

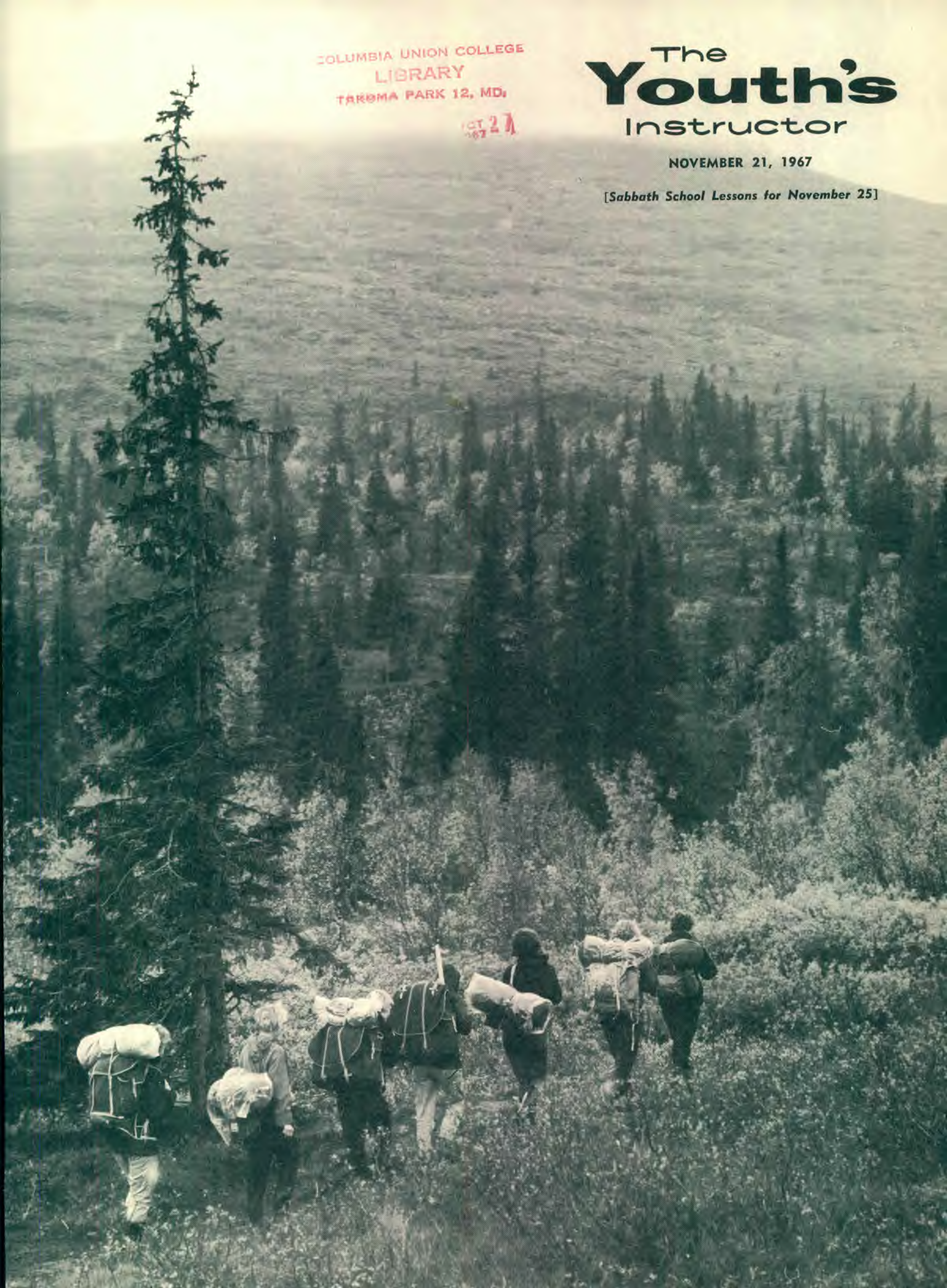
COLUMBIA UNION COLLEGE
LIBRARY
TAKOMA PARK 12, MD.

1 OCT 21 1967

The Youth's Instructor

NOVEMBER 21, 1967

[Sabbath School Lessons for November 25]



The Youth's Instructor®

THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 1967. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

Editor WALTER T. CRANDALL
Associate Editor JAMES JOINER
Art Editor T. K. MARTIN
Layout Artist ALAN FORQUER
SHARE Editor MILDRED LEE JOHNSON
Editorial Secretary MILDRED ADAMS
Editorial Consultants

THOMAS S. GERATY
THEODORE LUCAS, DONALD E. MANSSELL, CALVIN E. MOSELEY, JR., GERALD R. NASH, F. DONALD YOST
Circulation Manager S. L. CLARK
Field Representatives C. M. WILLIS
CLIFFORD OKUNO

Published by the Seventh-day Adventists. Printed every Tuesday by the Review and Herald Publishing Association, at Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright, 1967, Review and Herald Publishing Association, Washington, D.C. 20012.

Subscription rates to U.S. and U.S. possessions: one year, \$6.95; in clubs of three or more, one year, each \$5.95. Rates slightly higher in Canada. All other countries: add 80 cents postage each year per copy.

A month before you move, notify THE YOUTH'S INSTRUCTOR of both your old and new address. Any correspondence about your subscription should enclose the address label from the magazine or wrapper. If the post office is unable to make delivery, your subscription will be suspended until a correct address is supplied.

Of Our Pilgrim Forefathers

by BETH M. APPLGATE

Yesterday there were but promises.
Nothing had been done.
Dark woods rose green against the shore.
There was a nation to be won.

Danger lurked in shadowed ambush,
But they could not wait.
Homes must be built, wood cut for fires.
There was scant time to hate.

They hewed, they built, they sowed, they reaped.
There was not time to do
The hundred things that cried for doing;
Others would find time, they knew.

They moored a nation to the granite
Of pious, moral, Christian living.
Our heritage was work and faith in God.
We honor them today, Thanksgiving.

Flyspecks

by DOROTHY EMMERSON

WE WERE flying well above the snow-capped Andes between Bolivia and Peru. Spread out below like a sea of whipped cream were fluffy clouds, through which mountaintops took occasional peeks at us.

But I nearly missed all this. My attention was riveted on a fly stuck to the outside of the plane window. What's more, my only thought at the time was how I wanted to clean that window! I'm glad my husband jolted my attention back into focus on the wonderland below.

Sometimes I think the windows of our souls need washing too. More often than not the world's just fine outside. What's wrong is our viewpoint. We're too busy concentrating on "flyspecks"—things that are so small and inconsequential that we should despise and forget them.

Patricia is having a party and all her friends are invited but you! Are you going to sulk and imagine all sorts of reasons why she has deliberately left you out? You better not! What's more, make sure you don't treat her to a generous amount of snubbing, either. Simply mark it down in your mind that, since she

has little space, she had to cut her invitation list some place. Then forget the matter. You'll have reason to be proud that you didn't let a "flyspeck" ruin a wonderful friendship when a few days later you receive Pat's invitation that had been lost in the mail.

You work in a large office and get along famously with all your fellow workers. That is, except for one. Sam simply rubs you the wrong way. In fact, he bothers you so much that sometimes you find you aren't working or sleeping as well as you should, because you become so wrought up. Even your spiritual life has become disturbed.

Well, now, this is getting a bit out of hand, wouldn't you say? Why not take stock a bit? Is there anything you can do to remedy the situation? If so, do it! But if there isn't a thing you can do about it—and sometimes this is the case—then put it out of your mind. Surprisingly enough, once you develop a healthy new outlook and stop focusing on the problem, Sam will no longer rankle your soul.

Flyspecks are not meant to darken life's horizon.

Photo credits: Cover, Teuvo Kanerva; p. 3, W. Melvin Adams; p. 7, Luoma Photos.



Five Reasons for Saying Yes

by JIM MURTON

IT WAS almost noon in San Francisco. The March day was damp and threatening inclement rains. The sidewalks were too small for the elbowing crowds. Most of the office secretaries and executives were probably little more preoccupied than to pick up a sandwich, to shop for an item or two, or to get to their cars before the down-pour started.

I, however, was bent on finding a Western Union office. The "I ACCEPT" wire was to be, in many respects, a very serious and consequential message. The \$2.56 cost belied the importance of a decision that had been in the making for some months. In some

respects I was a part of the sidewalk throng when I stepped into the noisy little WU office. But in folding the receipt and placing it in my billfold as I emerged through the door and re-joined the milling multitudes, I was not as much a part of them as I had been five minutes earlier. You see, the "I ACCEPT" wire was directed to a church leader! I had just committed time, talent, and life to the work of the church.

So what? Are not scores of men and women in the Seventh-day Adventist Church doing so every year? True. But don't make me get ahead of my story!

There are many worth-while and valid reasons that can be enumerated from our denominational points of view for such a decision. Among these

reasons are acute denominational personnel needs, Christian working environment, inner satisfaction, fringe benefits, association with friends of long standing, Sabbath privileges, and, of course, a sincere response to God's call. There are many others that could lengthen the list.

Although some of these reasons heavily influenced my determination in San Francisco that day, may I mention a few additional ones that were advanced by circumstances and people who are foreign to the Seventh-day Adventist Church.

Reason One: Not long ago I was invited to attend ceremonies of an important metropolitan hospital that gave recognition to twenty-seven years of faithful nursing service by a group

of Catholic nuns. Physicians and administrators eulogized their various facets of service to the institution. But what interested me most was the emphasis given to their spiritual influence on other hospital personnel and on the patients.

Recalled one physician: "I can well remember one patient who had not confessed to the priest for fifty-five years being responsive to the tender urgings of the Sisters. Before he died, we knew that he had made things right, and today he is in heaven."

I could not help being struck with the responsibility I had to put my time and talents to work for the church I believe to have a more correct theological pattern! Furthermore, as I saw those nuns, each one as sincere and dedicated as could be, I wondered how I could do anything less for *my* church!

Reason Two: In the course of the past few years, it has been my opportunity to work with a university whose origins are dated and identified with resistance to the thrusts that Marxian socialism made in the mid-thirties in Latin America. To have become intimately acquainted with men and women who fought for liberty, were persecuted, imprisoned, maligned, and ostracized by their contemporaries, is to have learned to respect them. They know what they believe and are willing to make any and every sacrifice necessary to achieve the victory. (Three of their number were shot and killed during early demonstrations, and hundreds of others were injured in numerous street battles.)

If I espouse what I believe to be the message that the world needs most, how can I do anything less than accept an opportunity that will *prove* I believe? If others can fight with life and limb against serfdom, what excuse have I—as a Seventh-day Adventist—not to set up roadblocks and obstacles to the advancing wave of evil?

Reason Three: For years I had heard of the "sacrificial wages" received by the ministry and workers of the church. (Although I'll readily acknowledge that in most categories salaries are not excessive, I have often wondered if the adjective *sacrificial* has not been frequently misapplied. In fact, in some categories, the wages and benefits awarded are commensurate with those given by nonchurch employers.)

Anyway, be that as it may, in connection with a consulting assignment to a group of hospitals in the Southwest I had occasion to review the payroll checks about to be distributed to

the employees of an Episcopalian hospital. It was obvious that those employees, at least in my opinion, would be more justified to use the word *sacrifice*. Of course, this doesn't necessarily justify our church schedule in all of its payroll categories. But it does show that there must be hundreds and thousands of others in the United States and elsewhere who live modestly in deference to a cause.

If Episcopalians can do it, why shouldn't I be able to establish a standard of living that is commensurate with my income, whatever that might be?

Reason Four: One of my professional associates and I were dining in a modest restaurant just off one of the main streets of a large city. Work pressures were minimal and we were extending the lunch hour beyond the accepted norm. We talked the usual range of topics, and, among them, professionalism.

As a practicing Christian, he pointed out that religion influences a person's professional competence and stature. He noted among other things that "more is expected of a Seventh-day Adventist professional because we know of the high moral and ethical standards of that church. In part you are professionally respected as you are because you are a Seventh-day Adventist."

With the church contributing substantially, in the opinion of this man, to the regard that fellow professionals have of my competence—what alternative is there but to contribute to the

church at least a modest return in the way of service? How can I ignore church needs when I'm the product of a Seventh-day Adventist home, of a series of Seventh-day Adventist schools, and of previous church employment opportunities that launched me on a satisfying career?

That associate helped to influence my wiring an acceptance.

Reason Five: A former employer had thoughtfully suggested that I might rejoin his firm. With church employment in the offing, I did nothing to encourage his inquiry. On the first occasion for a personal conversation, I told him quite frankly that I was hopeful that a suitable opportunity would be opening up in the church and that should this not materialize I would be happy to talk seriously about his proposition. His reply: "Well, as much as we would enjoy having you aboard, let me assure you that we respect you for giving first priority to your church. More of us should do the same."

Isn't that an endorsement that would clinch one's decision? How could I seriously entertain nonchurch employment when this man, a successful businessman and a nominal Christian, had seconded my then tentative decision? To accept employment in his or any other secular firm after that conversation would, in essence, say that the church ended up *second* and not *first*.

These five reasons—all products of incidents with men and women for whom the Seventh-day Adventist Church is working—compelled me to accept. Although there are many opportunities for properly witnessing for Christ outside the ranks of the formal organization—opportunities that cannot and should not be depreciated—it would appear to me that every young person cannot but give God's organized work a boost by placing it first in the order of employment priorities.

To do less is to fail our fellow men who *are* giving more to their respective causes than we are. (And our cause is, without question, the greatest cause!) To do any less is not only to fail God, but to fail oneself.

I shall always be grateful to the abnegated Catholic nuns, to the courageous anti-Marxists, to the poorly remunerated Episcopalian hospital employees, to my two co-professionals who reminded me of the great cause and church I belong to, and of my responsibility to help it advance.

All of them gave me additional perspective and more reasons for answering God's call in the affirmative.

FAMILY FARE

The Second Mile

by MAXINE WESSMAN

IN TEACHING our young son about tithing, I explained that when he had ten pennies he should give one of them to Jesus. In this way, other little boys and girls would have the opportunity to learn of Jesus' love. As he counted out his pennies, he promptly said, "Mommy, I want to give two pennies to Jesus. I'm not a daddy, so I don't need much money."

How much money do we really need? What are our responsibilities? Could many of us be giving twice as much as we are, because we don't "need much money"?

The Temptations of Christian Writers

by ROLAND E. WOLSELEY

Tour Teuvo Kanerva gives Lappi, Finland, as the specific location for what he identifies as "the hiking tour."

Trail "This week's cover photograph has little appeal to the person who vacations at a beach motel, but is viewed with empathy by the one who prefers a more primitive type of recreation. There are enough elements in this picture to enable me to join the hikers in my reaction to the scene before me. The blanket rolls are plastic-covered, suggesting the anticipation of inclement weather. The only hand visible in the picture is rolled into a tight fist, perhaps indicating the biting cold of the high trail. Timber line is just a few minutes' hiking ahead, and above timber line even trees cannot survive against the elements.

Trail "The group of hikers is moving diagonally into the picture, from left to right, which seems correct. The tall tree is in just the right spot to give balance and break up the otherwise rather monotonous terrain, and in turn its proximity to the hikers helps establish its size and proportions.

Print "Gray day—gray print. A more contrasty grade of photographic paper would have yielded a more brilliant print, but then the aerial perspective—the impression of distance indicated by the haze beyond—might have been impaired and thus part of the mood of the picture destroyed. The original print is beautiful in its tonal range, but in the reproduction processes much is lost." jbl.

Editorial Dr. Roland E. Wolseley is chairman of the magazine department in the Syracuse University School of Journalism. This column would be inadequate to list the books and magazine articles that carry his by-line. His interest in writing for Christian publications makes his contribution in this issue particularly meaningful. At the Green Lake Christian Writers and Editors' Conference his workshops demonstrate his popular appeal.

Practical "Do all in your power to gain perfection; but do not think that because you make mistakes you are excluded from God's service."—MYP 226.

You are in a general session of Christian writers. It is typical, but not an actual one.

What do you hear talked about, for the most part?

Rights. Rates. Contracts. How to "crack the secular market."

You hear little about writing on religion or on secular subjects from a religious viewpoint except in high-minded generalities. Little, that is, for a meeting of this sort.

You may be surprised at what you hear. But soon you realize that the religious writer, unless he be extraordinarily talented, is almost forced into concern for commerce.

Such writers, if they are to make their living or find vital supplements to small allowances, for the most part must look to the secular publishers. Church firms usually cannot pay well or spend enough on promotion, although some could do better.

What can be done to remove the temptation to give secular outlets the best work, to stimulate better Christian writing?

You, as a lay person, can read and buy more religious periodicals, books, and other materials. But you should do so on a basis of merit, not only of loyalty, for standards must be upheld.

You can urge your church publishing house to seek better ways to promote publications, although the world tips its hat to the Seventh-day Adventists for their competent publishing.

Church firms can examine their rates of payment to find ways to improve them.

And the writers themselves? What can they do about their temptations to write more for the secular press and less for the religious? They can:

Refrain from writing cheap and commonplace material, religious or secular.

Avoid as much as possible letting only money returns determine their decisions about manuscripts.

Give religious publishers first choice when marketing their material, if they can afford the sacrifice. And sometimes even if not.

Eschew the rationalization that injection of an obvious religious idea in a few lines justifies writing for otherwise useless or morally harmful publications. Writers must reach the unchurched but not make too many concessions.


Returning again to you, the reader: you can try to understand the dilemma of the Christian writer. Be not critical if he worries much about making money. He has little choice.

The writer must sustain himself while at the same time meeting his obligation to his faith. Doing that is not easy.

But if he wishes to serve as a Christian writer, that is his duty.

Import of the Query

- It is gratifying to find an increasing number of writers who query us before submitting manuscripts for our reading and evaluation. Such cooperation is making it possible to approach more closely the objectives we consider primary to the service we can render.
- Many such writers have been spared the effort of duplicating topics that may already be in the production process, or still in the files of *The Youth's Instructor*. The query sometimes makes possible a suggestion for a new direction the writer can take on a topic.



"FEAR GOD, AND KEEP HIS COMMANDMENTS."

by **KEN MC FARLAND**

This generation says

So there is a law—so what?

**There is nothing wrong with breaking the law, is there?
Getting caught is what is wrong.**

**Actually, every man must decide for himself what is right
and what is wrong.**

Some believe that the law was nailed to the cross.

**But even if it still exists, God is too merciful and loving
ever to punish anyone for breaking it.**

Law, you say? So what. We will do as we please!

*And as the residents of Sodom were
saying that, they met sudden death
in a blazing holocaust which fell
swiftly from out of heaven.*

HARRY ANDERSON, ARTIST

© 1954 BY REVIEW AND HERALD

FOLLOWING the Arab-Israeli war last June, some news analysts asked, What would this country have done if the war had gone the other way? Would the United States have watched Israel being pushed into the sea without intervening? And what would have been the Soviet reaction to American intervention? Would the conflict have rapidly escalated to a nuclear showdown?

No prophecy has more bearing upon current events than does the one found in the first few verses of Revelation 7. Here angels of God are pictured as restraining the winds of strife. "We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished."¹

Their task has not been an easy one here of late. Even as they work, the tensions and hatreds are continuing to build up—eventually to burst forth as "a time of trouble, such as never was since there was a nation even to that same time."²

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."³ "A mighty storm," Moffatt translates it, "stirring from the earth's far ends."⁴

A decade before the first world war the servant of God wrote, "Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."⁵

"A storm is gathering." The gusts that have broken forth have been harbingers of things to come. World War I claimed some ten million lives, and World War II exacted a toll of fifty million dead. Ahead is an outbreak of strife such as "no pen can picture."

The reason why the full fury of the storm has not been unleashed long before now has been clearly pointed out. "The forbearance of God has been very great—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes."⁶



THE GATHERING STORM

by JOE ENGELKEMIER

As Peter puts it, "He is very patient with you, because it is not his will for any to be lost."⁷ But there is another point that has been made equally clear—"there is a point beyond which divine patience is exhausted."⁸

The storm has been restrained much longer than the early believers would have thought possible. Sixty years have passed since Mrs. White wrote, "A storm is gathering." All during those sixty years the angels have had their hands "linked about the world" as with sleepless vigilance they have held back the storm.

How much longer can we expect this to go on?

In May of this year the Secretary General of the United Nations, brooding over the escalating conflict in Vietnam, expressed his fear that "we are witnessing today the initial phase of World War III."⁹ The United States ambassador to the UN, Arthur J. Goldberg, was quick to reply that this country did not share U Thant's views. But before they got a chance to debate the matter, tensions in the Middle East overshadowed the war in Vietnam,

causing one news commentator to lament that these international crises develop with "an extravagant momentum which becomes more and more difficult to control."

Sometimes a new crisis can be pacified. But all too often the unrest is only intensified. The Arab-Israeli war, as *Newsweek* has pointed out, left "an incalculable legacy of hatreds in the Mideast and beyond."¹⁰ Whatever solution is eventually worked out, if any, the build-up of the gathering clouds goes relentlessly on.

Nor is it alone on the international scene that things are gaining a momentum that becomes "more and more difficult to control." Riots that would have been unthinkable a decade ago are convulsing many of our large cities with ever-growing frequency. The first riots of this past summer exploded "with the abruptness of a thunderclap on a June night."¹¹ And the riots that followed—Newark, Detroit, and others—made the June upheavals look mild indeed. It is almost unthinkable that it should take thousands of national guard troops, and even machine guns

and tanks, to restore order on American streets—and yet this was the story of last summer.

Equally disconcerting is our rising crime rate, bringing a spirit of anarchy which threatens “to sweep away all law, not only divine, but human.”¹² J. Edgar Hoover, director of the FBI, has declared that America is being swept by “a surging tide of lawlessness” which is “of unparalleled size and intensity.” He reported that “crime is increasing five times as fast as our expanding population,” and that “vast sections of many American towns and cities have become virtual jungles of terror and lawlessness.”¹³

Nor can we fail to note the growing frequency of disasters from the forces of nature. Take tornadoes, for example. A graph published earlier this year in this paper showed that during the decades previous to 1950 tornadoes in this country averaged about 200 a year. Since 1950 that figure has risen to more than 800 annually.¹⁴

A rise of 400 per cent within a few years! What is the significance of this sharp increase?

Another chart in the same issue showed an unmistakably sharp rise in the number of major earthquakes since 1950. What, we ask, is the significance of these things?

Simply this—such disasters are to become “more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.”¹⁵

The voices of warning have become too numerous and too insistent to be ignored. “The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God’s judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.”¹⁶

“A storm is gathering, ready to burst upon the earth.” As a boy on a farm in the Middle West, I frequently watched summer storms come up. At first the thunder sounded far away, but then it would grow progressively louder. As it did, the whole family would rush about making preparation—getting the baby chickens to a place of safety, bringing in the wash, finish-

ing the chores. The clouds would grow darker and darker. Then, amid flashes of lightning and the roar of thunder, the wind would begin to blow.

Once the winds began to blow, it would be too late for further preparation. Within minutes the full strength of the storm would hit. Whatever needed to be done had to be done before the winds started.

So with earth’s final storm. The time to prepare is now. The place to begin is with ourselves. “Take heed therefore unto yourselves,” Paul urged.¹⁷

This is where we must always begin—with ourselves. Our own personal heart preparation should be our first concern. Would your heart be right—with God, and with men—if the end should come suddenly and unexpectedly?

The final events will begin suddenly, then move forward “with the swiftness of lightning.”¹⁸ It is to those who know He is coming, and who are expecting Him, that Christ cautions, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”¹⁹

The westering sun is rapidly descending into the clouds of the gathering storm. As it does, “the night cometh.” And there is one irreversible result of probation’s nightfall—it will then be too late to win others to Christ. “The night cometh, when no man can work.”²⁰

This fact brings into sharp focus our second responsibility—others.

Thinking people recognize that something is about to happen. “Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.”²¹

Recently I heard a report concerning some young people who have been working with the Gift Bible Evangelism program. These youth have discovered, even in going from door to door, that a surprisingly large number of people are willing to discuss the end of the world and the second coming of Christ. People have been deeply troubled by the crises of recent months. Many want to know the meaning of these things.

Isn’t it time that every young person in the Seventh-day Adventist Church feels his responsibility to share our knowledge of what is coming? If “the rejectors of God’s grace are about to be involved in swift and irretrievable ruin,”²² don’t we have a responsibility to let them know?

Let’s make a practical application. Shouldn’t Share Your Faith activities become increasingly important in our lives? Shouldn’t it be one of the first responsibilities of student leaders on college and academy campuses to plan some community witnessing projects? Shouldn’t evangelistic endeavors such as the Gift Bible Evangelism program get more of our attention, and entertainment less?

If we could realize even dimly the fury of the coming storm, we would be a lot more earnest about making the best use of whatever time is left. It will not be long until “all the elements of strife will be let loose.”²³ “There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.”²⁴

We saw a little foreshadowing of that desolation last summer. We were given a little idea of what it will be like when “all the elements of strife will be let loose.” One evening in July, as reports of lawlessness all across the nation multiplied, one newscaster remarked, “A four-letter word terrifies the United States tonight. The word—riot.”

Earlier the Justice Department, anticipating trouble, had “opened a new war room to log in the battlefield reports.”²⁵ Cities became the battlegrounds. In Detroit nearly 5,000 paratroopers—a lot of them battle-toughened veterans from Vietnam—had to be flown in to help the almost 10,000 National Guard troops and policemen who were trying to restore order. Tanks and 11-ton armored personnel carriers were moved in. In one newscast from the scene you could hear a machine gun firing in the background.

A cartoon in a European newspaper showed a soldier standing with rifle and fixed bayonet. Behind him were tanks, and storm clouds were gathering. Beneath the cartoon were the words, “Dear Mom, things are pretty bad out here in Detroit.”

The causes go far beyond racial lines. To try and maintain a *status quo*, with its inequalities, is intolerable. Looting and burning are equally intolerable. Yet no one is coming up with a solution. A large part of mod-

To page 21

E=mc²

It Works!

FEW topics suggest to the modern mind such marvels and such dire consequences as does the theory of relativity. And there are *marvels* indeed: how could fiction have been so imaginative as to have suggested that it would be possible to turn raisins into X-rays; or that a rapidly moving person would experience vastly distorted lengths, weights, and times; or that there could exist a star that would so sink into four-dimensional space, owing to its large mass, and so curve it up around itself that no light could escape?

And there are *dire consequences* indeed: who could have predicted that an intuitively baffling scientific theory could complete the toppling of the musicians and political scientists from dominance in the human imagination; or that a theory so intimately wedded to higher mathematics could have such profound effects not only on the physical sciences but on philosophy and ethics, as well?

Late in the eighteen hundreds the scientific community tended to reflect the smugness of classical physics. Reaching out into space, classical physics had, under the name of celestial mechanics, traced out the sublime paths of the planets and weighed those orbs themselves. Variations had been detected and had led to the progressively more mathematically difficult discoveries of the asteroids, of Neptune, and of Pluto. Probing deeper into the structure of our own world, classical physics had, under the name of physical chemistry, sorted out an uncountable number or properties of the uncountable number of compounds, elements, particles, and mixtures even then known to science and had organized them into a pattern—the periodic table of the elements.

This smug attitude is expressed in a statement attributed to Lord Kelvin, an English scientist of the time: "All the interesting problems of science have been solved!" And the French philoso-

by **RAY HEFFERLIN**

pher Comte stated that while astronomers could measure "the shapes, sizes and motions" of the planets and stars, they would "never, by any means . . . be able to study their chemical composition or their mineralogic structure."

But such men left out of their reckoning God's prophetic clock, which said that "knowledge shall be increased" (Dan. 12:4). Scientists have since then measured the shapes, sizes, and motions of planets and stars, and of viruses, molecules, atoms, and subatomic particles, as well. Some of the most fantastic marvels of all have come to us in the theory of relativity: shortening and warping and increasing of space and time and mass are now parts of our vocabulary.

Someone is going to ask how it is possible for me to believe such fantastic things. What claim to loyalty has a theory that is in so many ways contrary to common sense? Four basic reasons come to my mind, which will be illustrated by familiar exhibits.

First, the theory of relativity explains facts that were known beforehand and were otherwise explained by previous theories. An example is the "expansion of the universe." Interpreted by classical physics as a true expansion, the greater and greater reddening of light from more and more distant galaxies is alternatively explained by relativity as due to an optical illusion in a possibly static universe.

Second, it explains previously or independently discovered known facts that other theories did not explain. An example is the rotation of the axis of the egg-shaped orbit of Mercury. Another example is the time dilation observed with incoming cosmic ray particles called "mu mesons" (they live six times longer according to our stationary clocks than according to their moving "clocks"). Still another example is the length contraction observed by rapidly moving electrons in the new Stanford University two-mile linear accelerator (to them it looks less than two feet long).

Third, Einstein's theories predict new phenomena. I have already referred to the possibility of exchanging energy (X-rays) and matter (raisins) according to the laconic equation $E=mc^2$; to the gravitational delay (reddening) of light trying to leave a heavy star; to the bending of starlight passing near a massive object. All these are examples of events not even dreamed of before the work of the former patent clerk, Einstein.

A fourth reason why I believe this theory, with all its strange conclusions

and enigmatic predictions, is that it gives an economy of thought—an overview.

This list of my four reasons, with the very few examples representing the many that might be adduced, might be sufficient to settle the matter for some. But I must be fair and point out that vast numbers of people do not subscribe to the relativistic theory. Skeptics are many and mockers are numerous.

I occasionally receive materials in the mail that, whether written by friend or foe I do not know, make this serious business a matter of laughter. They are less intelligible but as humorous as the well-known poem:

"There was a young lady named Bright,
Who traveled much faster than
light;

Wit Sharpeners

Blind Bartimeus

Mark 10

Across

- 1 "as he went out of Jericho with his . . ." :46
- 7 Established Church (abbr.)
- 9 A Benjamite I Chron. 7:12
- 10 "And he, casting . . . his garment" :50
- 12 "sat by the highway side . . ." :46
- 15 All
- 17 Son of Zerubbabel I Chron. 3:20
- 19 Innermost of the four satellites of Jupiter
- 21 Traffic Director (abbr.)
- 22 "Be of . . . comfort" :49
- 24 Western Continent (abbr.)
- 26 Notary Public (abbr.)
- 27 Bearing, round the shield
- 28 "two blind . . . sitting by the way side" Matt. 20:30
- 29 "as they . . . from Jericho" Matt. 20:29
- 33 Feminine name
- 34 "And hearing the multitude pass . . ." Luke 18:36
- 36 See 3 down
- 37 Hartmann (abbr.)
- 39 "And immediately . . . received his sight" :52
- 41 Aide-de-camp (abbr.)
- 42 Agricultural Engineer (abbr.)
- 43 "he asked what . . . meant" Luke 18:36
- 44 Shower
- 46 "commanded him to . . . called" :49
- 48 "and followed Jesus . . . the way" :52
- 50 "have . . . on me" :47
- 51 "commanded him . . . be brought unto him" Luke 18:40
- 52 "What wilt thou that I should . . . unto thee?" :51
- 53 "thy faith hath . . . thee whole" :52
- 54 Diminutive of Edgar

Down

- 1 Cease to live
- 2 "Lord, that I might receive my . . ." :51
- 3 and 36 across "he . . . the more a great . . ." :48
- 4 Sixth tone of the scale

She left here one day, in a relative way,

And got there the previous night!"

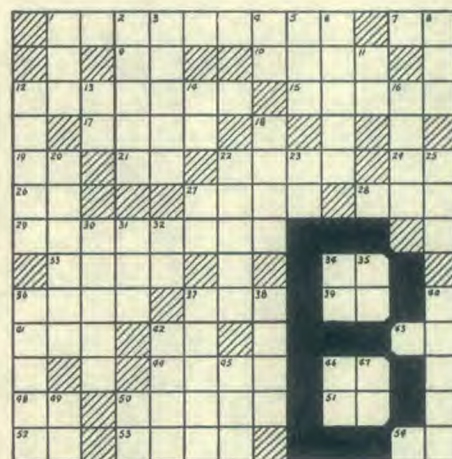
—*Author Unknown*

Such merriment, I admit, causes introspection about my solidity of belief in the theories of relativity, as does the unwillingness of my class of general physics students to dig into the treasures displayed before them by their instructor.

And, indeed, I am forced to acknowledge that there are some "evidences" against acceptance of Einstein's theory of relativity.

There are, first, some mysteries. Some things that are the subject matter of the theory are extremely difficult for the student to master, and probably cannot be mastered unless the student is will-

- 5 Female sheep
- 6 "thy faith hath . . . thee" Luke 18:42
- 8 "he began to . . . out, and say" :47
- 11 "What will . . . that I shall do" Matt. 20:32
- 12 ". . . Bartimeus, the son of Timeus" :46
- 13 ". . . thy way" :52
- 14 North Latitude (abbr.)
- 16 ". . . ; he calleth thee" :49
- 18 "rebuked him, that he should . . . his peace" Luke 18:39
- 20 "Lord, that our eyes may be . . ." Matt. 20:33
- 22 "and a . . . number of people" :46
- 23 Old English (abbr.)
- 25 "rose, . . . came to Jesus" :50
- 27 Old Testament (abbr.)
- 30 See 38 down
- 31 "and . . . the people, when they saw it, gave praise" Luke 18:43
- 32 Right Line (abbr.)
- 34 Bachelor of Humanities (abbr.)
- 35 Same as 11 down
- 36 "Jesus, thou Son of . . ." :47
- 37 "when he . . . that it was Jesus of Nazareth" :47
- 38 and 30 down ". . . charged him that he should hold his . . ." :48
- 40 "And Jesus . . . still" :49
- 42 Plane surface
- 45 Frozen water
- 46 Board of Trade (abbr.)
- 47 Ex Officio (abbr.)
- 49 Not
- 50 Millimeter (abbr.)



© W.A.W.CO.

Key on page 20

ing to make diligent comparison of textbook with textbook (see Isa. 28:10)—the logic in some is better (or is, at least, better suited for a given individual) than in others; or unless he is willing to consult manuscripts in the original languages—some of the theory was hammered out in German scientific publications; or unless he is willing to submit his initial opinions to the criticism of experts. Other things in the theory defy even the experts, the experts who speak the original language and who know the textbooks well. These things appear to be genuine contradictions, although as an apologete of relativity I prefer to call them paradoxes.

A second evidence against belief in the relativistic hypothesis is its evident failure to change the lives of some of its advocates. It is not the time or place for me to mention names, you understand, but I have seen believers in good standing eat gluttonously and indulge ruinously in intoxicating beverages.

A third indictment concerns the effect of this theory on society. In the realm of the physical we find that our world lives in the shadow of the mushroom-shaped cloud. And could the atomic, hydrogen, and other, as yet untried, horror bombs have been possible without " $E=mc^2$ "? Of course not!

In the realm of the spiritual we find results possibly as deleterious to the peace and sanity of mankind as atomic weapons. Who knows what skepticism of the finer things of life—of gratitude, musical harmony, and homey virtue—has been spawned by the logical positivism to which many are driven who investigate the relativity hypothesis?

As they strive more and more concretely and unambiguously to determine the meaning of such words as *clock*, *mass*, *length*; as they are disappointed that the everyday meanings of these terms sometimes lead to confusion; as they develop the concept that "anything which cannot be measured with physical instruments is of no consequence," the misled searchers are likely to be trapped into a position where Thank you, the strains of "Silent Night," and spending a quiet evening at home with the children are concepts incapable of exact definition, and are therefore not important.

Also in the spiritual realm, who knows what carelessness of morals has been given birth by the intrusion of relativity into ethics? Who cares which is moving, the rocket or the earth; it doesn't matter, it's just the way you

look at it; if it's right to you, fine; if it doesn't go against your grain, there's nothing wrong with it. Thus with bombs, with the doctrine that spiritual quantities are meaningless, and with the inference that spiritual laws are relative has the hypothesis of relativity left us. How can such a hypothesis claim my loyalty?

A fourth evidence has been thrust forward as a clincher. There are the numerous magazine articles and books written on the subject; courses on rela-

Bereaved

by ENOLA CHAMBERLIN

I am like a tree
Transplanted to an alien land.
All that for which it lived—
Children beneath its shade,
Robins in its branches,
Squirrels running along its limbs—
Is gone.
But the sky above it is the same,
The strengthening wind,
The healing rain.
And so,
Bidding for new companionship,
It will send out new branches,
New leaves,
And take up life again.
Thus too,
Holding to trust and hope and faith,
Holding to the love,
The compassionate love of God,
Shall I.

tivity are offered in almost every university the country around; conferences are held at frequent intervals. Such goings on are clearly a sign of weakness, a manifest demonstration of insecure position, it is said.

The things we have discussed have ranged far and wide the universe around, and so it might be well to summarize:

1. I believe the theory of relativity because it—

- a. Explains facts previously known or independently discovered, which are also equally well explained by other theories of nature.
- b. Explains facts previously known or independently discovered, which are *not* equally well explained by other theories of nature.
- c. Predicts facts that would probably not otherwise have been discovered.

d. Provides a logical overview of nature with a minimum of axioms.

2. I believe the theory of relativity in spite of the allegations that it—

- a. Has mysteries inexplicable even to the experts.
- b. Is believed by people whose lives have not been changed by their belief.
- c. Has been used to bring forth physically destructive weapons and spiritually ruinous ethical theories.
- d. Does not prevent, in its adherents, behavior that indicates a need to confer together for strength.

Now, the considerations that have been aired so far are quite theoretical in nature. And I realize that some people, if not all, need something closer to the heart if they are to be convinced of the truth of some proposition. Thus, to make my discussion seem real, allow me to say that the theory of relativity works! I know! I have peered into the eyepiece of a spectrograph at the radiations from atomic electrons—electrons whose Mercury-like motion around the sun-like atomic nucleus can be explained with precision only when the *mass increase* given by relativity is included in the calculations.

I have seen the blue glow in a swimming pool reactor—light given off by particles that, tricked into entering the water at a speed faster than that traveled by light in water, abruptly slow down and give off their excess energy in this form. I have witnessed an eclipse of the sun: July 20, 1963, at Talkeetna, Alaska—an event where the constellations can be observed, by sensitive instruments, to have been warped out of shape by the sun's bending of their stars' light, owing to gravitationally curved space.

One day I stood at a distance of fifteen miles from an atomic explosion and crouched anxiously the next day at a distance of five miles from an atomic bomb detonation! So I know from personal experience that it works.

What works?

The theory of relativity works. But of course you have caught on by now. This has been a tale of two theories, and I have been really talking about Christianity all along.

So allow me to say again: it works!

I have seen God reverse the most hopeless illness. I have witnessed Christ bring purpose and cheer into the lives of discouraged friends. I have beheld Christianity unravel the most complicated affairs in my life.

It Works!



From Calm Eternity

by VIOLA NASH
FIRST OF TWO PARTS

THE serious thoughts revolving under Jack Herbert's dark wavy hair made it easy for his face to wear the solemn expression that his work required. He worked for a cemetery company.

"That was a good company," he insists. "My boss was a good man. He conducted his business as a service to the community."

I would have known that without being told. That is the only kind of company Jack would work for.

His job was to go from house to house and sell a cemetery lot to anyone who could be persuaded of the wisdom of such a purchase. If his sales record is a measure, he was a good persuader. Or it could be that people felt a less-than-normal aversion to thinking about death in the presence of a vibrantly alive young man.

But his constant dealing in the details of death kept serious thoughts whirling in his own head. Religion and death are companionable thoughts. He

was worried about religion and concerned about death. What comes after death, if anything? He had heard so many conflicting theories it was hard to know. And what about religion? There must certainly be more to religion than he had yet discovered. Sometimes he had the feeling that if he could find the answer to one of his questions, he would have found the answer to both.

Well, then, what about death? That was something he had seen. He would try first to understand that.

The popular belief was that the righteous go directly to heaven at the time of death. He didn't know what choice he had, but somehow he couldn't believe that. He had stood beside the graves of good people and bad. Lots of them. And he had never once seen anything to indicate that any part of them had taken flight to some other place.

If he only had to believe that the good people go to heaven at the time of death, he might have been able to do

it. But then the bad people would have to go somewhere, too, and he had never been able to accept the teaching of an everlasting lake of fire.

Since he couldn't believe that, it is no wonder that he had trouble believing anything else. From earliest childhood he had been taught to fear the everlasting lake of fire. His mother had always used the threat of it to keep her children inside the bounds of acceptable behavior. The entrance to it was clearly visible from the window of their home, which sat in a clearing on the side of a mine-scarred West Virginia mountain.

"See," the mother said in somber tones, as she pointed. "There it is. You be good or Old Raw Head and Bloody Bones will catch you and throw you down there, and you will burn forever and ever."

The children saw it, all right. It was really just an old abandoned mine, towering in grim outline against the sky. But their fright made them see



ILLUSTRATED BY THOMAS DUNBEBIN

more than was there. They saw the chute taller and steeper than it could possibly be, and it was shimmering in the light of satanic fires that were kindled by their own imagination.

When Jack was six or seven years old, he responded to his mother's threat one day by asking who Old Raw Head and Bloody Bones was. She gasped in horror, and then told him exactly what she wanted him to believe. But he wasn't convinced. That was the beginning of the doubting that troubled him on into manhood.

One day some of his troubled thoughts came to the surface during a conversation he was having with a woman he worked with.

"Why don't you come over to our house this evening?" she urged. "My husband can answer your question. I know he can."

So Jack went. He was inclined to believe what the man said. He felt a faint stirring of hope that he might be near the end of his search for truth. He de-

cided to attend their church the next Sunday evening, to hear what their minister had to say.

He had to park down the street from the church and then walk back. He glanced around as he walked. There was evidently a wild drinking party somewhere in the neighborhood, and he wondered where it was. The racket sounded with offensive clarity through the stillness of the Sunday evening twilight. It grew louder as he approached the church. He stopped before he reached the steps, and his shoulders slumped with disappointment. The noise was coming from the church. It was the sound of shouting and stamping and the clapping of hands, accented by the throb and jingle of a tambourine.

"No, thanks," Jack said to himself.

He walked back to his car and drove away. He wanted a religion he could feel, but not that kind of feeling.

He told his boss about his experience. "If you want to join a church, why

don't you join mine?" he asked Jack. "It's a good church to belong to. All the right people go there. It's good for business."

"What is the doctrine?" Jack asked. "Maybe I couldn't go along with your doctrine. I'm not sure what I do believe, but there are some things I'm sure I don't believe."

"Oh, that's no problem," he was assured. "We don't question a man about what he believes. That's his business. All you have to do is ask to join and then be baptized. Nothing to it."

He joined the church, but he was disappointed again. There was nothing to the baptismal ceremony but the sprinkling of a few drops of water on his hair. It dampened his hair a little, but he experienced no change in his life. He wanted a change. He wanted a religion that was strong enough to take hold of a man and make him over.

Even so, it was better than nothing. He continued to go every Sunday. His wife wasn't interested, but she didn't mind if he went. She had her own ideas about religion. This religion of her husband's, compared with the religion of her dead mother, was not worth bothering with. She had more important things to do at home.

There was at least one good thing about the church. It gave Jack a chance to sit quietly and think serious thoughts without feeling conspicuous. He looked up from his thinking one Sunday morning to nod a greeting to the two businessmen who sat down beside him. Then he returned to his meditation until the service began.

When the prayer was announced, Jack got down on his knees. So did the two men next to him. In the matter of prayer, as in the matter of doctrine, in this church everyone was free to do as he pleased. Some of the worshipers knelt. Some stood with bowed heads. Others remained in their seats.

Jack knelt with a reverent heart. He was fully aware that the prayer that was about to be offered would be addressed to the Creator of the universe in his behalf. Prayer was an awe-inspiring experience to him.

The prayer began. So did a muffled whispering next to Jack. He squirmed uneasily and wished the disturbance would stop. When it became impossible for him to concentrate on the prayer, he opened his eyes. One of the businessmen next to him was saying to his companion, "I could give you a real deal on that property." Jack wondered angrily if they would get the papers signed before the "Amen."

He never went back to that church. He went on with his job, selling cemetery lots. He had almost given up hope of ever finding a church that would satisfy him. He was beginning to wonder if he was more concerned about religion than he needed to be. Without thinking about it, he knew that if he didn't find truth soon, he would be convinced there was no such thing.

It was spring, a pleasant time to be going from house to house along the streets of Huntington, West Virginia. Jack rang one doorbell after another, and then the next one. He chanced to glance through the glass panel of the door as he waited. He saw a boy sitting on the floor, propped up with pillows.

He spoke more gently than usual to the woman who opened that door.

"Good morning, ma'am. We are making a survey in an effort to find those families who not yet have made preparation for the future. Would you mind telling me, do you own cemetery property?"

The woman smiled. "Well, no, we don't. But we wouldn't be interested in buying any, either. You see, we don't expect to need any cemetery property."

"You what?" Jack exclaimed. "Surely you expect to die someday!"

In spite of himself, his eyes strayed to the wasted form of the lad on the floor.

"Why, no, we don't expect to die." The woman spoke quietly.

What crazy kind of nonsense was this? Jack forgot he was a salesman. He remembered only that each of us is his brother's keeper.

"Lady, everybody is going to die sometime. Don't you believe that?"

His voice was anxious and earnest. Perhaps the care of this mother for her son had unbalanced her mind. Maybe she had wished so hard that her son might live that she had persuaded herself that no one was going to die.

A smile again lighted up the bright, clear eyes of the woman in the doorway. Those eyes could not be the windows of a sick mind.

"No, I don't believe that everyone is going to die. You see, we belong to a church that believes and preaches that Jesus is coming soon. We plan to go to heaven, not to the grave."

Jack had never heard of such a thing. "What denomination is it you belong to?" he asked, for he really wanted to know.

"We are members of the Seventh-day Adventist Church," she replied.

Jack had heard of Seventh-day Adventists. His mother-in-law had been a member of that church when she died.

But he didn't know anything about their doctrine. His mother-in-law was seriously ill before he ever met her, and she died soon afterward. He had hardly talked to her about anything.

"Perhaps I could come back some evening and talk to your husband, Mrs. —"

"Taylor," the woman supplied. "I am Mrs. Henry Taylor. You may come again if you like."

For several days Jack wondered what to do. Should he go back or should he not? He finally decided that he should.

The Innocents

by *ETHLYNE FOLSOM SPRINGER*

When a stealthy-fingered
early frost
reached for my flowers
I knew—
not wanting to—
they would be lost
unless I could provide
pot space inside.
Here in a fire-lit room,
instead of dying
they keep prophesying
millenniums of bloom.

In spite of Mrs. Taylor's firm convictions, he was sure her family would die someday, just like everybody else. What he had to offer was a basic necessity, and he could provide it in an honest, fair transaction. He considered it his duty to do all he could to protect them from their own folly. He would go back.

Mrs. Taylor again opened the door. "My husband is down the street at the ball game," she explained. "He is the umpire. You are welcome to wait here or you can go down there."

Jack decided to see the ball game. Between innings he introduced himself to the umpire.

"Well, hello!" Mr. Taylor greeted him. "My wife told me you might come back. I'm glad to see you. Can you watch the rest of the game? Then we can go back to the house and talk."

The salesman was in the habit of guiding conversations the way he wanted them to go. He still isn't exactly sure how it came about that so much of the evening was spent in discussing religion and so little of it in discussing cemetery lots. When it was

time to leave, he discovered that the Taylors' convictions had not altered in any way. As for his own—he wasn't so sure.

He went back to the Taylors' house several times. As a salesman, he was getting nowhere. As a man, he was getting more and more confused. How could intelligent people like the Taylors be so misled? Or were they? But if they were right, how was it possible for such vastly greater numbers of people to be so wrong?

"I don't know," Jack often muttered to himself. "I just don't know."

On the night he made his last attempt to convince them they were going to die, Mrs. Taylor told him about a special speaker who would be giving a series of lectures in the city hall in August. "Why don't you plan to hear him?" she urged. "You will find the answers to your questions there."

"Well, maybe. I'll see."

Two months was too far ahead to make definite commitments.

Jack let the Taylors fade from his memory. He had done his best to help them. There was nothing more he could do. Life must go on, in spite of failures and disappointments.

One Saturday morning a couple of months later he went down to the office as usual. Nobody was quite sure why the salesmen bothered to go in on Saturday morning. All they did was sit around and talk a little, read the paper, and then go back home.

"I was always home before noon," Jack told me. "Even though I did my best not to miss a tavern on the way."

His stops at the taverns were long on conversation and short on drinking. But the sound of his voice and the jingle of his money had already been heard in a tavern for the last time. He didn't know that, though, when he went to the office that Saturday morning.

He leaned back in his chair and picked up the morning paper. As he turned the pages he saw the name "Robert L. Boothby" in bold type that stretched almost the width of the page. He read, "Coming to city hall tonight."

The wheels of memory began to turn. "I wonder if this is the man Mrs. Taylor told me about," he mused.

He read the rest of the half-page ad. He put the folded paper on his desk and his feet on the floor. "I am going to the Seventh-day Adventist church," he decided.

This is the first installment of a two-part serial. Part two will appear next week.

God's Instruments



by EDNA MAE FAIRCHILD

have done so, it is time to get down on our knees, ask God for forgiveness and help, and rise again to start over. Never in our own strength can we do for our children, physically or spiritually, what God would have us do. But remember that God has no better instrument for restoring His image in the hearts of our children. This is the greatest work ever given to anyone on earth.

Note this thought from Ellen G. White: "From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into his opening mind. The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart. . . . During these years decided progress is made in either a right direction or a wrong one. . . . They receive impressions very early in life, and what parents make them today, they will be tomorrow, and the next day, and the next. The first lessons impressed upon the child are seldom forgotten."¹

Children aren't born angelic. We often speak of the "little cherubs." We probably mean that with their chubby faces and dimpled wrists, their sweet smiles and good natures, they look like angels. Without proper training right from the beginning of their lives, they do not grow up with characters akin to those of heavenly beings.

They aren't born good. They must be taught the good way. We must show them, not only by precept, but also by example, that following the Lord Jesus makes for happiness in their daily lives here and will assure them a place in the earth made new later on. Six thousand years of sin have left their mark upon our children.

In order to make sure that they

have characters that will enable them to stand against Satan's attacks, we must first stand ourselves and then make every effort to teach our little ones to do the same. It is not enough to tell them. We must teach and train them.

This is the most important work ever given to human beings. It should take precedence over our jobs, over our routine work in the home. It is much more necessary than our hobbies or even the Bible studies that we give to those who are not Adventists. What shall it profit us if we find our own children slipping away from the church? These babies of ours are in this world through no request of theirs; they are our responsibility.

Children aren't born all bad either. When we find that our little ones do things we don't like, we can often trace the cause to something in our own character. We do not appreciate these same qualities that our children have inherited although they had nothing to do with it.

Too, we forget that babies are not just small adults. Rather, they are the blade of the corn, not the full-grown ear. They can be perfect in their sphere, but adult perfection should not be expected of them. Scolding a toddler because he cannot use his knife and fork correctly is senseless.

There are parents today who feel that the training of children really doesn't begin until the child is of school age. Then if the children don't turn out right, "it is the school's fault." Some Adventist parents even seem to feel that it is primarily the job of the Sabbath school teacher to build character in the child, that is, if the boy or girl gets to Sabbath school regularly.

Why do fathers and mothers shun the responsibilities they take upon themselves in becoming parents? Why do they not take hold of the nicest and most satisfying work there is, that of training their own flesh and blood in the way in which they should go? Why do many fathers have plenty of time for their businesses or factory jobs, time to play golf or work in the garden, but no time to spend in the rearing of their children? Why do they have time to build models of furniture and knickknacks in the basement workshop but do not have time to build model characters in their own children?

Why do mothers have much time to decorate and redecorate their living rooms, time to smock pillows and

IT MAY be helpful to realize that God never created, nor has man ever discovered, a better instrument for raising children than parents." This statement by W. Cleon Skousen, a former FBI man, teacher and lawyer, himself the father of eight children, should give young parents much comfort. So many times during the day we realize that we have made mistakes, or we just don't know how to cope with the problems that come to us. We find ourselves becoming impatient with the baby or rebelling against the daily routine of caring for him.

Sometimes we feel that we have fallen far short of the father or mother we dreamed of being. Even with all the good advice that we have read from Dr. Spock and the Spirit of Prophecy writings, we soon find that we are still very ignorant, still unable to come up with the right answer to many of our daily problems with our children.

We find that all the advice we freely passed out to friends who had children, while we were yet without them, cannot be applied in our own situations. Then it is time to realize that everyone makes mistakes. If we

make frilly party dresses, but no time to teach their little ones to pray? Why is everything in its place all through the house, in each cupboard and drawer, while the children are left to their own devices, to be banished to their rooms so they are not a bother underfoot when mother is too busy?

There are always so many things to do. Of course there is the living to be earned, the housework to be done. There are storm windows to take down and put up; there are socks to be mended and dishes to be washed. There are friends and relatives to be visited and written to; there are hob-

bies and personal items to be cared for. These things are necessary but should take second place in our thinking when we have young children in the home. It is up to us to decide just what portion of our time we owe them. It won't be the same time every day. Children aren't made to do the same things at the same exact time every day. They can't be scheduled as we schedule office appointments or mealtime. Sometimes even the necessary routine items, such as feeding, dressing, and bathing, don't take the same number of minutes. Emergencies or sicknesses may call for more of our

time. Sometimes a sad little boy needs to be comforted or a bored little girl needs more loving attention.

The important thing is this: Our children must have someone they can turn to when they are in need. Especially during the years before a child starts school his mother should be at home with him. Baby-sitters and grandparents, neighbors and friends, are wonderful people. But when a young child needs his mother, there is no substitute who can really take her place. Better forgo the new furniture or the fancy delicatessen food or the long-overdue Sabbath dress if it means forgoing the pleasure and satisfaction of training your own child for the Master.

When the little ones have grown up and left your home to build homes of their own, all the new furniture in the world won't ease that ache in your heart if you know that you did not give them the start in life that they should have had. On the other hand, a letter of appreciation from your little one turned grown-up missionary, can make you feel prettier and lovelier than all the best-dressed women in the country.

Perhaps dad has had to wear his suit for a few extra years and hasn't been able on one pay check to buy the latest car. How much happier he'll be to see his little son grown up to preach his first sermon. That's worth more than anything he could ever buy with money he could have had if he had not taken time to share in the task of rearing his children for the Lord.

"Upon all parents there rests the obligation of giving physical, mental, and spiritual instruction. It should be the object of every parent to secure in his child a well-balanced, symmetrical character. This is a work of no small magnitude and importance—a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected; and then day by day the work of building, polishing, perfecting, must go forward. Parents, remember that your home is a training school, in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years."²

Yes, God has chosen parents as His special instrument to do a very special job for Him. We must not fail to do it well.

¹ *Child Guidance*, p. 193.

² *Ibid.*, p. 17.

POSSESS YOUR SOUL IN PATIENCE

By Arthur Mountain

To see a land through the eyes of one who has experienced its challenges is probably the next best thing to actually being there in person. At any rate, it's a lot safer that way! While candidly portraying the grim aspects of life in Borneo, Mr. Mountain also sparks his story with humor. This new, 304-page book will be enjoyed by the whole family.

ONLY \$5.95

RELIGION IN RUSSIA TODAY

By Alonzo L. Baker, Ph.D.

Here are the answers to many questions you have asked concerning contemporary religious life behind the Iron Curtain. Dr. Baker is a world-renowned author, lecturer, and political scientist who understands world affairs from the standpoint of Bible prophecy. His appraisal is based upon personal observations during extensive travel in Russia and other East European countries.

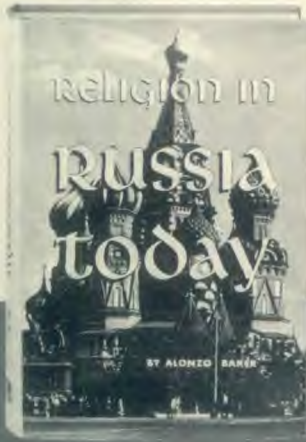
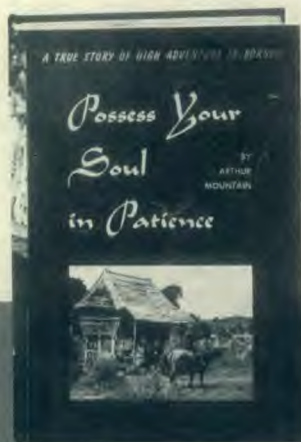
ONLY \$5.95

YOU WILL WANT THESE FOR YOUR LIBRARY

ORDER FROM YOUR CHURCH MISSIONARY SECRETARY

OR YOUR BOOK AND BIBLE HOUSE.

When ordering by mail, allow 20¢ for the first book and 5¢ for each additional book to cover mailing costs.



SOUTHERN PUBLISHING ASSOCIATION
P.O. Box 59, Nashville, Tennessee 37202

DECISIONS

by W. JOHN CANNON

MICHAEL was the newly elected shop steward in a large machine shop. Two men had been declared by the management to be unnecessary, so Michael went to the managing director to protest.

"I understand that two men are to be laid off," he declared.

"That's right," said the boss; "they are unnecessary." With no further discussion Michael walked back into the shop, took off his overalls, and shouted across the noisy busyness, "Boys, we're on strike."

Immediately the managing director appointed the twenty-one-year-old Michael to be in charge of the plant and responsible for running the business. The affair was reported on the radio, and both manager and Michael were interviewed. The manager's point was that unless the administrator could make the decisions he could not be responsible for the results. He said the company had been in business for twenty years and relationships between management and workers had been exceptionally good. They were now passing through a transitional stage and there was insufficient work for these two men at present. Michael said he had no idea of the reasons for the dismissal but he felt that he could not allow this. He did not want to accept the responsibility of managing the business.

On the surface it would seem that his choice was impulsive and possibly ill-timed. He did not pause to consult the others, either bosses or fellow workers, before making a studied decision. The fate of an industrial concern and the welfare of many families were at stake. It would appear to be an irresponsible act. When so much is at stake all the relevant facts should be weighed carefully.

Decisions can be far reaching and have frightening consequences. Fearful wars result from some. The release of a

nuclear holocaust could result from one. The future plan of a life, even of a society, may depend upon a decision. Decisions are powerful things. Churchill is reported to have said, "A man is as big as his decisions."

However, the almost limitless potentialities of the results of decisions should not paralyze us so that we are afraid to make them. The failure to make them can have ends just as devastating. Procrastination has done much damage to character and career. There are many who will miss the kingdom because they planned to decide for Christ one day but, like the foolish virgins, put it off until it was too late. As a matter of fact, delay in deciding for may well mean deciding against. It becomes decision by default—nearly always a negative one.

Decision making and planning are closely intertwined. One cannot make plans without making decisions. Making good decisions leads to good planning. To make plans is to give meaning and direction to one's life. It gives a sense of security. The Lord's messenger says, "An aimless life is a living death."¹

So far we have discussed the negative side of failure. Making good choices is a mark of maturity. Children make them quickly and impulsively, with little or no regard for the consequences. They are not capable of understanding the results of actions. There is no experience upon which to build. During the teen-age period one begins to see the penalties of making wrong decisions, and as a result there develops a hesitation to make them. But as one matures he is inspired by the great possibilities of making the right decisions. Of course, one cannot expect to be one hundred per cent right. This would be infallibility. As long as we are human we shall make some wrong choices. This should not deter us. Escape from facing reality

does not help. We should aim to make as many right ones and as few wrong ones as possible.

An interesting fact of life is that many of the really great decisions come for consideration in the latter half of the teen-age period. It is still true that the peak period of decision for Christ is the sixteenth year. At this time it is needful as a basis for all other important choices. If it is delayed much beyond this period other factors are adversely prejudiced. For example, the question of one's lifework comes up for attention. One's basic philosophy of life is bound to affect seriously this answer. What one's ultimate objective is will mold his choice of vocation. Whether he plans a life of devoted service for others or a more selfish one of fame and money, if Christ lives in the heart it changes the direction of life.

On a wintry, starry night in an isolated church in Scotland a rather hopeless, despairing young man gave his heart to the Lord. Into the darkness of his despondent soul came new life and hope. He dedicated his life to service for others who knew not Him, the One altogether lovely. He became a great missionary who shook a dark continent. He is known today by millions of people the world around. Millions owe to him emancipation from the bonds of idol gods with all the deplorable conditions of ignorance and superstition.

It was when a young Pharisee surrendered his life to Jesus that one of the greatest missionaries of all time began his missionary service. What momentous results came from this choice. You may be saying to yourself, "But they were unusual men—it could not happen to me." You have no idea what a power you could be if your life were wholly surrendered to God. We are told, "There is no limit to the usefulness of one who, by putting self aside,

makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

Untapped resources will be developed and called into action by the Master Teacher if we will only allow Him to take charge. "In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His col-

aborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus."

Young friend, never be deceived by the enemy to believe that you can get more in this life if you deny Christ and follow worldly plans. Sometimes the wicked flourish for a while but the tinsel quickly tarnishes. The Master

promised that anyone who has forsaken aught for Him shall receive an hundredfold in this life, and in the life to come, eternity.

When I was a youth, trials came thick and fast. I had to leave school and work in a mine for two years. It was a severe test. It seemed to be the tempter's means to bring discouragement. At that time I had passed qualifying examinations for a good vocational place. The Sabbath problem now ruled out this possibility. Working in the mine was the only way out. Taking this course seemed to determine a foreboding future.

My workmate would say, "You are a fool, John. You could be in a more comfortable position. I always put my own interests first; my religion comes second."

Some fifteen years later the situation had changed. I was now an evangelist in a great city and I heard Tom was there too, so I sought him out. He was in an attic apartment in dire need. He was finding it hard even to make a bare existence.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," says the psalmist. "Bread shall be given him; his waters shall be sure." These promises give assurances not obtainable by the man who goes his own way.

If to dedication to Christ we add the counsel and advice of God-fearing parents, we are indeed well blessed. When we can talk and pray together over the big decisions, we are much more likely to make right ones. This develops a quality often lacking in many lives today. Archimedes said, "Give me a firm place upon which to stand and I will move the earth." Plant your feet firmly upon the Rock, surround yourself with the counsel of godly parents, teachers, pastors, and others, and you are indeed among the favored of earth.

Dedication is a decision. It is a choice of alternatives. "Choose you this day whom ye will serve." One does not grow up into being a Christian without personal decisions. The rules that can guide us in making these are not complicated. In the first place, we should assemble all the relevant data, obtaining as much information as we can. Most decision errors are related to a lack of information. Second, we should seek the advice of experienced counselors. Then we should be as objective as possible.

To page 21

The Youth's Instructor, November 21, 1967



Loma Linda

Vegeburgers

—Delicious anytime—anywhere!

It doesn't take much to get some people down—others take it in their stride. The secret is to make the best of every situation and act as though you planned it that way all the time! So no matter where the place or what the time, relax and enjoy Loma Linda Vegeburgers everytime!



Quality Foods Since 1906

YOUR DENOMINATIONALLY OWNED FOOD COMPANY

Sabbath School Lessons

NOVEMBER 25, 1967

Prepared for publication by the General
Conference Sabbath School Department

SENIOR

VIII—The Third Persecution; the Martyrdom of Stephen

MEMORY VERSE: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

STUDY HELPS: *The Acts of the Apostles*, chapter 10; *The SDA Bible Commentary*.

STUDY AIM: To review through Stephen's speech the foreshadowing of the gospel in the Old Testament, and to observe Stephen's personal piety and devotion, and his faithfulness unto death.

Introduction

"Because the priests and rulers could not prevail against the clear, calm wisdom of Stephen, they determined to make an example of him; and while thus satisfying their revengeful hatred, they would prevent others, through fear, from adopting his belief. Witnesses were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law."—*The Acts of the Apostles*, pp. 98, 99.

Places: Synagogues of the dispersed Jews, in Jerusalem; the council chamber of the Sanhedrin; a place of stoning outside Jerusalem.

Persons: Hellenistic Jews; Stephen; the high priest; Saul of Tarsus, later called Paul the apostle.

Interesting Terms: "Suborn." The word means literally to provide or procure, but always in a bad sense. In connection with legal action "suborn" means to provide witnesses who will swear falsely.

Stephen's Evangelism and Arrest

1. In what synagogues of foreign Jews did Stephen especially present the gospel? Acts 6:9.

NOTE.—"Though a Jew by birth, he [Stephen] spoke the Greek language and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews."—*Ibid.*, p. 97.

2. What serious charges were laid against Stephen? Acts 6:11, 13, 14. Compare Matt. 26:59-61.

NOTE.—"We need not doubt that these Hellenistic Jews had a very strong and ardent attachment to the law of Moses, and that their dread and dislike of Stephen's teaching arose from their apprehension that Christian doctrine was in its nature destructive of their own tenets. But if their attachment to the law of Moses had been intelligent and pure, they would have welcomed the gospel of Christ as being the fulfillment of the law. If they had been actuated by a holy love of God's truth, they would not have sought to uphold the Mosaic institutions by violence, by injustice, and by fraud."—*The Pulpit Commentary*, Acts, vol. 1, p. 196.

"On several occasions they had bribed the Ro-

man authorities to pass over without comment instances where the Jews had taken the law into their own hands and had tried, condemned, and executed prisoners in accordance with their national custom. The enemies of Stephen did not doubt that they could again pursue such a course without danger to themselves. They determined to risk the consequences and therefore seized Stephen and brought him before the Sanhedrin council for trial."—*The Acts of the Apostles*, p. 98.

3. What particularly timely gospel truth might Stephen well have been presenting? Acts 6:13.

NOTE.—"Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple."—*The Desire of Ages*, p. 165.

4. What was unusual about Stephen when he was brought under arrest before the Jewish council? Acts 6:12, 15.

The Hebrew Background of the Gospel

5. How did Stephen show that the promises to Abraham were not fulfilled in the patriarch's day? Acts 7:2-5.

6. What caused the early Hebrews to leave the Land of Promise to go to Egypt? Acts 7:6-16.

7. By what miracles and under what leadership did God lead the Hebrews back to the Promised Land? Acts 7:17-36.

8. How nearly did the Hebrews come to rejecting Moses, their God-appointed leader? Acts 7:35-39.

NOTE.—"Had ye believed Moses," said Jesus, "ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" It was Christ who had spoken to Israel through Moses. If they had listened to the divine voice that spoke through their great leader, they would have recognized it in the teachings of Christ. Had they believed Moses, they would have believed Him of whom Moses wrote."—*Ibid.*, p. 213.

9. How far did the Hebrews go in disobedience while still in the wilderness? Acts 7:40-42.

10. In view of the fact that the infinite God cannot be contained in man-made temples, what was the purpose of the tabernacle and later of the temple? Acts 7:43-50. Compare John 4:20-24; Heb. 8:2; 9:2, 11.

NOTE.—"As referring to the temple at Jerusalem, the Saviour's words, 'Destroy this temple, and in three days I will raise it up,' had a deeper meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world.

There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated."—*Ibid.*, p. 165.

11. What bitter charge did Stephen make concerning the Jews' current disobedience? Acts 7:51-53. Compare Acts 2:22, 23; 3:13-15; 4:10, 11; 5:30.

The Vision and Death of Stephen

12. What is the significance of the vision Stephen had, in view of Christ's ministry in the heavenly sanctuary and the close of the seventy-week period? Acts 7:55, 56; Dan. 9:24-27.

NOTE.—"By virtue of His [Christ's] death and resurrection He became the minister of the 'true tabernacle, which the Lord pitched, and not man.' Heb. 8:2. Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect. 'Behold the Man whose name is The Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne.' Zech. 6:12, 13.

"The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and 'to the blood of sprinkling, that speaketh better things than that of Abel.'"—*Ibid.*, pp. 165, 166.

"The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B.C. 457. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed, 'The time is fulfilled.' . . .

"The one week—seven years—ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles."—*Ibid.*, p. 233.

13. How did Stephen die? Acts 7:57-60; 8:2.

NOTE.—"Technically the Jews had no legal right, as a subjugated nation, to put a man to death. It is possible that the Roman governor's absence from the city gave them opportunity. Stoning was a Hebrew form of punishment, crucifixion a Roman method. Stephen, whose name in the Greek means 'crown of victory,' was the first Christian martyr whose name has come down to us.

14. What trying experience now came to the church, and who was primarily responsible for this persecution? Acts 7:58; 8:1.

NOTE.—"After the death of Stephen, Saul was elected a member of the Sanhedrin council in consideration of the part he had acted on that occasion. For a time he was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God. But soon this relentless persecutor was to be employed in building up the church that he was now tearing down. A Mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood."—*The Acts of the Apostles*, p. 102.

Son of man standing on the right hand of God." (Acts 7:56).

ILLUMINATION OF THE TOPIC: Acts 6:9-8:2; *The Acts of the Apostles*, pp. 97-102; *The SDA Bible Commentary*, on the references cited.

STUDY AIM: To review Stephen's great sermon, and the steps which led up to his martyrdom at the hands of the Jewish rulers.

YOUTH

VIII—The Martyrdom of Stephen

MEMORY GEM: "And [he] said, Behold, I see the heavens opened, and the

Introduction

"By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.' The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel."—*Messages to Young People*, p. 113.

1—Stephen's Evangelism and Arrest

1. In which synagogues for foreign Jews did Stephen boldly present the gospel? Acts 6:9.

"Though a Jew by birth, he [Stephen] spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews."—*The Acts of the Apostles*, p. 97.

2. What charges did Stephen's enemies lay against him? What unfair methods did they use against him? Acts 6:11, 13, 14.

"We need not doubt that these Hellenistic Jews had a very strong and ardent attachment to the Law of Moses, and that their dread and dislike of Stephen's teaching arose from their apprehension that Christian doctrine was in its nature destructive of their own tenets. But if their attachment to the Law of Moses had been intelligent and pure, they would have welcomed the gospel of Christ as being the fulfillment of the Law. If they had been actuated by a holy love of God's truth, they would not have sought to uphold the Mosaic institutions by violence, by injustice, and by fraud."—*The Pulpit Commentary*, Acts, vol. 1, p. 196.

3. What gospel truth might Stephen have been presenting that was misinterpreted by the Greeks? Acts 6:13, 14.

"Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple."—*The Desire of Ages*, p. 165.

4. What striking thing did even

Stephen's enemies notice about him when they brought him to trial? Acts 6:12, 15.

"Moses' face shone as he came down from Mt. Sinai, where he had been in the very presence of God. . . . Even so, Stephen's face was illuminated because of his nearness to Christ and by the light of the vision he was about to have of Jesus standing at the right hand of God."—*The SDA Bible Commentary*, on Acts 6:15.

2—Stephen Reviews Hebrew History

5. How did Stephen show that Abraham had not received fulfillment of the promises made to him? Acts 7:2-5.

6. What events led up to Jacob's settling in Egypt with all his family? Acts 7:6-16.

"Our fathers. That is, the ten sons whom Jacob first sent into Egypt. . . . If Stephen is doing more here than developing a historical sequence, he is seeking to show that the very ones who afflicted Joseph came to be dependent upon the bounty resulting from his wisdom. And so, the Jews of Stephen's day must needs turn for their spiritual sustenance to Jesus Christ, whom they have afflicted."—*The SDA Bible Commentary*, on Acts 7:12.

7. Recount some of the miracles and events in Hebrew history which proved God's leadership as they went to the Promised Land. Acts 7:17-36.

8. What led the Israelites to very nearly reject Moses? Acts 7:35-39.

"This Moses. This passage is phrased to emphasize that it was Moses who was

the honored one to whom the Lord had appeared.

"Whom they refused. Here again is emphasis upon the rejection of Moses by the Hebrew people, although he was so well attested as a messenger of God. Perhaps Stephen implied that his hearers were acting similarly in rejecting Jesus Christ."—*Ibid.*, on Acts 7:35.

9. How completely did the Israelites reject God in the wilderness? Acts 7:40-42.

Stephen is here seeking to show to the Jewish leaders there in the council before him, the fearful mistakes made by their fathers when they questioned and ultimately rejected for a time the leadership of Moses, and turned to worship a golden calf.

10. Since even Solomon recognized that God was far too great to be contained in any temple man might build, what was the purpose of the tabernacle and the Jewish Temple? Acts 7:43-50.

"As referring to the temple at Jerusalem, the Saviour's words, 'Destroy this temple, and in three days I will raise it up,' had a deeper meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated."—*The Desire of Ages*, p. 165.

11. What cutting charge did Stephen make against the Jews concerning their attitude toward God's messengers? Acts 7:51-53.

"When Stephen reached this point, there was a tumult among the people. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. He saw the resistance that met his words, and knew that he was giving his last testimony. Although in the midst of his sermon, he abruptly concluded it.

"Suddenly breaking away from the train of history that he was following, and turning upon his infuriated judges, he cried: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.'"—*The Acts of the Apostles*, p. 100.

3—Reaction of the Council and Death of Stephen

12. What effect did these words have on the council? Acts 7:54.

"At this, priests and rulers were beside themselves with anger. Acting more like beasts of prey than human beings, they

Key Wit Sharpeners

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging." Mark 10:46.



From page 18

We should strive to divorce facts from feelings. Too many of our choices are made emotionally. Great decisions are not infrequently made by our feelings. Consequently we do what we want instead of what we should. Third, decisions should be made and not avoided. The chances of matters working out right are much higher when we make them rather than avoid them.

To make the ones that need to be made brings a sense of meaning and security into one's life. Indecision produces insecurity. Many psychiatrists say that insecurity is one of the important contributions to much of the emotional distress in the world today. Security is one of the foundation stones of happiness. Have you ever passed through a time of great indecision, then experienced a sense of relief when the decision was finally made? In other words, the ability to face problems and make the relevant decisions

would reduce this blight on the happiness of the human race.

The fundamental choice of which master we serve is the basis of all others. "Blessed is the man that walketh not in the counsel of the ungodly."⁶ "Blessed is the nation whose God is the Lord."⁷ "Great peace have they that love thy law: and nothing shall offend them."⁸

Once we make this vital choice we can find guidance and help in making other decisions. The avenues of prayer, God's Word, and the guidance of His Holy Spirit are available to us as we seek to do His will and follow His plans for us. His plans for us infinitely surpass any plans we can possibly make for ourselves. "I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope."⁹

"Not more surely is the place prepared for us in the heavenly mansions

than is the special place designated on earth where we are to work for God."¹⁰ "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."¹¹ To plan to make God's hand your guide in life promises "good success."¹² To find the greatest joy, peace, and real satisfaction necessitates rightly making the greatest of all decisions.

¹ Testimonies, vol. 4, p. 417.

² The Desire of Ages, pp. 250, 251.

³ Ibid., p. 250.

⁴ Ps. 37:25.

⁵ Isa. 33:16.

⁶ Ps. 1:1.

⁷ Ps. 33:12.

⁸ Ps. 119:165.

⁹ Jer. 29:11, R.S.V.

¹⁰ Christ's Object Lessons, p. 327.

¹¹ Ps. 37:4.

¹² Joshua 1:8.

THE GATHERING STORM

From page 8

ern society has rejected the only solution that would work—the principles of Christ, and His transforming grace.

Thus the storm clouds which the cartoon pictured are gathering. They hang over all our cities. They darken the international horizons. Their fury will soon lash the whole world.

And yet the gathering storm is no cause for dismay, for it means that Jesus is about to come. In His words, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."¹

Isn't it time for all of us to really live our faith? And isn't it time for us to make an unprecedented effort to share this faith with others?

¹ The SDA Bible Commentary, Ellen G. White Comments, on Rev. 5:11, p. 967.

² Dan. 12:1.

³ Jer. 25:32.

⁴ Jer. 25:32. From The Bible: A New Translation by James Moffatt. Copyright James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

⁵ Education, pp. 179, 180.

⁶ Prophets and Kings, p. 276.

⁷ 2 Peter 3:9. The New English Bible, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

⁸ Prophets and Kings, p. 276.

⁹ Los Angeles Times, Part 1, p. 10, May 12, 1967.

¹⁰ "The Toll," Newsweek, June 26, 1967, p. 24.

¹¹ "Summer Calculus," Newsweek, June 26, 1967, p. 31.

¹² Education, pp. 227, 228.

¹³ J. Edgar Hoover, in an address before the Pennsylvania Society and the Society of Pennsylvania Women in New York, reported as guest editorials in the Los Angeles Herald-Examiner, Dec. 29, 1964, p. C-2, and Dec. 30, 1964, p. B-2.

¹⁴ Robert V. Gentry and William H. Bowles, "Earthquakes and Eternity," THE YOUTH'S INSTRUCTOR, April 18, 1967, pp. 13, 14.

¹⁵ Patriarchs and Prophets, p. 109.

¹⁶ Prophets and Kings, p. 278.

¹⁷ Acts 20:28.

¹⁸ Testimonies, vol. 5, p. 754.

¹⁹ Matt. 24:44.

²⁰ John 9:4.

²¹ Education, p. 179.

²² Christ's Object Lessons, p. 302.

²³ The Great Controversy, p. 614.

²⁴ Ibid.

²⁵ "You Can't Run Away," Newsweek, July 31, 1967, p. 17.

²⁶ Luke 21:28.

rushed upon Stephen, gnashing their teeth. In the cruel faces about him, the prisoner read his fate; but he did not waver. For him the fear of death was gone. For him the enraged priests and the excited mob had no terror."—*The Acts of the Apostles*, p. 100.

"Gnashed on him. Literally, 'gnashed their teeth at him.' The figurative expression is not infrequent (Matt. 8:12; 13:42, etc.). Here, however, it is a literal manifestation of wrath. The Jews had allowed their rage to pass beyond control. Speechless with anger, they wanted to rend him as brute beasts would tear their prey with their teeth."—*The SDA Bible Commentary*, on Acts 7:54.

13. With what vision was Stephen sustained in the hour of his death? What did he say he saw? Acts 7:55, 56.

"The scene before him [Stephen] faded from his vision. To him, the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant. In words of triumph, Stephen exclaimed, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'"—*The Acts of the Apostles*, pp. 100, 101.

14. How did Stephen die? Acts 7:57-60.

Technically the Jews had no legal right, as a subjugated nation, to put a man to death. It is possible that the Roman governor's absence from the city gave them their opportunity. Stoning was a Hebrew form of punishment; crucifixion, a Roman method. Stephen, whose

name in the Greek means "crown of victory" was the first Christian martyr whose name has come down to us.

15. What trying experience came to the church following the death of Stephen? Who was primarily responsible? Acts 7:58; 8:1.

"After the death and burial of Stephen the persecution still raged in Jerusalem. That temporary protection which had been extended to the rising sect by such men as Gamaliel was now at an end. Pharisees and Sadducees—priests and people—alike indulged the most violent and ungovernable fury. It does not seem that any check was laid upon them by the Roman authorities. Either the procurator was absent from the city, or he was willing to connive at what seemed to him an ordinary religious quarrel.

"The eminent and active agent in this persecution was Saul. There are strong grounds for believing that, if he was not a member of the Sanhedrin at the time of St. Stephen's death, he was elected into that powerful senate soon after; possibly as a reward for the zeal he had shown against the heretic."—CONYBEARE AND HOWSON, *The Life and Epistles of St. Paul*, pp. 77, 78.

What Is in This Lesson for Me?

Will the time come when I will be called upon to bear my testimony before rulers? Can I expect to develop moral strength suddenly should such a time come? What kind of witness do I bear to my most intimate companions? Do they know where I stand on moral issues?

Enjoyment!

for the Family -

for Sabbath -

for Anytime



Bible 7 Game

The new Bible 7 Game can give your family as much wholesome fun in an hour as you might have in a week. It's delightful, entertaining, and instructive. The game is unique in that it is the first game to fully utilize the entire Bible. It will develop an acquaintance and love for the Scriptures like no other game before. Order for your own family, and remember it makes a nice gift.

- * **A game that is played with the open Bible**
- * **Creates an acquaintance with, and a love for, the Scriptures**
- * **Suitable for any age, even children not yet able to read. (Someone can read for small children.)**

Review and Herald Publishing Assn.

\$ 3 00



**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

ORDER BLANK

Please mail the following:

..... Bible 7 Game @ \$3.00 each.

Total enclosed \$..... Add sales tax where necessary. Prices slightly higher in Canada.

NAME

STREET

CITY STATE ZIP

► Licensed drivers in the United States now surpass the 100-million mark.

Automotive Information

► Though the rhinoceros has short legs and a bulky body of about 3,000 pounds, it can charge at about 35 miles an hour.

National Geographic Society

► One young adult in every six in the United States is earning a Bachelor's degree now, and the ratio is expected to become one in five within the next few years.

USHEW

► Hailed by the medical profession as a major breakthrough in the care of patients unable to walk, a bed which converts to a wheel chair in less than a minute has been invented by a New Zealander.

NZE

► Joining their efforts, the United States Department of the Interior and representatives of the soap and detergent industry are conducting research in eutrophication, the excessive fertilization of aquatic plants, primarily with phosphates and nitrates, to combat water pollution.

Science

► After nearly 200 years of service to mankind, one of the world's most famous medical buildings, the Vienna, Austria, *Allgemeine Krankenhaus* (General Hospital), is being replaced. By 1976 a gigantic new \$150 million hospital complex is expected to be ready, equipped with the latest medical facilities, to serve Vienna and the world.

AIS

► More than 500,000 Christmas cards are being provided United States servicemen patients in military and Veterans Administration hospitals throughout the United States and around the world this year through the courtesy of the National Association of Greeting Card Publishers and Norcross, Inc. Patients make their selections from card carts brought to the bedside by Red Cross volunteers.

ANRC

► Called deltiologists, from the Greek word for a small illustrated tablet, a dedicated band of hobbyists find an engrossing pastime in the collection and exchange of old picture post cards. Picture post cards first came into vogue in Europe during the 1870's and have remained a popular vacation custom. To save the tourist's time, one large manufacturer offers packets of cards from "the 22 most visited countries in the world." The vacationist can write all his post cards before leaving home and post them at appropriate places along the way.

National Geographic Society



► Moody Bible Institute has been training missionary pilots since 1946 and is the only school in the world that specializes in this type of aviation training. Students' technical abilities are developed to a high professional level as pilots and aircraft maintenance technicians. At the same time, the men meet requirements in theology, Bible, and missionary subjects. The four-year program leads to the Bachelor of Science degree and Federal Aviation Agency certification as commercial pilot and aircraft and power-plant technician.

Moody

► *Conraua goliath*, the world's largest frog, dwells only in Río Muni, a Spanish province in Western Africa, and its northern neighbor, Cameroun. It grows three feet long and weighs more than seven pounds. It is believed that this species of frog remains close to waterfalls because the spray provides vital oxygen that the frog absorbs through the skin, supplementing the supply from the lungs. Away from the invigorating mist, the frog can jump only three or four times before succumbing to exhaustion.

National Geographic Society

► Earliest photograph of a battlefield was taken by a Frenchman in June, 1849, the day after the French troops entered Rome after crushing the resistance of the short-lived Republic of Garibaldi and Massini. A French lithographer had sent the photographer to accompany the French expeditionary force.

IE

► New York has almost 12,000 taxicabs, many more than any other city. The city's taxi industry is currently encouraging its drivers to practice extra courtesy to provide a better image of the city.

NYCVB

► America's first "medicare" was approved by President John Adams in 1798 as a prepaid plan "for the relief of sick and disabled seamen."

National Geographic Society

► Effective November 1, 1967, it became illegal in Great Britain to sell celluloid toys or toys coated with more than 1.1 per cent of lead.

AMA

► With an area of 225 square miles, the Republic of Singapore has a population of 1.9 million.

IBRD

► Barbados is one of some 17 major islands in the Caribbean. It encompasses 166 square miles, or one half the area of New York City.

BOAC

► According to the United States Department of Agriculture, poison ivy and poison oak yearly cause nearly 2 million cases of skin poisoning which require medical attention or restricted activity.

Carbide

► India has entered the age of space communication with the first successful live television test by the newly established experimental ground station of the Department of Atomic Energy. The experiment was made at Ahmedabad on August 30, 1967.

ISI

► When Sigrid Lude, of Stuttgart, Germany, typed 709 letters a minute during a 30-minute speed test in an international contest, she became world typing champion for the third successive time. The meet was held in Bern, Switzerland, with 26 countries competing.

GIC

► Caribbean green turtles mature at about 250 pounds, but often grow to twice that size. Clumsy on shore, the reptiles can swim nearly as fast as a man runs. They surface to breathe every few minutes, and rarely dive deeper than 70 feet. The males never come ashore. The females come to the beach to nest.

National Geographic Society

► Under way in Seattle, Washington, is a two-year experiment in high speed bus service. The Seattle Transit System is using one of the reversible lanes in the Seattle Freeway to try out a "Blue Streak" bus service to and from the downtown area. The express buses are scheduled to travel at 60 mph. The ordinary 32-minute bus ride will be cut to 10 minutes.

Highway User

► Someday man may be able to "turn off anxiety" by controlling his brain waves without drugs, according to a University of California psychologist. By using a polygraph to amplify minute brain waves from volunteers, the researcher has been able to train the subjects to tune in on the alpha brain wave, which appears to correspond with an attitude of "relaxed awareness." It is speculated that if a person could tune in on this wave without the use of electronic instruments, anxiety could be soothed.

UCAL

Andrews University (B)
Berrien Springs, Michigan 49104

Atlantic Union College (A)
South Lancaster, Massachusetts 01561

Columbia Union College (B)
Takoma Park, Washington, D.C. 20012

Loma Linda University (A, B, and M)
Loma Linda, California 92354
Riverside, California 92505

North York Branson Hospital (D)
Willowdale, Ontario, Canada

Pacific Union College (A)
Angwin, California 94508

Southern Missionary College (A and B)
Collegedale, Tennessee 37315

Union College (B)
Lincoln, Nebraska 68506

Walla Walla College (B)
College Place, Washington 99324

(A) Associate degree, 2-year program
(B) Baccalaureate degree, 4-year program
(D) Diploma, 3-year program
(M) Master's Degree Program



HINSDALE SANITARIUM AND HOSPITAL

A member of the health team...

dedicated to maintaining and restoring health, the Christian nurse finds each day filled with opportunities. Techniques of nursing procedures, and personal relationships with her patients afford satisfactions and rewards that enrich her work and life. Best of all, every need is an opportunity for cooperation with the Divine Physician.

ENROLL IN THE NURSING SCHOOL OF YOUR CHOICE