

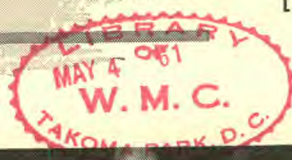
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Youth's
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MAY 16, 1961

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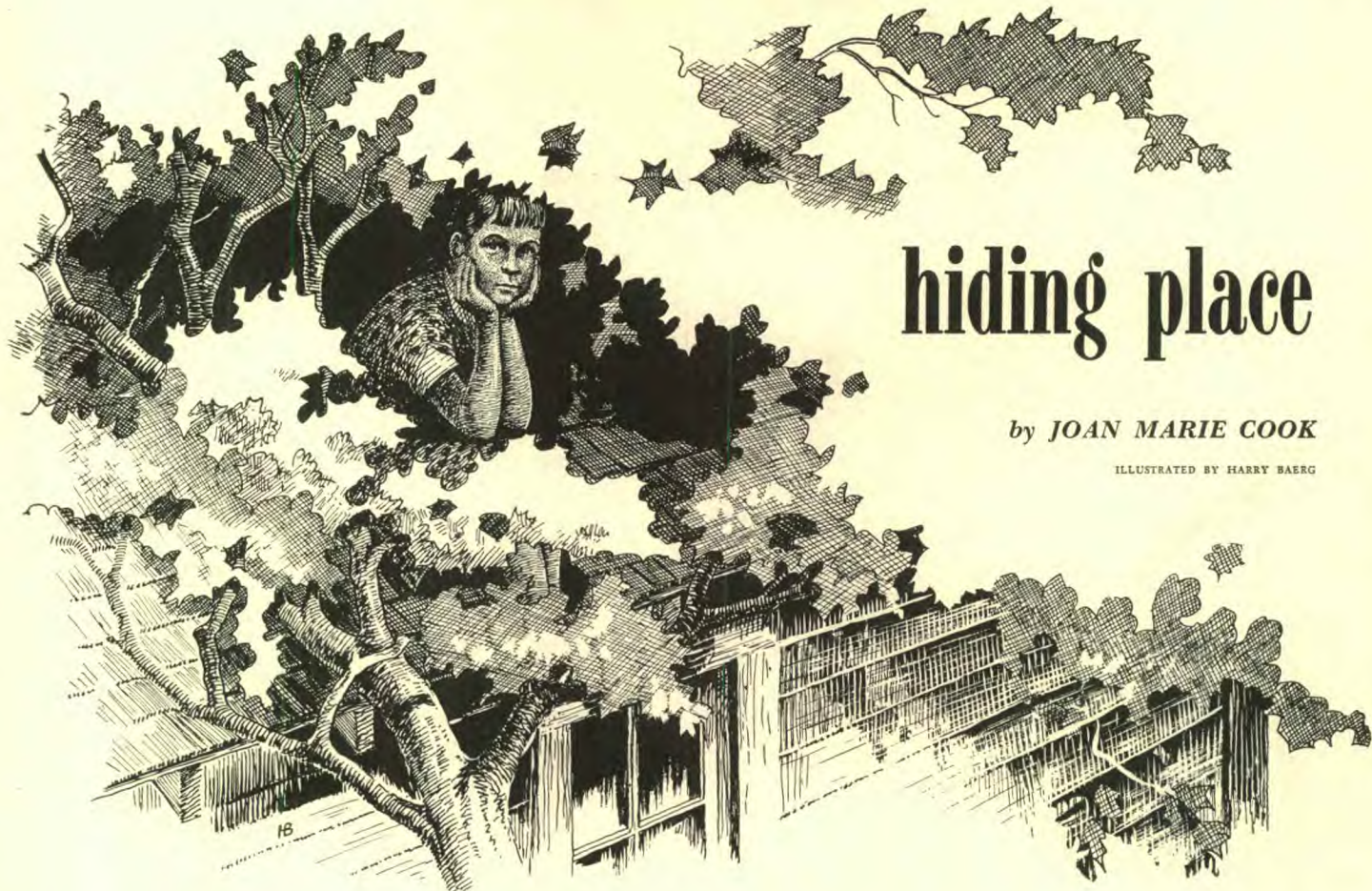
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—Testimonies, vol. 1, p. 514.

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hiding place

by JOAN MARIE COOK

ILLUSTRATED BY HARRY BAERG

IT SEEMS that almost everyone had a secret place as a child. Children seem to realize the value of having a hideaway, a retreat from the world of adults.

The girl next door to me used to crawl under her front-porch steps whenever she wanted to be alone.

But I always thought my secret place was better than hers. It was made possible by a skinny maple tree that grew up against our old garage. I could climb the maple tree, sit on the edge of the garage roof, and be in another world. In the seasons when there was foliage on the tree, I was completely hidden from any ground observer. To this unlikely spot I took the juicy joys, the choking sorrows, that childhood dealt me.

Even when things were swimming along uneventfully, I spent some time almost every day at my secret place weaving wishes or just wondering about things. And when, a big eighth-grader, I came home to find my daddy chopping down the skinny maple tree, no wonder I cried. He tried to comfort me and explained that the tree's roots were undermining the foundations of the garage. Well, I felt that the foundations of my life were a little shaky at that moment!

I never outgrew my need for a secret place. Away at school I quickly found a place to adopt as all my own. One year it was simply a sunny corner of the library where no one ever seemed to come. At another school I had a private time as well as place. I found that I could finish lunch and still have approximately forty minutes until time to go to work. During this time I could walk past the village that surrounded the school, down a dull road to a long, lovely lane that slipped off from the road at the top of a hill.

I could walk my lane and still be back to the campus with a few minutes to spare before beginning my afternoon's work. It's surprising how far one can walk in thirty minutes' time. At still another school I discovered a huge rock back of the campus and high above it. It was flat and smooth on top, and I have never had a secret place with so much beauty about it.

I found that it was naturally easier to get away from the campus clatter mentally when I also got away physically. My problems seemed to sift down as my perspective gained balance.

College is not all of life, but if you are too close to it you begin to think that it is. The desired office you are running for, the big banquet you are

wanting a special date for, the not-be-gone term paper due too soon—these are things that can gnaw at your nerves, paralyze your spiritual powers.

There must be time away, alone. Then things fall into place and it is easier to find answers. You are able to laugh at yourself a little. You remember things that are bigger, more important, than offices, dates, term papers.

A secret place invites the special communion with God you are hungering for. I believe there is another form of worship besides prayer and deep meditation. It is a relaxing, a still remembering, "God's will is the most important thing in my life." It is an accepting, listening quietness that a person can offer to God.

Students, take time for your thoughts, your dreams. Probably never again will so many telling decisions rest upon you. Your dreams must be bright, your philosophies and beliefs strong, to withstand the tarnish and doubt in the world.

It will not likely ever again be so easy for you to dream and formulate. You are yourself now. You are free and full of promise. God has given you these splendid gifts of youth and courage and idealism. He can show you how to use them gloriously. Let Him.

THE YOUTH'S INSTRUCTOR is a non-fiction weekly designed to meet the spiritual, social, physical, and mental interests of Christian youth in their teens and twenties. It adheres to the fundamental concepts of Sacred Scripture. These concepts it holds essential in man's true relationship to his heavenly Father, to his Saviour, Jesus Christ, and to his fellow men.

A continually changing world is reflected in its pages as it has expanded from 1852 to 1961. Then it was essentially a medium for providing youth Sabbath school lessons. Now it also supplies many added services meaningful to twentieth-century Christians.

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Zebra Swallowtail

by E. LAURENCE PALMER

THE KLOTS *Field Guide to the Butterflies* lists twenty-two different swallowtail butterflies to be found in North America east of the Great Plains. Eight of these are listed as casual species in that area. A checklist of insects found in New York State does not list the zebra swallowtail, but does list eight others.

Zebra swallowtails are reported to be rare in southern New England, but are to be found in southern Ontario, Michigan, Minnesota, and Wisconsin, south to the Gulf States and Florida. How this butterfly can be found in southern New England and southern Ontario and not in New York State is difficult to explain, but that is the way the record reads. Anyway, it should be found rarely or otherwise over much of Eastern United States and some of Southern Canada.

Its closest common relative might be the tiger swallowtail. To the layman the apparent differences between the zebra swallowtail and the tiger swallowtail are that the former has much longer "swallowtails" and a red spot near the tail region of the hind wings.

Very possibly the range of the zebra swallowtail is limited by the range of the plant on which its caterpillar feeds—

the pawpaw. Incidentally, the caterpillars of the zebra swallowtail are strongly cannibalistic, and this habit does not help it increase in numbers.

Zebra swallowtail butterflies winter over as pupae, and there may be as many as four broods a year in a given locality. There is considerable variation in the appearance of these butterflies at different times in the season. Early spring specimens have a smaller size and shorter tails than the later-season broods. They also have more extensive light-colored markings. Even those that emerge late in the spring, although members of the first brood of the season, may be larger, darker, and longer-tailed than the earliest to make their appearance in the season. Entomologists recognize an early April brood, an early June brood, and an October brood, although there may be a fourth. Naturally, some of these generations may overlap, so an interesting variety of the butterflies may be expected in the late season.

Zebra swallowtail caterpillars are green, with fine yellow-and-black cross bands, and a wide black band across a humped section.—A NATIONAL WILDLIFE RELEASE.

Growing Phlox

by HELEN K. KISH

EACH evening I sprinkled my phlox liberally, for the summer was hot and dry. One day I noticed growing near the edge of one group a plant that strongly resembled the phlox. Its leaves, however, were just a shade lighter and somewhat coarser. "This must be a different strain of phlox—or an altogether different flower," I thought. "Or, it might even be a weed."

I watered it regularly and it flourished, so much that it was outgrowing the phlox. As it grew its leaves became more coarse and rough. Its stalk became strong and thick, its branches spread out, and the whole plant reached an ideal height, well above the more slowly maturing phlox next to it.

Other phlox growing apart from the strange plant were strong and luxuriant. Only those growing close to the unknown plant were retarded. They were being deprived of enough water and food for strong and sturdy growth.

I continued to give all the plants good care and they thrived. The strange plant

soon had reached a bold, flamboyant height. "This must be a weed," I told myself, but I wasn't positive, and fearful of uprooting an attractive flower, I let it grow.

One morning I knew what sort of plant it was. Maturity had come and with it identity. I no longer puzzled and questioned. It was goldenrod. I soaked it well, grasped it firmly near its roots, and pulled gently and persistently until it came free.

But in the process of uprooting the goldenrod weed, I had shaken those phlox growing close to it. Their growth had been impaired, and their stocks were in a weakened condition. I packed the soil firmly around their roots and hoped they would straighten and become strong again. Within a few days they looked better. The goldenrod no longer robbed them of water and proper nutrients. They developed into hardy flowers. "Even the tares have a lesson. They are of Satan's sowing, and, if left unchecked, spoil the wheat by their rank growth."*

* *Testimonies*, vol. 8, p. 326.

the limits of education

Tulips Even in black and white, the W. Henry Boller cover pix hints at the beauties to be found in the creations of God. Isn't it wonderful that bulbs still come forth with blooms, that birds return from winter homes to brighten summer days? This is still God's world, revolted from His dominion, but bearing always the impress of His concern for His creatures.

Shark To readers of the YOUTH'S INSTRUCTOR, Dick Chung is not a new-comer. Another story in which Dick was involved in high adventure appeared five years ago by Eugene Utley. "A Mountain Fugitive" was published June 26, 1956. Dick was also mentioned by circumstances though not by name in "I Lost My Leg to a Shark" in the January 7, 1961, *Saturday Evening Post*.

Washington "THE YOUTH'S INSTRUCTOR has always been one of my favorite magazines. I always read it from cover to cover and enjoy every word. The Radarscope on the back page contains much interesting and informative material; and after thumbing through the magazine, I always read the back page first. In the December 6 issue, in the item concerning beer sales in the United States in 1959, the statement was made that 88,646,260 gallons were sold. I quote, 'The 1959 total was equivalent to a per capita consumption of 15.5 gallons.' With the United States population close to 180 million, my figure shows one-half gallon per capita to be a closer figure. Which is correct? Keep up the good work. This is first mistake I've ever found in this fine magazine." KENNETH H. CARR, College Place.

• The item came from the July-September issue of *Alert* from the International Temperance Association, which in turn took it from *Wine/Beer/Spirits* of February, both 1960. At 31.5 gallons to the barrel, all three of us would have been more accurate.

Profession "Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself."—2T 346.

The Youth's Instructor, May 16, 1961

The title of this editorial is a misnomer. There are no limits to education.

Much that passes as education is froth. Like the meringue on a lemon pie, it is pretty to look at but has little food value.

How long has it been since you gave your mind some stretching exercises? We mean in scriptural research. Do you find time on Friday evening or Sabbath afternoon to explore some topic through the Bible?

Let's consider a ministerial student or intern. Are you laying plans to become an intellectual giant in spiritual matters?

"Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. . . . They might have done tenfold more work intelligently had they cared to become intellectual giants."¹ "Intellectual giants"! Giants in "religious intelligence."

"Men in responsible positions should improve continually. They must not anchor upon an old experience and feel that it is not necessary to become scientific workers. Man, although the most helpless of God's creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement. He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become nor what great work they may do."²

Is it any wonder that this same author wrote, "Higher than the highest human thought can reach is God's ideal for His children"?³

"God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers."⁴

Don't be afraid to think, young man, young woman. Ask questions. Ask many questions. We learn through an inquisitive mind. Rubber on a wheel is consumed with use. Ink in a typewriter ribbon fades with exercise. Not so your mind. The more you put it to the stretch, temperately, the keener it becomes.

There is as much real joy in discovering some new facet of God's truth as in any discovery you can make in any field of research. Try it and find out for yourself.

Walter C. Crandall

¹ *Testimonies to Ministers*, p. 194. ² *Testimonies*, vol. 4, p. 93. ³ *Education*, p. 18. ⁴ *Christ's Object Lessons*, p. 333.

coming next week

- "THE VISION THAT COULD NOT BE TOLD"—Arthur L. White details a vision that Ellen G. White tried ineffectively to tell on several occasions. When at last she disclosed it, the reason for the delay was understood.
- "PLASTIC CHANGE-OVER"—Remodeled ears and nose were the doctor's orders for the most cantankerous sinusitis patient in the naval hospital. By Bernie Howards as told to Robert D. Lee.
- "THE DESERT OF MAINE"—A curious phenomenon of nature, the sands of Maine have puzzled scientists who cannot understand whence they came. By Benjamin Adelman.

THE OVER-ALL objective of this section is to help you know the Word of God better, and its great theme—Jesus Christ.”

These were the opening words of D. A. Delafield, associate secretary of the Ellen G. White Estate, as he greeted the delegates of the Spirit of Prophecy section of the Bible Conference. Interest of the delegates was keen at this preliminary meeting held Friday night at 8:45 in the James White Chapel of Washington Missionary College. Frank Sherrill, MV secretary of the Potomac Conference, opened the session with prayer and welcomed those who had chosen this area of discussion.

The more specific aim of this section was to enlighten participants regarding the work of the Bible prophets and to facilitate understanding of the relationship between the Scriptures and the Spirit of Prophecy writings. To accomplish this purpose, the four class periods became question-and-answer sessions, dealing with pertinent facts concerning the life and writings of Ellen White and attempting to clarify some often-misunderstood and misinterpreted concepts about the writing she did.

With the aid of a secretary to read the questions, and a sergeant-at-arms to limit the time spent on any one question, Elder Delafield discussed fifty or more questions on the subject. This report is a condensation of the four question-answer sessions.

The speaker emphasized the fact that while we were discussing the actual functioning of the prophetic gift we would not lose sight of the purpose of all prophetic work—the revelation of Christ.

1. What important avenue of communication has God employed through the ages? “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

“I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets” (Hosea 12:10). “And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream” (Num. 12:6).

“The gift of prophecy is one of God’s choicest gifts to the human family. Indeed, it ranks next to the supreme gift of His only-begotten Son and of His

“The gift of prophecy is one of God’s choicest gifts to the human family. Indeed, it ranks next to . . . His . . . Son . . .”

Holy Spirit to a world estranged and separated by sin.”—A. G. DANIELLS, *The Abiding Gift of Prophecy*, p. 15.

2. What is to be one of the marks of identity of the remnant people of God? “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17). “The testimony of Jesus is the spirit of prophecy” (Rev. 19:10).

3. Through what human instrumentalities has God especially brought light and guidance to His people? *Moses*: “And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved” (Hosea 12:13).

John the Baptist: “But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he” (Luke 7:26-28).

Daniel: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee” (Matt. 24:15, 16).

Ellen G. White: “Her experience was one of earnest Christian labor, of sacrifice for the Master she loved. Separated oftentimes from her children, denied the comforts of home life in her extensive travels, handicapped frequently by physical suffering, meeting the natural prejudice and opposition which existed in many minds against her work, she labored on, faithfully and untiringly, even to the close of life. She rests from her labors, but her works follow her.”—F. M. Wilcox in *The Testimony of Jesus*, p. 160.

4. What special experience came to Mrs. White in December, 1844? “At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an

exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God’s glory.”—*Early Writings*, p. 13.

This was the first of 2,000 visions. Up until the Portland, Oregon, camp meeting in 1884, forty years after her first vision, they were attended by physical phenomena. From then on, the Lord spoke to her in dreams and visions of the night. The physical phenomena were intended to establish the faith of the early believers who had not yet observed those elements of proof that came with the passing of time.

5. How was Mrs. White led into public work? “In a second vision, which soon followed the first, I was shown the trials through which I must pass, and that it was my duty to go and relate to others what God had revealed to me. . . . I prayed earnestly for several days, and far into the night, that this burden might be removed from me and laid upon someone more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears: ‘Make known to others what I have revealed to you.’”—*Testimonies*, vol. 1, p. 62.

6. Did the Lord direct in the exact wording of the messages? “Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.”—*Selected Messages*, vol. 1, p. 37.

7. Did Mrs. White have literary assistance in preparing the many articles and books for publication? “While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and

This is the third sectional report of the Youth Bible Study Conference held at the Sligo church, Takoma Park, Maryland, March 3-5, 1961.

Spirit of Prophecy

presented by D. A. DELAFIELD

reported by MARILYN BAUER

strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*Selected Messages*, vol. 1, p. 50.

8. Are the personal testimonies, written years ago, of importance to us today? "I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Testimonies*, vol. 9, p. 158.

"Whether or not my life is spared,

my writings will constantly speak, and their work will go forward as long as time shall last."—*Selected Messages*, vol. 1, p. 55.

9. Is belief in the Spirit of Prophecy vital to one's being a good Seventh-day Adventist? "It is Satan's plan to weaken the faith of God's people in the *Testimonies*.' 'Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.' 'Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.' 'By giving place to doubts

and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception.'"—*Testimonies*, vol. 5, p. 672.

10. How are the messages of the Spirit of Prophecy related to those of the prophets of old? "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.'"—*Testimonies*, vol. 5, p. 661.

11. What relationship do the writings of E. G. White sustain to the Word of God? "The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.' 'The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles.'"—*Testimonies*, vol. 5, pp. 663, 664.

"Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Ministry*, p. 125.

12. Are the Spirit of Prophecy writings an addition to the Bible? "Brother J would confuse the mind by seeking to make it appear that the light God has given through the *Testimonies* is an addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.'"—*Testimonies*, vol. 5, p. 663.

13. What do you consider the most convincing test by which to judge the writings of Ellen G. White? "Let the *Testimonies* be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? 'All who desire to do so can acquaint themselves with the fruits of these visions.'"—*Testimonies*, vol. 5, p. 671.

14. How can we be absolutely sure that Mrs. White's writings are inspired?

Mrs. White's pen was active for about seventy years. There is throughout her writings a uniformity of emphasis. She wrote: "The light that I have received, I have written out, and much of it is now shining forth from the printed page. *There is, throughout my printed works, a harmony with my present teaching.*"—*Review and Herald*, June 14, 1906. (Italics supplied.)

15. Was not Mrs. White influenced by her contemporaries? For example—D. M. Canright, J. H. Kellogg, Uriah Smith, and her husband, James White? "There are those who say, 'Someone manipulates her writings.' I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things."—Letter 52, 1906, quoted by Arthur L. White in *Ellen G. White, Messenger to the Remnant*, p. 17.

16. Are all of Mrs. White's writings inspired, or portions only? Mrs. White's messages to our people in books and articles were sent forth as she intended them to be—communications from the Lord. She once said: "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Testimonies*, vol. 5, p. 67. However, Mrs. White's pen was also busy preparing autobiographical sketches and reminiscences, some diary accounts, that reflect only her ordinary resources of recollection, et cetera.

17. Is it true that since Mrs. White's death certain brethren have tampered with her writings and changed the sense of the meaning to suit themselves? Nothing could be farther from the truth. Her writings are under the care of trustees whom she appointed in 1912, three years before she died. These five men—A. G. Daniells, C. C. Crisler, W. C. White, C. H. Jones, and F. M. Wilcox—were commissioned to appoint successors in the event of the death of any of the original five. These five men are all gone now, and others, appointed by their predecessors, have succeeded them. No changes can be made in the writings of Mrs. White. The trustees are committed to retain the Ellen G. White writings in the form in which she left them. Even translations into other languages are carefully checked by conscientious committees who review the translations before they are set up into type, to see that they agree with the original English. Nothing could be farther from the truth than the statement that her writings are being changed or tampered with. The trustees

have been faithful to their appointment.

18. What is the consequence of rejecting the prophetic message? "Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. . . . Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken."—*Selected Messages*, vol. 1, p. 41.

At the close of the sectional meetings delegates were certain that through a study of the Spirit of Prophecy, Christians may better know the Word of God and its great theme—Jesus Christ.

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PART THREE

MEETING people, learning to present his book, and to make the decisive appeal demanded careful application. Most of all, it took days of hard experiences. Toward the close of the summer Alfredo had mastered the fundamental skills of a colporteur and felt every inch a man. God had blessed him, and he was careful to give Him the credit as he returned to school and announced that he had earned his full scholarship of \$200, and even a little more!

Arriving at the college late at night, he had no chance to see all the new students who had come in.

"Say, Alfredo," called one of his classmates, "have you seen your fellow countryman yet?"

"Fellow countryman? We're all Brazilians, aren't we?"

"Come, now. I mean there's another student here from that end-of-the-world country they call Mato Grosso."

"Good! Now there are two of us to defend our state. Who is he? From what town?—and his name?"

"It's a girl. Her name? I don't remember. But don't get too excited—she'll show up for breakfast in the morning!"

After more than five years Alfredo again saw Aurea. Casually they exchanged greetings. Later they talked in more detail and reviewed some of the happenings of life since the day Alfredo had visited her farm with the pastors. Now he could carry on a good conversation and showed no sign of being embarrassed in the presence of young women.

She recounted how she had nearly died shortly after Alfredo and the pastors had visited her home. Typhoid fever had kept her bedfast for weeks. It was during this severe illness that her mother knelt by her bedside and solemnly vowed that, should her life be spared, she would be dedicated to God's service.

Two years previously, the same summer of 1931 that Alfredo had arrived at the school, Aurea had also planned to attend. Her older brother had taken her to Campo Grande, as Pastor Max Rhodes had promised to accompany

During their years together at the Sao Paulo school, Aurea and Alfredo became close friends. Their summers they regularly spent canvassing in their home state of Mato Grosso.



THE STORY OF *Wildfire*

by DON R. CHRISTMAN

her to São Paulo. When she arrived in the home of Pastor Rhodes she discovered that he was too sick to make the trip. After several days of waiting she had returned to her home in the woods to await further instructions from mission headquarters in Campo Grande. Now after two years final arrangements had been made for her to travel to São Paulo.

Alfredo and Aurea were both eager to reap the most possible from their

schoolwork. They became spiritual leaders on the campus. They talked often to each other, always maintaining proper dignity.

"How is it, Alfredo, that you can talk to Aurea any time you wish and the faculty members never call you down?" a classmate puzzled. "The minute I talk with my girl we're both in trouble! I don't think they even know you're going together!"

"I don't know. I guess we just behave

ourselves!" And the true answer was just that simple.

Both Alfredo and Aurea spent their summers in the colporteur work, and always in Mato Grosso. Each felt morally obligated to evangelize those in his home state. Even though it might have been easier to work in the populated cities along the coast, they chose the difficult interior.

For five summers, from 1933 to 1937, they worked and studied. Each summer they earned scholarships.

Just before the close of school in 1936, and before they left for their summer's work, the preceptress broke into their campus conversation one day.

"To satisfy my own curiosity, I would like to ask you both a question. What is your relationship? I have always thought that you were probably cousins, but I never knew for sure."

"No," said Alfredo. "We have no family relationship whatsoever. We are just good friends."

"Well, you have really fooled me. I knew you were both from Mato Grosso, and judging from your actions, I thought you must be from the same family tree!"

Camp Doss of 1961

The National Medical Cadet Corps Training Camp will be held at Grand Ledge, Michigan, June 6-20, 1961. This camp, named after Desmond Doss, the only noncombatant in the history of the United States to win the Congressional Medal of Honor while remaining a noncombatant, has become famous among Seventh-day Adventist young men.

Any young man who wishes to prepare himself for the eventuality of the draft in the 1-A-O classification (noncombatant) is welcome. The camp has an age limit to include those who will be in the eleventh grade the following school year.

Good Christian fellowship, stiff discipline, a course that parallels the basic training for a medical soldier in the Army, and an opportunity to study what the church teaches in the matter of the Christian's relationship to civil and military authorities, awaits those at camp.

Get full information from your local or union conference MV secretary or write to:

General Conference of SDA
War Service Commission
6840 Eastern Avenue NW.
Washington 12, D.C.

Alfredo and Aurea boarded the same train together several days later and started the forty-eight-hour trip to Mato Grosso for their fifth consecutive summer. The day was warm, and the old, loose-jointed cars swayed and jerked over the uneven narrow-gauge tracks. But since neither had ever ridden any modern trains, the trip was enjoyable and exciting, especially since they were homeward bound.

Then hours out of São Paulo, about seven o'clock in the evening, they pulled into the railroad terminal city of Bauru. "Here we are once again, Alfredo," chuckled Aurea. "Now we just wait three hours until the Mato Grosso 'steamliner' comes along—if it doesn't run out of steam!"

Such stopovers were an inevitable part of traveling into the interior. Suitcases and bags waited against the station wall at the end of the building and they ambled to the bench farthest from the crowd near the station entrance. Shoshine boys, candy and cooky ped-

dlers, all ragged, dirty, and barefoot, constantly called for customers. Yard engines pushed clouds of sooty smoke into the air as they switched freight and passenger cars. The atmosphere was anything but appropriate, but Alfredo gathered enough courage to change the conversation to that of a plan that, up until then, had been a personal secret.

"Aurea," he began in a quiet, faltering manner, "surely the Lord is going to bless us in our work this summer."

"I have the faith that He will, Alfredo," Aurea responded.

"Well, I have been thinking that—that if we do well in our work and each of us earns at least a scholarship, well, we could get married at the end of the summer. Would you, Aurea?"

"Yes, Alfredo. I have always loved you and hoped for that day."

Hours seemed but minutes as plans were laid that would fulfill mutual dreams.

At mission headquarters in Campo Grande, Alfredo and Aurea made final arrangements concerning territory, books, and magazines. Moving over to a little secluded nook beside the office, they bowed their heads and asked God's blessing on their work for the next ten weeks.

"The Lord willing, I'll see you in Campo Grande about the first week in January," Alfredo confirmed as they parted. "I'll be praying for your success every day, Aurea."

"And I will for you, too, Alfredo," she answered as she waved good-by.

She would be selling *Hope of the World* with *O Atalia* magazine in and near Campo Grande. Alfredo would be working first in Aquidauana, a city one hundred miles away, and then on the Paraguay border. The cost, plus the difficulty of traveling, made it impossible for them even to think of seeing each other before the close of the summer's work.

They were experienced colporteurs and consecrated young people, and God blessed their every effort. There was no idling on the job, since the reward for success was greater than ever this year.

The Matias family had asked Aurea to stay for the summer with them. Faithfully, for eight hours every day, she was visiting the homes with a younger girl who was learning the art of selling. Often until midnight, her fingers labored over her wedding gown. On January 6 she delivered her last book. That same day she put finishing

touches on her white bridal dress. She had really earned two scholarships—one for herself and the other for her apprentice companion. It had been her best summer.

Two days later Alfredo arrived in Campo Grande with his scholarship guaranteed and a little extra. It had also been his best summer, rich with soul-vibrating experiences. With that feeling of satisfaction that comes from a job well done, they walked the few blocks to the office to make their wedding plans with Pastor Alfredo Meier, mission president.

"We just want a simple wedding, Pastor Meier," Aurea was soon explaining. "We have two more years of school ahead of us and must practice economy."

During the next three days Alfredo helped in some of the church activities and made legal arrangements. Since Brazil does not recognize religious ceremonies, it is always necessary to have the justice of the peace perform a civil wedding.

On January 11, 1937, Aurea went with friends and witnesses to the notary's office. There Alfredo awaited. Together they signed routine papers before a monotonous, prosy ceremony was conducted. The party then went to the church.

Friends had helped to decorate the chapel by placing white carnations on the benches bordering the center aisle. White calla lilies, always plentiful in Brazil, adorned the rostrum. Alfredo, although unaccustomed to his new black suit and bow tie, had an air of royalty.

As the little pump organ played familiar hymns, Aurea walked down the aisle to greet her beaming bridegroom. In the presence of the Creator who had instituted the marriage service, they exchanged their vows—"to keep and to hold for better or for worse, for richer or poorer, in adversity and prosperity, in sickness and in health . . ."

Fortunately for both of them the future valleys with their dark, despairing shadows were yet closed to view. But their experiences were to bring salvation of body and soul to hundreds—even thousands—of others.

At the college they occupied one of the small apartments reserved for married students. Alfredo dedicated himself to his studies and Aurea made her first job that of helping her husband and preparing for little Nelson, who arrived just a year later.

During the next year, their last at

college she taught in the primary school to supplement her husband's summer colporteur earnings. They left the college free of debt.

"Aurea," Alfredo confided a few days before graduation ceremonies were to begin, "here I am finishing my theological work and we're ready to go to work. But we have no official call as yet!"

"Maybe the mission isn't able to employ new workers. But God knows we have dedicated ourselves to His work—to His work in Mato Grosso, Alfredo."

"There are other fields where workers are needed. Maybe we should take a call to another section?"

"God will lead us. Let's not decide the matter hurriedly."

It was not easy to dismiss the subject so easily. Alfredo was restless about his future when, on the last day of graduation week, no call had yet come.

"Alfredo, come over here a minute. I must talk with you."

It was Pastor Manoel Soares, colporteur director for the São Paulo Conference.

"It's like this, Alfredo," he began. "Since I'm really anxious to get back into pastor-evangelistic work, the São Paulo Conference needs a good colporteur director. I know of no one whom I would rather recommend than you. But first of all, I have to know whether you would be willing to take the job."

"I don't see how I can," began Alfredo.

"Have you already accepted a call?"

"No, not yet, but—"

"Just remember, Alfredo, that you would have one of the best jobs in our work, and in the largest and strongest conference. Then, too, you could live here in São Paulo—the best city in all Brazil! Not only that, but your salary would be much better than you could ever have in any other part." Advantage after advantage was presented in rapid succession. What more could a young ministerial graduate expect—especially when he was free to accept the first call that should come!

"I haven't explained my problem yet, pastor. You see, Aurea and I have both dedicated ourselves to the work in Mato Grosso. We well know that the mission is poor and the work there is hard. But we must go there. Others will not. We just cannot go back on our vow to God."

"I understand your reason, Alfredo," Pastor Soares returned. "I surely admire you for taking such a stand. Not

Everlasting Covenant

by BONNIE REYNOLDS

I never saw the grass so strewn with diamonds.

My Father must have known His child would wander by.

Wonder, if you will, the price of rainbows

Captured in these thousand dewdrops just grass high.

Or price the tapestry God draws at evenfall;

And did it cost Him less to re-create the soul

Of man? With a word He made the world,

With His hands His earthen image. But to make me whole?

Silent heaven wept to see God spend

Himself upon a cross meant to be my own.

Strange medium of exchange! He ruled from Calvary

That I might rule with Him upon His rainbowed throne.

all would do as you have done. I did not know of your plans. God will surely bless you."

Alfredo hurried to find Aurea and to relate the conversation. He was sure she would agree that he had done the right thing. He was even more confirmed in his stand when she complimented him for holding to his original goal.

"Forget the future for a minute," she chided gently. "Look here what they've written under your picture in the annual. Sit there and relax while I read your history!"

ALFREDO BARBOSA

From one of the largest states in the union comes our colleague, Barbosa. Big-hearted like his native state, Mato Grosso, gifted with much will power and perseverance, we see Alfredo reaching his ideal after many years of faithful effort. He arrived here in 1931 and has studied, without interruption, for eight years. By his own efforts in the colporteur work he has earned almost all money necessary for his maintenance.

Here in college Alfredo was soon a friend of all and esteemed by all. At present he is the superintendent of our Sabbath school.

Because of the number of "Januarys" [years] that have passed, and his position as a married man and father, our classmate, Barbosa, is called "the Patriarch." Now he is graduating from the ministerial course.

A smile broke over Aurea's face as she looked into her husband's pensive eyes. "Now, that's what they think of you, my dear!" she cheered. "Don't become impatient just because tomorrow is a little uncertain. Rest yourself a little while I get supper. This is the last big night and you want to feel

your best as you walk down the aisle to get your diploma."

But he was to receive more than a diploma that night. Entering the lobby of the main building, he was told that Pastor E. H. Wilcox, South Brazil Union president, was trying to find him.


"There you are," Pastor Wilcox called as he walked rapidly toward Alfredo. "I've been trying to find you for the past thirty minutes. The union committee approved the call placed by the Mato Grosso Mission, and I have the great privilege, Brother Barbosa, to place this official letter in your hands. Welcome to the corps of workers in South Brazil!" he said, embracing Alfredo in Brazilian style. "The mission wants you to go to Cuibá to open up new work. It's a real challenge, because so far nothing has been done there. God will bless you, I am sure, and will give you a wonderful experience."

To conceal his happiness would have been impossible. Alfredo's face beamed as he thanked Pastor Wilcox for the confidence manifested. "Please pass on to the union committee members my appreciation for the call and tell them that I have accepted the challenge to begin the work in Cuibá." Then he ran back to the apartment to break the news to Aurea.

"Everything is just about packed up, dear," she exclaimed. "We can be on our way tomorrow!"

Commencement services that night had a special meaning for Alfredo. He was more certain than ever that he was really beginning a life of service for God.

This is the third installment of a sixteen-part serial. Part four will appear next week.



Man against killer of the seas

by DON ROTH

POWERFUL arms propelled the youthful swimmer through the waters of the Atlantic as he headed for open sea. Richard Chung, a twenty-five-year-old medical student, had always been fond of swimming. On this hot summer day in August, 1960, he was eager to get into the deep water.

He had plunged into the gently breaking waves at Eighth Street on the Ocean City, New Jersey, beach. He found the water invigorating and was delighted to find the waves unusually quiet, making swimming easier.

The tide was coming in just a few minutes after four o'clock that afternoon. The breakers were low, and the combination of time, tide, and temperature made it easy to have a relaxing swim.

He went out farther and farther until people on the beach and the buildings on the boardwalk appeared in

miniature. One reason he wanted to swim out far that day was to practice for a coming twenty-six-mile race around Atlantic City, New Jersey, a real challenge to anyone. He needed the prize money to continue his medical studies in Philadelphia.

No thought of tragedy was in his mind as he swiftly slid through the waters of the vast Atlantic Ocean. At times he had swum as much as twenty or thirty miles. When he was but a tot he had learned to swim, and at the age of five he was able to swim a mile, nonstop.

Without exerting himself to any great extent he found that he was no longer able to see shore, so he decided he had gone far enough—three miles was about all he had time to swim that day.

He had come to the resort city of Ocean City early that afternoon with a friend, Francis Tiesi, from the Taylor



From this point on the boardwalk a vacationer spotted the swimmer struggling offshore.



Richard Chung talks with Horace Reading, pastor of the Chester, Pennsylvania, church as they sit in Taylor Memorial Hospital.

The usually crowded beach was nearly empty when the solitary swimmer came back.

Memorial Hospital in Ridley Park, Pennsylvania, where both were employed. Richard had promised to meet Francis at six o'clock for the return trip to Pennsylvania.

Reluctantly Richard slowed his pace and then stopped completely. He treaded water for a minute or two to catch his breath and then headed for shore.

Two minutes later he noticed something odd. The water seemed to be boiling and swirling in a tight little

circle around him. Must be just the waves, he reasoned.

A few yards later he paused momentarily again and noticed that the small circular pattern of the water was getting larger and more intense. Then the thought struck him hard as if a lead brick had descended from the sky—*sharks!*

He looked around for the dorsal fins of the sharks, but found none. In his alarm he mustered every ounce of energy in his system and swam away at top speed.

Then he looked back and to his momentary relief found that he had left the boiling part of the ocean behind.

The respite was short-lived. Within seconds he was again surrounded by a smaller circle of stormy waters. Then he realized that he was not confronted with just one shark, but several, although he had not even seen one up to that moment.

After his initial panic, he again stopped, glanced quickly into the bright blue sky and whispered the shortest of prayers, "O God, help me!"

And then the shark struck—the sensation was a hard, glancing blow in the right heel. Then followed almost immediately another blow which he later described as a "stunning impact with all the violence of being struck by a moving locomotive." This time the shark bit deep into his right leg, tearing flesh all the way from the heel to below the knee.

The full impact of the shark attack did not strike the lone Atlantic swimmer until after the sea monster released him. Richard did not see, but he knew then that the shark had badly mangled his leg.



So intent was Richard on getting away that he did not even feel pain. He was aware only of the violence of the attack as the shark slashed into his flesh.

Without assessing the damage, he concentrated every bit of his energy and strength on getting away from the attackers. Once again he glanced into the sky and whispered another prayer, "O God, send them away!"

Despite the shock of the severe attack, his mind went into action. Calmness is needed, he thought, in addition to the protecting hand of God. He thought of the many lessons he had taken in swimming and lifeguarding. He remembered that somewhere he had learned that sharks were attracted to blood. In an effort to dilute the water he began immediately to splash with both his hands and feet, even though one foot was nearly useless.

He also wanted to frighten off the creatures, if he could, so that he could continue toward shore. He splashed as he swam for a full five minutes.

And then he did something that he later realized was a serious mistake. He stopped swimming for a moment to feel his right leg and determine the amount of damage the shark had done. He then fully realized how badly he was hurt.

His hand was down at his heel when the shark struck again, this time digging its teeth into his right thigh. For the first time the swimmer actually saw the shark. It was right at his side.

Without losing a second of time Richard clenched his right hand into a fist, shot it up into the air, and forcefully hit the white snout.

The shark let go his thigh without tearing flesh, but the teeth left a set of marks fifteen and one-half inches wide.

As Richard looked at the shark under the water he could see that it was at least ten feet long. He could also see at least one other shark in the vicinity and there may have been more.

Now fully realizing his mistake in stopping, even for a moment, he began to swim feverishly toward shore. He splashed water to the right and left in order to ward off his grim attackers.

As he swam he saw brief flashes of dorsal fins on all sides. One shark even made a surface pass directly at him, but at the last moment rolled over, showing his white belly but missing the mark by less than three feet.

He glanced uneasily about him. But by now the water had calmed even though the sharks were still in the area. He kept swimming as hard and as fast as he could go.

After ten minutes of hard swimming and splashing to fend off the attackers, Richard saw that the sharks were no longer around. He concluded there could be only one reason—God was with him.

Chung loved to swim, especially far out in the ocean, and he felt closest to God while in the sea. While in the water he was able to forget his problems and to separate himself from people. He seemed to be very close to God. He had respect for God, and the love of God was in his daily life. He felt right then and there, out in the waters of the Atlantic, that God was closer to him than ever before.

guards on shore patrol go off duty at six o'clock and most people leave the beach by then.

As he was painfully swimming toward shore, he began to recall the events of his life, a panorama of his twenty-five years, spanning time and distance from his birthplace in northern Manchuria to this lonely spot in the Atlantic Ocean.

He recalled his parents who taught him early in life to be self-sufficient. He attended elementary school at Harbin and later attended high school in Seoul, Korea. While a teen-ager, after the death of his parents, he went to Korea where he was adopted by his



Judy Donahue checks patient Richard at the Somers Point, New Jersey, hospital.

The battle, however, was far from over. He was still more than two miles from shore with no one to assist him. His leg was bleeding and was apparently useless. But, swim he must! Again he prayed, "O God, help me swim to shore!"

Slowly and with great effort he continued his long trip to the Jersey shore line. How long it would take he did not know. One hand went up and then another and with his left leg he propelled his way through the clear waters. By now the sun was dropping lower, and he knew if he did not get close to shore within an hour, darkness would come and there would be no way of getting help.

He also realized that the life-

present foster parents. His father is vice-president of the Yun Se University in Seoul, and Richard had just said good-bye to him a few days before while the father was on a visit to America.

Richard's thoughts raced back to his early days in Korea when he first met Seventh-day Adventists. He could remember where he acquired a copy of his first book, *Steps to Christ*, but later he became fascinated with *The Great Controversy*, and soon he was reading more and more Seventh-day Adventist literature.

He grasped the doctrines of the church rather quickly and was baptized. Before long he became the MV leader of a 200-member Seoul church. Eventually he accepted work in the labora-

tory at the Seoul Sanitarium and Hospital.

Almost immediately he met Dr. George Rue, American medical missionary who has given his life to the Korean people. Dr. Rue quickly advised him to go to the United States for an education, and in 1953 Richard arrived.

With very little money, no knowledge of the English language, and no friends, he stopped at Washington Missionary College. During the first few months in his new surroundings he concentrated on learning the new language and becoming acquainted with the American way of life. For three years he took the premedical course.

Richard soon acquired friends, such as the Whitman family of Lebanon, Pennsylvania, whom he considers his American "parents." He also became fast friends with David Stout, a former roommate at Washington Missionary College, now at Cape May Court House, New Jersey. It was while visiting in New Jersey with David that he began to swim in the waters of the Atlantic at Stone Harbor.

After a short stay at Harrisburg, Pennsylvania, he attended Dickinson College, Carlisle, Pennsylvania, and then applied at the University of Pennsylvania where he hoped to be a premedical student. School was to begin in two weeks, but Richard knew that he would never sign the registration book that fall.

The slim Korean lad, on the threshold of his great ambition in life, almost wept at the thought of postponing his preparation for a place in God's work.

Other fleeting glimpses of his life swept before him as he slowly made headway toward help on shore. The sun was slowly setting, and he almost panicked as he realized the danger he faced in the darkness alone.

As he neared shore he could see a few people still on the beach and more on the famed boardwalk of Ocean City. His strength was almost gone. He realized that his only chance was to try to get help. Using every last bit of energy, he began to shout and wave his hands.

Onshore a summer visitor to the resort city, John Olean, of Tarentum, Pennsylvania, was on the boardwalk with a pair of field glasses. As he scanned the ocean for passing ships, he saw Richard Chung waving for help. Alarmed, he quickly ran for a nearby patrolman. The officer, John R. Garrison, took a look and then sprinted for a police call box.

Offshore the lone swimmer was rapidly tiring. He had lost much blood, and his arms would no longer stroke effectively. But on land, rescue operations moved into high gear.

The lifeguards on shore were off duty. Some, however, were boat racing off the Eighteenth Street beach. Lifeguard headquarters called to the nearby station, and within seconds the guards raced to a car and sped to the Sixth Street beach.

Two of the guards, Richard J. Clune, twenty-two, of Upper Darby, Pennsylvania, and Lawrence W. Stedem, twenty, Ocean City, New Jersey, launched a lifeboat and rowed quickly toward the swimmer. Seated with their backs to the bow, the oarsmen kept their eyes on the shore where a third guard held an oar upright to guide them. Tilted right, the oar signaled to bear right. Tilted left it meant the rowers should veer in that direction. When held vertically the oar signified that the boat was on course.

About a mile from the beach they heard a weak cry for help and pulled the craft in the direction of the sound.

As the guards approached the swimmer, now exhausted and trailing a path of blood-reddened water, they heard a fading cry, "I've been bitten. I've been bitten by a shark."

Quickly the guards hauled Richard into the boat. They stared in unbelief at the mangled and bloody limb that was once a leg. The swimmer fell limp into the bottom of the boat.

Immediately one of the guards tore off his shirt and made it into a tourniquet, which successfully checked the bleeding. Within minutes Richard Chung began to converse with the guards, who later expressed amazement at his calmness and self-possession. One of them described Chung as "the bravest man I have ever seen—he was just as calm as could be."

At the breaker line near shore four more guards, Russell Migeot, Fred Seaman, William Astrot, and Bruce Presti, lifted the injured man from the boat into a waiting ambulance.

As the rescue operations first got under way, throngs of people began converging. At his home the safety commissioner for Ocean City, New Jersey, D. Allen Stretch, received a telephone call about the accident and ran out of the house without even taking time to explain to his wife. He raced to the beach in his private cruiser and took personal charge of handling the more than 1,000 persons who crowded around. It was after midnight before

Stretch could find time to tell his wife what happened.

The screaming ambulance bearing the injured swimmer raced toward the Shore Memorial Hospital at Somers Point, seven miles away. The medical staff, notified of the case, immediately set a dozen people into action, preparing for emergency surgery.

Within minutes after reaching the hospital, Richard was in the operating room. A competent local surgeon, Dr. Joseph Godfrey, repaired ripped tendons in Richard's leg and cut away torn flesh and muscle, stitching together the ripped tissues. Nearby were Dr. S. Stuart Mally, of Atlantic City, New Jersey, and nurses administering blood transfusions.

After one and one-half hours, the word came, "The patient is resting comfortably. His condition is satisfactory. He will not lose his leg, nor will its use be impaired."

Word of the shark attack spread fast to the thousands of persons at the resort area. Within an hour the news reached newspapers, radio stations, television stations, and news services. Just a week before, another swimmer, John Brodeur, had been attacked off Sea Girt, New Jersey. He had lost his leg through amputation.

Calls began to flood Ocean City from all over the country. The city hall, large for the size of the town, became a beehive of activity as hundreds of people and calls converged.

Safety Director Stretch, along with his director of public relations, D. Arthur Watkins, spent hours answering questions and trying to find out for themselves what actually had happened. At least sixty radio stations wanted live interviews with eyewitnesses. TV stations as far away as New York City and Washington wanted first-hand coverage.

Meanwhile, back at the hospital activity mounted as Chung was wheeled out of the operating room and taken to room 435. William Jenkins, the administrator, had already gone home for the day when he heard of the accident, but he returned to his office at the 155-bed institution. Calls flooded the switchboard and Jenkins himself answered many of the questions.

Not until the next morning did Jenkins actually meet young Chung and hear a firsthand account of the accident. Reporters and photographers clamored to see the shark victim. When a news team gained admittance to the hospital room, the story was fully told for the first time.

For two weeks Richard was a patient at the hospital and "a very good one," according to Mr. Jenkins. Then he was transferred to Taylor Memorial Hospital in Ridley Park, Pennsylvania, where he had been employed as a laboratory technician while he attended school. For the next two months he remained in the hospital, recuperating.

Three months after Chung's ordeal in the sea, I met him in a residence building next door to the hospital. He greeted Pastor Horace Reading, the minister of the nearby Chester, Pennsylvania, Seventh-day Adventist church, and me with a big smile. The receptionist had told us earlier that everyone at the hospital knew and respected Richard Chung for his courage, his cheerfulness, and his genuine devotion to God.

We had a difficult time keeping up with him as he led us from the hospital lobby to his room, even though his foot was tightly bandaged, not yet completely healed from the shark attack.

"I will never quite understand why God is so good to me," Richard mused as he talked of his experience. "I have always felt close to God while engaged in my favorite leisure activity of swim-

ming. But on August 30 I felt closer to Him than at any other time in my life. I am positive that the only reason I am here now is that God was good to me. It was He who protected me from further attacks by the sharks, helped me swim for nearly two miles with a mangled leg, and then directed in the rescue operations."

Evidence that this man's recovery from a shark attack was most unusual comes from statistics compiled by the Division of Fishes, Smithsonian Institution of Washington, D.C. One third of all shark-attack victims during the year 1959 lost their lives.

A large percentage of those who did recover lost a leg or an arm. Others suffered severely from savage attacks, of which 350 have been recorded in the past one hundred years, according to Smithsonian Institution records. The entire file covers more than 750 entries.

An expert on sharks and on the subject of unprovoked attacks by sharks on human beings, Dr. Perry W. Gilbert, professor of zoology, Cornell University, says that one miraculous part about Mr. Chung's story "is that he was able to survive the injury for so long a pe-

riod of time in the water, and also that the shark did not finish what it began. Normally, once a shark tastes blood or smells it, it will continue to harass the victim. Mr. Chung is, therefore, most fortunate to have survived this serious shark attack."

Shortly after the beginning of 1961, Richard Chung spent a few minutes in my home while on a quick visit from his hospital duties in Ridley Park, Pennsylvania. He had some suggestions to make on the manuscript I had prepared on his harrowing experience at sea with the shark.

He told me that he definitely was planning to continue with his studies at a medical school. He had three good medical schools in mind in the Philadelphia area, but the final decision hinged on a possible scholarship from one of the schools.

During his visit it was most pleasant to observe Richard's almost completely healed leg and foot. He was able to wear a shoe again and walk around without any difficulty. Indeed, it was a miracle that Richard Chung was able to survive his experience of man against killer of the seas.

wit sharpeners

JESUS SENDS OUT THE TWELVE APOSTLES

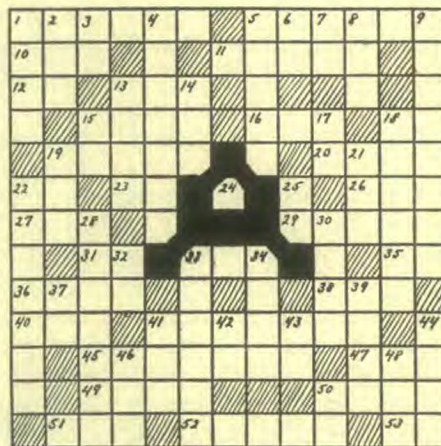
Horizontal

- 1 "is not . . . of me" (Matt. 10:38)
- 5 "And as ye go, . . . , saying" (Matt. 10:7)
- 10 "and brought him to an . . . " (Luke 10:34)
- 11 "cause them to be put to . . . " (Matt. 10:21)
- 12 Selenium
- 13 Cook in frying pan
- 15 "freely ye have received, freely . . . " (Matt. 10:8)
- 16 "a . . . of cold water" (Matt. 10:42)
- 18 Afternoon
- 19 Sounds
- 20 "but are not able to kill the . . . " (Matt. 10:28)
- 22 Canada West
- 23 Go back to the sign (music)
- 24 "shall receive . . . prophet's reward" (Matt. 10:41)
- 26 Wrath
- 27 Small yellow birds
- 29 "he that taketh not his . . . , and followeth" (Matt. 10:38)
- 31 "and . . . that receiveth me" (Matt. 10:40)
- 33 Himalayan panda
- 35 Plural ending of nouns; 12 turned around
- 36 "And . . . not them which kill the body" (Matt. 10:28)

- 38 Jesus the Saviour of Men (Latin initials)
- 40 "what ye hear in the . . . , that preach ye" (Matt. 20:27)
- 41 " . . . the lepers" (Matt. 10:8)
- 45 " . . . neither gold, nor silver" (Matt. 10:9)
- 47 "he planteth an . . . " (Isa. 44:14)
- 49 "He that findeth his life shall . . . it" (Matt. 10:39)
- 50 "deny me before men, him will I . . . deny" (Matt. 10:33)
- 51 "cast out first the beam out of thine own . . . " (Luke 6:42)
- 52 "take no thought how or what ye shall . . . " (Matt. 10:19)
- 53 "Why could not . . . cast him out?" (Mark 9:28)

Vertical

- 1 " . . . as serpents" (Matt. 10:16)



- 2 "shall give to drink unto . . . of these little ones" (Matt. 10:42)
- 3 Royal Navy
- 4 "The . . . truly is plenteous" (Matt. 9:37)
- 5 "I came not to send . . . , but a sword" (Matt. 10:34)
- 6 Sun god
- 7 And (F.)
- 8 "and said, . . . , our eye hath seen it" (Ps. 35:21)
- 9 "and . . . as doves" (Matt. 10:16)
- 13 "loseth his life for my sake shall . . . it" (Matt. 10:39)
- 14 Yea
- 15 "But . . . rather to the lost sheep" (Matt. 10:6)
- 17 Postscript
- 18 "nor brass in your . . . " (Matt. 10:9)
- 19 "Are not . . . sparrows sold for a farthing?" (Matt. 10:29)
- 21 Hawaiian food fish
- 22 "Whosoever therefore shall . . . me before men" (Matt. 10:32)
- 25 Established Church
- 28 "Wherefore rebuke them . . . " (Titus 1:13)
- 30 Brazilian coins
- 32 Ancestor of Jesus (Luke 3:28)
- 33 "I send you forth as sheep in the midst of . . . " (Matt. 10:16)
- 34 "the very hairs of your . . . are all numbered" (Matt. 10:30)
- 37 Babylonian deity
- 39 " . . . the sick" (Matt. 10:8)
- 41 Cosine; companies
- 42 Two fifths of eight
- 43 New England
- 44 "neither two coats, neither . . . , nor yet staves" (Matt. 10:10)
- 46 Deer
- 48 Compass point
- 50 Half akin

Key on page 20

The Youth's Instructor, May 16, 1961

IS THE average American art-minded? Or does he think Titian plays third base for the New York Yankees?

A familiarity with art masterpieces is essential to that elusive refinement we call culture. Everybody wants it, but not many of us want to go to the trouble of acquiring it!

Most citizens would argue—and perhaps rightfully—that it's healthier to take the family for a ride in the fresh air or a walk along the avenue than to prowl the corridors of an art museum, "getting cultured."

Long-dead artists probably would have been inclined to agree too. They loved the outdoors themselves. Witness the glories of immortal sunsets and green fields on canvas.

As a new service idea to the motor-ing public, some of the finest art of the ages is going on display in advertising structures on America's highways. The outdoor art consists of reproductions created in Chicago by the art department staff of General Outdoor Advertising Company, sponsor of the project.

Oddly enough, inspiration for this new concept of public service may have come from a mere visitor to these shores, the former Prince of Wales. Some years back he observed the quaint habits of Americans. It seemed to be an outstanding feature that they were always on the move—traveling, playing, shopping, visiting, parading.

The prince must have mused, in his cultural way, "When do these folks study art, read books?" He may have concluded that Americans do get a degree of exposure to art, thanks to outdoor advertising.

"Billboards are the art gallery of the public," the prince is said to have commented.

There was quite a bit of truth in this observation at that time. Even then, outdoor posters were colorful and the commercial messages were illustrated by the finest creative artists. Today the prince might observe that outdoor advertising is the "fine" art gallery of the public.

The purpose of the program, according to Burr L. Robbins, president of GOA, is to build mass appreciation of fine art and encourage more Americans to visit art museums and galleries. And, because the program is intended to build good will in cultural and intellectual circles, the company considers it to be one of its more important public relations projects.

Two of its staff artists are European,



Paintings have been placed in Chicago, Philadelphia, New Orleans, Minneapolis, Louisville, Dayton, Washington, D.C., and Memphis as a result of the advertising project.

Art Masterpieces for everybody

from GENERAL OUTDOOR ADVERTISING COMPANY

trained in mural and fresco work. They are Erich Leps, a native of Estonia, celebrated as a portrait artist and teacher, and Joseph Tomanek, a former Czechoslovakian painter of church murals. They were chosen to create the reproductions.

Long familiar with the best-loved masterpieces of the world, the artists were determined that every detail and shading must be preserved intact. Free-hand painting from copies was out—not accurate enough.

Billboard art was achieved by projecting an image of the original painting on tracing sheets. All the figures and objects were traced painstakingly with an electric needle, leaving clear outlines. These paper sheets were then used to trace details on the panels.

A faithful duplication of the colors chosen by the masters presented a far more serious challenge. Artists mixed

and experimented until they were absolutely sure of their shades. Then they painted.

"Extremely effective and convincing," judged Sam Hunter, acting director of the Minneapolis Institute of Arts, when the reproduction of Titian's "Lavinia" was shown in his city. Copy adjacent to the painting urged people to visit the Minneapolis Institute. In most cases, GOA ties in the exhibit with a local art museum.

Giant copies have been made of Leonardo da Vinci's "Mona Lisa," Frans Hals's "The Laughing Cavalier," Thomas Gainsborough's "The Blue Boy," Jules Breton's "Song of the Lark," and Grant Wood's "American Gothic."

As a beginning, these paintings have been placed in Chicago, Minneapolis, New Orleans, Philadelphia, Washington, D.C., Louisville, Dayton, and Memphis.

MEN often go back to nature for the answer to their problems.

Take, for example, the dilemma solved by atomic engineers in Canada just a few years ago. A leak developed in an atomic energy water-storage dam built on the Chalk River. Unable to find the leak, they brought in a pair of beavers and turned them loose.

In a few days the beavers found the leak—and repaired it! Their natural abilities at hydraulic engineering filled a gap the best universities couldn't handle.

In nature's workshop thousands of

Mousing foxes kill off the mice, bring back the clover!

Nothing is useless, nothing independent.

Consider the lowly earthworm. There are 50,000 of them wiggling through any acre of soil, and fortunately nobody needs that many to go fishing, for the worms aerate the soil. In twenty years they carry from the subsoil to the surface a layer of rich earth three inches deep! This animal plowing improves the farmer's chances of raising prize crops.

The flow of a river can change the sheen of a fox's fur! The effect is part of a chain of circumstances. Migrating

ested in nature—is invited to share a wealth of rich experiences in the outdoors, learn new teaching methods, program aids, and have an opportunity to observe living animals and plants in a great variety of natural habitats.

The Audubon Camps are conducted by the National Audubon Society, an organization dedicated to the advancement of public understanding of the value and need for conservation of soil, water, plants, and wildlife, and the relation of their intelligent treatment and wise use to human progress.

Daily field trips, morning and afternoon, plus evenings gathering additional information, combined with picnics and other fun, make each day a stimulating, memorable adventure.

Healthy trees hold topsoil in place, protecting uplands against erosion through rainfall and windstorm. These protected uplands sponge up the rainfall, "feed" it gradually to the lowlands, preventing flood and drought. Farmers depend on this even flow to keep crops and livestock well fed.

Life on earth—as we know it—couldn't exist without trees.

Forests help stabilize the water supply of the world. Roots absorb rain water, filter it slowly through the soil to feed underground water tables. Purified by passage through humus and soil, rain and snow will rise again—in a crystal-clear flow from underground streams. And the water sustains men and animals.

Who would think of linking hippopotamuses with fish farming? In East African lakes, the animals fertilize a plant that feeds a fish widely used by fish-farming enterprises.

Plants are the first link in every food chain. Insects eat plants, but other insects and many animals help control insect numbers. They do it better, and cheaper—we are learning—than man can do it with insecticides. More and more, scientists are urging that we let nature do as much of the job of controlling pests as possible.

Every plant and animal plays a role in regulating nature's world.

Man is left to regulate himself. Since his actions could deplete the natural world of its riches, he has to think of the future and leave enough for the generations of men to follow.

It is important for us to get a clear picture of the relationship of all living things—and to learn how we can help nature continue the job she knows best by sensible, disciplined use of this wonderful world.

wonderful world of nature

an AUDUBON NEWS RELEASE

creatures—uncommissioned by humans—build, dig, repair, and keep everything in order. Man-made projects are often patterned on their example. This is a world of interlocking dependencies.

Ever see a fellow at an orange-drink stand swat bees that annoy his customers? Where to draw the line when your business depends on the bees? If bees didn't pollinate plants, our orchards couldn't bear fruit! Olive groves in Sardinia were once barren for a whole season when insecticide—spread to exterminate malaria mosquitoes—destroyed the bees.

A field of red clover—beautiful to see—thrives until its nectar-gathering bumblebees fall prey to field mice.

birds may follow the curve of a river, feeding on insects along its banks. Bird life influences the vegetation of an area. Rabbits will feed on luxuriant clumps of grass; a diet of plump young rabbits is guaranteed to give the fox a healthier fur coat.

For preserving the excellent balance that exists in nature and protecting natural resources as a valuable economic force, an International Union for the Conservation of Nature has sponsored study programs in different parts of the world since 1952.

Here in America Audubon Camps render a service to nature and to the nation. Throughout the year, parents, teachers, youth leaders—anyone inter-

This column, appearing twice each month, is devoted to the social phases of Christian living. Questions from readers are welcome and will be considered when topics for coming articles are selected. Address your questions to Harold Shryock, M.D., THE YOUTH'S INSTRUCTOR, Takoma Park, Washington 12, D.C.

I WANT to be a doctor," a sixteen-year-old academy girl remarked after a discussion on courtship in a youth program at camp meeting. The remark left me guessing for a moment as to why the girl was so blunt in mentioning her ambition to be a doctor.

"That's fine," I ventured. "Many women have become physicians and have done well. There is a need for qualified women physicians. Of course, the training requires much study and a great deal of perseverance."

"Yes, I know that," she responded.

"How are you getting along with your studies in the academy?" I asked.

"Oh, my grades are all right," she assured me. "But what about this matter of a woman doctor being different? I notice that the boys seem to shy away from me. Is it because I am peculiar or is it because I plan to follow a profession?"

Already, at the age of sixteen, this girl was raising the question that becomes so important to many ambitious young women: Does a girl have to choose between having a home and having a career?

Every girl is wise to progress as far as she reasonably can in obtaining a good education. I believe that a girl should deliberately take the type of training that will make her proficient in some line of work that she enjoys and that can serve, if need be, as a means of financial support. Once she is married, a young woman may choose to devote her time to homemaking rather than to earning a living. But the fact that she is trained as a secretary or as a nurse or as a teacher gives her the assurance that, in the event of sudden misfortune in the family, she could take over as the breadwinner.

There is another reason, in addition to the matter of financial security, for a young woman to have a vocational skill. Merely belonging to a business or professional group gives a woman a status that serves to bolster her morale. It is helpful for a wife to be able to say, "I have had training as a business-machine operator," or "I have had experience as a social worker." Husband,

as well as children, appreciates the fact that the wife and mother in their home decided to be a homemaker even in the face of some competing ambition or opportunity.

Training or experience in some type of work stimulates a woman, even while she is devoting full time to homemaking, to maintain an interest in what goes on outside the home. She feels that she belongs to the community as well as to her family. Her work experience provides the background of personal confidence that enables her to participate more effectively in activities of the church, in the home and school organization, or in some worthy community enterprise.

For a man, success in earning a living is a necessary part of success as a husband and father. But for a wife and mother, the responsibilities of homemaking require so much time and energy that, in most cases, she cannot wisely devote herself to a career outside the home. This fact prompts the question: Does a girl have to choose between having a home and having a career?

Many girls decide at an early age that homemaking is their preference. Their plans for education are built around this major decision. Although they may take specific training for a job or for a profession, it is with the thought that this training will comple-

ment their preparation for homemaking.

But there are some girls who prefer to give first consideration to a lifework other than homemaking. These are the so-called career girls. The career girl is usually not indifferent to social matters. She admits that she hopes someday to become a wife and mother. But she places highest priority on her career opportunities. Her marriage depends on her finding a young man who is willing to fit his plans for a home of the future around her plans for a career.

Nancy Scranton was a career girl. She told me confidently of the success she was having in her college studies. She was so interested in becoming a teacher of history that she spent long hours in the preparation of each assignment and enjoyed every hour. A junior, she became enthusiastic as she told of her plans to take graduate work after she completed college. She enjoyed the challenge of each examination. She earned good grades and welcomed every activity that required her to think, to plan, and to organize.

Somewhat incidentally in conversation, Nancy told me of her friendship with Bob. Bob was a sophomore science major. Nancy confided that she and Bob planned to be married the summer after she finished college. In view of her plans to do graduate study away from her alma mater, I asked Nancy how she and Bob would manage to live to-

the career girl

gether during the year he was a college senior.

"We haven't quite figured that out," she admitted. "Probably Bob will transfer to a college near my graduate school."

This last remark of Nancy's gives insight into her way of thinking. Notice that she placed a higher priority on her own plans for professional training than on Bob's welfare or the welfare of their home. She did not ignore Bob's progress toward his future in science, but she reasoned, "Bob must look after his own interests while I look after mine."

The handicap a career girl carries in fitting into home life depends, in large measure, on this element of competition between husband and wife. In the ideal relationship in marriage, the incentive to *cooperate* in a venture that is "ours" is stronger than the desire to *compete* in enterprises that are "his" and "mine."

Competition involves a factor of selfishness. Competition places the individual's personal interests first. Cooperation, on the other hand, requires teamwork. When a husband and wife cooperate, it is because they are interested, primarily, in the welfare of their family unit.

Another young woman writes to tell me of her problem in deciding whether to marry the man who has asked her to be his wife. "I recently broke my engagement to Charles because of his lesser educational background. I am a registered nurse and a college graduate. Charles has finished high school and has a good job in a sawmill. He is kind, gentle, well-mannered, and comes from a wonderful family. I believe that, if we were to marry, he would be a good

provider and a wonderful father. He is a loyal Seventh-day Adventist. Now that I have broken our engagement, I wonder whether I did the right thing. I feel very lonely and I fear that I made a mistake."

In my reply I said, "Your letter indicates that it may be possible for your engagement to Charles to be resumed by mutual consent. If you choose to re-establish your engagement you should do so because of your personal admiration for Charles as a Christian, as a person, as a gentleman, and as a prospective father for your future children. If you do not have such admiration for him as will enable you to choose a permanent career of homemaking with him as your permanent partner and equal, then I would advise you against such marriage. If you marry Charles, you should never allow yourself to harbor the thought that you have sacrificed your professional career in order to establish your home. Your decision to marry him should be on the basis that you prefer such a home life to the satisfactions you now enjoy in your profession."

"I do not mean that you will have turned your back on nursing in order to enjoy the full happiness to which you are entitled as a homemaker. I believe, however, that in order for yours to be a happy home you will need to decide that homemaking will become your primary enterprise."

It is no handicap for a young woman to be intellectually ambitious. The desire to learn and to make progress is commendable. The more talented a young woman is the more successful she may become as a wife and mother. The problem of the career girl centers not around her being a self-sufficient person but around the selfish attitude by which she puts personal interests ahead of the interests of her family.

Another case in point is that of a

young husband and wife who are students on different campuses. They are each preparing for professional careers. They own one car. In deference to his wife the young man feels that she should have the car. He can more easily manage to accept rides or take the bus than his wife.

This young husband and wife are together only on the weekends. Because the wife has the car she travels to where her husband is. But notice how this complicates the roles they each play in maintaining their home.

Because during the week the husband lives in the apartment they call home, he must play the role of housekeeper. He does the grocery shopping. He plans the menus. He does the house cleaning before Eilene arrives on Friday afternoons.

He does not complain. But the effect of this arrangement is to cast Harry in the role of a specialist in domestic science while allowing Eilene to sidestep the responsibilities that properly belong to a wife. Such an arrangement, even though entered by common agreement, lays the foundation for unwholesome resentments.

Now for the final consideration of our question, Does a girl have to choose between having a home and having a career? No, it is not necessary that the career girl forgo the pleasures and opportunities of home life. But in order to be successful as a wife and mother, a young woman must definitely plan to give the highest priority to her responsibilities in the home. The ideal solution for the young woman who craves both a career and a home is to make homemaking her career!

Cordially yours,

HAROLD SHRYOCK, M.D.

The Youth's Instructor, May 16, 1961

Keep Tryst

by LILLIAN E. MILES

A river of red through a desert
Flanked by hills of rose,
Where songbirds sway in the tall trees
That thrive where the river flows.

Oh, river, cease not in your going
Where the little wild things hide,
Keep tryst with a heart that remembers
Poignant hours by your side.

key wit sharpeners

W	O	R	T	H	Y		P	R	E	A	C	H
I	N	N		A			D	E	A	T	H	A
S	E		F	R	Y		A			A		R
E		G	I	V	E		C	U	P		P	M
	T	O	N	E	S		E		S	O	U	L
C	W		D	S			A		E		I	R
O	O	S		T					C	R	O	S
N		H	E				W	A	H		E	S
F	E	A	R				O		E		I	N
E	A	R					C	L	E	A	N	S
S		P	R	O	V	I	D	E		A	S	H
S		L	O	S	E					A	L	S
E	Y	E					S	P	E	A	K	W

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Sabbath School

Lesson

Prepared for publication by the General Conference Sabbath School Department

IX—Receiving Righteousness Through Faith

(May 27, 1961)

Daily Study Record:

S	S	M	T	W	T	F
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MEMORY GEM: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

OUTSIDE READING: *The Desire of Ages*, pp. 201-203, 342-348.

Introduction

We cannot sufficiently stress that the whole Christian experience is one of faith. It is born of faith, and it is carried through by faith. It is essentially a matter of "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). As our memory text suggests, faith itself is the gift of God. There is nothing of works in man's salvation so that he cannot boast concerning its accomplishment. Man overcomes the world by faith in God's finished work. The objective of this lesson is to consider what faith is, where it comes from, how it works and its ultimate victory in the life of the believer. It is emphasized that faith is the means to righteousness in the life and to victory in the world. Finally, it is seen that faith produces certain works or fruits in the life and that these works and fruits are an evidence of its genuineness.

1. What is faith?

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1, R.S.V.).

NOTE.—We cannot see God, and by our five senses we cannot discern any spiritual things. This Bible reference indicates that faith can bring us the conviction of these unseen realities. Likewise, faith is the reality of all the unseen things we hope for as the result of the Christian life. All Christians hope for the joys of heaven. We would all wish to be united again with loved ones who now sleep in death. Faith is our assurance of these things. By faith we can know they will be ours.

"Those who think it impossible for them to yield to the will of God and have faith in His promises until all is made clear and plain before them, will never yield at all. Faith is not certainty of knowledge; it is 'the substance of things hoped for, the evidence of things not seen.'"—*Testimonies*, vol. 4, p. 28.

2. What is the difference between faith and belief?

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

NOTE.—Belief is all right as far as it goes, but we must remember that a man can have a belief in God without having faith in Him. As James points out, the devils have a belief in God but they do not have faith in Him. Faith is more than a belief in God.

Faith is a combination of two factors: (a) A belief that God exists; (b) a belief that God is good and that He will reward those who seek Him. Perhaps the best word to define faith is trust. Trust is more than belief. It is a confidence in the goodness of God, and it implies a willingness to follow His leading and to do His bidding.

3. What is the origin of faith?

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

NOTE.—Faith is based upon belief in the Scripture. It makes its beginning here. Whether the truths of the Bible are first heard from a preacher, or from reading a book, or in a conversation, or by reading the Bible itself, faith results from a full acceptance of those truths and an honest attempt to live by them. We can only know of the life and ministry of Jesus by the record of it that we have both in the New Testament and also in the Old.

4. What is the end, or objective, of faith?

"For by grace are ye saved through faith" (Eph. 2:8).

NOTE.—The objective of faith is our salvation. It was God's grace that made a way whereby we might be saved. It is our faith that enables us to enter into God's plan. Perhaps an illustration might be in order here. A man is drowning in a river. A passer-by throws him a rope. He lays hold of it, and the man on the river bank pulls him to safety. It was the stranger who saved his life, but in order to be saved he had to take hold of the rope. Faith might be compared to the effort that the man made to take hold of the rope. God has provided salvation by His grace, but it is by faith that we believe God and receive that salvation.

"In like manner you are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole."—*Steps to Christ*, p. 51.

5. How does faith work?

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

NOTE.—Since faith is really trust, it operates on the basis of love. We know that God loves us and gave His Son to die for us. This loving and self-sacrificing action on the part of God brings a response from us. "We love him, because he first loved us" (1 John 4:19). We know that we can have absolute confidence in God because His will is entirely directed toward our best good.

6. In what sense is faith a fight?

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12).

"We have before us a warfare,—a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort. We must not lay off the armor or leave the battlefield until we have gained the victory, and can triumph in our Redeemer. *As long as we continue to keep our eyes fixed upon the Author and Finisher of our faith, we shall be safe.* But our affections must be placed upon things above, not on things of the earth. By faith we must rise higher and still higher in the attainment of the graces of Christ. *By daily contemplating His matchless charms, we must grow more and more into His glorious image. While we thus live in communion with Heaven, Satan will lay his nets for us in vain.*"—*Messages to Young People*, p. 104. (Italics supplied.)

NOTE.—This quotation demonstrates that the fight of faith is in reality a fight to maintain faith. Satan endeavors to detach us from Christ; we keep close to Christ and continue our communion with Him by the study of His Word, by prayer, by worship, and by meditation. We must give time to this work, and this is the secret of the fight of faith.

7. What is the difference between an experience based upon good works and a Christian experience based upon faith?

"Even so faith, if it hath not works, is dead, being alone. . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:17-22).

"Genuine faith will be manifested in good works; for good works are the fruits of faith."—*Selected Messages*, vol. 1, p. 397. (Italics supplied.)

Quizangles

1. Give a practical definition of faith in your own Christian experience. Think of some things spoken of in the Bible that you cannot see, touch, smell, hear, or feel. How does belief of the Bible help to make those things real to you?

2. Is it possible even to believe the Bible in the wrong way? How is Christ revealed to us in Genesis, the Psalms, and in the books of the Kings, and the Chronicles? How does Isaiah speak of Him? What further revelation does the New Testament give of Jesus Christ? In what way is Christ revealed to us in the last book of the New Testament? What picture of Christ

does the entire Bible give to you and what kind of faith do you have in Jesus Christ, whom the Bible reveals?

3. What is the difference between believing about Christ and believing in Him? If you think of the word *trust*, how does this word help to explain what it means to believe in Christ?

4. An illustration was given you to help to explain the nature of faith. This illustration consisted of a drowning man being pulled out of a river by a passer-by. Can you think of another, different illustration that would help to explain the nature of faith?

5. What would you say was wrong with the kind of faith that did not produce any response or action? Does a man really have a belief who does not act upon his belief?

6. Try to think out a plan whereby you can develop faith by looking at Jesus in a number of different ways. How much time daily should be given to Bible study? How much time

should be given to prayer? How often should church be attended during the week? How often should Jesus be thought of or meditated upon? Could such a plan be worked out that would fit in and combine with the practical activities of every day? What kind of things would it eliminate from the daily program?

NEXT WEEK, June 3, 1961—Lesson title: "The Relationship Between Obedience and Faith." Outside reading: *Christ's Object Lessons*, pp. 272-283; *Thoughts From the Mount of Blessing*, pp. 147-152. Memory gem: James 2:21, 22.

Counsel Clinic



Question *In your counsel to the 16-year-old about social enjoyments for SDA teeners you stated many things they can do, but neglected to state whether the ice skating, swimming, et cetera, should be done at public rinks and pools or not. Should our children depend solely on our leaders to teach them? It is true they have to "mix" with the world when they begin to work, and that Jesus was sociable, but is it necessary to go to these places when they can be provided this training in our own clubs and gatherings? My children want to know what is wrong with bowling. I can see where the environment is not right, and have explained this to them, but still they doubt that they would be affected. One other thing that bothers me immensely is the "stupid" jokes that my 9- and 13½-year-old boys keep bringing home from church school. I enjoy a happy time and a lot of fun, but I can't see nonsensical jokes, especially about beatniks. I try not to get too negative, but always ask them to test whatever they see, hear, and/or do by the thought "Would Jesus do, see, or hear it, or repeat it to His friends, or mother?"*

Counsel Swimming, skating, and bowling all give physical exercise, but the problem to consider is *where* it is done, *how much*, and the *effects*. Inspiration characterizes the evil of sports with such descriptions as "intensely absorbing," "fever of excitement," "leads to excess," "are infatuating," "diverting the mind from study," "burning pas-

sion cultivated for supremacy," "expenditures of means," "occupy so much of . . . time," "fostering a distaste for useful labor"; and it is pointed out that these lead to "love of the world," and "cause indifference to God." Cannot amusements be tested by these?

We can see that craft and hobby classes or a swimming class cannot be classed with ordinary amusements, or perhaps a family's going to a pool and returning when through swimming. But mixing with the world is always fraught with dangers, and especially during the years of childhood and youth. For this reason our own schools as well as Pathfinder craft and hobby activities have been established as barriers of protection during formative years.

It is not enough for parents to object to certain amusements. Innocent pleasures must be provided in their place (*Messages to Young People*, p. 381). Many parents forget this part of their duty. Wonderful instruction is given concerning these problems in Ellen G. White's *The Adventist Home*, pages 493-530.

Counsel Of all places of recreation to which any of us go we should first ask the simple question, "Would Jesus go?" If this question seems too vague, it can be expanded to a short set of questions as follows:

1. Is the recreation, of itself, healthful and beneficial?
2. Is the environment in which it is conducted healthful and beneficial spiritually and physically?

3. Could participation in an acceptable environment open a real and serious temptation to go to places that are not acceptable, in order to participate?

4. If acceptable to this point, there is one last question. Is it the very best recreation we can engage in at the moment? We are so near the end of time that we must in all things—work, study, recreation, or play—be busy with only the best.

Now, a little on the other questions. It is true that our children will have to "mix" as you say, when they get older. But the point is—they *will be older*. Most danger in mixing lies first in being young and impressionable. Later it is still dangerous to the adult and mature person if he "mixes" to the exclusion of those of his own faith. We must remember that we follow our hearts, and our hearts follow those things to which we give most of our attention.

Now to the nonsensical jokes. You say, you "enjoy a happy time and a lot of fun," but you "can't see nonsensical jokes." Usually the less you pay attention to nonsensical things the sooner they are forgotten.

One of my girls, looking over my shoulder, said, "Last year I thought beatnik jokes were funny; now they seem just plain stupid."

Certainly we need to raise the level of thinking and speaking in our families, but let us remember that children are not adults, that sanctification is the work of a lifetime.

The services of THE YOUTH'S INSTRUCTOR Counsel Clinic are provided for those for whom this magazine is published, young people in their teens and twenties. Any reader, however, is welcome to submit a question to the Counsel Clinic.

The answer will represent the considered judgment of the counselor, but is not to be taken as either an official church pronouncement or, necessarily, the opinion of the editors. Every question will be acknowledged. Problems and answers of general interest will be selected for publication, and will appear without identification of either questioner or counselor.

(1) Submit only one question at a time. (2) Confine your question to one hundred words or less. (3) Enclose a self-addressed and stamped envelope for the reply. (4) Send your question to: THE YOUTH'S INSTRUCTOR, Counsel Clinic, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C.

► The sun radiates energy at the rate of half a million billion billion horsepower. NGS

► During 1960, 1,090,549 volumes of Scriptures were distributed in Korea, and 1,886,909 in Japan. ABS

► The proportion of young women in the 18-35 consumer market who have attended college is nearly three times greater than among women over 35. Pak-Facts

► Total blood donations in 1960 through 55 regional centers of the American Red Cross were 2,442,700, highest in a single year since the end of the Korean war. ANRC

► A New York State study showed injuries and deaths were 60 per cent lower in 400 auto accidents involving people using seat belts than in 400 similar accidents where seat belts were not used. AMA

► Double rows of rosebushes have been recommended as effective crash barriers in the middle of divided highways. Experiments have been made on a Connecticut parkway, using rosa multiflora japonica bushes. Automotive Safety

► If scientific advances continue to be productive, life expectancy may approach 120 years in America by the end of this century. More than 20 Civil War veterans passed the century mark, the oldest living to be 117. There is evidence that men in Hunza live to be 120 or even 140. AMA

► There are 245 commercial operators of 900 helicopters in the United States and Canada. Most of the services are charter and taxi service, photography, forestry work (including fire fighting and patrol), power line patrol, and agricultural spraying. Political campaigning and "Santa Claus drops" also claim helicopter service. Aerospace

► Man has been making glass for at least 5,000 years, but he is still not sure what it is. The atomic structure of glass is known only in a general way. Research, however, is revealing more secrets of this substance, which technically is a supercooled liquid, not a solid. One large glassworks, which has tested 65,000 glass formulas, develops new ones at the rate of 30 a day. Glassmakers envision a future with glass rocket ships, strong structural glass beams, and phosphorescent glass highways that glow softly at night. NGS



Key to source abbreviations published January 3, 1961.

► A lunar drilling rig, a drill that will bore a hole in the surface of the moon, televise the contents of the hole, and report its findings back to earth, has been designed, engineered, and partially tested by a group of California engineers. The findings would be a means of determining the exact composition of the moon's surface so that astronaut-carrying space vehicles could be properly designed for a successful moon landing. Hill and Knowlton

► Finland is officially bilingual. In fact, the capital itself is known by both its Finnish name, Helsinki, and the Swedish, Helsingfors. From the early Middle Ages, Finland was a part of Sweden. It was in 1809 that Finland was incorporated into Russia as a Grand Duchy. A century later, in 1917, Finland declared its independence. SAS

► The growing acceptance of hypnosis in medical treatment is reflected in a graduate course in medical hypnosis being offered to MD's and dentists by the University of Pennsylvania Graduate School of Medicine. This is believed to be the first full-scale course on hypnosis offered to physicians already in practice. AMA

► An improved material for making phonograph records, called Polymax, is antistatic, has studio fidelity that practically matches the original master tape, and reportedly will wear 50 times longer than the material in ordinary records. Polymax is being used for all new Voice of Prophecy record releases. VP

► An incandescent electric light bulb small enough to pass through the eye of a darning needle is used in missiles, computers, and electronic systems. Chemical Digest

► Patients with chronic diseases of the respiratory tract such as tuberculosis and bronchitis are urged to be vaccinated against influenza. NTA

► The Biblical talent, in terms of present-day money, was worth about \$6,000. NGS

► One out of four doctors in the United States who smoked five years ago has now quit. ITA

► Mushrooms, the gourmet's delight, are cultivated in 28 States, but approximately 70 per cent of the country's crop is grown within a 25-mile radius of West Chester, Pa. Esso Farm News

► An \$87,000 research laboratory, housing a colony of hemophiliac dogs, has been established for the study of blood diseases by the University of North Carolina School of Medicine. Scope

► The city of Medicine Hat, Alberta, is built over a natural gas pool. As early as 1890, townspeople illuminated the streets with natural gas. The lights glowed night and day because it was cheaper to let them burn than to pay someone to turn them on and off. NGS

► The total number of Protestant missionaries sent by all countries has increased by 3,644 in the past two years—to 42,250, of which 27,219 were from North America. Meanwhile, United States giving to foreign missions rose from an average of \$2.25 to \$2.75 per capita. NAM

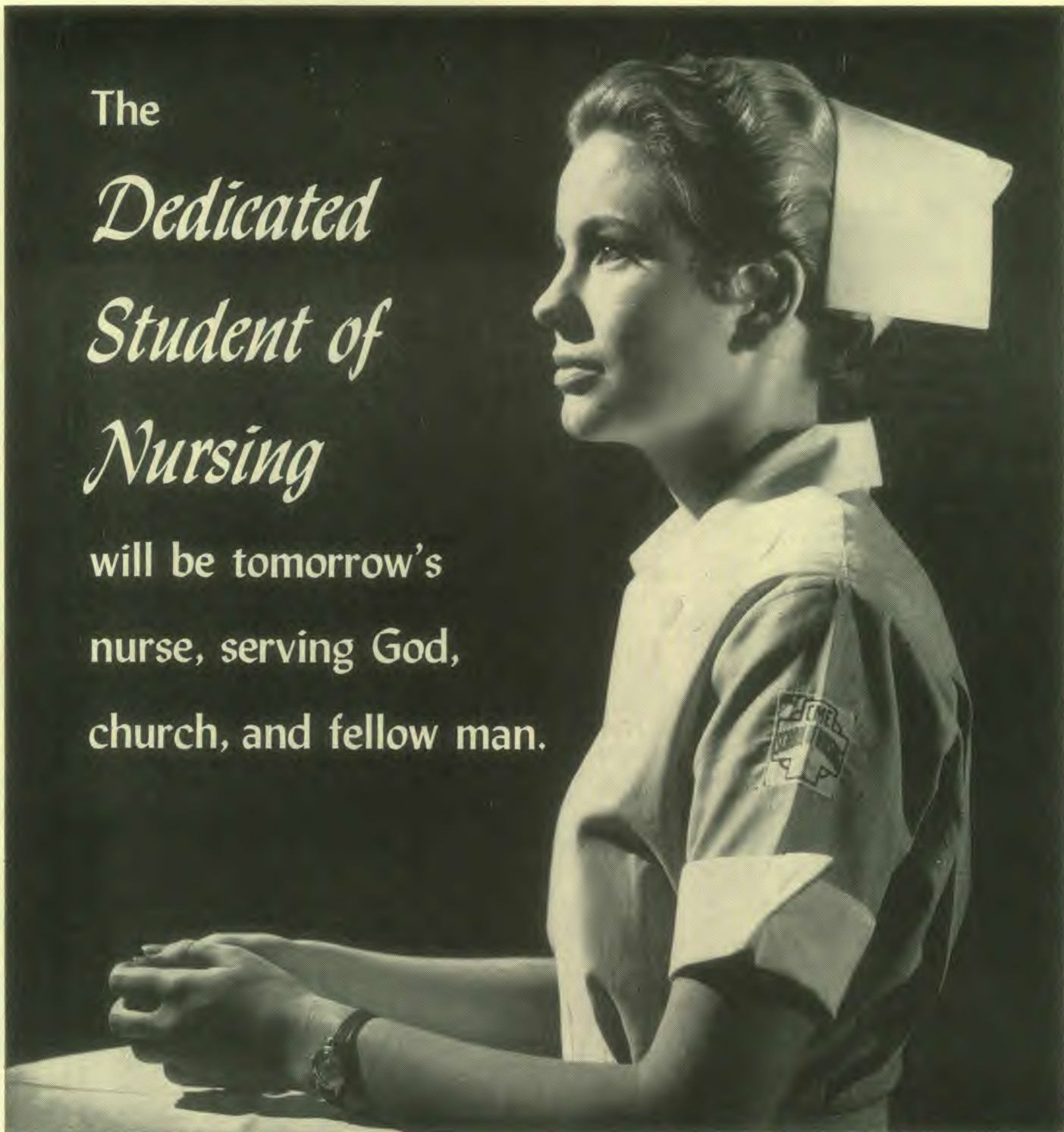
► More than 75 per cent of the major drugs introduced in the past 25 years were the result of research conducted by the pharmaceutical industry. The balance of important drugs introduced since 1935 were discovered in universities, research institutes, hospitals, or clinics. PD

► In the decade of the sixties 13.5 million new jobs will open up, and a greater number of openings will be created by retirements and other withdrawals from the labor market. Predictions are for a rapid growth in the professions, and a moderately rapid increase in service workers and skilled workers, with a slower growth in semiskilled employment. USDL

► Smokey Bear, world-known symbol of forest-fire prevention, has been credited with a successful campaign to reduce fire hazards. In 1942, when the campaign began, there were 210,000 fires that ravaged 30 million acres of the United States forest land. Last year there were half that many fires and only four million acres burned, although the forest area population—vacationers, sportsmen, and tourists—had increased tenfold. Advertising Council

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