.

Acts 1:15-26. "Peter stood up in the midst of the disciples." He was recognized as a leader in church councils. He wrought miracles in Christ's name (Acts 3:6; 5:12-16; 9:32-42). In Acts 4:1-13 he fearlessly confessed Christ before the rulers and confounded them. In Acts 5:1-11 he exposed sin in the church and was God's instrument in its punishment. Moreover, he was imprisoned and scourged (Acts 5:17-42).

John 21:18, R.S.V. "When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." Jesus here foretold the manner of Peter's death (*The Desire of Ages*, p. 815). Like Paul, Peter did not falter at the thought of death for Christ's sake. The sufferings of these warriors could not atone for their previous sins, but they demonstrated their faith in Christ's atoning sacrifice, and by that they were saved.

Peter was imprisoned in Rome as Paul faced his last arrest. "Thus the two veteran apostles . . . were to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs."—*The Acts of the Apostles*, p. 537. Peter wrote that his fellow believers had "obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter 1:1). When a man links Christ's righteousness with man's faith he is on the high road to sound doctrine.

With that basic truth we may climb the ladder of Christian progress in the succeeding verses—faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

### *Heritage of the Pioneers—Part 12*

#### THE STORY THUS FAR

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, she, with her twin brother, Clarence, and older brothers and sisters, had been brought across the plains in a covered-wagon caravan. Settled in the Oregon Country, the family went through many hardships incident to pioneer life. After finishing the district school, Clara taught for several years, and then was married to George, who had also crossed the plains in 1852 in a caravan headed for California. They took a homestead on Vancouver Lake, a few miles from Vancouver, Washington. Four children were born into the family. On one of his annual visits to his twin sister, Clarence Clark told of meetings in the Eureka schoolhouse, close to Clara's childhood home in Brush Prairie, which had been held by two men who taught that the seventh day is the Sabbath. Clarence had become convinced that they were right.

In the week that he was at Vancouver Lake, Clarence Clark did not fully convince his sister and his brother-in-law that the seventh day is the Sabbath, but he did start a train of thought that set Clara and George to studying the Bible as they had never studied it before. And when he returned to Brush Prairie, he arranged for the men who had been holding meetings in the Eureka schoolhouse to come down and spend a few days on the lake.

That was how it came about that the young minister, C. L. Boyd, and his helper, Volney Lucas, visited the hospitable little home early the next spring. Father George was busy with his planting, and Mother Clara's duties kept her hurrying about from crack of dawn until the last sleepy child had sought repose on the straw ticks in the bedroom upstairs.

But there were the evenings. During the short time the visitors were there, they not only explained the reasons for seventh-day Sabbath observance, but also interpreted the latter part of the name Seventh-day Adventists, by which they called themselves. They opened up the whole great subject of Bible prophecy's pointing to the soon coming of Christ to this earth again to set up His everlasting kingdom. Then there were other doctrinal points—tithing, the sanctuary, temperance—oh, there was so much to cover! The candles burned late each night in the little house while the preachers were there.

And when they went away, they left a deep interest, a thirst for a still



greater knowledge of the Word of God, which could find appeasement only in continued diligent study during the days that followed. Mother Clara propped the Bible up on the kitchen table and caught a verse now and then as she went about her housework. She realized that she had never before really tapped this great reservoir of wisdom and blessing and comfort. Her father, even with his knowledge of Scripture gained during long years as a Baptist exhorter, had not brought out the truths which these Seventh-day Adventists found in the Scriptures. Those thousand Bible verses she had learned when she was a girl were now filled with new and precious meaning to her.

Each evening the chores were hurried through, and then husband and wife sat down beside the living-room table to study the Bible together. Even the children were interested, and would sit quietly by the fireplace, listening to father and mother discuss subjects which, though beyond their comprehension, still intrigued them.

The books of Daniel and Revelation were the favorite study, and George and Clara literally wore out the pages in their old, stiff-covered Bible, which contained these prophetic passages.

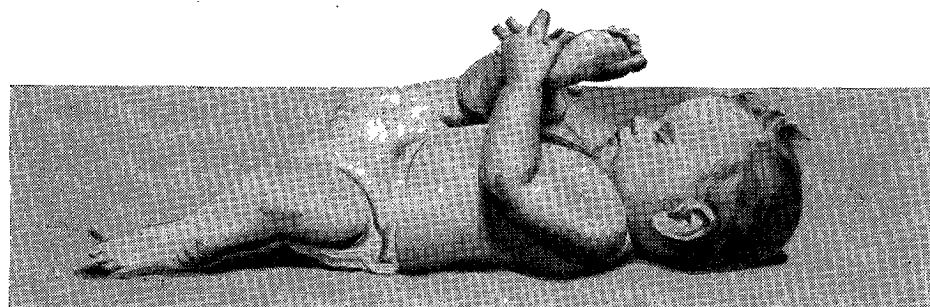
Early summer brought another visit from Clarence.

"Which day do you think is the Sabbath now, Clara?" he greeted his sister.

"We've about decided that the Adventists are right, Clarence." Clara's usually twinkling eyes were sober. "It does seem strange how everything in the Bible now looks different from the way it looked a few months ago. The whole thing has worried us a great deal since we have been studying, and I'm afraid if we are ever going to have any peace of mind, we'll have to accept the Adventist religion, though it is very different from what we have always believed."

"The Bible says, you know, Clara, 'Great peace have they which love thy law: and nothing shall offend them.' I guess that means the whole law—even the seventh-day Sabbath. I'll admit that I've had no peace day or night since I first heard this Sabbath truth. Real comfort of mind will never come, I believe, until we accept it, and when we do accept it then we can claim the 'great peace' that the Lord has promised."

Often in the weeks that followed,



### Darling Becki, I Love You

By LILLIE K. JOINER

She's purer than a lily;  
She's sweeter than a rose.  
She's fairer than an orchid  
Or any flow'r that grows.

Her smile is radiant,  
Like diamonds in the dew;  
How her blue eyes sparkle  
In the brightest heaven's blue.

She's five months old today;  
Her beauty is complete.  
Our hope for her is someday  
She'll walk the golden street.

Her hair is soft, light brown;  
Her eyes are brightest blue.  
She's a precious baby.  
Darling Becki, I love you!

Clara thought of the "great peace" Clarence had mentioned. She was thinking about it, standing one afternoon on the front porch, looking out over the lake, its blue water reflecting the soft, billowy clouds overhead. Why could not her heart feel the same peace which pervaded the quiet scene?

Hearing a footstep behind her, Clara turned to meet the eyes of her husband.

"Clarie"—he always pronounced her name that way—"I haven't seemed to have any peace of mind since those Adventists were here studying with us. They have me pretty well convinced that their doctrines are straight. And now I don't know of anything to do but try to live the way they say is right. You know what they told us about our bodies being the temples of God?"

Clara nodded. She had thought of that too.

"I haven't drunk any liquor since they were here. Someway, I haven't wanted to. But tobacco—" He paused and gazed for a long minute out over the lake. "I've chewed tobacco ever since I was ten years old. That's forty-five years now. Many's the time I've slept through the night with a chew of tobacco in my mouth. Whenever I even think about giving it up, I become weak. It seems to me that I could stop eating easier than I could stop chewing tobacco. But I know that I just must get the victory over it. Do you suppose, Clarie, that you and the children can put up with me while I stop using tobacco? I don't know how long it will take, or how I'll act, but by the help of God *I'm going to quit.*"

Clara put her hand on her husband's arm, and looked up into his face. "George, we will do anything. We will put up with anything. We will help you in every way we can. And God will help you too."

For three long weeks Father George was more like a dead man much of the time than a living being. He would sit for hours in a sort of stupor, or wander around, hardly knowing where he went. At times he would brighten up and seem to take hold of himself. Then the terrible craving for the filthy weed would come back. The children, running around the yard and into the barn, would sometimes see him at the far end of the hay shed, on his knees, and they would hear his pleading voice, raised in prayer, beseeching God to give him strength to overcome the tobacco habit. He fought the battle like the brave soldier that he was, and came out victorious. He was to live for twenty-five years after this, but never was the noxious weed to pass his lips again, even though some of his old friends and associates tried again and again to



## The Baby Everybody Wanted

By ARTHUR S. MAXWELL

Did you ever want a baby brother—or a baby sister—to come to your home? If so, you know how eagerly you looked forward to his coming and how happy you were when he arrived. And you loved him because he was yours, your very own.

There was one baby boy, however, whom everybody wanted. For hundreds of years, all over the world, fathers and mothers, brothers and sisters, hoped that this very special baby would come to their home.

For a long time nobody knew just when or where he would be born, so parents everywhere kept wondering. Will he come to our home? And every little girl hoped that she would grow up to be the mother of this baby.

You see, this baby was part of a promise made by God in the Garden of Eden after Adam and Eve had made their sad mistake. After God had told them that they must leave their beautiful home, He said to the serpent who had caused all the trouble: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This meant that someday a child, or grandchild, or great-grandchild, of Eve's would "bruise," or crush, the head of the wicked serpent and undo all the evil he had done.

Eve thought that she would be the mother of this baby. When Cain was born she said, "I have gotten a man from the Lord." But Cain was not the one. He turned out to be a murderer and killed his brother Abel.

After Abel's death Eve had another little boy and called him Seth, meaning "the appointed one." But again she was mistaken. He was not the appointed one.

Of course Eve had baby girls too. And without doubt she told all of them about God's promise. So when each girl grew up and married she hoped that she would be the mother of the wonderful baby who would do all the glorious things God had spoken of. But all were mistaken.

However, they passed on the promise to their little girls, who told it to their little girls, who told it to their little girls, and so

induce him to indulge—just once more.

Friday, September 3, 1886, was a busy day at the home on the lake. There was cleaning, baking, cooking. Mother Clara marshaled her band of children to the task of preparing for a very special event. Tomorrow, September 4, was to be a birthday—the first birthday of the new life of the family as Seventh-day Adventists.

As the sunset hour neared, Father George and Mother Clara, with the four children, scrubbed and combed and dressed in clean clothes, gathered

on down the years. In this way the hope of a coming Saviour and Deliverer was kept alive from century to century.

That Moses knew about the promise is certain. He said to the children of Israel: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).

The prophet Isaiah wrote: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Then the prophet Micah revealed the very place where the child was to be born. From home to home, and especially from mother to mother, the news spread like wildfire: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2).

All eyes turned toward Bethlehem. For a little while every mother and child in or near the city became important. But nothing happened. And as the years rolled by, Micah's prophecy was forgotten. The few who remembered it thought he must have been mistaken.

Then, after the Jews had been taken away into captivity, and everybody was discouraged, another prophet brought thrilling news about the baby. Daniel claimed that the angel Gabriel had told him the exact time when the great Deliverer would be born.

Gabriel, he said, had told him that, "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Dan. 9:25).

This was the most definite word yet. From the time that the king of Medo-Persia should order the rebuilding of Jerusalem to the coming of "Messiah the Prince" would be sixty-nine weeks (seven plus sixty-two).

Sixty-nine weeks! That's no time at all, people said. He'll be here in less than two years! But some said the weeks must be "prophetic weeks," with each day reckoned as a year.

They were right, and this meant the world had to wait almost another 500 years, 483 to be exact.

That is a long, long time, and as the years passed Daniel's words were forgotten and people came to think that the wonderful baby would never come.

Then, when many had given up hope altogether, something happened. The angel Gabriel came again, this time not to a prophet but to a young woman. And he came with great news from heaven.

on the front porch to watch the evening usher in their first Sabbath day.

Silence for a while, except for the subdued hum of the crickets in the woods nearby, and the soft twitter of the birds' evensong. Silence and peace. Peace—that was it, Mother Clara thought as she gazed around the circle of the family—peace which passeth all understanding. And as the sun dipped behind the western horizon, she quoted softly, "Great peace have they which love thy law: and nothing shall offend them."

(To be continued)



## A Costly Swim

By Willis J. Hackett

One of my childhood experiences taught me a valuable lesson about guarding the edges of the Sabbath.

My father had purchased an old Ford car, overhauled it so that it ran perfectly, then exhibited his skill as an amateur leather craftsman by upholstering the entire inside with many colored leathers and fabrics of good quality. A crowd always gathered around the car whenever it was parked. It was an oddity and a showpiece to be admired by everyone. My father was so proud of it that he often let us boys take it to special places and on various excursions to show off its beauty.

Soon we moved to Madison, Tennessee, so that father could put his children in a Christian college. There on the campus of that institution the Ford continued to be somewhat of a wonder.

The Cumberland River ran snake-like around one side of the school farm. Several miles from the campus down along the swift course of this large stream lay the boys' favorite swimming pool. Day by day the boys, after a hard day at school or at work, would persuade me to ask my father for permission to take the Ford to the swimming pool. Father granted permission so often that it became a habit, and sometimes I almost forgot to ask permission.

One Friday afternoon the boys came rushing out of work at the sanitarium and as usual requested me to haul the whole gang to the swimming pool in my father's prized Ford. I realized that Sabbath was near, and that any delay would put us into the hours of the Sabbath. Mother warned me that it was very near sundown, and suggested that father ought to be consulted.

Bounding into the shop where father was very busy, I announced, "Dad, I'm taking the old Ford swimming with the boys." Fearing that the lateness of the hour might bring a negative response, I did not wait for the reply, but bounded out as quickly as I had entered, and away we went flying as fast as the showpiece could carry us.

Since the old car had no self-starter or battery but operated off a magneto,

often it took considerable cranking before it would start. Thinking that I might save myself the time and nerve strain of cranking the motor after our swim, I backed the car up on the bank of the river in a very steep place so that upon our return from the river below, we could let it coast down the steep bank and start the motor by the force of its motion against the gears.

In backing up the car into position I stalled the engine, so left it in gear to hold it. Since there was no battery to run down, I left the key in magneto position, then scampered off with the boys to the favorite diving board and plunged into the water—thinking that this swim would take the place of my Sabbath bath. After several minutes in the water I realized that there was little time to get out, dress, and get back to the campus before sunset. I called to my companions to follow me to the dressing spot, and hurry to the car.

### Car Had Disappeared

We scampered up the hill quickly only to find that the car had disappeared. With astonishment and wonder we all stood aghast.

"Where could it have gone?" asked one.

"Do you think someone stole it?" queried another.

A faint hope came into my heart that my elder brother had chanced down to the swimming hole and had taken the car off in order to play a trick on us. I hoped that the car might

be waiting somewhere around a bend in the road. We all started out on a trot down the dirt road that ran along the edge of the potato patch.

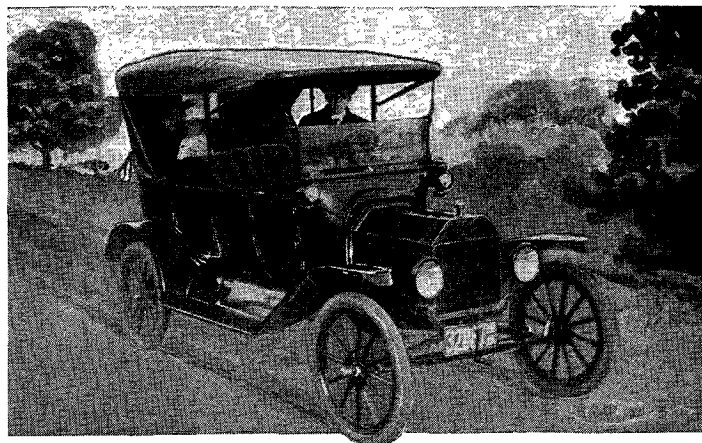
To our amazement we could see that the tracks of the car did not follow the twistings and turnings of the road. Instead they took off right across the field and continued more than half a mile to the other side of the patch. My heart began to thump so hard that my head ached as I thought of the awful possibility that lay ahead. Could the compression have worked out of the cylinders, letting the car roll down the bank? Could the car have started by coasting and found its way across the field without a driver?

As we looked at the tracks I became more sure that this was exactly what had happened. Unfortunately the river looped back and forth around this narrow neck of land, and if the car had run in a straight line, it had ended up in the river. Instead of trotting we were now running. I hoped that my conjecture might be wrong, but as we neared the other side of the plot I saw that some small trees near the bank of the river had been flattened to the ground. The tracks indicated that something the size of a car had run down the underbrush and had gone through a gap between the large trees. I now felt certain that the car had gone into the river.

We raced at frantic speed through the opening to look over the ten-foot drop down to the river. What a sight our eyes beheld! There was the Ford, with scarcely a foot of the top showing above the water.

Oh's and Ah's burst from the lips of my companions, then suddenly they disappeared and left me alone staring at the tragedy of dad's showpiece buried deep in the blue water.

One tragedy was enough, I reasoned; I must not be late for family worship. So off through the woods I trotted along the short cut toward home, the campus, and the punishment that I was sure awaited a dis-



The old car was an oddity and a showpiece. On the campus of Madison College it continued to be somewhat of a wonder.

obedient boy who was also treading on the edges of the Sabbath.

I paused long enough at the base of a large cottonwood tree to pour out my troubles to the never-failing Friend of all who are truly repentant. With tears I promised that if His mercy would only be extended to me, I would never again disregard the commandment that begins with "Remember." I would "remember" it earlier in the day.

The sun was just sinking as I neared the house. My sister was already at the piano and mother and my brother were seated singing. I thought it would be best to slip around and come in the back door as though I had parked the car in the yard, then try to hide my emotion and get into the living room to join in the Friday evening worship in song.

But I had miscalculated. Father was standing in the entryway between the kitchen and the bath, stropping his razor on the large, wide, leather razorstrop. His face was well lathered with shaving soap.

I was frantic when I saw the situation, for I had often felt that strap before. I thought to myself, "What an inopportune time to be coming in with a story like I have to tell!"

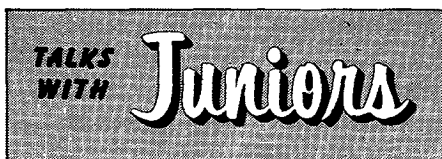
Father looked up at me as I entered.

Terror and frustration must have been written all over my face. I had been running hard to get home on time and my face was flushed and tear-stained. The moment he looked at me, he knew that something was wrong.

"What's the matter, son?" he queried as he dropped the handle end of the razorstrop. "Where have you been? Why are you so late? Where is the car?" The fountain of the deep was broken up at that point, and I blurted through my tears that I had run the old car into the river. It was still there with only the top sticking out. I stood there with bowed head as the tears streamed down my face.

There was a long moment of silence. Finally I got the courage to lift my head a bit, and peered between my fingers and tears to see what Father was doing. I could hardly believe what I saw. The dried soap on his face was cracking at the corners of his mouth. He was repressing a smile. Finally he said, "Go and wash your face and get ready for worship. We'll talk about it after the Sabbath is past."

So far as I know, the old car is still somewhere in the Cumberland River. Father was merciful, and although the experience is not one I would want to repeat, through it I learned a valuable lesson about guarding the edges of the Sabbath.



## A Funny Kind of Bush

By D. A. Delafield

How would you like to meet a lion loose and untamed on a lonely road? Pastor Muyaba, of East Africa, had this experience some years ago. He had been sent by the mission to visit a church ten miles away from his home. So he planned to make the trip on his bicycle.

He had traveled only about a mile and a half when suddenly he saw something new and strange on the side of the road. It looked like a small bush.

"I have never seen that bush before," he said. "What is it?"

Carefully he dismounted from his bicycle, laid it down quietly, and walked slowly toward the bush to see what it was. Time and again he had ridden by on his bicycle, but here was a bush that seemed to have grown up over night.

When he got close enough to see, he was amazed to discover that it was a tail. Suddenly this tail began to move backward and forward. Then to his horror, he realized that it was a lion!

Just at that moment the big beast lifted his head and looked at him. Poor Pastor Muyaba! His heart sank. His feet seemed like lead. Silently he

uttered a prayer to Jesus, then he went into action. Quickly he made for the first tree. He arrived at the tree all right; he even began to climb the tree, but there were no branches and he wasn't able to get off the ground more than a foot or two.

Fortunately the lion still lay in the same spot by the side of the road. Quietly Pastor Muyaba returned to his bicycle, picked it up, and without making a noise, began to ride away. But by this time the lion stood up on all fours and began to follow him.

Pastor Muyaba's heart began to race with panic. He breathed another prayer, "Lord, help me to get away; please help me to get away." He pedaled faster and faster and faster; and the faster he pedaled, the faster the lion ran after him. Fortunately there was only a mile and a half between the African pastor and his home, but it seemed ages before he got there. Just as he turned the corner to make the last lap, the lion turned away and he realized that he was safe.

The people of the village ran together when they heard that Pastor Muyaba had been followed by the king of beasts. They organized a lion hunt, but the frightened pastor did not participate. He got his family together and thanked the Lord for protecting him from this dangerous animal.

God does have a care for His workers, and Pastor Muyaba can testify that it is good to know Jesus and to be able to turn to Him in every emergency.



● In the second annual spelling-ciphering competition for the church schools of the Greater New York Conference, the spelling bee was won by Ray Deane Minner, a fourth grader from the Jamaica school, and Sulma Sanchez, a sixth grader from the Bronx Community School. In the ciphering matches Lauri Lidner, of the fourth grade at the academy school, and Carol Oster, of the eighth grade at Babylon, received prizes.

● Verna and William Blair earned top honors among the student colporteurs of Northern New England during the summer Big Week for number of hours worked. Ronald and William Turk received special mention.

● Daniel Walter, son of Marvin Walter of Monument Valley, started flight training in March, 1956, and was the first student to solo at Thunderbird Academy's newly organized flight school. After two years and 200 hours of training, Dan

graduated this spring from the Commercial Flight Instructor Course and received license from the Government to fly as a commercial pilot and also to instruct in flying. C. B. Harris, flight instructor at Thunderbird, says he believes Dan to be the first denominationally trained flight instructor. Elder Harris also reports that 150,000 miles have been logged in the Thunderbird Academy flight program, with ever-increasing interest and enthusiasm. He feels that aeronautical facilities will be used increasingly for the completion of God's work.

● Richard Cadavero, student colporteur of the Greater New York Conference, enrolled 600 people in the Bible course in one week recently, and took orders for \$500 worth of books. During the same week Jean Balough, another student colporteur, worked 55 hours and took orders for nearly \$500 worth of books.

● Recently a Voice of Youth effort was conducted in the Hanford, California, church. Each night well before the appointed time for the meeting, the young people leading out held a season of prayer for the outpouring of God's Spirit on the people who would be present to hear the message.

**E**ARLY this year a gunman, accompanied by his brother, entered the Open Air Market in Woodward, Oklahoma. Behind the counter were Owner Floyd Blair and Clerk Adrian Wilson talking to a customer, Ed Kenney. Blair was repairing a friend's pistol as he chatted. "Is that a real gun?" asked Robert Smith, the holdup man.

"Yes," replied Blair.

"I've got a real gun too, and I know how to use it," snapped Smith. As he spoke he drew a .22-caliber pistol and jerked his thumb toward the cash register.

Then he fired.

With hardly a pause, he shot all three men, killing Owner Blair. Giving up the thought of robbery, Robert Smith and his brother David—his associate in the crime—fled. David fled home; Robert hid in an abandoned cotton gin six blocks from the grocery store. Police forced him to surrender by dropping tear gas into the building.

How old was Killer Smith? Twelve.

His brother, ten. The gun used in the shooting was one of four they had stolen from a local surplus supply store.

According to *Time* magazine, "In the pleasant streets of Woodward [population 8,000], astonished grown-ups asked each other how such a thing could happen in their town."—April 7, 1958.

The question asked by Woodward's "astonished grownups" is typical of a larger question being asked by people all over the United States: What can be done to check the wave of juvenile delinquency that is growing in magnitude with each passing day?

Before we note some possible solutions to the problem, let us briefly examine the situation as it exists both in America and in lands abroad.

Last year in the United States—believe it or not—juveniles accounted for 47.2 per cent of all arrests for crimes associated with violence or some physical action: murder, manslaughter, sex attack, robbery, assault, burglary, and auto theft. In

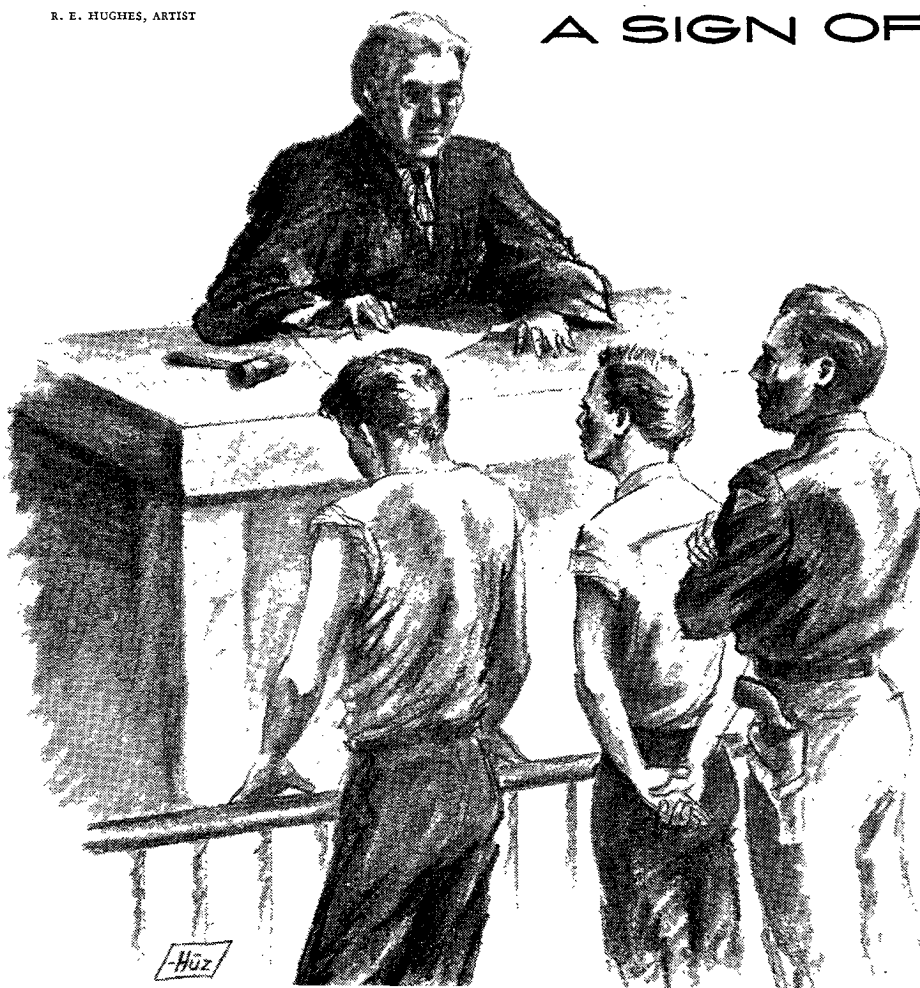
1,220 cities total arrests on suspicion of crime rose 4.3 per cent; but arrests of juveniles jumped nearly 10 per cent (9.8, to be exact).

Some of the wayward youth taken in by authorities had committed crimes working by themselves, but teen-age gangs are playing an increasingly large role in youthful lawbreaking. In New York City, for example, there are gangs called Centurians, Demons, Villains, Stonekillers, and Sand Street Angels, organized like military combat teams. "They prowl the dark streets, kill and maim one another, dabble in narcotics, drink themselves into a rage with cheap wine called 'sneaky pete.' . . . They [the members] range in age from eleven to 20."—*Time*, April 7, 1958.

If America were the only country faced with mounting crime by youth, the matter might be considered as a problem growing uniquely out of the type of civilization and government prevailing in this country. But delinquency on a rising scale among the younger generation is also being re-

# Juvenile Delinquency

R. E. HUGHES, ARTIST



A SIGN OF THE TIMES

WHAT  
CAN  
BE  
DONE  
ABOUT  
IT  
?

by KENNETH H. WOOD, Jr.

Feature Article  
OF THE WEEK

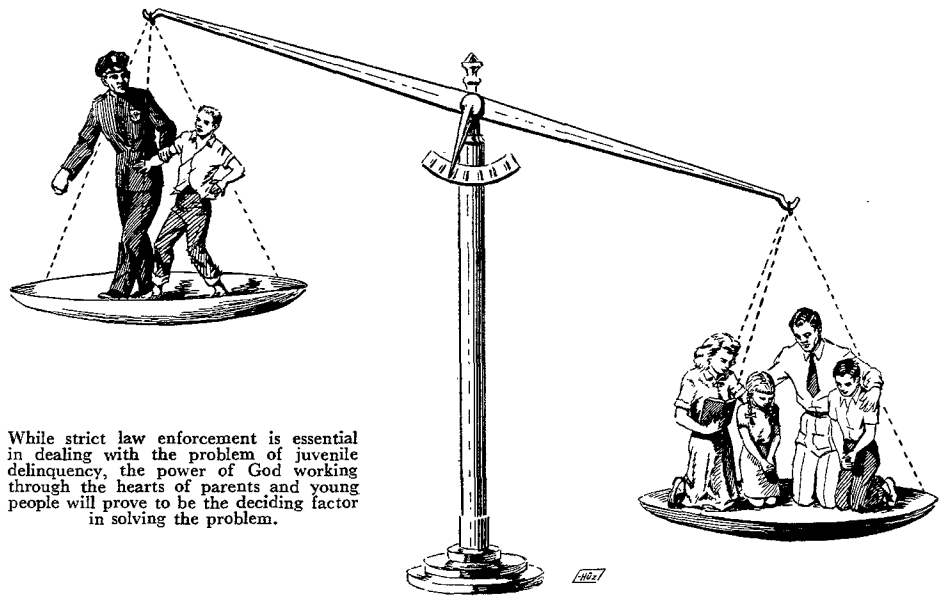
REVIEW AND HERALD

ported in other nations. "Youth Crime Spread Alarms Red Satellites," is the heading over a story published earlier this year by the *Christian Science Monitor* (March 6).

In this report a number of European countries are mentioned, among them Romania, Bulgaria, and Poland. In the latter country a special commission of the Communist Party published figures showing that 64.4 per cent of all burglaries are committed by juvenile delinquents, 63.8 per cent of all robbery attacks, and 44.5 per cent of all murders. One third of the offenders are under 13 years of age.

"During a recent session of the Polish Parliament, Gen. Ryszard Dobieszak, Commander in Chief of the Polish Civil Militia, reported on the past year's record for hooliganism. During the previous nine-month period in Poland there were a total of 39,000 incidents of hooliganism, resulting in 108 fatalities and 7,000 injuries, he said. . . .

• "One boy frankly admitted that his



While strict law enforcement is essential in dealing with the problem of juvenile delinquency, the power of God working through the hearts of parents and young people will prove to be the deciding factor in solving the problem.

picture of a world in revolt against decency, and note some of the approaches being made to solve the problem, particularly relating to juvenile delinquency. More and more, authorities are concluding that there must be a vast change in some parents before there will be any marked improvement in the conduct of their offspring.

"Juvenile delinquents don't 'just grow,'" writes Dr. Paul Popenoe in his syndicated column, "they are produced by their own parents. If we want to reduce juvenile delinquency, we should begin with parents, not with the boys themselves."—*Washington Star*, March 4, 1958.

Dr. Popenoe reports on a ten-year study made by Criminologists Sheldon and Eleanor Glueck of Harvard Law School in which they concluded that five factors were most important in determining whether a boy would become a delinquent: (1) father's discipline, (2) mother's discipline, (3) father's affection, (4) mother's affection, (5) family cohesiveness—the presence of common interests and a spirit of teamwork and "family feeling."

As a result of the research done by the Gluecks, Dr. Popenoe believes: "If you can teach fathers and mothers how to build a solid family unit with love and discipline combined, you'll cut off delinquency at the source."—*Ibid*.

Judge Samuel S. Leibowitz, senior judge of Brooklyn's highest criminal court, makes another suggestion in an article entitled "Nine Words That Can Stop Juvenile Delinquency." Judge Leibowitz suggests as the solution to juvenile crime: "Put Father back at the head of the family."

"These nine words," he goes on, "spell out the tragedy of the American

teen-ager. He has been raised in a household where 'obey' is a dirty word, and where the mother has put herself at the head of the family. . . . We are becoming a nation of matriarchs. How many times have you heard a father say, 'John, it's time to go to bed,' or words to that effect, only to be topped by mother saying, 'Oh, Harry, leave the boy alone. Stop picking on him.' . . .

"Every time that mother overrules father, undermines his authority and his standing in the eyes of the child, she knocks a piece off the foundation on which the child stands. . . . Does that mean the women must forsake their role as child-rearers? Not at all. Let me make it clear that what I suggest is only a matter of emphasis and does not drastically change a mother's position in the family. She has the same day-to-day, hour-to-hour responsibility she has always had, but she focuses authority and finality and discipline on her husband. When there are disagreements and problems, they are discussed and argued, but not in front of the children. . . .

"We have single leadership in every walk of our lives—the school principal, the city's mayor; the commanding officer, the president of your club. Why shouldn't the family have the same advantage?"—*This Week Magazine*, Dec. 15, 1957.

Judge Leibowitz points out the important place of discipline in preventing delinquency, by saying: "No child can be reared doing only what he likes. He must be disciplined to also do things he does not want to do, if it's in the best interests of the family. For that is how, realistically, the world will treat him when he gets older. The child does not want an undisciplined, do-as-you-please, 'permiss-

(Continued on page 24)

# ency

gang attacked older people. Boys with such lawlessness and lack of respect for all authority terrorize the Polish population. In many towns it is dangerous to walk in the streets late at night. In Wroclaw the entire militia criminal service has been mobilized to deal exclusively with hooligans. All movie houses, railways stations, parks, places of entertainment, and certain streets are under permanent police observation."—*Ibid*.

Similar conditions might be cited from other countries, showing that the problem of juvenile delinquency is worldwide in scope. It is a sign that we are living in the last days.

Wrote the apostle Paul: "But understand this, that in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it" (2 Tim. 3:1-5, R.S.V.). Surely the days described by the apostle in this passage are here!

Let us turn now from the ugly

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## Application of the Term "Babylon"

*Does the term "Babylon" in Revelation 14:8 refer to the Roman Catholic Church exclusively or are the fallen Protestant churches included; or are they alone intended?*

The figure of Babylon is introduced rather abruptly into the book of Revelation. The second angel simply announces that the city has fallen (Rev. 14:8). The author apparently assumes that the reader will be familiar with the figure, and that no further explanation is necessary.

A careful examination of the passages dealing with Babylon in the book of Revelation brings to light the interesting fact that they are figures borrowed from the Old Testament. In fact, many of these passages are largely made up of phrases and clauses right out of the Old Testament. For example, the words of the second angel are an echo of the words of Isaiah and Jeremiah. Isaiah declared, "Babylon is fallen, is fallen" (Isa. 21:9), and Jeremiah said of Babylon, that she had "made all the earth drunken: the nations have drunken of her wine" (Jer. 51:7).

Of course, these Old Testament prophets were speaking of literal Babylon, the power that anciently held the people of God captive. They were predicting her fall and destruction, and in view of the divine vengeance were urging the people of God to "flee out of the midst of Babylon" (Jer. 51:6; cf. Rev. 18:4).

The fall of ancient Babylon was brought about by Cyrus, a Persian king. More than a hundred years before his coming on the scene of action he had been the subject of prophecy. Isaiah had mentioned his very name: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him" (Isa. 45:1). In Isaiah 46:11 he is called "a ravenous bird from the east." History informs us that he accomplished his brilliant feat by diverting the course of the Euphrates River, thus drying up its waters flowing through the city and enabling his soldiers to enter the city underneath the walls along the bed of the river.

This is the Old Testament picture on which the New Testament figure of Babylon is built. The crisis of the

people of God held captive in Babylon, their deliverance through divine intervention, and the fall and destruction of Babylon are taken as a picture of the crisis the people of God will meet at the end of time, of their deliverance at the second coming of Christ, and of the punishment those will receive who plotted their destruction.

Babylon is thus the symbol of forces of opposition that in the end will war against God's cause and people. That this opposition will be universal is revealed in Revelation 14:8 itself, which declares that Babylon made "all nations drink of the wine of the wrath of her fornication." Revelation 14:12 implies that only the remnant who "keep the commandments of God, and the faith of Jesus" stand aloof of her seductive power.

### All Religious Elements Included

Thus we would conclude that the opposition represented by Babylon includes all religious elements, with neither Catholics nor Protestants excluded, and that the term should not be restricted to either one or the other of these two. Drunken with the wine of Babylon, the nations will "make war with the Lamb," but "the Lamb shall overcome them" (Rev. 17:14). At that time "great Babylon" will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:19).

The prelude to her fall has already been predicted under the sixth plague (Rev. 16:12), which presents the waters of the great river Euphrates being dried up that the way of the kings of the east might be prepared, imagery borrowed from the fall of the literal city. Revelation 17:16-18 describes her fall and punishment, and Revelation 18 presents in Old Testament imagery a lament over her fall.

## Why Satan Was Cast to This Earth

*Can you shed any light on why the devil was cast out to our little earth, seeing God foreknew the havoc he would work here?*

The Bible record concerning the fall of Satan is brief. A few essential details are given, but not all the

questions that might be raised are answered, notably the one you have raised.

Fortunately, the Lord has placed in the remnant church the gift of prophecy. The messages that have come to us through this gift give us a clearer understanding of the Bible. Especially has light been thrown on the great controversy between Christ and Satan, from the inception of the struggle till its climax in the destruction of Satan and sinners. Certain statements from the pen of Ellen G. White will at least partially answer your question.

When Satan was first cast out of heaven, this earth had not yet been created. Notice the following from *The Spirit of Prophecy*, vol. 1, p. 23: "Satan and his sympathizers were expelled from Heaven. . . . The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth." Compare page 24.

The rebellion in heaven arose over the issue of the creation of man. The following appears in *Spiritual Gifts*, volume 3, page 36: "Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious of Christ, and jealous because the Father had not consulted him in regard to the creation of man."

God's purpose in giving Satan access to Adam and Eve is stated in the following words: "He [God] would place man upon probation to test his loyalty, before he could be rendered eternally secure. . . . He [God] did not see fit to place them beyond the power of disobedience."—*The Spirit of Prophecy*, vol. 1, pp. 23, 24.

It was the yielding of Adam and Eve to the temptations of Satan that brought the curse upon man and the earth. Had they remained true to God, Satan would not have been permitted to work his terrible havoc on the earth.

Another statement shows that not only the inhabitants of this earth but the inhabitants of other worlds have been the subjects of his temptations. "I heard shouts of triumph [when Satan is bound for a thousand years] . . . because the inhabitants of other worlds were delivered from his presence and his temptations."—*Early Writings*, p. 290. If the inhabitants of these worlds had yielded, doubtless the same havoc would have been wrought on their worlds as has been wrought on ours.



# News From Home and Abroad

## A Visit to the Ranchi SDA Hospital, India

By Lester H. Rhymes, M.D.

The Ranchi Seventh-day Adventist Hospital is in Bihar Province about two hundred miles west of Calcutta, India. It has a capacity of about fifty patients. I would like to take you with me as I visit the wards.

The first patient we will see is a victim of a mosquito bite. He has filariasis. It is the cause of elephantiasis, but in this patient it caused hydrocele rather than leg swelling. He has just had an operation to correct that condition.

Another patient in this ward is a ten- or twelve-year-old boy who fell and injured his right hip a little over a month ago. For more than three weeks it was treated by a local practitioner who didn't recognize any serious injury and had been massaging it and trying to get him to walk on it. The X-ray showed a bad fracture of the thighbone just below the hip joint, and in very poor position, so strong functional healing would be almost impossible. Since he was very anemic we first gave him a blood transfusion and then operated to repair the bone. Now he is quite comfortable.

The most interesting patient in the next ward is a twelve- or fourteen-year-old boy who has hookworm and amoebiasis. When he came in his hemoglobin was only 10 per cent of normal. Now after two blood transfu-

sions and some iron pills it is up to 36 per cent. Other medicines seem to have freed him from his parasites, so he will soon be ready to go home.

Now we come to a private room occupied by a young woman with tubercular meningitis. When I studied medicine this disease was considered almost one hundred per cent fatal, but streptomycin and isoniazid have changed the picture. Now a very large number of its victims can be saved. Our patient seems to be recovering although still quite ill. We do not take open lung tuberculosis into our hospital, but do admit patients who have some of the other forms that are not too dangerous to others.

Tuberculosis is a tremendous problem here. Just today I read in a Calcutta newspaper that a recent survey had shown rates running from 7 to 30 cases per 1,000 of population in various towns and villages; and my experience leads me to believe that those figures probably underestimate the problem. Most cases have to be treated in outpatient clinics without isolation or trained nursing care, so the problem is almost sure to get worse.

Here is the pediatrics ward. Probably you will not see what you expect to see when you enter the door. You will be looking for little white cribs

or bassinets with their tiny occupants. Instead you see a double row of adult-size hospital cots, each holding a mother and her baby. In most instances it is the baby who is sick.

One little boy in this ward has beriberi owing to a shortage of vitamin B in his diet, and he is also infested with an intestinal parasite. The edema of his ankles is gone, but he is eating poorly and is far from well. While he is getting well we will provide dietary education for his mother.

One mother in this ward came in with amoebic dysentery and then developed pneumonia. That gave us a rather bad time for a few days. Her three-month-old baby had diarrhea and weighed only a little more than five pounds. Now he weighs over six pounds and you can see that he is beginning to look healthy and almost well nourished.

In this next ward I want you to meet an interesting village woman. Her arms and legs are tattooed with a dark-blue circular design somewhat resembling numerous bracelets and anklets. She sustained a serious compound fracture of her leg, which had been neglected for several days. The bone fragments were protruding through a badly infected wound. The slightest motion gave her intense pain, but she complained very little. The lot of village women is often hard and they learn to take suffering without complaint.

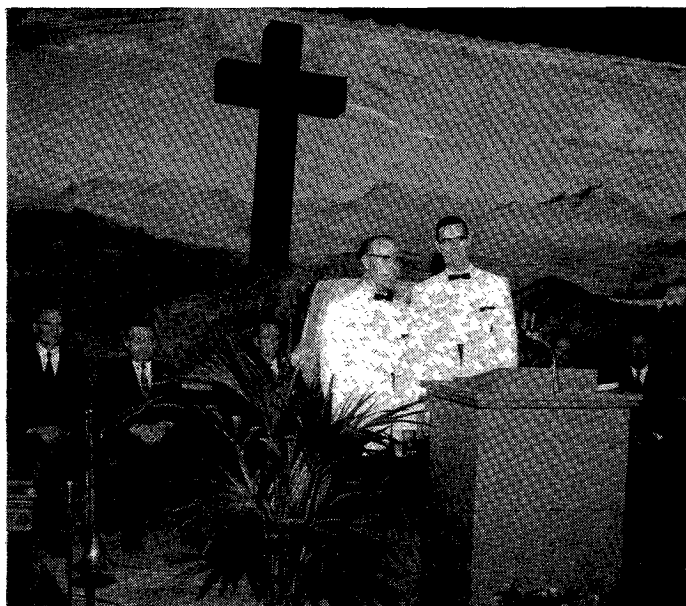
We were finally able to get her leg into a cast with a window over the wound for dressings. Antibiotics are getting the infection under control, so that she is now quite comfortable. Because of this she is beginning to beg



A Brahman reading his Bible in bed at Ranchi Hospital, India.



Doctors and nurses on ward rounds at our Ranchi Hospital, India.



### Evangelism in Central California

Edwin L. Stewart (left), singing evangelist, and Robert E. Dunton, Central California Conference evangelist, unite their voices in a duet during an evangelistic effort at Modesto, California. Seated, left to right, on the platform are M. A. Wyman, Oakdale pastor; R. L. Stretter, Central California Conference secretary-treasurer; Ronald Gordon, ministerial intern; Vernon L. Bliss, Waterford-Salida pastor; R. H. Libby, pastor at Modesto.

ROBERT E. DUNTON



### High Ingathering Per Capita in Steubenville, Ohio

Pictured here are the 11 members of the Steubenville, Ohio, Seventh-day Adventist church. This group during the last Ingathering campaign raised \$102.03 per capita, for a grand total of \$1,122.33. This loyalty to missions is commendable indeed. Although few in number and meeting in a rented church building, the Steubenville members are faithful in all their obligations to the church.

MARVIN REEDER

to be allowed to return to her village many miles from here. But without the antibiotics and the daily dressings it is doubtful that she would ever walk again, so we will do our best to keep her here till the job is finished.

Let's go over to the family ward now. These are our de luxe accommodations. Each suite commands a price of eight or ten rupees (\$1.60-\$2.00) per day, and consists of two fair-sized rooms, one behind the other. Then there is a narrow open court and across it a bathroom and a small room for cooking over a charcoal fire. The front room is usually for the patient and the rear one for the other member, or members, of the family who come along to attend him. Sometimes there will be two patients from the same family. These patients are often quite well to do, and they may come from a considerable distance. Here we are quite lenient as to the number of attendants a patient may bring with him. This may prove a hindrance to hospital routine but it has compensations in that we have an opportunity to make the acquaintance of the whole family, including the children.

Tubercular meningitis has struck down the occupant of this room, a mother of eight small children. When she came in eight or ten days ago she had a rattle in her throat, and her family expected her to die before

morning. I wasn't too sure that they were not right, but now she seems to be on the road to recovery.

Lastly, we have a suite with two patients, a young woman and her mother-in-law. The young lady came in several weeks ago with pleurisy, and fluid in one side of her chest cavity. This is usually due to tuberculosis, but this form is not very contagious. The fluid was aspirated, or drawn off through a needle, and she seemed to be getting along quite well. Then she developed swelling and tenderness of her liver. All signs pointed to an amoebic hepatitis or inflammation of the liver.

#### Three Separate Diseases

Again she responded to appropriate treatment, but fever continued and seemed to reach a peak every other day as in malaria. Malaria tests on the blood were negative, but the fever persisted until a specific for malaria was given. Now she is nearly ready to leave the hospital. Doctors usually try to explain all of a patient's symptoms with a single diagnosis, but I think that in this case there were three separate diseases at one time.

Her mother-in-law never seemed very ill. Her complaints varied from day to day, and I could find no diagnosis that would fit her case except what we call a neurosis, perhaps arising from a somewhat morbid desire

to keep an eye on her daughter-in-law. So when one symptom had served as long as she thought it should, she invented a new one to prevent being discharged from the hospital as cured.

One night she had a peculiar spell, and said she had seen a vision in which she was directed to have her family worship at a certain heathen shrine and spend a certain number of rupees in the process. Perhaps the devil is as close as he seems to be when we hear the beat of the mala drums, which tell of the heathen dances in the surrounding villages.

Handicapped as I am by a lack of knowledge of the native language, I have not been able to learn whether the worship was carried out. Perhaps when health is restored to this family the credit will be divided between the heathen gods and the Christian hospital. Perhaps the Christians' God will be given some credit. We hope so, because each Friday evening after the Missionary Volunteer service, which the patients and their relatives can attend in person or listen to over a loud-speaker, members of the Missionary Volunteer Society divide into bands and visit each patient's room for a brief service of prayer. This family accepted this service as well as the purely medical services of the hospital. Who knows what the seed thus sown will produce?

The other day I saw a Bible (Hindi

translation) by the bedside of a man whom I am told is a pukka Brahman. I asked whether he had been reading it, and he made no effort to conceal the fact that he had. So the seed is sown in various ways. The Lord will give the harvest.

## It Is Written Evangelism

By W. O. Reynolds

Sabbath, September 13, marked the beginning of the second year of It Is Written evangelism in the Washington, D.C., area. One year ago we had only films, a carefully tested plan, and faith. Today the plan has already borne much fruit. The It Is Written rally, held in the Sligo church on September 13, was as much a story of what God has done as of what we expect Him to do during the coming year.

J. E. Edwards, Andrew Fearing, and V. G. Anderson were the rally's main speakers. Elder Edwards, secretary of the Home Missionary Department of the General Conference, spoke warmly of the opportunity for service the It Is Written program gives laymen in this area. Elder Fearing, newly elected associate secretary of the Ministerial Association, promised the untiring cooperation of the ministry. And Elder Anderson, now a vice-president of the General Conference, expressed his characteristic enthusiasm for the It Is Written program, which he has termed "the most tremendous combination of lay evangelism and public evangelism that I have ever seen in my life."

Two interviews highlighted the rally program. One of these involved a young couple from the Pennsylvania Avenue church, who told a thrilling story of baptisms resulting from their visits and expressed a desire to spend full time in such work.

In the other interview, W. T. Smith, pastor of the Arlington church, interviewed Mrs. Burleson, wife of the chief engineer at WTTG, the Washington TV station that carried the It Is Written program last year. Her husband, she said, introduced her to It Is Written and enrolled her in Take His Word. Mrs. Burleson was baptized August 2.

For this second year of telecasting, which began on September 21, one of Washington's finest stations, channel 7, has granted free time. We expect the impact of the program over this station to be even greater than last year.

At the time these words are written, 234 have already been baptized as a result of the telecast and its follow-up. Another 100 are in preparation for baptism within the next four weeks.

And workers are currently visiting 1,500 homes where there is excellent interest.

At the time of the recent rally in Washington, George E. Vandeman was holding a ten-day series of decision meetings in Richmond, Virginia, where the telecast has been on since January. It is expected that from the unusual interest there, including some of Richmond's finest business and professional people, 100 will soon be baptized, with a continuing harvest for the churches in the area.

It is reasonably predicted that the It Is Written program in Washington this second year, with the loyal help of our people and with income from the viewing public, will be 80 per cent self-supporting. To find it 100 per cent self-supporting would not surprise us. This will enable the Potomac Conference to extend the influence of the telecast by going into three more Virginia cities—Roanoke, Norfolk, and Harrisonburg.

NBC has granted free time for the coming season in the large city of Philadelphia. This fine outlet, reaching approximately 9 million people, along with a Harrisburg station, will

cover 75 per cent of the East Pennsylvania Conference, as well as large portions of two neighboring conferences. E. F. Koch, former union evangelist and New Jersey Conference president, has been appointed the coordinator and reaping evangelist for It Is Written in the East Pennsylvania Conference.

The Southern Union is beginning well-planned It Is Written programs this fall to cover the two strategic areas of Nashville, Tennessee, and Orlando, Florida. The Central Union is experiencing the first joys of It Is Written response from its outlet in Holdrege, Nebraska. Wichita, Kansas, begins this fall. The Maritime Conference in eastern Canada has been given an excellent release hour following the popular General Electric program on Sunday night.

Many other cities across the States are now in the initial stages of planning for this new type of evangelism that not only effectively combines the tremendous potential of mass communication with the fine-tooth-comb reaping methods of public evangelism, but also harnesses the vast lay potential in our churches.



### Dedication of Salmon, Idaho, Church

The Salmon, Idaho, Seventh-day Adventist church was dedicated June 7. C. A. Scriven, president of the North Pacific Union Conference, gave the dedicatory sermon and A. J. Gordon, president of the Idaho Conference, led in the Act of Dedication.

Lloyd Wyman presented the music in song by singing "It Was for Me" just before Elder Scriven gave the sermon, and after the dedication he sang "Open the Gates of the Temple." Sheryl Miller and Carolyn Hamilton, from Walla Walla College, presented instrumental music. Mayor Gwartney of Salmon gave a message of greeting and appreciation for the fine work done by the members. Stewart Emery pronounced the benediction.

Under the leadership of Lyman Shaw, pastor, the present structure was begun on October 26, 1954. In May of the following year, the writer took over the duties as pastor of the church, when Elder Shaw was transferred to Rupert.

The church was constructed at a cost of approximately \$40,000, which does not include the many hours of donated labor, and much donated material and equipment.

Much credit for the building of the present edifice goes to faithful members such as John Schultz, John Goodman, and Merle Tracy. The ladies of the church also helped in fund-raising activities and in many other tasks.

G. H. GEER, *Pastor*

# GO AND TELL

## NOVEMBER 1 WITNESSING LAYMEN'S DAY

### *Witnessing Laymen*

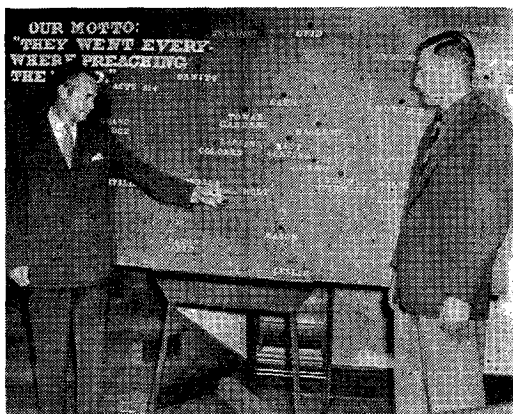
It was the need of the first century;  
It is the need of the twentieth century.

It was Christ's plan for the first church;  
It is Christ's plan for the last church.

It started the program of world evangelism;  
It will complete Christ's program of world evangelism.

Christ prepared no other blueprint for His church then;  
Christ has no other blueprint for His church now.

It was a fruitful plan then;  
It is a fruitful plan now.



Pastor L. F. Kagels (left) and Leslie Cox look over the missionary map of the Lansing, Michigan, area. Note the motto: "They went everywhere preaching the word."

The picture at left shows a missionary map of the area around Lansing, Michigan, where 22 branch Sabbath schools were being conducted. Three new churches have now been organized from these outposts of evangelism. Every church should enlist and train more witnessing laymen—not only on November 1 but every Sabbath of the year.

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.



## Michigan Bar Committee on Sabbath Closing

By A. K. Phillips, *Secretary*  
*Michigan Conference Religious*  
*Liberty Department*

"Opposition to any legislation governing Sunday closing of certain types of businesses has been expressed by a committee of the State Bar of Michigan. In its annual report the Bar's Civil Liberties Committee declared that it believes 'it a matter of individual conscience whether or not a person works or refrains from working on Sunday.'"—*The State Journal* (Lansing, Mich.), Sept. 11, 1958.

This good news brings a temporary victory for Seventh-day Adventists and for our Jewish friends. It gives us more courage to do the work that lies before us during the coming Michigan State Legislature session. Since Sunday-law advocates failed in their attempt to have their proposed Sunday-closing bills passed this year, they are determined to win in 1959. The editorial page of the March 13, 1958, issue of the *Michigan Christian Advocate*, a Methodist journal, observes that "one of the reasons the Sunday Closing Bill was stymied at Lansing was the opposition of the Seventh-day Adventists."

We believe that the influence of our timely *Liberty* magazine as well as the untiring effort put forth by our people to flood the desks of our State legislators with letters and telegrams of protest against Sunday legislation during the 1958 session of Congress made an impact upon the thinking of the members of the Michigan Bar Association.

During October and November, Michigan laymen will continue a program of educating the public by distributing the special issue of *Liberty* magazine, which deals entirely with the Sunday blue law question. We will also insert in each magazine a copy of the Good News tract, number 13, entitled "Sunday in the New Testament." These papers will be given to all businessmen, news reporters, editors, county, city, and State officials, attorneys, ministers, police officials, teachers, and other citizens of influence.

Whether we win or lose at the coming State legislature, we are now afforded a unique opportunity to teach the true Bible Sabbath as the controversy focuses the attention of the public on the Sabbath-Sunday question. Our program is to educate the public. The majority of the people do not want Sunday laws. They have an inner feeling that there is something un-American and unfair about them. We want to keep this feeling alive.



Part of the group of second-grade students from Orangewood Junior Academy, California, who presented a program at six nearby churches. In this scene the two tables of stone, the golden pot of manna, and Aaron's rod that budded were explained and given to the "priests" to place in the model of the ark.

## Children Conduct Services at Six California Churches

By Joy Stewart\*

A thrilling demonstration of the value of Christian education was given in the churches of Orange County, California, during May and June. During these months an outstanding program was presented by the second-grade class of the Orangewood Junior Academy at the worship services of three churches and at the MV meetings at three others.

The thirty students, under the leadership of their teacher, Mrs. Alfred Stump, presented the history of the law of God using songs, poems, and readings from the Bible.

First establishing the Bible as the guide for mankind, the youngsters went on to introduce the Ten Commandments as a revelation of God's character, and to prove the existence of the law with Him throughout all time. They showed how the Ten Commandments are embodied in the two great commandments given by Jesus to the Pharisees, rather than being superseded by them.

Featured during the program was a golden replica of the ark of the testimony made according to scale and Biblical description. Four of the boys were dressed as priests to carry the ark. Replicas of the tables of stone, the golden pot of manna, and Aaron's rod that budded were explained in turn and placed in the ark.

The ceremonial law—its origin, its storage place in the side of the ark, and its abolishment on the cross—was made vividly clear by these young evangelists.

"How will you answer at Jesus' com-

ing?" they asked in song as the program ended. "Can you reply, 'I've kept the commandments?'"

Many non-Adventist parents, relatives, and friends attended the inspirational meetings, and already we have heard that some were led to search the Scriptures as a result of what they saw and heard.

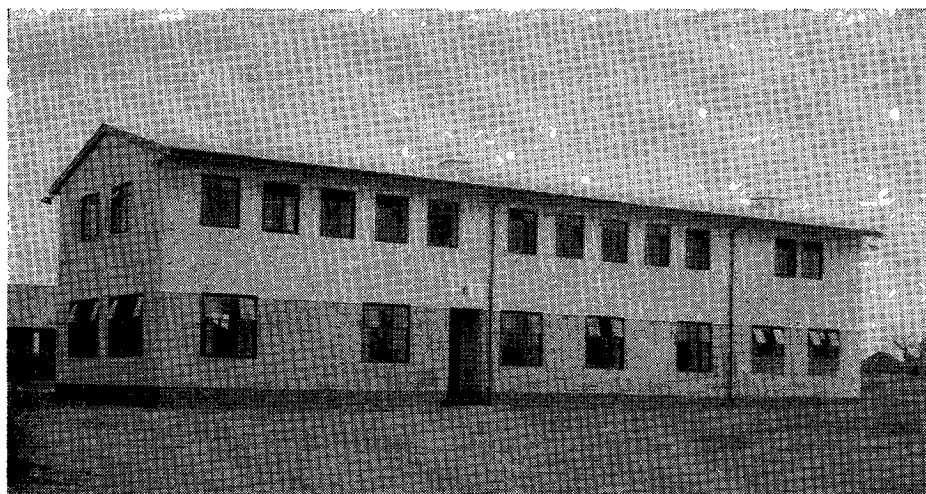
## A Milestone at Kanye Medical Mission Hospital

By J. A. Hay, M.D.  
*Medical Superintendent*

On May 1 an event at Kanye Medical Mission Hospital in Bechuanaland marked a milestone in our Bantu educational work in general and in the nurses' training program in particular. On that day a large, modern, fully equipped, two-story nurses' home was officially opened and dedicated by the resident commissioner of Bechuanaland, governing head of Bechuanaland. This building provided accommodations for 40 student nurses, 4 graduate African staff nurses, and a preceptress.

The growth of our medical work in this area was noted in the closing remarks of the resident commissioner's dedicatory speech. He said: "In so far as Government is concerned, the work which is being done here . . . is very much appreciated. We are most grateful for that work. We are most grateful to those people living overseas who send not only their representatives but also their money to help the people of this country. And on behalf of myself and of the Government, I thank Doctor Hay and the senior members of the Seventh-day Adventist organization who are here today for





Nurses' dormitory, Kanye Medical Mission Hospital, Bechuanaland, Africa.

all the work which their people are doing in this country. We are grateful and we are pleased that they are here. We want them. And if they wish to extend their work to an even greater extent, they will always find that I shall be very helpful to them."

Kanye Medical Mission Hospital, among all our medical institutions in the Southern African Division, is the only one that offers a training course for African women in general medical and surgical nursing. As the four-year training program has developed over the past years to accommodate the present 35 students in training, the need for housing facilities has become increasingly evident.

Appreciation is expressed to the union, division, and General Conference committees, and through them to the worldwide church membership, for the funds that have made this project possible. Few if any equally good facilities for housing African students are available anywhere in Southern Africa, either within or without the Seventh-day Adventist mission organization. It is our firm hope that the establishment of this nursing home will prove to be a step forward in the program of training African young people for leadership responsibilities in the finishing of God's work in this large division.

## Juvenile Delinquency

(Continued from page 17)

sive' world. It makes him unhappy, confuses him. He wants the solid walls of rules and of discipline around him, defining his world, giving him a large free area but telling him exactly how far he can go."—*Ibid.*

Jim Bishop, a writer for King Features Syndicate, not only supports this idea but believes that wisely administered discipline is the most impor-

tant single factor in preventing delinquency. He says: "The mark of the delinquent is lack of discipline. . . . He may be tall or short, fat or thin, handsome or ugly, intelligent or stupid, but he cannot abide discipline. This entails obedience; the act of doing the unpleasant. He works well when he is engaged in tasks that please him, but his spirit is in torment when he is ordered to do something routine.

"Wherever discipline is rigidly enforced, the incidence of delinquency declines. . . .

"When I was a police reporter, I saw at least 200 delinquents in court, and I saw five of them—the oldest was 19—die in the electric chair at Sing Sing.

"I never looked at one in apathy. What, I asked myself dozens of times, makes him different? The one difference I detected in all of them was lack of discipline. Almost all of them had soft-hearted mothers; some had soft-hearted fathers. They were seldom punished; the parents made excuses for the failures of the children. They were shielded, protected from the unpleasant. 'I vowed,' one father said, 'that my boy was not going to have it as tough as I did.'

"The boy's doom was sealed at this point. Life has many more miserable moments than happy ones. If we do not prepare the children for the tough, mean side of life, we plant the time bomb of delinquency."—*Washington Star*, Feb. 14, 1958. Perhaps a certain anonymous wit was right when he said, "A good father, finding his son on the wrong track, will provide switching facilities."

If discipline is so essential for the proper development of youth, why is it that many parents hesitate to be firm with their teen-agers? Because they are afraid of them, according to some authorities. Not physically

afraid, but afraid of their disapproval; afraid that they and their friends will think ill of them; afraid their children won't like them.

Commenting on this fact, Mrs. Harrison E. Elliott, former general secretary of the national board of the YWCA, declares: "We are in a period when a person must be liked above all else; that is [supposedly] the way to get ahead. Parents should exert authority and set up criteria, whether their children like it or not. Juvenile delinquency is definitely related to a lack of adult standards."

Some adults are asking, How did we get into this situation where our teen-agers seem to be in command? The answer, as given by one writer, is that certain psychologists and educators for years took the position that children were not to be repressed or disciplined lest their personalities be damaged. "'Give Junior his head and he'll find his own way,' the extremists said. 'If Junior sasses you back, if he kicks you in the shins, swallow the pain and smile. Junior is growing up.'

"And don't think Junior wasn't listening."—SUMNER AHLBUM in *Cosmopolitan*, November, 1957.

## Love Is Important

Discipline is not the complete answer to juvenile delinquency, but when combined with other agents, no doubt it is an important one. Love is also a powerful factor. Love—affection—gives a child a sense of worth, a sense of importance. This love must be manifested by both parents. It should also be shown by the schoolteacher, the pastor, and all others who deal with the child.

True love will not permit children to be self-indulgent. Nor will it smother the personality and prevent development. It does what is best for the child no matter how difficult or distasteful the proper course of procedure in a given situation may be for the adult. It does not bind the child to mother's apron strings long after this attachment should have been cut. Nor does it drive the child toward accomplishments that are important to the parent but unsuited to the child.

Besides true love, we might mention upright living by parents—setting a good example before youngsters—as a powerful weapon against juvenile delinquency. "If we, the parents, are purposeful and sincere, courageous and courteous, warm and understanding, the odds are that our children will be too. If, on the other hand, our children find us purposeless and vacillating, insincere and opportunist, self-centered and domineering, the odds are just as good that they will follow in these footsteps. . . . Children are ready to accept the proposi-

tion that we mean what we do, that we believe what we act.

"A father cannot teach honesty and brag about faking his tax returns. A mother cannot instill a respect for individual integrity and bully a salesgirl. It is an unwise parent who calls when a boy cuts school to say, protectively, that Pete is at the dentist's. Bread, cast on the waters, still returns."—ROBERT L. LAMBORN in *The New York Times Magazine*, April 8, 1956.

While the solutions to juvenile delinquency already mentioned, and many others, have been suggested by authorities, I have never yet seen any prominent individual point out that conversion—a full surrender of the teen-ager's heart to Christ—would do more than anything else to make upright citizens of youth. Instead "we flail at the problem with a jumble of uncoordinated 'solution': teen-age curfews, more playgrounds, punishing parents for their teen-agers' crimes, getting more social workers, setting up a Federal delinquency bureau, establishing psychiatric committees to research the adolescent psyche," declares Judge Leibowitz.

And he adds: "There is a feeling of despair, almost panic, about these 'solutions.' To me, sitting on the bench in the capacity of society's conscience, in day-to-day contact with the problem, these 'solutions' are treatments of the effect rather than the cause. I have felt for some time that our approach is like putting bandages on a sore that can be healed only by changing the blood stream."—*This Week Magazine*, Dec. 15, 1957. Another writer says it's like trying to bail out the tub instead of turning off the faucet.

Recognizing the tremendous power of Christ to transform lives, surely today's problem of juvenile delinquency is a challenge to the church. It is also a challenge to parents. The church should confront youth with a call for total commitment to Jesus Christ and the principles of His kingdom. And parents should create the kind of homes that will nip delinquency in the bud before it has an opportunity to blossom.

What kind of homes will do this? Homes in which the name of Jesus is revered; in which the law of God is upheld; where prayer is wont to be made; where parents set an example of godly living, and exercise discipline with love. Homes like these will produce children who are an honor to their nation and their God.

Every Seventh-day Adventist home should be a home like this, doing its part to stem the tide of wickedness that is flooding the world.

Is yours such a home?

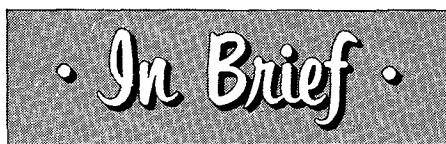
## Literature Evangelist Wins Souls in Brazil

"Sergio Cavallieri, one of our most successful literature evangelists in Brazil, is making a very interesting experiment," writes Nicolas Chaij, publishing department secretary of the South American Division. This faithful worker has set as his goal for this year fifty baptisms. A few weeks ago on a Saturday night he showed a religious film in a hall near several large apartment buildings. More than 2,000 people were present. This is probably the largest group of people ever to attend a meeting spearheaded by a colporteur.

Brother Cavallieri, in 1957, delivered 2,650 large subscription books and 1,900 small ones. While doing this he won eight souls for Christ.

God is greatly blessing and prospering the work in the South American Division. More literature was sold in South America in 1957 than in any other world division except North America.

D. A. MC ADAMS



### Atlantic Union

● Robert W. Cash, who has been employed in the South American Division office, is the new treasurer of Union Springs Academy.

● Victor A. Anderson, of Buffalo, New York, has become pastor of the Washington Avenue church in Brooklyn, New York.

● New faculty members of Greater Boston Academy include Edythe Mansfield, Mrs. Eleanor Lashua Pelletier, and Charles Zuill. Mrs. Pelletier is the first graduate of the academy to return to the school as a staff member.

● Dr. Hilbert Lentz, graduate of the College of Medical Evangelists, is establishing his dental practice near New London, Connecticut, this fall.

● C. Ray Kinney, pastor of the Washington Avenue church in Brooklyn, New York, has accepted a call to be pastor of the Buffalo church.

● David Prest, pastor of the Canton, New York, district, was ordained at the New York camp meeting.

● John Kriley, electrician of Atlantic Union College, has connected with the industrial arts department of Emmanuel Missionary College.

● Wayne Andrews, who has spent a number of years in foreign mission service, has joined the faculty of Atlantic Union College as assistant professor in the speech department.

● Leroy A. Benzinger, recently returned from mission service in Singapore, is the new principal of Browning Memorial Elementary School in South Lancaster, Massachusetts.

● George C. Peterson, publishing secre-

tary for the Northern New England Conference, reports that for the first time in the history of the conference, one thousand hours were devoted to the canvassing work in one week during the mid-summer Big Week. The total hours were 1,390; sales were more than \$6,000, and deliveries, \$2,400.

### Canadian Union

● Four men were ordained to the gospel ministry at Oshawa, Ontario, on Sabbath, August 9. They were: Osborne Lee, Glynn Davies, Ned Maletin, and Harvey Helm. R. R. Fighur, W. A. Nelson, and G. E. Jones officiated at the service.

● On Sabbath, August 16, at the Maritime camp meeting held at Pugwash, Nova Scotia, W. A. Nelson, E. M. Peterson, E. E. Cossentine, and local ministers participated in an ordination service for F. J. Crump, C. R. Neill, H. L. Friesen, and W. M. Mercer. Later in the day a baptismal service was conducted for fourteen persons.

● Three Skoretz brothers are now in the ministry in the Alberta Conference. Frank is the leader of the district that includes Stettler, Sedgewick, and Loyalist; Rudolph is at Vegreville and will work with the Ukrainian-speaking people; Dan is pastor of the Edmonton church, having been in the conference for some time. He formerly labored in the Manitoba-Saskatchewan Conference.

● Five persons were added to the Medicine Hat church on Sabbath, June 28, four by baptism and one by profession of faith. H. A. Schultz, district leader, conducted the baptismal service. On July 12 two more persons were baptized at the Medicine Hat church, but will hold membership in the Cassils church.

### Central Union

● On Thursday, September 4, the departments remaining in the old building at the Boulder-Colorado Sanitarium and Hospital moved into their new departments in the recently completed building.

● Dr. E. N. Dick, research professor of American History, has returned to Union College after an absence of eight years. Two other additions to the staff are Catherine Brown to the music department, instructor in organ; and Marilyn Brown, from Canadian Union College, to the secretarial department.

● The La Junta district in the Colorado Conference has been divided into three separate districts. Paul Curtis, a Colorado worker, will be pastor of the Campo and Lycan district; Lloyd Austin, from the Wyoming Conference, is taking the La Junta district, comprised of La Junta, Rocky Ford, and Trinidad; while Freddie Bargas will have the Las Animas-Lamar district.

● After Mr. Nakasugi, a Japanese living in Denver, accepted the truth of the Seventh-day Adventist Church, he decided that he must go to Japan to give the wonderful message to relatives and friends. At seventy-three years of age he left Denver for Okayama prefecture in Japan. After six months, more than 250

attended the meetings nightly in the schoolhouse. The need for a church became so acute that Brother Nakasugi decided to build a church costing \$15,000 (U.S.) for them. George S. Aso, pastor of the Denver Japanese church, says, "What a wonderful thing a layman on fire can do!"

### Columbia Union

- H. A. Morrison, former president of Washington Missionary College, was the first \$1,000 contributor to a new scholarship fund drive, sponsored by the alumni association of the college. Funds will be invested and dividends used for scholarships for worthy students.

- The Columbia Union Conference again leads the world in the Ingathering program, according to H. K. Halladay, union home missionary secretary. The union stands first in per capita and total amount raised. Minute Man conferences include New Jersey, East Pennsylvania, and West Pennsylvania. The largest amount was raised by the Potomac Conference.

- The Bible schools of the Potomac and West Virginia conferences have recently been merged with the Faith for Today Bible School in New York City.

- A new elementary school was begun in the Greater Washington area early in September. The Beltsville church has moved into its new building with daily school sessions and Sabbath morning services.

- John Bernet is the new secretary of the publishing department of the East Pennsylvania Conference. He takes the place of A. L. Page who is now in Nebraska. Brother Bernet has recently served as assistant publishing secretary of the Greater New York Conference.

- A. M. Karolyi, from Florida, is the new secretary of the home missionary, Sabbath school, public relations, and radio-TV departments of the Chesapeake Conference. He takes the place of D. G. Fleagle, who has accepted a call to district work in the Florida Conference.

- The Ilda, Virginia, church was recently rededicated in special Sabbath ceremonies. The main speaker was H. J. Capman, president of the Potomac Conference. Directing the program was the pastor, Douglas Cross. The building was recently moved in order to accommodate a new highway.

- Mrs. Mary Hart, 74, a member of the Ohio Conference, has again this year reached the \$1,000 mark in the annual Ingathering program for missions.

- Judson Habenicht, of the Alberta Conference in Canada, has been asked to assume the pastorate of the Frederick church in the Chesapeake Conference.

- A company was organized recently at Cape Charles, Virginia, in the Chesapeake Conference. Kyle Connor was chosen as leader. Other leaders include Arthur Turner, Sabbath school superintendent; Ruth Connor, secretary; and Mrs. G. V. Tinkham, treasurer.

- Twelve new members have been added to the staff of Washington Mission-

ary College for the school year 1958-59, reports Loren Dickinson, public relations director. They are: Dr. Beverly Beach, history department; Dr. Duane Montgomery, mathematics department; Neil Tilkens, music department; Glenn Cole, music department; Betty Christensen, music department; Charlotte Bowman, Priscilla Moyer, and Mrs. Meraldine Gates, nursing department; Merlin Morford, physical education department; Loren Dickinson, speech department; Jerry Chilson, elementary school; and Herbert Roth, English department.

- A new \$135,000 physical therapy department was officially opened on Sunday, September 28, at the Washington Sanitarium and Hospital, Takoma Park, Maryland.

### Lake Union

- Literature evangelists in the Illinois Conference held the highest records in the union for the month of August. Hours put in were 7,083. The two persons with the most hours were Harold Green, of Illinois, and Essie Pickens, of the Lake Region. Each worked 316 hours. Arthur Falk, of Illinois, took orders for and delivered \$2,773.75 worth of literature.

- A State-wide camporee for the Pathfinders in Illinois was held September 26-28, at New Salem State Park, under the direction of Frank B. Phillips, youth leader for the Illinois Conference. Clubs from all over the State were represented, and many visitors came in from the various churches for the Sabbath hours. A special sight-seeing trip was planned through the historic city of New Salem to see the log cabins, stores, blacksmith shop, and barrel factory.

- Dedication services were held for the Covert, Michigan, church, Sabbath, September 20. G. E. Hutches, president of the Michigan Conference, gave the dedicatory sermon. M. L. Fleming, pastor, states that many hours were spent by the members in redecorating and preparing the church for this special service.

- Wisconsin has recently purchased a walk-in van to be used as a mobile unit in the disaster relief program. This unit will be kept well stocked at all times for instant use. The conference will also stockpile emergency items at the six welfare centers throughout the State.

- H. W. Kibble, president of the Lake Region Conference, sends a fine report of further baptisms in his conference. Russell Bates and John Wright baptized 19 in the Morgan Park, Chicago, church on Sabbath, September 13. Samuel Flagg and Earl Moore baptized several at Benton Harbor, Michigan, on the same date. This brings their total up to 30 for this year.

- At Emmanuel Missionary College E. C. Banks, an alumnus of the institution, has accepted the newly established position of dean of students. He comes from Southern Missionary College in Tennessee, where he has served on their teaching staff for the past 12 years. Prior to that he worked for a number of years as a minister in various evangelistic campaigns. Reid Tait, a recent graduate of Emmanuel Missionary College, has re-

turned as an instructor in academy biology and driver education, and to assist in the college chemistry department.

- The first annual convocation of the four MV Federations in the Lake Region Conference was held for the first time Sabbath, August 30. E. E. Cleveland, of the General Conference Ministerial Association, was the guest speaker to an audience of more than a thousand. Four scholarships were offered: \$210 by the Chicago area to Charles McClellan, \$100 by the Mid-Indiana area to Vivian Holland, \$100 by the Detroit area to Larry Lacy, and \$100 by the Michiana area to Carolyn Woodard. The first three were to Oakwood College, and the last one to Emmanuel Missionary College.

### Northern Union

- Adrian Woods reports twenty persons added by baptism and profession of faith to the churches of the Austin district in Minnesota this summer.

- Mr. and Mrs. David Braithwaite, of Rapid City, South Dakota, as a missionary project have set up their projector in the yard to show the junior Bible study films. Up to 25 children attend.

- Under the sponsorship of the Missionary Volunteer department of the Iowa Conference, thirteen young campers and leaders took part in the conference's first wilderness canoe trip into northern Minnesota. G. P. Stone, conference MV leader, the nine young men, and their counselors all report the trip an outstanding success.

- During the State fair the Minnesota Conference had two attractive booths, one prepared by E. F. Finck, public relations secretary, where a specially prepared paper entitled "Advent Herald" was given out, and the other operated by the colporteur forces of the conference under A. R. Klein, publishing secretary. Several hundred dollars in cash sales served to meet the expenses of the booth.

- The workers in the Minnesota Conference reported 42 baptisms during August.

- The members at Ash Grove, South Dakota, have repainted their church on the outside and redecorated the inside.

- At an outdoor baptism at Beach, North Dakota, August 30, three persons were baptized by E. F. Irish.

- New teachers in the South Dakota Conference for this school year are Mr. and Mrs. Elmer Hauck, Jack Dyer, J. R. Rankin, and Mrs. Duane Rhodes.

- N. M. Harlan reports the baptism of six persons at Duluth, Minnesota, August 16. Three of these became interested as a result of studies given by Albert Jackson, local elder.

- The Iowa Conference ministers and their families worshiped and studied together for three days at their annual convocation held at Springbrook Park. A. L. Bietz presented a lecture series on leadership.

- Members of the newly organized Southview church in Minneapolis, Minnesota, have just purchased a church and Sabbath school building in the Rich-

field area of the city. The auditorium seats 350. G. R. Elstrom is pastor of this new congregation.

### North Pacific Union

- At the close of the registration period, 1,092 students began fall-quarter study on the campus of Walla Walla College. With 116 in attendance at the clinical division of the school of nursing in Portland, the total enrollment is 1,208.

- A research grant of \$8,000 has been approved for Walla Walla College by the National Science Foundation to be used for a research project, "Laboratory Culture of Marine Decapod Larvae," to be carried on largely at the biological station at Anacortes, Washington. The project will begin June 9, 1959, and continue through a two-year period. It is to be conducted by Dr. Harold Coffin, head of the department of biological sciences, and two graduate students in biology.

- The three boarding academies in the Oregon Conference and the day church-operated academy in Portland, Oregon, report each school filled to capacity as follows: Columbia Academy, 199; Laurelwood Academy, 347; Milo Academy, 284; Portland Union Academy, 151; total, 981.

- Evangelistic meetings in Lewiston, Idaho, began September 20 in the Roxy Theater with very few vacant seats in the building, which seats 475. The meetings are under the direction of George E. Knowles, Upper Columbia evangelist.

- First reports from the three-week evangelistic campaign in Port Angeles, Washington, indicate that 33 persons have been baptized. All but two were adults, and there were eight couples baptized. The Mittleider-Cummings evangelistic team is now holding meetings in Bellingham, Washington.

- The church building at Deer Park, Washington, was dedicated free from debt, July 12. This group was first organized on February 16, 1952, into a Sabbath school by Dalles Dull and Dean Dudley. With an original membership of 35, this small company has grown in size and spirit and now numbers 94 members. In the last year and a half the members have purchased \$2,700 worth of new pews, and with an eye toward the future they have purchased four acres of land in an excellent part of the city for a future new church and church school site. They have also built and equipped a pumice-block schoolroom at the rear of the present church, and held their first year of church school last year. During recent months the members have distributed *Present Truth* magazines to 360 homes in Deer Park in preparation for an evangelistic series.

### Pacific Union

- At Camp Cedar Falls, Southern California Conference, 843 junior and early-teen youth enjoyed the blessings of summer camp, and 355 made their decision to prepare for baptism, reports Theodore Garcich, Jr., associate MV secretary.

- The Central California Conference Missionary Volunteers have taken as a Share Your Faith goal for the month of

October the enrolling of 10,000 people in the Bright Horizon Bible Course, writes Paul M. DeBooy, MV secretary.

- C. W. Hartwick, pastor, says that the Monterey Peninsula and Salinas churches cooperated in manning a booth at the Monterey County Fair in August. Many questions were answered for interested people, and 6,500 pieces of literature were given away.

- Mrs. Mabel Swisher, of Tucson, Arizona, has in the past nine years telephoned more than 15,000 people on Sunday mornings, inviting them to listen to the Voice of Prophecy radio broadcast.

- Two new workers in the Central California Conference office are Mrs. Elsie Franklin, of the Texas Conference office, and Mrs. Ruth Wiles, formerly of the Southern California Conference.

- An evangelistic effort on Maui, Hawaiian Mission, closed with a total of 35 decisions to join the church. G. W. Collier and R. S. Larson have been busy following up this interest.

- A baptism on September 6 brought the total to 39 baptized thus far this year at the Kaimuki church in the Hawaiian Mission, reports Richard Serns, pastor.

- Vacation Bible Schools were held in 46 communities of the Northern California Conference; some 5,000 children attended these schools.

- Carolyn Stilson has joined the staff of Hawaiian Mission Academy and will be teaching music.

- C. R. Bradley began a series of meetings in Woodlake, California, September 28.

- La Sierra College has announced additions to the faculty as follows: Dr. William Landeen, professor of history, an alumnus of Walla Walla College, who was granted the Ph.D. degree in history at the University of Michigan. He has served in various educational capacities in this country and in the Northern European Division; Maurice Hodgen, instructor in education, who holds the Bachelor's degree from Pacific Union College and is completing work on his dissertation at Columbia University, the final requirement for the Ph.D. He is a native Australian; W. G. Nelson, new principal at La Sierra Preparatory School, succeeding Floyd Wood who accepted a call to educational work in the Far Eastern Division. Mr. Nelson is a graduate of Union College and was principal of Denver Junior Academy.

- D. E. Dirksen has accepted the invitation of the Pacific Union Conference committee to become home missionary secretary of the Pacific Union Conference. Elder Dirksen is a pastor-evangelist of experience and for the past few years has been serving as home missionary secretary in the Southeastern California Conference.

- Orville Butler is the new secretary-treasurer of the Hawaiian Mission. Previously he was connected with the Pacific Union Supply Company and more recently with the Southern California Conference Association. Mrs. Butler, who has

been working in the Southern California Conference Book and Bible House, will do similar work in Hawaii.

- J. Gordon Paxton, pastor, reports the conclusion of six weeks of intensive evangelistic endeavor in the Quincy, California, church. Four persons have indicated a desire for baptism while a number of others have requested Bible studies.

### Southern Union

- The Missionary Volunteer department of the Georgia-Cumberland Conference recently held its first all-conference Pathfinder fair. The event was staged in connection with a weekend camp meeting at Southern Missionary College. It is planned that this will be an unusual event in the conference.

- The program *It Is Written* began on two TV stations in the Southern Union, September 27 and 28. Sponsored by the Kentucky-Tennessee and Florida conferences, the program opened in Nashville on September 27 and in Orlando on September 28. Pastors and laymen in the churches involved are carefully organized for an all-out effort in connection with this television series.

- The Florida Conference reports the dedication of the new North Miami church on August 30. This ceremony marked the fruition of nine years of work and sacrificial giving on the part of every member of the church. Participating in the dedicatory services were V. G. Anderson, Don R. Rees, H. H. Schmidt, and W. B. Johnson.

- A new program designed for total evangelism will be inaugurated in the Southern Union the first quarter of 1959. To be called Operation Dixie, it will involve every church within the union and will afford opportunity for every member to use his talents. An objective of 1,500 baptisms has been set.

- The Southern Union membership is expected to pass the 40,000 mark soon.

- The new South Central Conference office was officially opened on October 1. W. W. Fordham, conference president, was in charge of the ceremonies.

### NOTICE

#### Annual Meeting of NASDAD

The National Association of Seventh-day Adventist Dentists will hold their annual meeting at the Hotel Dallas, Dallas, Texas, November 6-8, 1958. This meeting will be held in connection with the meeting of the American Dental Association. All Seventh-day Adventist dentists are cordially invited and urged to attend these meetings.



Temperance Day and Offering	October 25
Missionary Periodicals Campaign ( <i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i> )	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirtieth Sabbath Offering (South America)	December 27

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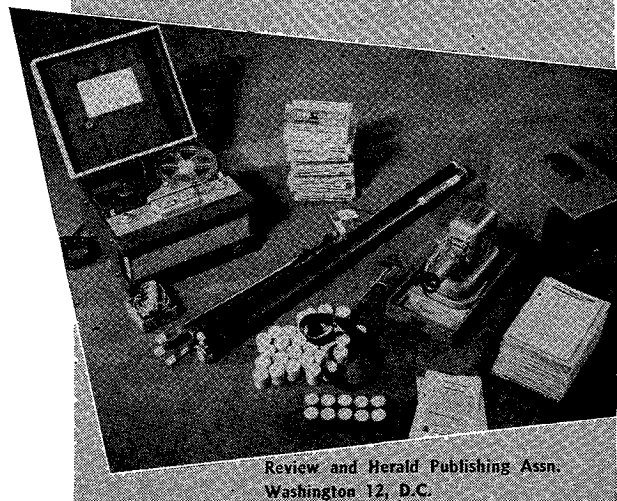
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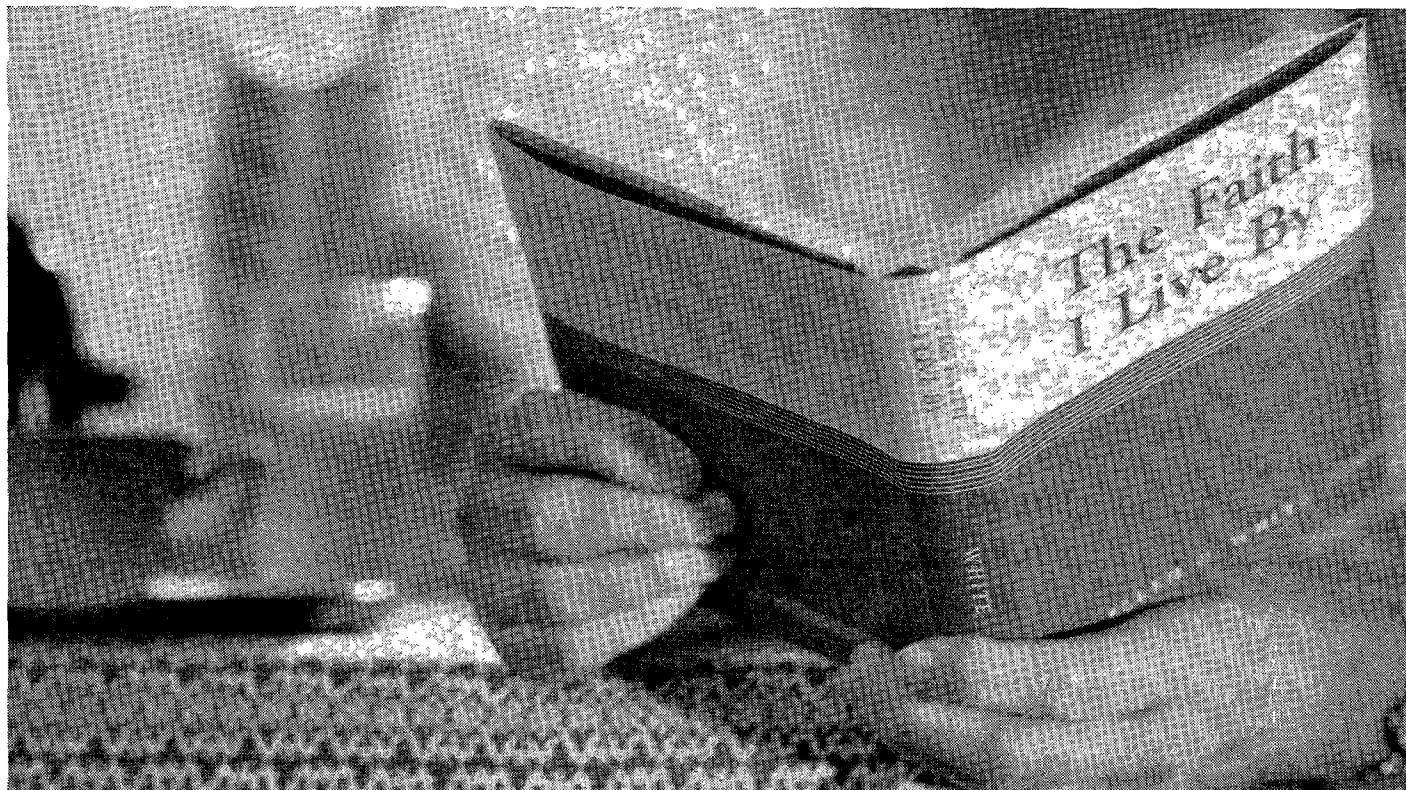
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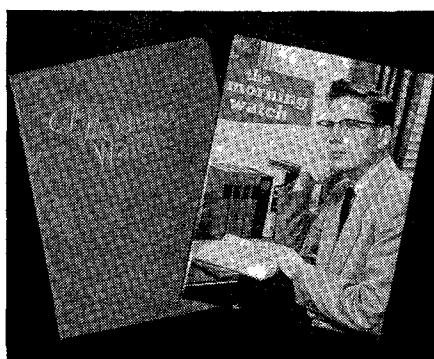
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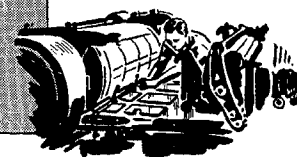
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# As We Go to Press



## From Home Base to Front Line

### Australasia

C. T. Parkinson left Sydney, July 8, en route to Lae, New Guinea. Brother Parkinson, who will later be joined by his wife, will serve as a district director in the Western Highlands Mission. He will be located at Paglum, in the Mount Hagen area.

Mrs. E. A. Boehm and one child left Sydney, July 10, for Rabaul, New Britain. Sister Boehm will join her husband, who is serving as president of the Bismarck-Solomons Union Mission. This family recently took furlough in Australia.

Mr. and Mrs. S. Gillis and two children returned to New Guinea July 15, at the conclusion of their furlough. Brother Gillis is on the teaching staff at the Coral Sea Union Missionary College.

K. O. Thorpe flew to New Guinea, July 20, to take up a temporary appointment in building work. Brother Thorpe will be engaged in erecting a home and school in the Sepik River district.

Pastor and Mrs. Walter Ferris and infant left Sydney on the *Monowai*, August 22, en route to New Zealand. In New Zealand this family boarded the *Mau'i Pomare* for the Cook Islands, where Brother Ferris will serve as president of the local mission. Brother Ferris is a veteran missionary, having previously served in Fiji and Tonga.

Miss Olive Fisher left Sydney, August 24, en route to Lae, New Guinea. Miss Fisher will connect with the Hansenide Colony at Mount Hagen, where she will engage in nursing work.

### North America

Elder and Mrs. R. H. Pierson sailed from New York City, September 24, on the S.S. *Queen Elizabeth*, their destination being South Africa. Before marriage, Sister Pierson's name was Dollis Mae Smith. Their first overseas service was in India from 1935-1942. They served in the British West Indies and Caribbean Union from 1944-1950. Brother Pierson was president of the Southern Asia Division from 1950-1954. At the 1958 General Conference session he was elected president of the Southern African Division.

Elder and Mrs. D. R. Christman and four children left Miami, Florida, September 27, returning to Brazil after furlough. Prior to marriage, Sister Christman was Dorothy Louise Daniel. They served in Hawaii before being called to South America in 1952. He will resume his responsibility as president of the Rio Grande do Sul Conference, in Porto Alegre, Brazil.

Elder and Mrs. R. S. Lowry sailed September 28 from San Francisco, California, on the S.S. *Wonosobo*, en route to India. Sister Lowry's maiden name was Jessie Louise Carter. The two children, Lyvern Louise and Carter William, preceded them, having left July 8, to arrive in time for the opening of Vincent Hill School. Brother and Sister Lowry first went to India in 1941. This, their second furlough, has been extended to permit Brother Lowry to pursue postgraduate studies. He will resume his work as educational secretary of the Southern Asia Division.

W. R. BEACH

## Temperance Offering Set for October 25

The annual offering for temperance work is to be taken in all our churches, Sabbath, October 25.

Alcoholism has now become the fourth major public health problem in the world today.

The liquor interests, fearing another prohibition movement, are now launching a nationwide program in behalf of moderation. This moderation program has been foisted on the American people over the radio, on television, and in newspapers and magazines. As this great flood of propaganda is coming out, now is the time for us to arouse and do what we can to combat this deadly movement. From the pen of the servant of the Lord we quote:

"The temperance question is to receive decided support from God's people." "Is it not time for us to arouse our God-given capabilities, to catch holy zeal that we have not had as yet? . . . If our people can be made to realize how much is at stake, and will seek to redeem the time that has been lost, by now putting heart and soul and strength into the temperance cause, great good will be seen as the

result."—*Temperance*, pp. 249, 256, 257.

Let our brethren and sisters everywhere plan for a liberal offering on October 25, that the goal of \$100,000 may be reached. O. A. BLAKE

## To Move Brookfield Operations to California

In 1915 the Pacific Press became the publishing house for printing in the miscellaneous languages used in the North American Division, and a branch plant was built in Brookfield, Illinois, to care for that program.

Because of the present rapid transit in both travel and shipping, the executive committee of the Pacific Press appointed a subcommittee, with representatives from the General Conference and the Publishing Department, to give study to the advisability of transferring the work from the Brookfield plant to the main factory in Mountain View, California.

On September 8, 1958, at a full meeting of the Pacific Press board with General Conference representatives, the subcommittee rendered its report. After careful and prayerful consideration the following recommendations were unanimously adopted:

1. *Voted*, To recommend to the Board of Directors of the Pacific Press Publishing Association that the operation as it is now being carried on at Brookfield be moved to Mountain View, California, and integrated into the operation at Mountain View as a separate entity; that sufficient space for offices, storage of stock, and shipping be provided for this separate operation; and that stock of English literature carried by the Book Department be supplied upon order from the new division.

2. *Voted*, That August 1, 1959, be set as a target date for the transfer of operations from Brookfield to Mountain View.

We believe this move will give better service to the Inter-American Division and in no way hurt or retard the work of our foreign language publications. We solicit the prayers and the wholehearted cooperation of all our workers and members in making the work at the Pacific Press all God intended it should be.

W. B. OCHS